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THE CHRISTIAN CENTURY

Vol. XXX January 2, 1913 Number 1

THE GOD OF THINGS AS THEY ARE

AN IMPORTANT ANNOUNCEMENT

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

THE GOD OF THINGS AS THEY ARE

There is vociferous demand that we worship the God of Things as They Are.

The demand is made by those who decry ideals.

Life is to be estimated, they tell us, on the basis of what the five senses reveal; all beyond this is imagination and very likely delusion.

There is a school of art that worships the God of Things as They Are. Its worship does little honor to the deity which it proclaims. It makes of art what Tennyson called a "lord of hell."

There is a school of fiction that worships the God of Things as They Are. It uncovers the nakedness of the human heart at its worst, and tells us that this is real life.

There is a school of journalism that bows before the same graven image. It puts a triple head on the last scandal and affirms that goodness has no real news value.

There is some danger that people will get the idea that the things that really are are vile and base things. If so, the God of Things as They Are can hardly be otherwise than the Things which reveal him.

What Things are?

What things are there, which we must consider as making up the essential things of life?

Poverty, pain and sin are. Labor and privation and ignorance are. Crime and superstition and degradation are. Strife and disappointment and bloodshed are. The material things with which our life concerns itself are swords and plowshares to work and fight with, tables and food to satisfy the gnawings of hunger, chairs and couches to relieve the weariness and fatigue of daily toil. Nearly everything we touch in life is marked somehow by our labor and our pain. These are among the things that are.

* * *

Now, what kind of a God must be the God of things as they are, for we know God through the things that He has made? The God who made a world of pain and sin, what kind of a God is He? What kind of a God can He be? Is He any better than the world which He has made, any better than the passions with which He has endowed humanity, any better than the fierceness which He has put into the tiger, any better than the terror which He inspires in the lightning and the storm? What kind of a God is the God of things as they are?

Do not fail to note that, even as judged by these things, men have insisted on the discovery of a God of goodness in things as they are. Christianity reveals the best idea of God, and a God most kind and loving, yet Christianity is not the only religion that insists upon a good God. Judaism revealed a stern Jehovah, but a God who pitied his children with the pity of a father. Buddhism, centering life's hopes in the elimination of all desire in Nirvana, still is a religion of compassion and pity, a religion whose God is kind.

Strange as you may think it, *things as they are have disclosed to men a God of gentleness and grace.* To be sure, not every religion has thought of God as loving and good. That is not strange. It is rather strange that any religion should thus have conceived of its God.

This leads us to assure ourselves that things as they are cannot be hopelessly bad, and it brings us back again to inquire, What things are? Poverty, pain and sin are, as we discovered and admit. Yes, but these are not the only facts of life. Joy and hope and love are. Not only so, but the spiritual vision of humanity insistently refuses to believe that pain, sin and death are the final facts. *Life and love and hope are the final facts.* Pain and sin and death are undeniably here. They are conditions to be reckoned with, but the faith that is deep in the human soul refuses to accept them as finalities.

* * *

Now this very faith is one of the things that are. We cannot consider the things that are without taking into account this quality in the human soul. We cannot ask what kind of God is the God of Things as They Are without inquiring what kind of a God implanted this faith. If anyone objects that faith is not a thing, the answer is that *faith is a creator of things.* It is faith that gives substance to things hoped for. Faith must be reckoned with, not only as one of the assets of the future, but as one of the indubitable facts of the present. Facts are said to be stubborn things, and of facts faith is said to be one of the most stubborn. Faith looks into the face of pain and smiles. Faith gazes into the grave and lifts its tear-filled eyes and discerns the hope of eternal life. Faith says to this mountain, "Be thou removed and be cast into the midst of the sea." Faith is not only the most stubborn of facts, but is one of the greatest of all things that are. With Faith are Hope and Love, and these abide. We cannot worship the God of Things as They Are without exalting faith and hope and love.

We take account of stock of the world just as we find it and we behold mind triumphant over matter, health conquering sickness, pleasure triumphing over pain, good subduing evil, and life asserting its mastery over death. These things we discern dimly, but we reckon with them as among the indubitable realities. *These are of the things that are, and The God of Things as They Are is the God of all these things.*

It need not discourage us that these qualities have not yet brought forth their full fruition. The present contains the germ of the future. The thing that is to be already is. The God of things as they are is the God of the eternal realities and these are life and love and joy.

The God of the toiling present is the God of the golden future.

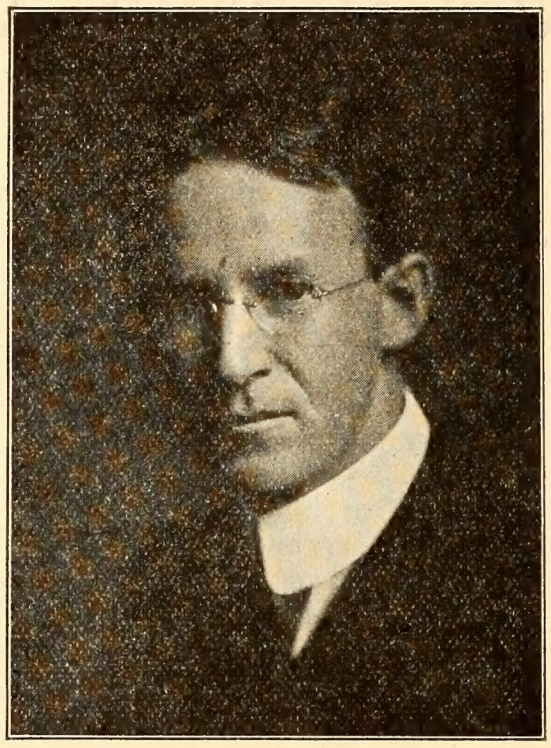
The God of things as they ought to be is the God of things as they are.

49

Social Survey

Social Science and Home Missions

A new chair has been established in that unique institution, The College of Missions, at Indianapolis, called the chair of Social Science and Home Missions, and Frederick Elmore Lumley, Ph. D., has been appointed to fill it and has been duly installed therein.



Professor Frederick E. Lumley, Ph. D.

Dr. Lumley is a Canadian by birth. He received his preliminary education in the schools of Ontario and in St. Clair College at St. Thomas. Later he graduated in arts at Hiram College and took his M. A. at McMaster University, Toronto. In 1909 he received his B. D. at Yale and in 1912 his Ph. D. While at Yale he was honorary university fellow for two years, and served as assistant in Anthropology. His graduate work was done chiefly in the department of Sociology. The theme of his doctorate thesis was "The Beginnings of Hebrew Industry." Professor Lumley has had experience in educational procedure, and has held successful pastorates at Wychwood, Ont., Aurora, Ohio, and Northford, Conn. He is a member of the American Sociological Society, and also of the Social Service Commission of the Disciples of Christ, appointed at the Louisville Convention.

The occasion of his installation as head of this new department in the College of Missions was one of rare brilliancy and yet of simple and solemn dignity and fervor under the chairmanship of President Charles T. Paul. After the installation address by Dr. I. N. McCash of the American Christian Missionary Society, Dr. Lumley made his response in a well prepared address setting forth the purpose of the new department. He said in part:

"Thousands of distinguished men and women have sacrificed themselves in the fight for human welfare and they have found out some things which all should know. They have proven the worthlessness of many proposals and it is foolish to repeat these sacrifices and ignore all that these noble people have done. The same discipline by which students are properly equipped to interpret the social phenomena in which they may be interested will aid in a rational selection of suitable programs of action. Before startling the world with the last bit of wisdom on the tenement house problem, it is surely worth while to inquire whether someone else did not think of that and prove its impracticability two decades ago. Before demanding that crime be abolished it would seem reasonable to know whether any schemes have yet been proposed to accomplish this highly desirable result. Before social agitators utterly abandon themselves to any cause, they should be capable of perceiving some of the bad as well as the good consequences of their endeavors.

"It is from a lack of wide acquaintance with the theories and plans of the most scholarly interpreters of social evolution, that many of us find ourselves the willing advocates of impossible schemes. The keenest of students get fooled by appearances and I am persuaded that there is no field where more may be attempted and less really accomplished to the eminent satisfaction of all concerned. The complex relations in social life have been compared, by a great German scholar, to the mycelium and the competent social worker finds that the illustration is not overdone. Such complexity cannot have a single explanation and countless of the world's great have fallen down here,—Malthus and Karl Marx and Henry George among the number. And yet, detailed familiarity with the field of social pathology, careful discipline in the art of correct analysis and exact knowledge of the most expedient remedial measures are insufficient. They must be supplemented by a consuming enthusiasm for race regeneration. The facts show the stupendousness of the undertaking, careful training shows the difficulties of it and wide study of the proposed program reveals, most often, only the frailties of the reformers.

"Now all this is stunning to the unsophisticated young people who are impelled by a highly commendable Christian enthusiasm to enter this type of work. To many a student this thorough-going introduction to the real social problem is similar to the introduction of a lighted match to a stream of water; the fires of idealism die down as the on-rushing tide of evidence comes up. The ideal world of the youthful imagination crumbles into the real world of suffering, sorrow, broken and crumpled bodies, poverty, crime and vice, which he sees about him. And the realization of these conditions multiplied many thousand times in all this country and every other, is surely an awakening of a very serious nature. His gaze is fixed by the horror-smiting realities of his own city and every future picture of things as they ought to be, is colored by them. Optimism is inclined to give place to pessimism, and departed hope leaves but an aching void. This is a highly critical period in the life of students who study any science and the appearance of a clap-trap, dogma-bound unsocial theologian at this serious juncture completes the ruin and there is nothing left but the smouldering fires of a once noble ambition.

"On the other hand, the tender ministrations of Jesus Christ in the person of some intelligent, devoted servant of the outcasts, who has done something for somebody, and who still has hope in humanity and who can be scientific and yet Christian, will save the flickering embers from being finally extinguished. One of the best conservators of this splendid enthusiasm is some actual service, of the less precarious sort, during academic training.

"And for this very purpose courses in social labratories are being carefully co-ordinated with the more speculative studies. Relations have been established with the Foreigners' House and the West Side Mission, and they will be established with various other philanthropic agencies, with which, as we may congratulate ourselves, this city is well supplied. Wise council, a fine Christian atmosphere, and actual social endeavor, will prove to the most perplexed students the final values of life and will save the mere theorist from auto-intoxication, and his theories from auto-extinction. There is no criticism of the splendid training to be found in all the colleges of our land, but the sadness of it all is that the acquisition of what passes for an education, too many times means the dissipation of a great enthusiasm. In this respect students pay too much for their whistle. This college in all of its departments, purposes a ministry for the conservation of Christian enthusiasm along with the careful scientific training.

"And finally, when the preparation is complete, it is hoped to relate the students, in a discriminating way, to particular forms of service for which they are fitted by reason of disciplinary, tempermental and physical endowments. The various Home Mission Boards and philanthropic organizations will send here for leaders and we shall recommend only those who will certainly reflect credit upon the institution and upon themselves by doing the work undertaken in a masterful way. Every person is not fitted for every work; individualistic tendencies and limitations reduce to nothingness the cure-all pretensions of many. For those who show undoubted capacities along certain lines, the correspondent openings will be highly recommended. And it is hereby seen that the type of training is not to be confined to denominational by-paths but that as rapidly as is consistent with thoroughness,—and I pause here to enforce this; the scholarly standards are to be constantly raised and never lowered for the dubious glory of presenting to the world each June a large bouquet of academic wall-flowers—as rapidly as is consistent with thoroughness, any and every social need will receive all the painstaking scientific, broadly Christian and financial attention these brave women and their co-laborers can give.

"Here is a field without limitations as to the appeal for workers. The Chicago and New York schools of civics and philanthropy cannot begin to supply all the leaders demanded. All students of social conditions in America proclaim the peril of the times and the demand for skilled servants of the people. Any institution which acts as a skillful mediator between the great numbers of splendid college men and women and the cess-pools of iniquity and contagion in our land, that is, between the social forces and the resisting influences, will render an imperishable service to many people, to a great nation and to the loving Father of us all."

THE CHRISTIAN CENTURY

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The Great Need of Ministers—How to Get Them

"There are still millions of church members in America who need to be convinced that the kind of work to which Jesus Christ devoted a large part of his time is Christian work." This sentence from the volume on social service of the Message of the Men and Religion Movement is a criticism of the present leadership of the church and a prophecy of the leadership that is to be. The church needs ministers who will compel it to see what its work is. It now has many of the right kind of men, but it needs more of them.

"Religion will either mean a great deal more in America in the next ten years than it has ever meant before, or it will find itself, before the end of that time, in the way of meaning nothing at all." This is another prophetic sentence from the same source. The church is not going to be satisfied with trying to hold its own. Its work of ministering to individuals will continue, but it will also have a social gospel for the present age. It will deny emphatically that the principles of justice should be set aside to meet the exigencies of any business or political enterprise. "All souls are mine." The minister must claim all souls for God in a way that will break the power of individuals and organizations that use human beings as mere tools of industry or pleasure.

The first thing for the church to do in making its appeal for young men to enter the ministry is to define its work and to show to the world it has a task big enough for men of the highest ability and training. The spirit of sacrifice it still living. Young men are not all looking for easy methods of gaining a livelihood. But the kind of men the church needs see nothing attractive in much of the work that the minister of the present is doing. The call of the church is often made through the songs of the common worship. There is too much of medievalism and mysticism in our song services. One may admire a great deal of what the medieval church did and at the same time feel no great thrill when the call to present tasks is made in medieval terms. One may be a mystic without having much sympathy with the mysticism of "gospel hymns." We need hymns of social service. When we get them it will be easier to impress upon young men of ability the claims of the Christian ministry.

The ideal for the Christian ministry is thus expressed by Professor Peabody: "Jesus was not a law-giver, but a life-giver.' 'I am come,' he says, 'that they may have life, and have it abundantly.' The Christian Church, that is to say, is nothing less than the organization of souls for social redemption. It is the association of those who come not to be ministered unto, but to minister, and to give their lives a ransom for many. It lives by the contagion of personality. It exists to create religious leaders. But if all this is true, may it not involve an expanded definition of the calling of the ministry? Priests there must always be to administer the ordinance of worship, and prophets to speak the message of the spiritual life; but does the ministry of Jesus Christ fulfil its function in no other way than by talking? Is the field of leadership in the Christian Church to be that of exhortation and inspiration alone? Or is it more consistent with the teaching and example of Jesus Christ to reckon among his ministers that great and increasing number of the servants of Christ who are consecrating themselves for others' sakes in self-effacing and effective service? Is it by preaching alone that the field of religious leadership is to be reaped; or is it when the word is made flesh that men perceive its grace and truth? Was John Wesley a minister of Christ as he preached in the fields, and not John Howard as he worked in the prisons?"

Weaklings and cowards should be kept out of the ministry. It should not be made attractive to any but the strong and self-sacrificing. It is the sight of difficulty that brings forward the men needed. Opposition to Christ is strong. It is often strongest in those places where his name is supposed to be honored. Perhaps the church will at some time give thanks for some of the bitter attacks that are being made upon it by unbelievers, for these attacks will drive cowards out of the ministry and invite into it the men who can fight valiantly for the truth of God. The respect shown for ministers of courage and wisdom indicates that the church is not so hopelessly decadent as its enemies would have us believe. It has been a little slow in adjusting itself to new conditions. It is learning how to make its appeal to the men of the present and it will command their attention and receive their loyal support. [Midweek Service, Jan. 8. 8 Sam. 1:11; Matt. 9:37-38; John 4:35-38; 2 Tim. 1:3-6.] S. J.

Denominational Apology Contradicting Itself

The apologists for denominationalism have a hard time these days. Here is our good neighbor, The Standard (Baptist), saying soberly, "Our mission as a denomination is by no means at an end, as some people have of late imagined." And the very next sentence says, "On the contrary there are vast areas of human thought still waiting for those truths for which we were the first to stand, *but which are now shared by most Protestant churches.*"

The words we have put in italics give the whole case away and nullify the chief implications of a lengthy editorial on "The New Denominationalism." If the Presbyterian and Methodist churches, for instance, now share the truths for which Baptists were the first to stand why should these truths be longer urged as reasons for one's being a Baptist rather than a Presbyterian or Methodist? Certainly mere historical priority such as Baptists claim, and as most informed persons gladly concede, is not in itself a sufficient reason for continuing a separate existence apart from those Protestant bodies who have now come to share these truths.

The Standard is publishing a series of three articles entitled "Why I Am a Baptist," by Prof. Walter Rauschenbusch, than whom there is no more admirable figure in American Christianity. He gives three reasons: (1) Baptists cultivate personal religious experience; (2) Baptists incorporate the Christian principles of society in their church constitution; and (3) Baptists possess the truest conception of worship.

With all deference to a Christian leader to whom the whole Church of today is indebted, and in complete respect for him personally, we are compelled flatly to say that the three virtues he claims for the Baptist denomination *par excellence* are not distinctive of Baptists at all. They afford Professor Rauschenbusch no more reason for being a Baptist than a Presbyterian or Methodist. The question Dr. Rauschenbusch is really answering is this: "Why I am proud of our Baptist history and happy in embracing my Baptist inheritance." But to thus acknowledge and evaluate ancient history is quite irrelevant when one is considering the question whether in modern times, with the new temper that has come over religion, there is justification for continuing to be Baptists, Congregationalists, Presbyterians and so forth.

The fact is that apologists for denominational separateness, whether Baptist, Presbyterian, Congregational, Methodist or Episcopalian, cannot give a reason for their distinctive position without committing a historical anachronism. The distinctions that actually exist among the leading Protestant denominations are petty. The matter of officering the church, the propriety of this or that form of administering baptism, the relative values of various types of ritual in public worship—these form the actual present-day distinctions among leading Protestant bodies.

But these points of distinction are too petty for a modern minded Christian—certainly too petty for a catholic spirited newspaper like our esteemed neighbor—to urge in justification of denominational exclusiveness. The apologist can only resort to ancient history in an endeavor to put new life into controversies

which by the Standard's own admission are now dead. Or he obscures the issue by answering the question, Why I am a Baptist, or, Why I am a Presbyterian, in terms relevant only to the question, Why I am a Protestant, and all the while seems unaware of the affront given his Protestant neighbors by the cool implication that his denomination alone, or in peculiar degree, possesses the virtues which distinguish Protestantism in general.

What the cause of Christian unity, and of Christianity, needs most today is that some voice, in total disregard of denominational feelings, shall say right out, without the slightest attempt at euphemism, that there is not a single good reason why the Baptist denomination should continue its separate existence one moment longer than it will take to merge itself into the general corporate life of the Protestant Church of Christ,

And that there is not a single good reason why the Presbyterian denomination should continue its separate existence one moment longer than it will take to merge itself into the general corporate life of the Protestant Church of Christ.

And that there is not a single good reason why any Protestant evangelical denomination should continue its separate existence any longer than the Baptist and Presbyterian denominations are entitled to exist.

An Important Announcement

IT HAS BEEN a long-standing and earnest desire on the part of the editors of The Christian Century that the ownership and control of this newspaper should pass from the hands of private individuals into the common possession of the general brotherhood of the Disciples whose ideals it has for twenty-nine years been striving to interpret.

Plans now in process of maturing have been carried far enough at this time to warrant us in announcing that this desire will be fulfilled at an early date.

Application has been made for a charter for a non-profit-sharing corporation to be known as the Disciples Publication Society, to which the entire assets and good will of the New Christian Century Company will, by unanimous agreement of the stockholders, be transferred.

In consideration of this transfer of their property the stockholders have agreed to accept the notes of the Disciples Publication Society for $16,000, being the amount of stock held by them in the New Christian Century Company; said notes to be paid out of the profits earned by the new Society.

It is the purpose of the trustees of the Disciples' Publication Society to issue 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to individuals interested in the ideals of The Christian Century. Purchasers of these bonds will therefore stand in precisely the same relation to the Disciples Publication Society as do the stockholders of the old company, the notes given in exchange for the property of the old company being secured by bonds of the new corporation.

For several years the proposal has been urged upon these stockholders to donate their present holdings to such a brotherhood publishing house. While all would gladly have done so, not one of them could reasonably afford to make so large a gift outright. When at last the suggestion of the present plan was made, by which neither present stock-holders nor prospective supporters are asked to make a donation, but to invest in the bonds of a brotherhood publishing society, it seemed both a just and practical way of accomplishing what all concerned believed to be a most desirable end.

By the new arangement the ownership and entire control of The Christian Century and the publishing business now operated by the New Christian Century Company, pass at once out of private hands into the hands of the brotherhood. The profits from the conduct of the business are to be appropriated, according to the charter, to the cause of religious education, and especially the higher education of the Christian ministry. The term "religious education" is regarded by the charter as an ideal common to missionary societies, colleges, seminaries and universities, as well as various less permanent agencies, such as organizations for the promotion of Christian unity, and other forms of Christian progress.

The details of the new organization are being worked out as rapidly as possible. Among these details is the question of defining membership in the new Society. Two general plans are under consideration: First, to constitute a self-perpetuating group, large but limited in number, of which group those who hold bonds, to a specified amount, shall be *ipso facto* members either permanently or until their bonds are retired; or secondly, to rest the organization back, in a thoroughly democratic fashion, upon those churches that patronize the house, leaving to their representatives and those who hold the bonds of the Society the periodic election of directors, after the present fashion of our general missionary societies. The sentiment of those who have taken the initial steps in the organization leans unanimously at the present moment to the former plan, but the question is still open for further suggestion.

At the present time it is believed that the entire $50,000 bond issue need not be sold. After setting aside enough bonds to secure the notes given in exchange for the assets of the old company, not more than $25,000 of bonds need be sold. Judging from the past experience of the New Christian Century Company, which has been able to keep its deficits amazingly low considering the quality of its output and its painful lack of capital for promotion purposes, this sum will be ample to develop the business to a profit earning basis. That success could be brought about with even less capital than $25,000 is the belief of those of us who know the history and present possibilities of the enterprise. But we also know that success under such limitation would be too dearly bought by the prolonged sacrifices of those immediately connected with the administration, and by the failure of The Christian Century and the house to enter *at once* upon an adequate performance of their mission in this hour that calls so loudly for their service.

* * *

This plan to convey The Christian Century and its publishing house to the Disciples brotherhood is not the result of a new or impulsive idea on our part. From this newspaper more than a decade ago came the first suggestion for the creation of a representative publication society. This suggestion was discussed in national conventions, two of which appointed committees to thoroughly consider it. At the Pittsburgh convention in 1909 the committee made a report affirming that such a publication enterprise was greatly to be desired, but declaring that conditions in the brotherhood rendered its creation practically impossible. The discussion was not wholly fruitless, however. Only a few months elapsed before the Christian Publishing Company, of St. Louis, was purchased by Mr. R. A. Long who announced his purpose to operate the business as a private concern until such time as a Disciples' convention should devise some method by which it could become the property of the brotherhood. Later it seemed to become clear to his advisers that no formal acceptance was either necessary or desirable, and Mr. Long simply created a self-perpetuating board to whom he transferred the property with the understanding that its profits were to be appropriated to various missionary and benevolent societies. This generous action of Mr. Long's was praised by a great chorus of his brethren, in which chorus The Christian Century heartily joined.

By abandoning the plan to secure formal action by a convention Mr. Long came over to the position upon which the editors of The Christian Century were at that time striving to bring their directors. For many months before it was known that Mr. Long contemplated the purchase of the St. Louis house, the proposal to transfer The Christian Century to a basis of public ownership was being discussed. At that time there were but two possible methods in mind for accomplishing the transfer; one was for the stockholders to donate their holdings outright, the other was to sell to some man of wealth,—as Doctor Garrison later sold the Christian Publishing Company to Mr. Long,—who, like Mr. Long, could afford to give the property to the brotherhood. The first plan was not adopted because the individual stockholders felt that they could not afford to make so large a gift; the second was not adopted because the millionaire did not appear on the scene.

The suggestion to *sell* The Christian Century to the brotherhood and provide a method by which the churches could *pay for it by patronizing it* occurred to no one until many months later.

Meantime Mr. Long had launched the St. Louis house upon its

experiment. This experiment The Christian Century has watched with much interest. Without referring now to the particular editorial policies of our contemporary or to the business management of its house we have been confirmed in three convictions:

First, that it is desirable from every point of view that a religious publishing house and newspaper be owned by a public constituency rather than a private corporation. The most intimate and mutual relationship possible should exist between such a house and newspaper and the constituency which it serves and of whose ideals it is the organ.

Second, that no single newspaper or publishing house is now adequately representing or, perhaps, can adequately represent the rich life and the historic ideals of the Disciples of Christ.

Third, that there is need of a newspaper and a publishing house to practice Christian union in the fields of journalism and general literature. The Disciples should possess and support an organ through which they can speak their message not alone to their own membership but to the larger Christian world, an organ of *intercommunication* between themselves and other Christian people. Such a newspaper would utter the Disciples' plea in terms adapted to gain for it a hearing in the wider circles of the Church, and would cultivate in its Disciples' constituency a Christendom-wide acquaintance and outlook and the temper of Christian unity. Such a house would foster interdenominational co-operation in the publishing of books and Sunday-school literature wherever possible, thus carrying to others the Disciples' contribution of thought and experience, and bringing the rich store of the Church's knowledge and experience into the life of the Disciples.

These three convictions which The Christian Century has held for years have, we say, been strengthened by observing the experiment of the Christian Evangelist and its house. Our readers and friends can, therefore, easily imagine the satisfaction with which we make the announcement that all technical difficulties have been gotten out of the way and that a fair—not to say generous—and practicable plan for placing The Christian Century and its publishing house in this wider place of usefulness has at last been accepted by all concerned.

More than a year ago, under stress of the conviction that our brethren with means should be enlisted to aid us in rendering a larger service to the present opportunity, a start was made in the direction of securing additional subscriptions to an increased capital stock. This was before the present stockholders had consented to surrender their holdings. The solicitation met with every encouragement, and nearly half the amount asked for was tentatively offered. That the remainder could have been secured by a vigorous campaign, there seemed to be no reason to doubt. But the conviction grew that success on the basis of a privately owned corporation was not the kind of success desired either by The Christian Century or its supporting constituency. The effort was therefore abandoned until such time as the consent of all the stockholders could be gained to a plan of brotherhood ownership. The death, last May, of the business manager, a leading stockholder, whose faithful services to the business had been invaluable during his four years' connection with the company, was a felt loss in the administration of the business and in the friendly circle of those associated with him, but it also simplified the technical problem of recasting the company upon a basis of brotherhood ownership. Since then the plans have been maturing, until at the present time we are prepared to take our friends publicly into our confidence.

It is important that all should see clearly that the Disciples Publication Society does not presume to *impose* a publishing house upon the brotherhood. There is nothing either presumptuous or coercive in our present action. The new Society will involve only those who care to be involved, whether individuals or churches. No official act is asked for or required to give a status to the enterprise. It is automatic in its working, as automatic as the American and Foreign Missionary societies, whose memberships are composed of contributing individuals and contributing churches. The initial organizers of the Disciples Publication Society simply believe in their cause, believe that there are many others who cherish the same ideals and who will be glad to co-operate in an enterprise for promoting those ideals, the more when they know no element of private gain inheres in it.

It is the purpose of the management to continue the same careful and economical business policy that has enabled The Christian Century to live and bear its testimony during the past five years under limitations that no enterprise actuated by merely commercial motives would have endured. There will be no premature enlargement. We cannot be tempted into making a display that is not backed up by actual resources. Meantime we shall be busy in seeking out friends of this cause who will stand with us and with others in the purchase of bonds. All bonds will be sold conditionally upon $25,000 being sold. The carrying out of our larger plans will depend upon this amount being secured, and we believe our friends' satisfaction will be increased in knowing that their investments stimulate other investments.

The practical question which the friends of The Christian Century are asked to consider is this: Shall the paper which champions our ideals be put *at once* in possession of resources sufficient to make it the paper it ought to be and to give it the influence it ought to have, or shall we allow it to work out its difficult way by the sacrifices of a few who are no more than ourselves zealous for the same ideals?

This question may be answered to the advantage of The Christian Century, practically, in two ways: First, by the purchase of bonds when these shall be offered for sale; and secondly, by enlarging our subscription list and turning into this house your orders for books, church merchandise, and Sunday-school supplies.

Both these services may now be rendered The Christian Century in the knowledge that the paper and the house are the absolute property of the Disciples' brotherhood and that all profits are devoted, not to enrich individuals, but to advance the cause that is dear to all our hearts.

On the editorial policy of The Christian Century we will have somewhat to say in a further statement. It must suffice at the end of the present announcement to say that not one jot or tittle of editorial independence is being surrendered by the terms of the new enterprise. The Christian Century will stand for the same ideals and principles as hitherto. We feel, however, that with respect to some matters we have at last made a clearing, and that from now on certain points, while by no means taboo, may be taken for granted more than formerly, while we go forward with our readers into the discussion of issues of universal, though of hardly less vital, interest.

But we wish it to be made clear that by the new arrangement our continuance in the editorship is entirely in the control of the supporting brotherhood. In this we ourselves find great satisfaction. If at any time the brotherhood wishes other editorial leaders it is within its power to secure them and we will gracefully give way.

Our unfeigned prayer to God is that He will add the blessing of his providence to the plans and sacrifices of which this article is the first disclosure.

CHARLES CLAYTON MORRISON,
HERBERT L. WILLETT.*

The Largest Granite Statue

The largest statue ever hewn out of a single block of granite has just been hoisted into place above the new Union Station in Washington. It is a statue of Truth, one of five which represent the last work of Augustus Saint-Gaudens.

Special devices capable of lifting an almost inconceivable weight were required to swing the huge granite mass clear from the ground and hoist it into the air, for it weighed almost 50,000 pounds. All this must be done with great delicacy when the twenty-five tons are a finished statue. Carefully did the workmen watch as the elevating power was turned on, but in a moment the great figure was slowly creeping up. The actual time consumed from the moment it first left the ground until it was safely placed was less than thirty minutes. The block from which Truth was cut weighed ninety-five tons. Other statues are to represent fire, electricity, old mechanic arts, agriculture, freedom and imagination.

—Rarely has an editorial in a Disciple newspaper received such wide reprinting and so favorable comment by the religious press as the article in which the Christian Evangelist condemns the use of "The Christian Church" and approves the title "Disciples of Christ" as the appropriate title for its brethren to wear.

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*The particular wording of this announcement has not, of course, been approved by Doctor Willett who is in the Orient at the time of its writing. But before his sailing the whole enterprise was thoroughly discussed with him in all its details many times, his hearty consent gained, and the legal means of executing his part in the transaction provided for.—C. C. M.

A "Question and Answer" Evening

By Charles Clayton Morrison

NOTE: During an eight-day series of addresses and sermons delivered by Mr. Morrison at Lexington, Missouri, recently, dealing with "The Great Present Day Tasks of Religion," the interest of the audiences expressed itself from night to night in many inquiries presented personally to the speaker. To meet these inquiries in a general and, it was thought, more adequate way, the Saturday evening preceding the last Sunday was set apart for a "Question and Answer Service." The people were given opportunity of bringing written questions with them that evening, which were collected after the devotional exercises and answered by Mr. Morrison instead of the usual address. The questions indicated that the audience had been following with keen interest the discussion of fundamental Christian problems and afforded a valuable commentary on the high order of intelligence of the community. A handful of these questions was preserved and Mr. Morrison has endeavored in the following article to recall and set down as nearly as possible verbatim his responses.

Has not modern science exploded the Christian religion and all other religions by reducing them to superstitions? For example, does not the law of evolution take the place of God the Creator? And if we are in a world ruled over by law how can you still teach that there is a God who will change these laws in answer to man's prayer?

Modern science has by no means exploded religion. It has purified our conceptions of religion, rooting out certain superstitious elements, but it has not and cannot touch the foundation of religion itself. Religion, we are learning today, is not dependent upon the changing views of science, although in actual experience, it is not divorced from science as some mystics teach. It *uses* science and scientific ideas to promote its own ends. Your reference to evolution is a case in point. When the Darwinian hypothesis was first put forward and began to be accepted many feared that it meant the annihilation of God, just as they felt when Newton and Leibnitz worked out the law of gravitation. They called Leibnitz a blasphemer because he proposed a "law" to do what only God could do. Likewise the scientists have been called blasphemers and atheists because they proposed the "law" of evolution to do what only the divine Creator could do. Law and God were set up as rivals; if God stayed in there is no use for law. If law came in, God went out. But now we have reached the place where we see plainly that "law" does nothing; it is not an entity, a cause. There is nothing creative in a law. We see that a law is simply a description of the way God does things. And because He acts consistently we are able to observe His habits, and having found one of God's habits we call it a law, whether of gravitation, evolution or some other law. Evolution, therefore, instead of "taking the place of God," only describes the *way* God created the world. It says He created it not abruptly but gradually, through a long period of time, and by means of forces resident in the unfolding process itself.

With this conception of law as God's self-consistent habit there should be a revival in our hearts of the assurance that He hears and answers prayer. Prayer is itself a law, just as truly as evolution and gravitation are laws. It is God's nature and habit to hear His children when they call upon Him. And He can bless them through this law, if they will approach Him by means of it, as He cannot bless them otherwise. There is no reign of law; there is only the reign of God, a God who delights when we discover His laws or habits so that we can then co-operate intelligently in His creative and redemptive purposes.

I do not mean of course to solve the mystery of prayer by this response; I only hope to remove a false notion of God and of law and of prayer which inhibits at so great cost the intimate communion with God which every soul hungers for.

Has not the higher criticism destroyed the authority of the Bible?

Quite otherwise, I should say. The authority of the Bible was bound to be forever destroyed for multitudes of men if that authority was made to depend, as it once was, upon an uncritical view of the Bible. The higher criticism has given us back the Bible with a richer authority inhering in it than it ever before possessed. We do not now trouble and strain our intelligence to make the Bible a self-consistent book from beginning to end. We see in it a *progressive* unity not a static unity. We do not think now that David and Moses conceived God and duty in precisely the same way that Paul and John conceived them. We now find the authority of the Bible not in any doctrine of inspiration as applied to its writers, but in the Man in the Book. He is our authority. All writers, Bible writers too, are to be tested by him, by his teaching, by his spirit. The higher criticism has helped us to see Jesus by showing us the insecurity of some of the things to which we had pinned our faith as to the Bible's authority. I am not a higher critic, myself, having found my chief intellectual interests in other fields of study, but I like to believe with respect to those who work in the critical field, as with those who choose any other department of scientific specialization, that they are honest searchers after the truth and may as a whole be trusted to give us truth, just as astronomers and psychologists, for instance, may be trusted to give us truth.

Please give your ideas of the soul or spirit after death. Do you believe it goes to its destination immediately or what becomes of it? And do you believe one is judged according to the deed done in his body? And what of degrees in heaven?

Yes, I believe that the soul goes at once to its destination, and that it keeps on going to its destination for all eternity. I can only speculate about it, and give you my guesses in exchange for your guesses, but I see no reason to assume that life beyond death will be essentially unlike life here. Its conditions will be altered but its nature will not. Yes, judgment is according to deeds done in the body; I do not speculate in saying that but rest my conviction upon Scripture also. And if the future life is progressive, as is this life, there will surely be degrees in heaven, albeit the pain and inequity of our earthly social conditions will not there bring undeserved sorrow as here, but love shall equalize and socialize all.

Did you mean to teach Socialism in your sermon Monday night?

No, I am not a Socialist. I have profound sympathy with the Socialist program, but this program is not the same as the social program upon which the Church must more and more project its endeavor if it is to bring in the Kingdom of God.

The Bible says that the faith was "once for all delivered to the saints." It also says that "Jesus Christ is the same yesterday, today and forever." Will you please reconcile these passages with your sermon on the Reinterpretation of Christ?

In the sermon referred to I pleaded for a reinterpretation of Christ in terms that would show him to be an adequate savior and leader for modern men and women conscious of needs of which older generations were not keenly aware. And I said that the glory of Jesus is that he is perennially reinterpretable. This is why he is the same from age to age—just because he is changing! He meets—or rather he anticipates—the new-born needs of humanity. Better yet, it is he who *creates* these needs. He makes problems and he solves them; he prompts demands and he satisfies them. To believe in him as thus progressively reinterpretable is to possess "the faith once for all delivered to the saints."

You said last night that you did not agree with Alexander Campbell on baptism. Will you take a few words to tell in what respect you do not agree with him? And how can you still remain a member of the Christian church and not accept Campbell's teachings?

First of all let me say to my courteous inquirer that Alexander Campbell would be the last man to insist that my acceptance of any views of his should be made a test of my right to be a member of a Disciples church. I can imagine that the very suggestion of this idea would make him turn over in his grave. For he insisted all his life, at great cost, that he possessed the God-given right, and that every man possessed the God-given right equally with him, to read the Scriptures for himself, and that a difference

of opinion between two honest readers of God's word was not sufficient occasion for strain or separation in Christian fellowship. Hence I feel sure that I rest under the approval, rather than the disapproval, of this great teacher, when in good conscience I express my divergence from his opinion about baptism.

Mr. Campbell believed and taught that, in the New Testament, baptism is immersion in water. I believe and teach that baptism, in the New Testament, is not immersion in water but is the conferment and acceptance of membership in the Church or body of Christ. With him I agree that neither sprinkling nor pouring was practiced in connection with apostolic baptism, and, together with other reasons, I plead, on the ground of its primitive precedent, for the administration of baptism today by immersion only, and I so practice. But Mr. Campbell regarded baptism as a physical act, immersion, submitted to by a believing penitent, in obedience to Christ, for the remission of sins. I do not find that Christ ever commanded immersion or referred to it at all. I regard baptism not as a physical act but as the spiritual or moral act of a believing penitent in accepting membership in the Church of Christ, in obedience to Christ, for the remission of sins. This membership in Christ's body cannot be conferred or accepted save by the use of some outward physical sign. There are reasons many and sufficient why immersion only should be used as this sign. But there are reasons many and grave why the essential baptismal act should not be regarded as identical with this outward sign.

What teachings or practices would the Disciples have to surrender in order to realize Christian Union?

What teachings or practices the Disciples may have to surrender in order to realize *ultimate* Christian union I could not guess. No man can tell what new light or what new duties the morrow may bring forth. But I know of only a single practice the Disciples must abandon in order to be actually practicing Christian unity today, and by practicing Christian unity I mean occupying true union ground, unsectarian ground. We have abandoned sectarian names, sectarian creeds, sectarian communion, sectarian polities, sectarian forms of administering baptism. At one point, however, we still keep up a sectarian practice—at the door of our churches. We have not yet been made willing by God's good Spirit to receive into the fellowship of our churches all whom Christ has received into his Church without discrimination against any. When this sectarian practice is abandoned we will be standing on true catholic ground.

What do you consider the greatest obstacle to Christian Union?

Sheer, sordid, sectarian inertia and lack of the vision of what a united Church would mean.

How do you account for John the Baptist's recognition of Jesus as the Messiah? Was it miraculous?

A good principle to follow in reading the Scripture is to explain as much as we can by natural and normal means, falling back upon the miraculous only when ordinary explanations fail to explain. This we should do without prejudice against the miraculous, as such. We should constantly remember that the presence of God in an event is not infallibly indicated by the mere power displayed but by the quality of the thing done. Giving a cup of cold water is as truly an exhibition of the divine life as was the raising of Lazarus. Jesus tried patiently to emancipate his disciples from the habit of looking for "signs," and to implant in them such a knowledge of the divine character as should enable them to discern the divine presence in commonplace as well as in extraordinary happenings. In the case of John's recognition of Jesus it should be borne in mind that the two men were cousins, that their mothers were intimates, possessing in common certain mysterious foregleams of their sons' greatness. That as youths and later as grown men John and Jesus had conversed together on the great themes of their own and Israel's life, there is no reason to doubt. That his acquaintance with Jesus would have begotten in John a profound respect, to say the least, and a humble sense of his own inferiority, is a perfectly natural and valid inference. So when Jesus came to John to be initiated into John's society of repentant men, John felt the incongruity of it. "I cannot lead a movement with *you* in the ranks," he said. "I cannot think of inducting *you* into *my* enterprise. I have need to be initiated by you into a higher order of righteousness than that of which I am the leader. I have need to ally myself with you, not you with me." Whether John's specific idea of Jesus' Messiahship had been a gradual growth or was a sudden inspiration arising at this moment from the unexpected appearance of Jesus while the prophet was solemnly fortelling the near approach of the Messiah and the people were eagerly drinking in his words, it is impossible to say, and it is also unimportant. The important thing is that John discerned Jesus' superiority and divinity. Whether his discernment was by natural mental processes or by special miraculous illumination does not affect the fact or the value of the fact.

Why does the church insist on converts making the confession?

It is not so much the fact that the church insists upon the confession as that the convert himself insists upon it. If Christ truly enters the heart of a man that man's lips, like Peter's, "cannot but speak."

Do you think the present position of our people needs revision?

Not in any fundamental principle. The temper of some of our people needs revision. I have seen some members of Disciples churches who were just as sectarian in mind as any Presbyterians or Baptists I ever saw. There ought not to be one such among us. The very name Disciple should be made by us a symbol of the spirit of unity, And our churches ought continually to challenge their procedures and customs to see if there be any way of sectarianism in them. One vital point at which we are not living up to our fundamental principles is in discriminating against certain members of the Church of Christ whom we will not receive into our fellowship without rebaptism. This practice needs revision, and happily there is a growing sentiment among us favorable to it.

Is immersion essential to the salvation of a soul?

No.

Don't you think that at least the *beginnings* of faith are intellectual and produced by evidence?

My idea is that the *developed* and *experienced* faith is more likely to become intellectual and to rest upon evidence. The beginnings of our faith are probably traceable to other people's faith. This faith of other people is, of course, a species of evidence, but it is evidence that is not so much intellectually discerned as it is just *caught*.

Faith accumulates its evidence as it goes along, in actual experience. So that the mature Christian has what the theologians call an "apologetic" which the "babe in Christ" cannot in the nature of things possess. I hope I am grasping the point of the question when I say that the intellectual element in faith increases with the increase of Christian experience.

Do you believe that baptism is essential in salvation?

Yes, it is an essential factor in the salvation which Christianity contemplates.

Can the unregenerated sinner lay hold on faith before being born of the spirit?

This question exhibits what seems to me to be a confusion of terms, or more accurately, a needless separation of terms. "Being born of the Spirit" and "laying hold on faith" are one and the same thing described in different terms. To lay hold on faith is to be born of the Spirit, and *vice versa*.

Is the Bible inspired? I used to think that it was written by the hand of God and that every word was divine. I have since come to believe that it is inspired only in the sense that Shakespeare and Tennyson are inspired. I therefore do not think it has any authority greater than any other good book. Am I right or wrong?

You are wrong, and very sadly wrong. The subject of inspiration is altogether too big a subject for us to enter upon tonight. I have only this suggestion to make in response to your frank question. You are fixing your attention upon the the *method* or *process* by which the Bible was made and overlooking entirely the Bible itself. I am ready to agree with you that the Bible was not written literally by God's fingers—because I do not think God has any fingers, except yours and mine. And I am ready to concede, for the sake of aiding you to see my present point, that the very mental processes by which the various parts of the Bible were conceived and composed by their respective human writers were not different *psychologically* from the mental processes of Shakespeare and

Tennyson. But I call your attention to the *output* of these mental processes. It is in this output that I find inspiration; it is here that I find the uniqueness of the Bible. In the sphere of religion and the moral life I find no writings anywhere in the world comparable to the Bible. Its authority does not inhere in the singular process by which it may or may not have been produced. Authority is inherent in the product itself. To my conscience its teachings are self-evidencing. They need no prop of miracle to uphold them. And so far from the Bible being on a level with Shakespeare and Tennyson, if you should ask either of those teachers he would say summarily that whatever note of religious authority is found in his writings is but the echo of the message of Holy Scripture.

What did you mean last night when you said that the personal Christ was the true creed of the church? I do not see how a person can be a creed.

I meant that faith is not fundamentally a thing of the understanding or intellect, but of our whole personal nature. It does not consist in an intellectual belief about Jesus, nor in an intellectual agreement with Jesus, but in profound personal confidence in Jesus, whoever he is, and however difficult it may be to agree with his teaching. In the old sense of "creed" a person cannot be a creed. I used the term in this unaccustomed sense in order to displace the error which rests upon its traditional use.

Who Was the Braver?

By Charles L. White

Upon no class of people has this winter's weather fallen with greater severity than upon the missionaries of the frontier. But, with few exceptions, and even when the thermometer registered from twenty to forty degrees below zero, they have kept their preaching appointments, and what is more, this arduous service has been rendered with patience and joy. No complaints have come from churches that the missionaries have slighted their work, and no intimations have been received from the missionaries that the work was too strenuous.

Through stormy days, when the blinding snow almost cut the flesh; in the clear cold nights, when the piercing wind chilled the hands till the horse was left to take his unguided course, the faithful servants of Christ have ridden, the true knights of the best crusade, that ends not in defeat but in victory.

If the mountain trails marked by the cold benumbed feet of Christian missionaries, and the plains, which see the brave and constant conflicts with enemies more tenacious than Saracen soldiers; if these make a holy land, then the western states form one whose glory is not in the past, but in the future.

Many of these winter appointments are kept by men who ride alone over the western prairies. Often the trail is marked only by the section fence that here and there emerges from the snow, and occasionally the tired missionary must rest his horse, which is too exhausted to eat, and warm his own hands and feet at some rancher's shack.

Is it any wonder that a little girl, fond of her dogs and ponies, should say, as the faithful animal bears the missionary once more out into the cold and snow-filled air, "Mamma, if any horses go to heaven, I think the missionary horses will surely be there."

The mother smiles, and gives an evasive answer, but goes to the window to watch the brave man of God pass up the long trail, further and further away until he and his faithful horse are lost in a cloud of whirling snow.

The husband soon returns to the house, and says, "Mother, it's an awful day, and that missionary is a hero. It is only the love of Christ that will lead a man to do that, and I understand that there is a church back East that called him last month to be its pastor at a salary of $2,000, and he said "No." Recently I was told, too, that now he gets only $850 a year and keeps his own horse, and I have never heard him mention money. The only way I learned about that call down East, was that a telegram was telephoned over to Blackstone and came to Jack Johnson's house and he told me. Jack is a deacon in one of the branch churches, you know."

"Well," said his wife, "with flour so high, and potatoes out of sight, eggs as precious as diamonds, butter almost worth its weight in gold, and sugar rising every fortnight I wonder how he and his brave little wife make ends meet."

"Perhaps they don't," said her husband. "There is a rumor that he has a sister who teaches school in Connecticut and helps them out every quarter."

Connecticut! That magic word to the mother brought back the picture of a happy childhood, a Christian home, the day of her conversion, and a bright afternoon when she was baptized. But now, when she considered her lonely prairie life, her neglect of prayer and the Bible and her devotion only to earthly things, she could not keep the tears from her eyes.

That evening, after the little girl was in her crib, the father and mother sat in their kitchen for a cup of tea, and each thought of the days when they were both active members of the church.

At length the wife said: "Edward, we must get back the old joy and peace once more, not only for our sake but for the sake of dear little Mary. When she prayed tonight for the missionary and his poor cold horse, my heart smote me."

Just then they heard a pony neigh near the window, and in a few minutes, the faithful creature having been cared for, the missionary was thawing himself out once more by the little stove. The drifts had grown so deep that it was impossible to go the last five miles of the return trip.

Glad to share their humble home with so good a neighbor, the bread, ham and coffee were brought out and then they talked about the storm and the events of the day, as the hungry missionary shared their simple fare.

"This reminds me," said their guest, "of a wild afternoon, when I played half back in a great football game in the East. It was freezing cold, and the snow was so deep that we couldn't see the five-yard lines o that tempestuous Thanksgiving Day."

"Did they play the game through in the storm?"

"Yes, and the halves were twenty-five minutes long, too. One time-keeper froze his right hand, and the referee his ears, but we put it through until the end. The game stood nothing to nothing until the last minute of the second half, when a member of our team, with a foot as cold as ice, kicked the goal from the forty yard line."

"Who was it who kicked the goal?"

"Well, I did, but probably I could never have done it again in a thousand attempts on a pleasant day."

"I suppose," said the wife, "the cheering on the side lines helped."

"Perhaps so, but it was great sport, for our hearts were in it."

"Well," said the farmer, "you are playing this missionary game the same way, even if there isn't much cheering on the side lines. But there are some of us along the trail who feel like cheering you on, even if we don't make much noise about it or go to meeting very often."

"It's good to hear you talk that way."

"It is the way we both feel."

"I thank you, but I didn't know that you and your wife cared for these things much now, although I suspect you once did back East. But do you know, ever since I went away this afternoon, I have been thinking of that dear little Mary; for her sake—"

The missionary did not finish the sentence, for just then the mother bowed her head on the table and remained strangely quiet. She was evidently trying to control her feelings and especially because she knew Mary was awake in the next room, and was hearing all that was said.

A long pause followed, and at last the father said, "Elder, yes, the truth is that back East we both did serve God and tried to keep his commandments, but somehow out here we have forgotten him and his book. However, we are going to begin again tonight."

As he said this, his wife rushed to her husband's side, and throwing her arms around his neck, burst into tears. It was only, however, for a moment, and then controlling herself, she hurried into the next room and brought out the long-neglected family Bible. As she gave it to the missionary, she left the room again, and a moment later returned with little Mary in her arms.

The family altar was set up again that night, and, it is believed, will never fall into ruins again. The home at once became a place of light and peace, and if other children come with the years to share the little house with Mary, their earliest recollections will be of their happy, Christian home.

Only one thing marred the missionary's joy, and as they rose from their knees they spoke of it almost at the same minute; their visitor had no way of letting his lonely, anxious wife know that he was safe. They always understood, however, that "no news was good news," and he had frequently been detained a part or all of many nights.

But this storm had increased with such severity that she who shared the privations of the missionary's life could not but feel anxious concerning the safety of her husband. As the long evening wore on, she waited hour after hour, gazing with anxious eyes out into the dark, boisterous night. At last when the clock struck twelve the lonely mother once more kissed her two little

children good-night, and for at least the twentieth time again committed her brave husband to Him who long ago ruled the storm and brought the endangered disciples in safety to their home. Then, to be ready for any sudden call, without undressing she threw herself upon the couch and waited for the day. Nature is kind, and in a few moments, the tired woman was peacefully sleeping and dreaming of the beautiful "Daisy Chain" at Vassar.

But happy dreams, even, must be denied this weary mother, for at two o'clock her little boy of three years suddenly gave a croupy cough, and in an instant she was by his side. For an hour, with slight success from her simple remedies, she gently cared for the child, and in her anxiety many times peered out through the window to see if deliverance might not be at hand.

As the little clock struck three, her heart leaped for joy, for she heard her husband's long whistle and his cheering voice singing "There's No Place Like Home." He had anxiously lain awake until one o'clock, when, noticing that the wind had subsided, he aroused his neighbor, buckled on the ranchman's snow-shoes, and started toward home with a light and happy heart. As he seldom used such shoes, his progress was slow, but at last he reached his loved ones.

An hour later the delirium had passed, and the little boy was resting quietly.

Who was the braver?

Do We Know Jesus?

By Professor James Denney

The great question regarding the Gospels is this: Do the evangelists put us in communication with Jesus in a way that we can depend upon? Can we really see him and know him through their testimony? And if we can, is he whom we thus see and know able to take still the place in faith which he holds in the New Testament, and has held throughout the history of the church?

To know Jesus is the same kind of experience as to know anybody else. It is to know what he is, not to know all the details of his career. We may be ignorant of much about a man, we may even be mistaken about many things, yet know him thoroughly. This is how it is with Jesus. Of far the greater part of his life neither we nor the evangelists know anything at all. Even in the part of his life which is covered by the gospels we are liable to misapprehensions of various kinds, and so no doubt were they. But there are things about which it is impossible and inconceivable that they should be mistaken, and these the very things which matter, the very things in which we see what Jesus is.

Could Not Be Mistaken.

They could not possibly be mistaken about the attitude which Jesus assumed to men, or about their own attitude to Jesus. They could not possibly be mistaken about what he did for them, won from them, and was to them. Here their testimony is beyond criticism or suspicion. But here also are the very realities in which Christianity has lived from the beginning, and lives still; here is that which gave Christ his place in faith, and will keep him in it to the end. A few illustrations will make plain what is meant.

Jesus received sinners; there can be no possibilty of doubt about that. He received them in a superficial and formal sense, sitting with them at the same table, but also, as they knew, in a sense which no words could fathom. Men and women who had been deeply estranged from God and goodness, and who found no way back elsewhere, found a way through him. It is inconceivable that the gospels should have misunderstood or misrepresented Jesus here. The parable of the prodigal son is a wonderful story, but wonderful as it is, it would have lost much of its power had there been any schism between the Speaker and his words. But there was none.

Receiving Sinners.

The parable was spoken as a defense of receiving sinners by one who was impeached in the very act. What it meant in detail we can see in stories like that of the penitent woman in the house of the Pharisee, or of Zacchaeus giving half his goods to feed the poor, or of the thief on the cross, to whom Jesus said, To-day shalt thou be with me in Paradise. Historians may make what they can of one incident in the gospel or another; they may find it easier to realize this, and not so easy to envisage that; but sinful men, longing for restoration to God, will have no difficulty in believing that Jesus receives sinners, except the difficulty that it is too good to be true. And this is a difficulty, like all the ultimate difficulties in the gospel, with which history alone cannot deal. History may open the door, but it cannot compel us to enter in. This gracious compulsion comes when the Spirit of God seals the evangelist's testimony to Jesus as the sinner's friend upon our hearts; and when we yield to it, we have the witness in our selves. It is not borne to anyone but Jesus, but in virtue of it we can say with all assurance: I know whom I have believed. The place of Jesus in faith is secured, and it is all his own.

Absolute Devotion.

Again, Jesus won an absolute devotion for himself; there can be no possibility of doubt about that. We can quite well imagine that an evangelist should have been misinformed about the way in which some particular person on some particular occasion gave expression to his devotion; but it is simply inconceivable that that attitude of his disciples to Jesus in virtue of which they were disciples indeed should be misrepresented in the gospels. The earliest disciples, who were Jews, expressed this in their national Jewish way by calling Jesus Christ—that is, the King. When the gospel was carried beyond national limits, and became a universal religion, instead of the Jewish Christ they spoke of the Lord. In either case what was meant was that the bearer of the name was entitled to unreserved homage.

The Homage Due.

The homage which they offered was his due, and it was received as such. Striking proof of this has been afforded by the recent concentration of gospel studies on the eschatological teaching of Jesus. For what is the cardinal point in that teaching? It is that Jesus himself is the central and sovereign figure in the Kingdom of God for which men wait. Its coming is inseparably one with his coming. God reigns as the sovereignty of Jesus is realized. Here again, indeed, we may say that though history opens the door it cannot compel us to enter. "No man can say Jesus is Lord but by the Holy Spirit." But no man can doubt on historical grounds that his followers called Jesus Lord, and that when they did so they only acknowledged him to be what he himself knew he was. When the idea is simply derided that a Christian is a person who takes Christ at his own estimation, a question is raised which history cannot answer. The tacit assumption in such derision is that Jesus is dead, and that his thoughts of himself, like those of other men about themselves, are open to revision by subsequent generations. A relation to Jesus under these circumstances means a relation to the ideas he represented, not a relation to the Person. But what if Jesus is not dead? What if he is a living person, with whom it is impossible to have any relations unless he is taken at his own estimation?

A Vital Point.

This brings us to another vital point in regard to which it is impossible to conceive the gospel witnesses to have been in error: His death eventually made no difference in the relations between Jesus and his disciples. It did indeed make a difference for a moment, but it was annulled by the resurrection experiences which presently followed. Jesus was revealed in power, but he was otherwise the same Jesus. He still was all that he had been, he still did all that he had done, he still commanded the devotion he had always inspired—but now without limitation in space or time. No one nowadays doubts that the apostles sincerely believed themselves to have seen the Risen Saviour and in the long run it is not possible to take seriously the separation of the Easter Faith and the Easter Message. It is doing no injustice to most of those who draw this distinction to say that the Easter Faith is not for them what it is in the New Testament.

The Burden of Their Testimony.

They may not deny it, but it is not the burden of their testimony to Jesus, asserting itself in every breath, carrying and inspiring the whole life. If it cannot be historically proved, still less can it be historically disproved, that the true state of the case is this: it was not the disciples who raised Jesus from the dead in the glow of their faith and love; it was God who raised him, and who begot them to a living hope in the same act. It is on this Christianity depends, and whatever the difficulties of the resurrection narratives may be, the value of the primitive testimony to the resurrection is beyond dispute. Faith in the Risen Christ does not indeed make his life on earth worthless or insignificant. He says himself, As long as I am in the world, I am the light of the world. He is the world's light still, but only through that life which he lived on earth. If he had wasted a single moment of that life, the radiance of the light would now be dimmed. It was there he accumulated all that the Spirit now uses to illumine God and the life of men.

A Living Saviour.

But that alone could not sustain the Christian religion; it needs the living Saviour to evoke the faith, the love, the devotion—in a single word, the worship—of which he was the object in the church from the beginning. It is here we are most conscious of the difference between the Gospels and much that is written about them. The evangelists never look back, they look up, even when their minds are full of the past; and it is vain to try to understand them if what is the greatest of realities for them is for us not a reality at all. This is the need of the hour in the church; not historians, nor apologists, but evangelists; men who know that he who received sinners and won the allegiance of souls is seated at the right hand of God, yesterday and to-day the same, yes, and forever.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE LETTERS OF GEORGE MEREDITH

The death of Andrew Lang, a few weeks ago, brings a sense of personal loss to a large circle of readers; while he was not one who grappled with the deep things of life, yet his keen perception of the beautiful, his accurate scholarship, his delightful versatility won a place for him in the hearts of the English speaking world. He wrote history, poetry, essays, criticism, fairy tales—seventy volumes in all. How busy he was in his chosen line of work, and how happy he must therefore have been! While he cannot be classed with those great students and interpreters of life—Tennyson, Browning, Carlyle, George Eliot, Stevenson and Meredith—yet he was intimately associated with them, and his passing reminds us anew of the closing of a great epoch in the world of letters.

Letters of George Meredith.

One of the most notable of the Christmas publications is the "Letters of George Meredith," for they bring back to lovers of literature much of the "grace of a day that is dead." They have been collected and prepared for publication by his son, who has been at work on this task ever since his father's death, three years ago. They extend over a period of fifty years. They are written to members of his family, and to his life-long friends, and reveal a noble and lovable personality. They begin about 1860, and continue up to the time of his death in 1909. I have read the works of Meredith with deep appreciation, but I find these letters of equal interest with his imaginative writings. They give a revelation of temperament and character, of personal relations, of opinions, even of moods, that is unsurpassed by any similar collection known to me. Now and then they throw a search light on his motives and point of view in his interpretations of life.

On Woman.

None of our modern writers has treated women with greater sympathy and discrimination in her difficult task of adapting herself to new conditions, than George Meredith. What finer studies in the whole realm of fiction of the complex women of our day, in their efforts to solve the problems of their lives, than "Diana of the Crossways," or Clara Middleton in "The Egoist!"

In a letter written in 1905, Meredith says, "Since I have been able to reflect, I have been oppressed by the injustice done to women, the constraint upon their natural appetites and faculties, generally much to the degeneracy of the race. I have not studied them more closely than I have men, but with deeper affection, and more interest in their enfranchisement and development—being assured that women of the independent mind are needed for any sensible degree of progress."

Of marriage, he writes, "By and by, the world will smile on women who cut their own way out of a bad early marriage, or it will correct the present rough marriage system. No young woman knows what she gives her hand to; she will never be wiser, until boys and girls are brought up and educated together."

In speaking of the "rough marriage system," Meredith is presumably alluding to the English divorce laws, which are not the same for men as for women; a husband there can secure a divorce for infidelity alone—a wife has to prove infidelity, coupled with cruelty and desertion for two years. In "Diana of the Crossways," the husband had heaped every indignity upon the wife that a selfish, unloving heart could devise—yet she could not be freed from him, because she could not prove the statutory cause.

His plea for boys and girls to be educated together, also refers to English customs and systems, where co-education has never had the vogue it has obtained in America.

His Religion.

Meredith is usually accounted an agnostic, yet various passages in these letters express a profound belief in the fundamental virtues of religion. His special religious grievance seems to have been with the clergy and the church—and is that not one of the social problems of our day? We hear much talk from many sides about the widening gulf between the church and the laboring man, as well as the man of thought. May not the church take some blame to itself for this estrangement? Should not those who voice its message study conditions today more closely, and pitch their message on a key to reach the great troubled heart of the world about them?

Meredith speaks with much bitterness of the "parsonry" as he calls the clergy. In one letter, he says, "The Parsonry are irritating me fearfully—they are a terrific power. They are interwoven with the whole of the middle class like poisonous ivy—Oh, for independence, that I might write my mind of these sappers of our strength!" In another place, he speaks, "Of God, so much obscured by the churchmen." Again, he says, "Ecclesiastical dogma is an instance of the poverty of humanity's mind hitherto."

Religious Counsel to His Son.

His advice to his young son, written in 1872, is in terms of spiritual perception that many a minister of the gospel might envy. He writes to him at school,

"Christian teaching is sound and good . . . Look for the truth in everything, and follow it, and you will then be living justly before God. Let nothing flout your sense of a Supreme Being, and be certain that your understanding is at fault, whenever you chance to doubt that he leads to good. We grow to good, as surely as the plant grows to life."

"And do not lose the habit of praying to the unseen Divinity. Prayer for worldly goods is worse than fruitless. But prayer for strength of soul is that passion of the soul, which catches the gift it seeks."

And in 1906, thirty-four years after, he writes these words on prayer to a dear friend:

"Be sure that the Spiritual God is accessible at all moments to the soul desiring him, and would live in us, if we would keep the breast clean. Only, we cannot ask him to strike between us and his laws."

His correspondence shows a full life up to the close of his more than four score years. While lonely after the death of his wife, and the marriage of his children, yet his spirit is ever brave and unrepining. His last letter, written a few weeks before his death, is a lament over the passing of Swinburne, whom he deeply loved and admired. I. W. H

THE BUSINESS OF BEING A WOMAN

Ida Tarbell's New Book.

Miss Ida Tarbell is a great woman, and she wrote this book on "The Business of Being a Woman." Miss Tarbell knows her subject for she has had no other business to attend to but just this; she has not had to be a wife, or "door mat" or anything that way, she writes well, almost brilliantly, and with considerable force. Her book is published by the Macmillans, who when they happen upon a good writer get out a book worth while. Like many other books, this volume puts much of its substance, quality and color, in the first chapter. Therefore some extracts from this chapter will give the reader a good idea of the cleverness of the volume. Miss Tarbell begins with the

Uneasy Woman,

and of her she says:

The most conspicuous occupation of the American woman of today, dressing herself aside, is self-discussion. It is a disquieting phenomenon. Chronic self-discussion argues chronic ferment of mind, and ferment of mind is a serious handicap to both happiness and efficiency. Nor is self-discussion the only exhibit of restlessness the American woman gives. To an unaccustomed observer she seems always to be running about on the face of things with no other purpose than to put in her time. He points to the triviality of the things in which she can immerse herself—her fantastic and ever-changing raiment, the welter of lectures and other culture schemes which she supports, the eagerness with which she transports herself to the ends of the earth—as marks of a spirit not at home with itself, and certainly not convinced that it is going in any particular direction or that it is committed to any particular worth-while task.

Disturbing.

Perhaps the most disturbing side of the phenomenon is that it is coincident with the emancipation of woman. At a time when she is freer than at any other period of the world's history—save perhaps at one period in ancient Egypt—she is apparently more uneasy.

Those who do not like the exhibit are inclined to treat her as if she were a new historical type. The reassuring fact is, that ferment of mind is no newer thing in woman than in man. It is a human ailment. Its attacks, however, have always been unwelcome. Society distrusts uneasiness in sacred quarters; that is, in her established and privileged works. They are the best mankind has to show for itself. At least they are the things for which the race has slaved longest and which so far have best resisted attack. We would like to pride ourselves that they were permanent, that we had settled some things. And hence society resents a restless woman. And this is logical enough.

Embroiled.

Embroiled as man is in an eternal effort to conquer, understand, and reduce to order both nature and his fellows, it is imperative that he have some secure spot where his head is not in danger, his heart is not harassed. Woman, by virtue of the business nature assigns her, has always been theoretically the maker and keeper of this necessary

place of peace. But she has rarely made it and kept it with full content. Eve was a revoltee, so was Medea. In every century they have appeared, restless Amazons, protesting and remolding. Out of their uneasy souls have come the varying changes in the woman's world which distinguish the ages.

Society has not liked it—was there to be no quiet anywhere? It is poor understanding that does not appreciate John Adams' parry of his wife Abigail's list of grievances, which she declared the Continental Congress must relieve if it would avoid a woman's rebellion. Under the stress of the Revolution children, apprentices, schools, colleges, Indians, and negroes had all become insolent and turbulent, he told her. What was to become of the country if women, "the most numerous and powerful tribe in the world," grew discontented?

World-old Restlessness.

Now this world-old restlessness of the women has a sound and a tragic cause. Nature lays a compelling hand on her. Unless she obeys freely and fully she must pay in unrest and vagaries. For the normal woman the fulfillment of life is the making of the thing we best describe as a home—which means a mate, children, friends, with all the radiating obligations, joys, burdens, these relations imply.

This is nature's plan for her; but the home has got to be founded inside the imperfect thing we call society. And these two, nature and society, are continually getting into each other's way, wrecking each other's plans, frustrating each other's schemes. The woman almost never is able to adjust her life so as fully to satisfy both. She is between two fires. Euripides understood this when he put into Medea's mouth a cry as modern as any that Ibsen has conceived:

Of all things upon earth that grow,
An herb most bruised is woman. We must pay
Our store of gold, hoarded for that one day,
To buy us some man's love; and lo, they bring
A master of our flesh! There comes the sting
Of the whole shame. And then the jeopardy,
For good or ill, what shall that master be;
'Tis magic she must have or prophecy—
Home never taught her that—how best to guide
Toward peace this thing that sleepeth at her side.
And she who, laboring long, shall find some way
Whereby her lord may bear with her, nor fray
His yoke too fiercely, blessed is the breath
That woman draws!

False Mating.

Medea's difficulty was that which is oftenest in the way of a woman carrying her business in life to a satisfactory completion—false mating. It is not a difficulty peculiar to woman. Man knows it as often. It is the heaviest curse society brings on human beings—the most fertile cause of apathy, agony, and failure. If the woman's cry is more poignant under it than the man's, it is because the machine which holds them both allows him a wider sweep, more interests outside of their immediate alliance. "A man, when he is vexed at home," complains Medea, "can go out and find relief among his friends or acquaintances, but we women have none to look at but him."

And when it is impossible longer to "look" at him, what shall she do! Tell her woe to the world, seek a soporific, repudiate the scheme of things, or from the vantage point of her failure turn to the untried relations of her life, call upon her unused powers?

Tried All.

From the beginning of time she has tried each and all of these methods of meeting her purely human woe. At times the women of whole peoples have sunk into apathy, their business reduced to its dullest, grossest forms. Again, whole groups have taken themselves out of the partnership which both nature and society have ordered. The Amazons refused to recognize man as an equal and mated simply that they might rear more women like themselves. Here the tables were turned and the boy baby turned out—not to the wolves, but to man! The convent has always been a favorite way of escape.

The inference from all this is that the Business of Being a Woman, as it has been conducted heretofore by society, is of less importance than the Business of Being a Man, and that the time has come to enter his world and prove her equality.

Certain Assumptions.

There are certain assumptions in her program which will bear examination. Is man the calculating tyrant the modern uneasy woman charges? Are her fetters due only to his unfair domination? Or is she suffering from the generally bungling way things go in the world? And is not man a victim as well as she—caught in the same trap? Moreover, is woman never a tyrant? One of the first answers to her original revolt came from the most eminent woman of the day, Harriet Beecher Stowe, and it was called "Pink and White Tyranny!" "I have seen a collection of medieval English poems," says Chesterton, "in which the section headed 'Poems of Domestic Life' consisted entirely (literally entirely) of the complaints of husbands bullied by their wives."

Will It Stifle Her Unrest?

Again, will doing the same things a man does work as well in stifling her unrest as she fancies it has in man's case? If a woman's temperamental and intellectual operations were identical with a man's, there would be hope of success,—but they are not. She is a different being. Whether she is better or worse, stronger or weaker, primary or secondary, is not the question. She is different.

And she tries to ease a world-old human curse by imitating the occupations, points of views, and methods of a radically different being. Can she realize her quest in this way? Generally speaking, nothing is more wasteful in human operations than following a course which is not native and spontaneous, not according to the law of the being.

Believe in Their Task.

If she demonstrates her points, successfully copies man's activities, can she impress her program on any great body of women? The mass of women believe in their task. Its importance is not capable of argument in their minds. Nor do they see themselves dwarfed by their business. They know instinctively that under no other circumstances can such ripeness and such wisdom be developed, that nowhere else is the full nature called upon, nowhere else are there such intricate, delicate, and intimate forces in play, calling and testing them.

To bear and to rear, to feel the dependence of man and child—the necessity for themselves—to know that upon them depend the health, the character, the happiness, the future of certain human beings—to see themselves laying and preserving the foundations of so imposing a thing as a family—to build so that this family shall become a strong stone in the state—to feel themselves through this family perpetuating and perfecting church, society, republic,—this is their destiny,—this is worth while. They may not be able to state it, but all their instincts and experiences convince them of the supreme and eternal value of their place in the world. They dare not tamper with it.

Principle of Preservation.

Their opposition to the militant program badly and even cruelly expressed at times has at bottom, as an opposition always has, the principle of preservation. It is not bigotry or vanity or a petty notion of their own spheres which has kept the majority of women from lending themselves to the radical wing of the woman's movement. It is fear to destroy a greater thing which they possess. The fear of change is not an irrational thing—the fear of change is founded on the risk of losing what you have, on the certainty of losing much temporarily at least. It sees the cost, the ugly and long period of transition.

Brings Patience.

Moreover, respect for your calling brings patience with its burden and its limitations. The change you desire you work for conservatively, if at all. The women who opposed the first movement for women's rights in this country might deplore the laws that gave a man the power to beat his wife—but as a matter of fact few men did beat their wives, and popular opinion was a powerful weapon. They might deplore the laws of property—but few of them were deeply touched by them. The husband, the child, the home, the social circle, the church, these things were infinitely more interesting and important to them than diplomats, rights to work, rights to property, rights to vote. All the sentiments in the revolting women's program seemed trivial, cold, profitless beside the realties of life as they dreamed them and struggled to realize them.

It is this same intuitive loyalty to her Business of Being a Woman, her unwillingness to have it tampered with, that is today the great obstacle to our Uneasy Woman putting her program of relief into force.

Fixing the Blame.

However much certain of the assumptions in her program may seem to be against its success, there is much for it. It gives her a scapegoat—an outside, personal, attackable cause for the limitations and defeats she suffers. And there is no greater consolation than fixing blame. It is half a cure in itself to know or to think you know the cause of your difficulties. Moreover, it gives her a scapegoat against whom it is easy to make up a case. She knows him too well, much better than he knows her—much better than she knows herself; self; at least her knowledge of him is better formulated. And she has this advantage: custom makes it cowardly for a man to attempt to demonstrate that woman is a tyrant—it laughs and applauds woman's attempt to fix the charge on man.

It gives her a definite program of relief. To attack life as man does; to secure the same kind of training, enter a trade or profession where she can support herself, mingle with the crowd as he does, get into politics—that she assumes to be the practical way of curing the inferiority of position and of powers which she is willing to admit, even willing to demonstrate. That a man's life may not be altogether satisfactory, she declines to believe. The uneasy woman has always taken it for granted that man is happier than woman. It is an assumption which is at least discussible.

The civic committee of the Chicago Woman's Club has been engaged in a piece of good work. In Chicago an investigation of 413 buildings in the Twentieth ward by the committee showed 1,666 violations of the sanitary ordinances. The investigation, covering a period of nearly nine months, was carried on by members of the committee aided by an expert who spoke six languages. The district chosen for study lay between Clinton and Morgan streets and Taylor and Sixteenth streets. This includes the heart of the Ghetto. Reform in the sanitation laws is urged in the report. One step in the reform of the law, it is pointed out, will be taken when societies having good housing at heart form a central organization. "While permanent reform must come from no less than three sources," reads the report, "the tenant, the landlord, and the city, it is a coincidence that a few weeks after the committee's work began waste collections from the district almost doubled." From the 413 houses visited complaints were sent to the sanitary bureau for violations as follows: Toilets, 316; sinks, 146; calcimining necessary, 213; defective means of ventilation, 231; filth dangerous to health, 60; repair of house necessary, 161; flats having entirely dark rooms, 235; filth in yards, 59; defective plumbing, 235; houses unfit for habitation, 9.

Church Life

CALLS.

C. L. Milton, Lawrence, Kan., to First, Milwaukee, Wis. Accepts.

John Cable, Flushing, O., to Central, Pittsburgh, Pa.

J. N. Scholes, Bellaire, O., to First, Johnstown, Pa.

W. R. Foster, Maxwell, Ia., to Mason City, Ia. Accepts.

H. L. Davenport, temporary supply at Leavenworth, Kan., to be settled pastor. Accepts.

A. A. Doak, Washington, to Vacaville, Cal. Accepts.

J. H. Wright, Harristown, Ill., to Farmer City, Ill. Accepts.

A. L. Ward, Pueblo, Colo., to Lebanon, Ind. Accepts.

J. M. Smith, Brownwood, Tex., to Plattsburg, Mo. Accepts.

Arthur Sebastian, Mount Healthy, O., to Forest Ave., Buffalo, N. Y. Accepts.

ADDITIONS TO THE CHURCHES.

Russian Mission, Chicago, Basil Kensseff, leader; 4 by baptism.

Charleroi, Pa., E. N. Duty, pastor; 6 by baptism on Dec. 22.

Council Bluffs, Ia., Edgar Price, pastor; 131 in past year.

RESIGNATIONS.

J. P. Pinkerton, Bentonville, Ark.

G. W. Kitchen, Coffeyville, Kan.

W. W. Denham, Carthage, Ill.

John A. Stevens, Baton Rouge, La.

EVANGELISTIC MEETINGS.

Bouler, Colo., J. L. Thompson, pastor at Greeley.

Topeka, Kan., Third, H. J. Corwine, pastor; W. T. Brooks, evangelist; 43; closed.

Danville, Second, L. N. Early, pastor; J. A. Barnett of Third, Danville, Evangelist; 94; continuing.

Long Beach, Cal., F. M. Rogers, pastor; E. E. Violett, evangelist; 153; continuing.

Cherokee, Okla., C. R. L. Vawter, evangelist; 126; continuing.

San Antonio, Tex., Hugh McLellan, pastor; W. J. Minges, evangelist; 134; continuing.

Central Church, DesMoines, Ia., recently burned a $25,000 mortgage of twenty years' standing.

F. E. Day, formerly pastor at Shubert, Neb., is expected to be made private secretary to Governor-elect J. H. Morehead, of Nebraska.

The death on Christmas day of Mrs. Lena B. Knights removes from Englewood church, Chicago, and from the organized activities of Chicago Christian women of all denominations an influential and capable leader.

A $25,000 Sunday-school building with individual classrooms and a regulation gymnasium is nearing completion as an addition to the Englewood church, Chicago, of which C. G. Kindred is pastor. A trained instructor will be employed for the gymnasium work.

Wallace Tharp, who has been conducting a series of special Sunday evening lectures or addresses in his Northside church, Pittsburgh, completed the series two weeks ago with an address on "Ben Hur." In response to the invitation at the close of the address there were twelve who made the confession of faith.

David Teachout, Cleveland's active and resourceful Disciple layman whose message in the million dollar campaign for missions stirred hearts and opened pocket-books, will start on a trip to China this month accompanied by his wife who is a daughter of Prof. and Mrs. F. E. Meigs, of Nankin University.

The edifice of First Church, Fayetteville, Ark., was destroyed by fire Dec. 20. The building and furniture are a total loss. N. M. Ragland, the pastor, says the membership, while sorely smitten by the catastrophe, is not discouraged but will build another house where the ruined structure stood.

During the year there have been 135 additions to the Beatrice, Neb., church, a net gain of 119. The present membership is not far from 1,200. The financial reports of the various departments show that $14,729.03 has been raised for all purposes, exclusive of a donation of $2,000 from Mr. Carnegie toward the organ and some special gifts of certain members to mission schools in China. Of the total amount mentioned above $1,436.28 was for missions. C. F. Stevens is the pastor.

213 CHURCH BUILDINGS ERECTED WITH OUR ANNUITY FUND

What It Is!

THE ANNUITY PLAN

How It Works!

In Our Church Extension Fund

at Kansas City, Mo.

What It Is—Through our Annuity Plan you can administer upon your own estate by putting your money into our Church Extension Fund. This is far better than making a bequest because the Board will pay you 6 per cent, in semi-annual payments, if you are fifty years old or more, and the interest will be paid to your wife if she survives you. Between the ages of forty and forty-nine the rate is 5 per cent, and 4 per cent between the ages of twenty-one and thirty-nine.

ITS GREAT ADVANTAGES TO YOU

1. You can see your money work while you live.
2. You have no trouble or losses in making reinvestments.
3. You have no taxes nor attorneys' fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all the assets of the Fund, which now amount to over $1,015,276 and which will constantly increase.
6. We receive remittance of $100, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 355 gifts and $354,257.26, with which 213 church buildings have been erected.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age. Write to

G. W. MUCKLEY, Cor. Sec., NEW ENGLAND BLDG., KANSAS CITY, MISSOURI

By means of a combination of four denominations in the little town of Alma, Mo., there will henceforth be an English-speaking church service maintained with regularity every Sunday. The denominational families represented in the federation are Presbyterians, Baptists, Methodists and Disciples. Henry W. Hunter, pastor at Higginsville, Mo., in the same county, preached for them once recently and received five confessions of faith. He was to pay a return visit. "The situation looks good to me," he says, and he means to help as he may be able, to solve some of its problems and to aid its progress.

Dr. Hillis has said, "Earth knows no tragedy like the death of the soul's ideal." Dr. Jowett recently spoke of "forked lightning declining into harmless sheet lightning." In a recent sermon on "The Tragedy of Lukewarmness" John R. Ewers, of East End Church, Pittsburg, used these words: "The passion for saintliness has cooled into a mild desire for common respectability. The heroic devotion to ideals has fallen into a petty round of conventionalities. The indignation at sin has degenerated into broad toleration. The organ music of sublime love has changed into the mechanical clank and clatter of mere duty."

Dr. Willett in Japan

Dr. H. L. Willett, of Chicago Universiy, on his way around the world with a Mission Study Class, gave one day to Osaka. The church was crowded to the doors to hear his great lecture on "Christianity's Approach to the Nations." This lecture did much to make the church a power and influence in this part of Osaka and mightily convinced the people that we were trying to be a blessing in the community. At this time we were planning for our special evangelistic services, so that this lecture increased our constituency and opened the way into many hearts and homes. Mr. Kurihara, secretary of the Y. M. C. A., of Kyoto, interpreted for Dr. Willett.

In the afternoon Dr. Willett had a conference with the missionaries of Osaka, at the residence of Dr. A. D. Hail, who has been nearly 35 years in Osaka. At this conference, such questions as "What effect does the revival of Shinto and Buddhism have on Christianity in Japan;" "If the missionaries left Japan now, would Christianity maintain itself;" "What are the main difficulties of the work;" "What message have the missionaries in Japan for the churches at home" and other very interesting subjects, which were discussed by veterans who have been here for thirty years and upwards. Doubtess Dr. Willett will give to the people at home, through the papers, the main lessons and points of the various conferences which he held in Japan. Secretary Fisher, of the Y. M. C. A., Tokyo, said that the conferences that Dr. Willett held in Tokyo, both with the missionaries and with Japanese workers, were the best conferences he had ever attended in Japan.

M. B. MADDEN.

Osaka, Japan, Nov. 27, 1912.

A Month of Encouragement

The first month of reports from the Bible schools shows a splendid increase in the offerings for American missions. The total amount contributed is $20,241.93, which is a gain of $3,250.41 over the corresponding period of 1911-12. This also lacks only about $2,000 of being the total offering of the entire year of 1912-11. We are greatly encouraged in our hope that the schools will raise $50,000 from the schools for American missions in this fiscal year.

Many of the largest contributors have not yet sent their offerings but are awaiting to collect outstanding pledges. Hundreds of schools are planning to take an offering at a later date and to all such we are glad to send literature free. We are seeking to make this offering unanimous during this Silver Jubilee Year for Home missions.

Foreign Society News

The church at Springfield, Ohio, enters the living-link column in the Foreign Society H. E. Beckler, the minister, and the whole church greatly rejoice.

Dr. L. F Jaggard, Monieka, Congo, Africa, speak of the very, very hot weather at that place He has been on the sick list. He says there are favorable reports from the outposts round about. He reports $155 received for medical service.

A. F. Hensey, writing from Bolenge, Africa, under date of October 31, and referring to the Steamship Oregon, says, "The hull is now in as good condition as when she was launched. The men scraped and painted the bottom and then painted her all over. I can assure you that she never looked better. A new flagstaff was also put in." It will be remembered that this was the ship that was dedicated at the Centennial Convention in Pittsburg in 1909.

Last week the Foreign Society received an annuity gift from a friend in Ohio. This was the second gift on the Annuity Plan This is the season of the year when many should respond with annuity gifts.

H. C. Saum, of Bilaspur, India, says, "Our work is doing real well. Six evangelists are out touring. I am going tonight to be with them. I baptized one young man on Sunday, November 10th.

On December 7th. William Durban, of London, England, entered into the life that is Life indeed. He was in his seventy-third year. He had been active as a Christian worker for half a century. He had been in the employment of the society for many years.

F. M. Rains, Sec.

Notice to Pastors

The pastors of all the churches included in the Federal Council are earnestly requested to obtain from the office of the Council, 215 Fourth Avenue, New York, in sufficient quantities for distribution to the members of the churches, the letter issued by the Committee on Correspondence, giving a summary of the deliberations and the most important actions of the recent Quadrennial session at Chicago. This will be supplied at the cost of printing, which is 75 cents per hundred The Committee on Correspondence was instructed to bring the information contained in its report to the attention of the churches and the only way by which this can be done and the members brought to understand the work of the Federal Council, is by the means hereby suggested. The records of the Council and the various reports will appear later in bound volumes, and the separate reports will also be obtainable for distribution among the churches.

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comforts of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

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THE CHRISTIAN CENTURY

Sharp Rev C M Dec12
5522 Kimbark Ave

Vol. XXX January 9, 1913 Number 2

A ROMANCE OF CORN SHUCKS

BY EDGAR WHITE

WILLIAM DURBAN

BY LESLIE W. MORGAN

CHICAGO

DISCIPLES PUBLICATION SOCIETY

THE DISCIPLES PUBLICATION SOCIETY is a non-profit-sharing corporation whose charter has recently been granted by the state of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. Its profits are not to go to individuals but are to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The New Christian Century company has agreed, by resolution adopted unanimously by the stockholders, to sell the entire assets and good will of the company to the newly organized Disciples Publication Society for the sum of $16,000 and to accept the notes of said Society for that amount. The trustees of the Disciples Publication Society have agreed to purchase the business of the New Christian Century Co. on these terms. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that the entire issue will not need to be sold, but that, in addition to the bonds set aside as security for the notes to be given to the stockholders of the New Christian Century Co., not more than $25,000 of bonds must be sold. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the agreements and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy the entire interest of the New Christian Century Company and to pay for it by patronizing it. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

CHURCH LEADERS HAIL BROTHERHOOD OWNERSHIP

The response to our announcement of the organization of the Disciples Publication Society comes in like a tide, rising higher and higher with every mail as we go to press. The following letters speak for themselves and needs no introductory or interpretative word. They are for the most part addressed to Mr. Morrison and contain many personal felicitations, intended for Dr. Willett also, which were omitted in preparing them for publication. For all these words of approval, congratulation and support the editors take this occasion to speak their gratitude.

We are glad to give first place to the *Christian Evangelist's* cordial word of welcome written even in advance of our announcement. We pay our best compliments to the news getter of that paper who, to our complete surprise, was able almost to "scoop" The Christian Century in its own affairs! The following editorial appeared last week, simultaneously with our announcement:

By THE CHRISTIAN EVANGELIST.

ANOTHER BROTHERHOOD PUBLISHING HOUSE.

It is said that another publishing house among us desires to be known among the brethren as a brotherhood publishing house. This is good. The process of becoming a real, genuine brotherhood publishing house is easy. Let an incorporation be formed with a board of directors to hold forever this property in trust for the benefit and profit of the brotherhood. Then all the holdings of this publishing house can be turned over to said board of directors. They will be of such ability as to administer this trust in the interest of the kingdom at large and will turn over all its earnings to the general benevolent and missionary organizations of the Disciples.

There is room for another real, genuine brotherhood publishing company among us.

By HOWARD T. CREE, Augusta, Ga.

Your editorial announcing the fact that now The Christian Century is to be placed upon a sound financial basis which will permit it to carry out its policies unhampered by lack of funds is indeed a matter of great congratulation. I join with a host of others in extending you my very best wishes and in praying for the paper a long and honorable career of faithful service. What matters it if all do not sympathize with your editorial policies? You are doing a great work, you are an influential part of our great brotherhood. We are all striving to honor our common Master, and I applaud every advance you make in an effort to express your message to an increasingly larger group. This program, it seems to me, is in line with the spirit of the Louisville convention and means a closer articulation of our religious papers with our religious ideals as represented by a larger number than is now possible. God bless you in all your plans, and lead you in the spirit. Please continue my subscription.

By IRVING S. CHENOWETH, Philadelphia.

I am glad for any progress made toward tury and the Bethany Sunday-school Supplies. I heartily believe in their educational value and feel sure that our brotherhood will profit by the co-operation desired by the present managers.

By BURRIS A. JENKINS, Kansas City, Mo.

I congratulate you most highly and a larger usefulness for The Christian Censincerely hope the new plans will all carry out as you desire. With kindest regards.

By H. O. PRITCHARD, Bethany, Nebr.

Allow me to congratulate you on the prospects of making The New Christian Century Company the property of the brotherhood. I should rejoice to see the brotherhood own all of our religious journals, for I feel it would be the solving of many of our difficulties. Yours is a step in the right direction. I desire also to congratulate you upon making higher education the recipient of whatever profits may accrue. No cause among is so needy and at the same time so neglected as the cause of higher education. All our institutions of learning are suffering seriously for lack of endowment. May this be means of awakening renewed interest in this great cause. I wish you abundant success in this new venture.

By IDA W. HARRISON, Lexington, Ky.

Permit me to congratulate The Christian Century on this achievement of the hopes of many years. May its consummation mean an entrance upon an even wider field of service and usefulness than it has yet known during its nearly three decades of effort for the glory of God, and the good of humanity!

By JAMES M. PHILPUTT, New York City.

The plan which you outline for the future control of The Century seems altogether feasible. You deserve great credit for bringing the paper to its high efficiency—for making it a necessity to the progress of our church. No doubt there are many who will be glad to take hold with you and assist in enlarging the sphere of its usefulness. I congratulate you on the well-wrought plan to make it in the future a "brotherhood paper." It will commend itself, I think, to our people generally. With best wishes for your complete success.

By HARRY D. SMITH, Hopkinsville, Ky.

For many years it has seemed to me very rational and wholly desirable that our publishing of all sorts should be done by societies representatives as far as possible of the brotherhood. I hail, therefore, with considerable satisfaction this second notable experiment among us in such publishing.

By HILL M. BELL, Drake University.

I most heartily approve your placing this publication in the hands of a company to be known as the "Disciples Publication Society." Since the question of brotherhood ownership of publishing houses has been under discussion, I have been convinced from the first that the only way to place a publication under the auspices of the Disciples is the plan which you have outlined in this notice just received. The plan looks feasible, and I believe that you will be successful in conducting an enterprise worthy of the Disciples. I most

(Continued on page 14)

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Short-Cuts to Success

I HAVE WATCHED WITH considerable interest the reports of a Sunday-school contest which has been going on for several weeks in a neighboring state. One school had its "big day" about the middle of the contest term. The day was heralded as one long to be remembered. All previous records had been broken. The neighboring school seemed to be hopelessly beaten. There was a tinge of sadness in its reports. But this was only a piece of religious strategy, as a day of reckoning had been decided upon which should spell the doom of its thus-far successful rival. Plans were laid which should make the boasted "big day" look insignificant, if not sick, according to the phrase of the local press.

And they succeeded. The lagging school stole the thunder of its competitor and gathered from other local Sunday-schools, from schools of our own faith and order in near-by towns, and from all parts of the county any persons who would enroll for the day. The spirit so conspicuous in much revivalism infested the entire community. Numbers rolled off the tongues of the interested in squadrons and battalions.

* * *

So far as the attendance and offerings were concerned, the contest was a great success. It did not reveal which was the stronger school. The losing school probably would have been the winner if they had chosen the last day of the rivalry instead of an earlier day, for it is certain that local pride would have massed an aggregation within the walls of auditoriums which would have set a record for all time to come.

It cannot be denied that there is merit in these contests. There is the advertising of church and Sunday-school which is worth something; there is a stimulus in great numbers; and there is the opportunity of gathering a large collection. There may be a temporary revival of Sunday-school interest. But such is often very short-lived. Rallies can be used to good purpose if the spirit of "winning" is subordinated to the spirit of increasing the school in ways of efficiency.

* * *

But it is pertinent to inquire, How many new students were gained for both schools It is to be assumed that such an important item was not forgotten. How much deeper is the conviction of the workers as to the importance of their work? Was the spirit of devotion present on the "big" days, or was it drowned in the hilarity of winning? Is there a greater desire today to do the things which the Sunday-school should do? How much better off are the crowds who came to be counted and to contribute? When will they appear again?

It may seem ungracious to raise such questions, knowing as we do, the fascination which a crowd has for all of us, the crowds which cover a multitude of sins. The task of getting the young to see the importance of making our service to Christ paramount to all the demands of ease and pleasure and excitement may be slow and even painful, but it must be done. Of course, all schools do that, but all schools need to do that a little more, and with the enthusiasm which they give to the collection of crowds on special days during the year. The cultivation of the missionary spirit, of the prayerful heart, the study of the Bible, of the spirit of self-denial, is a wearisome and at times discouraging process, but on that the church must ultimately depend for her power in the world.

* * *

And we need the same enthusiasm in this steadier task as in the assembling of a multitude which has the appearance of the crowds at Pentecost. If we get all that we desire, or any reasonable portion of our desire, by the contests, by all means let us have them. Yet the numbers we seek after will be more likely to result from our cultivation of the forces than will the cultivation of the forces result from mere numbers. There is ever the danger that we shall be pinning leaves to the tree; they are leaves, and they are on a tree, but they have no anchorage in the life of the tree. Their fate is known; the first wind will scatter them to the four corners of the earth. But where the leaves spring out of the vigor of the tree all its strength will fight with the elements for mastery.

We are trying short cuts to ministerial education these days, hoping with meagre training to supply the demand for preachers. It is likely the number will be increased, but is there not danger of losing preaching-power with this method of multiplying preachers? It is not to be expected that we shall take time, for many years to come, to produce men who will do the work which should be done in the church, if the fascination of numbers continues to hold sway.

* * *

We sacrifice quality to bulk in almost everything we do in our generation, and until the epidemic spends itself there is little hope of reversing our scale of values. On we go, but the doctrine of the survival will take care of us all. If we are fit we ought to thank the Almighty that he has saved us from the temporary ravages of the unfit; if we are not, there is reason for thanksgiving that we are not snares for the feet of those who are. If our voices cannot strike terror to the soul of the sinner, or solace the soul of the saint with gladness, nature has so ordained that the same voice may inspire the mule, while we follow the plow. The troubles of the world would be few if every man could find his place; and attempts to find a route would disappear if we could only be content to do our work patiently and wait. But waiting, to many good people, is only purgatory running ahead of time. E. B. B.

Social Survey

The Red Sox and the Black Hand

Judging from what we know as to the whereabouts of a good many Disciple ministers on many bright, blue-Monday afternoons during the "on-season," the most significant event of 1912 for not a few people in the United States is the victory of the Red Sox over the Giants in the contest for the world's championship (we take for granted our readers know to what sport reference is made.) There are many important events which have taken place in the twelve months just closed, the significance of which looms large or small according to one's point of view or previous condition of servitude. Geographical nearness is a factor which often determines for many whether or not an event is important. To Illinois people the exclusion of Lorimer from the United States Senate is an event of greater significance than to people of Connecticut or California. The coronation of King George V. and Queen Mary at the spectacular durbar at Delhi possesses a greater importance for Englishmen than for Russian subjects or American citizens. The conviction of the Camorrist brigands and the end of the Italian Camorra is of more moment to residents in Italy than to voters of New York City, although the latter are correspondingly more concerned with the conviction of Lieutenant Becker and the other murderers of the gambler, Rosenthal. There are several other events of the past year which have a relative, though not a universal importance. Among such events might be mentioned the floods of the Mississippi, the discovery of the South Pole, the Olympic games, the conviction of the McNamaras and thirty-eight other labor leaders in the dynamite cases, the completion of the Woolworth Building in New York City, the tallest office building in the world, 750 feet in height, and the continued disturbances, amounting to a state of virtual anarchy, in Mexico.

Vox Populi Vox Dei

The past year, from a purely national point of view, has witnessed some significant happenings. President Taft has continued the strict enforcement of the Sherman anti-trust law, with the result that government suits have been instituted and successfully carried on through the courts to prevent unlawful restraint of trade. Perhaps the most important piece of legislation which congress has enacted is the inauguration of the parcels post, which is bound to have a far-reaching effect and without doubt will be of utmost benefit to the consumer. One of the black marks which the recording angel of 1912 will set down against us is the failure of the senate to ratify the unlimited arbitration treaties which the department of state had formulated with Great Britain and several other countries. Equally unsatisfactory is the attitude congress has taken in regard to the Panama Canal tolls in direct violation of the Hay-Pauncefote treaty, involving us in at least a diplomatic dispute with Great Britain and putting us in the dishonorable position of repudiating our national promise. Outside of the bumper crops, which have made the farmer more independent than ever, these are the events which, with one exception, have the most national significance. As years go, 1912 is no ordinary year. Speaking politically it is not an exaggeration to say that it is the most significant period in the history of the United States for over fifty years. Since the election of Abraham Lincoln in 1861, the Republican party has held office the greater part of the time, and has been almost continuously in power. In November a Democratic president was elected for the first time in twenty years, and a Democratic majority secured in both houses of congress. But more important even than these Democratic successes was the apparent disintegration of the Republican party and the birth of the Progressive party, already a lusty infant and bidding fair to become one of the great national parties in years to come. This bloodless revolution is part of a world-wide movement in the direction of real democracy. The common people are coming to their own in England as well as in the United States. Under the inspiring leadership of that great defender of the working classes, Mr. Lloyd-George, parliament has made notable strides forward in the correction of ancient wrongs. The working out of the insurance act, the Welsh disestablishment bill, the franchise reform act, and, most important of all, the Irish home rule bill, have made 1912 an *annus mirabilis* in English politics.

The Old World Made New

School children in more than one part of the world from now on will have to add 1912 to the list of dates which mark the beginning of great epochs. While on the whole, this date may not be so notable for the children of the new world—with the possible exception of Mexico—for the children of the old world, 1912 will have an importance difficult to overestimate. Events have taken place which will eventually alter the maps of two continents. The Balkan War will compel a readjustment of the European concert. The balance of power between the Triple Alliance and the Triple Entente has been completely upset. Not since Victor Emmanuel entered the Eternal City in July, 1871, and thereby assured the permanence of united Italy, and practically gave birth to a new European nation, has anything so important taken place in European politics. Pan-Slavism, these many years growing in intensity, will at last find national expression. So strong has this movement become that it may mean the breaking up of the Austrian empire by the defection of the old kingdom of Hungary. Moreover, a result no less important is the practical expulsion of the Turk from European politics, where he has been a menace for centuries. Even though the Golden Horn and a narrow strip of land be left to him, his control will be nominal, and the Sick Man of Europe is now, not recovered, but *non est.* The most stupendous event, however, has to do with Asia. The nation that has been in a Rip van Winkle sleep for millenniums has at last yawned and stretched and is now actually awake. The throwing off of the hated yoke of the selfish, plundering Manchu dynasty and the formation of a republic in China will ever be one of the marvels in human history. The most conservative absolutism in the world has been dissolved under the leadership of Dr. Sun Yat-Sen, provisional president, revolutionary leader, and active Christian, and that great statesman and military leader, Yuan Shih Kai. China has the greatest undeveloped resources in the world, and, according to Mr. W. M. Van Norden, a high authority on Chinese affairs, this nation represents the largest aggregation of able merchants, traders, and bankers in the world. The sleeping giant is aroused and the year 1912 marks a new epoch not only in Asiatic history but in world history, for generations yet unborn in far distant centuries will put this date down as the beginning of a new era. The day of princes, and kings, and tyrants is fast passing away, and the common people, white, black, brown, yellow, are at last coming to their own.

The Insatiate Archer

The great men who have passed away during 1912 are notably Wilbur Wright, the father of aviation, who, strange to say, died a natural death, Frederick VIII., the much beloved king of Denmark, the Japanese Emperor, Mutsuhito, and General Nogi, the hero of Port Arthur, whose voluntary death by hari-kari, while it could not be justified on the grounds of Christian ethics, was nevertheless a noble expression of devotion to his deceased sovereign. 1912 will go down into history, also, as the year of the greatest marine disaster in the memory of men. That last hour of Sunday, Apr. 14, will never be forgotten by the 706 persons in the life boats of the "Titanic" as they heard the cries of 1,600 men and women struggling in the icy water and saw the "Titanic," the finest, largest, and supposedly the safest steamship in the world, sink slowly, bow foremost, into the deep. The poorly-drilled crew, the forging ahead at top speed in spite of the warnings of ice ahead, the "Californian" less than nineteen miles away, whose captain disregarded the "Titanic" signals, the seven other steamships within call of the wireless, had operators been at the instruments, only add the element of needlessness to the tragedy, though as a result Atlantic travel will be made far more secure.

A proposal to eliminate the negro as an American soldier is slated for consideration when the conference of the ranking officers of the army is held Jan. 8. Some officers are prepared to urge the proposal on the ground that in the Philippines natives are said to resent the appearance among them of the black troopers, and that there are signs of dissatisfaction in Hawaii owing to the fact that the Twenty-fifth Infantry, a negro organization, has been ordered to the islands to form a permanent garrison. Friends of the negro soldiers are preparing to make a strenuous fight in their behalf. Major E. B. Gose, commanding two battalions of the Twenty-fifth Infantry at Fort George Wright says: "I have served eleven years with negro troops and eleven years with white troops. I have found the negroes the better behaved, the more amenable to discipline and more inclined to be interested in their work as soldiers."

THE CHRISTIAN CENTURY

Published Weekly by

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United Religious Press Building
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The True Aim of Manhood

The skilled workman can do much with inferior tools; the unskilled workman is more likely to spoil good tools than he is to produce with them articles of the first class. The church needs efficient men and women; they can get results by using the present machinery of the church. They know what new machinery is needed and when it is needed.

The object of the educational work of the church is to produce men and women whose ideals are never fully represented by what the church is doing, who are ever seeking to increase the power of the church by turning it away from useless activities and by making clear to all its real business and the proper way of attending to that business.

Spiritual alertness is needed. Leaders we must have but we ought to be wide enough awake to hear their cry of alarm when some great wrong is about to be perpetrated and to answer their call to battle in behalf of righteousnesss. We are quick to resent certain wrongs and we have a few sentiments for which we are ever ready to fight. But we ridicule today men whose teaching will govern our lives tomorrow. We might do some thinking without being forced to it.

Firmness is an element of manhood. It is not to be confused with bad manners and boastfulness. Some persons with bad manners and some conceited persons display firmness in their conduct, but boorishness and conceit are not thus shown to be necessary to steadiness of purpose. The better sort of man can hold to his own opinions without being discourteous to those who do not agree with him. Does a man adhere to any particular belief? We can tell by his life, by what he supports and by what he discourages.

We demand of men that they be reasonable. The reasonable man takes account of other human beings. He is aware that his actions affect them and that they have as much right to be heard as he has. He does not dismiss them because they are illiterate or even immoral. He knows that if he is to do them any good they must have something to say about what he is doing when he acts for them. The reasonable man awakens reason in others. The stupid leader puts the reason of the people to sleep. The autocrat may get immediate results; the reasonable man prepares for the largest returns in the future.

"It does not take long to learn the principles involved in any trade or art, but it takes a lot of practice to make one worth anything in their practice. So it does not take long to learn all the moral principles, but it takes a good deal of practice before the response and the stimulus are very definitely connected." Thus does a psychologist warn us that we must not expect to save the world by giving formal lessons in morals. The ordering of ideas is necessary. Inspirational writing and speaking have an important place in the moral life. But it is habit that counts. The passionate man may be well aware of the damage wrought by his anger and he may be ashamed of his temporary insanity, but the next provocation drives him insane again. Why does he sin against light? His habits are wrong. To save him we must assist him in forming new habits. The habit of self-control gives one power over distracting circumstances and exasperating persons.

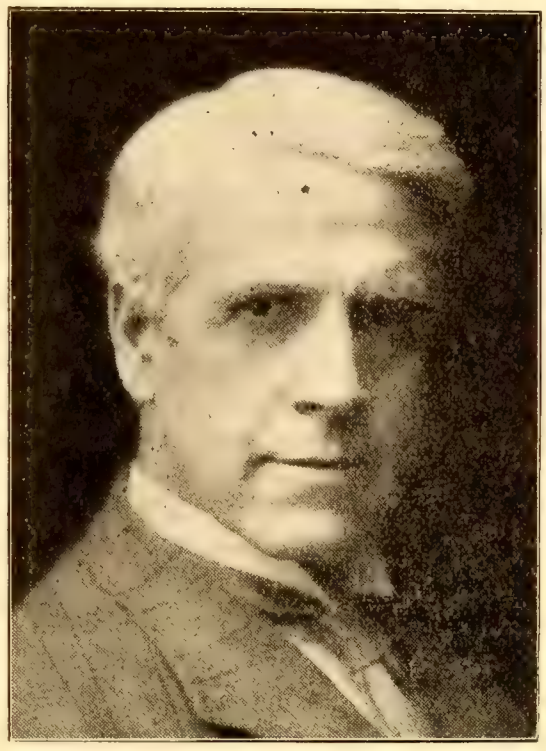
"Now, if an individual is a 'bundle of habits,' if every one sooner or later acquires pretty definite modes of response to all the situations of life, the question of moral training becomes a very simple one in theory, however hard it may be to carry it out in practice. All that is required is to bring about on the part of the child the appropriate response, to lead to the formation of such a bundle of habits as will be most conducive to the welfare of the child and society." Moral training, then, is like all other training. Bad habits are to be avoided and good habits are to be cultivated until the individual finds it easy to do right and society has confidence in his intentions and in his ability to do the thing that promotes its welfare.

The best man is one whose habits are adapted to the uses of the universal kingdom of God. A man's habits must fit his place in the world; the good man looks to it that his work is a part of the work of the world, that it is necessary to hmuan welfare, and that it is being done so that the greatest benefit comes to the world. How much are the church and the Sunday-school doing toward forming the habits of the children? Are they lecturing the children or are they assisting them to meet every situation with the right kind of action? [Midweek Service, Jan. 15. 1 Cor. 16:13; Gen. 1:26-28; Eph. 4:11-13.]

S. J.

Epoch-Makers of Modern Missions

Of making books there is no end, and it is well that this is so, for out of the multitude we are always sure of finding some fact or truth of value which may indeed change the current of one's life. Words may be breath, but if they are true they will outlive the hills; they are seeds, but in them there may be glorious harvests. A book on missions is a record of what has been done in the world since the sacred deposits were sealed, though the rim of all such books, the really great books, touch the rim of those we call sacred because all are true. In fact, if the program of the Apostles be continued there is every reason to believe that all the records of apostolic men are sacred, no matter when written.



Archibald McLean, LL. D.

A modern apostle of missions, Archibald McLean, has written a book with the above title. It contains sixteen missionary biographies,—not thumbnail sketches, for the books has three hundred pages,—which are the cream of a hundred missionary biographies. The subjects are men like Henry Martyn, Adoniram Judson, William Carey, and last but not least, our own Dr. Z. T. Loftus. Every friend of missions will welcome this volume as a compendium of missionary biography. Revells are the publishers.

The title is suggestive; it reminds us of the upheavals in the pagan and heathen world. It reminds us that God and the missionary have ploughed deep in the nations that know not the name of Christ for future sowing. The same hand that strikes planets into space like sparks from an anvil, fixing their metes and bounds, brings into the eye of the Christian nations those peoples who have sought for God in the open fields, before altars, or in vast temples the magnificence of which the temples of Christendom have scarcely surpassed. It is no longer poetry or prophecy that a nation has been born in a day.

Into those lands the missionary went unannounced and unwelcome. He was like a beam in the darkness, but the beam widened, scattering the night, and compelling men to wonder at the brightness of the new day. He was ridiculed by sailor, soldier, and civilian alike; he was regarded as a moral pest which troubled business or political interests, and guilty consciences alike. These

missionaries were pilgrims and strangers in the earth, not counting their lives dear if only Christ could be made known among the heathen. They were always coming to their own, as it were, and being cast out. There is nothing so sublime in the annals of the world as the story of the abandon with which these men gave themselves to their work. While others talked of sacrifice, they sang the songs of rejoicing; while others mourned their consecration to an untimely death, they believed that they had devoted themselves to a service which must bring life; while others disparaged the folly of the over-zealous, they were willing to be called fools for Christ's sake, that those to whom they ministered might become wise. They had no ends to serve save the will of Christ, no passion but to be like him, no sorrow could befall that his mighty power could not weave into a crown of rejoicing. These men might be swallowed up in desert sands, but their names would be written on the palms of God's hands; they might go down in the sea of heathenism, but God would bring them to their desired haven. Their triumphs would be the impossible which even the doubter must accept as miracles of undisputed genuineness. Every library containing President McLean's volume will offer one of the best apologetics for Christianity that can be written, a testimony of fact and of fruit. Every such volume as this is a leaf from the tree of life.

To speak of the miracle of missions is not to use the language of hyperbole; it is to speak in the sober language of fact. From the beginning of Christianity until now its victories have astounded the believer, and baffled the unbeliever, illustrating to our poor, weak faith the truth of Scripture that God's ways are not our ways. Our way of conquering the world would be to recruit an army, to scour the sea in ships built to destroy all who oppose; to sodden the earth with blood; but that was not Christ's way. Without any of these powers at his command, he announced a program, inspired his faithful followers, and sent them out empty-handed to win the world for Himself. From an empty grave which was not even his, to universal dominion, is a long way, but that is the way Christ chose to go; it seemed like leaping the centuries, but the leap was taken. The unexpected occurred every day; the unlearned met the philosopher and won him; the man of the village met the cosmopolitan and won him; the man of no school caught first the ear and then the soul of the school and won it; the fisherman won the emperor. The worship of the sand-pits grew into the worship of the cathedral; the fear of the authorities who were pagan fell away before the pagan's fear of God. The old order was abandoned, the new ushered in. The history of the race took its beginnings anew, not from the Greek whose subtle brain could make even the marble seem to live, but from the Galilean whose transforming power could make the dead to live; not from the Roman with his all-conquering sword but from the Redeemer with his all-conquering love.

E. B. B.

A Constructive Newspaper

THE HISTORY of the Disciples of Christ for the past dozen years makes almost startling disclosures as to the character and extent of the services rendered to the brotherhood by The Christian Century.

This newspaper has not been content merely to reflect and report the already existing sentiment of the brotherhood; it has striven to create sentiment, to organize opinion and to carry its constituency steadily forward to better things. This *progressive* policy has made it a positive constructive force. No unsympathetic or destructive note has been sounded. Wanton criticism has found no place in its pages. Loyalty to the fundamental principles of the Disciples has been its basic virtue. Its championship of every progressive measure has been and is in the interest of greater efficiency or greater loyalty to our essential ideals. These statements the record of recent years will bear out.

Every forward step of general significance taken by the Disciples in a dozen years has been first pointed out and earnestly championed by this newspaper. The Christian Century has been truly the "leading paper" in that it has really led the brotherhood's thought and blazed a pathway for the brotherhood's progress.

1. The reorganization of our national conventions upon a delegate basis was first suggested by this paper and has been consistently championed against both opposition and indifference until the Louisville convention of 1912 put the suggestion into action.

2. The unification of our missionary societies was first proposed by The Christian Century. The entire sentiment of the brotherhood and of the societies themselves has radically changed since the initial proposal and this important and far-reaching step will without doubt be taken when the new General Convention is firmly established.

3. The Disciples Congress, one of the most useful and fruitful institutions among us, was proposed by The Christian Century and has received the consistent and unremitting support of this paper since its organization.

4. The idea of public ownership of our publication interests was first formulated and urged by The Christian Century. The idea was advocated on principle, with no forethought as to the private interests of the stockholders, and without the slightest probability of commercial gain.

5. The cause of Federation was first brought to the attention of the Disciples by The Christian Century and urged upon the brotherhood as a duty and opportunity of elemental importance. Early in the discussion the cause enlisted the valiant championship of one additional newspaper, and is now approved by all the leaders of the brotherhood.

6. The cause of higher education of the Disciples ministry found its first urgent voice in The Christian Century, and, to this day, its only persistent and positive champion. Whereas a dozen years ago there were hardly more than a score of ministers of university training in our pulpits there are now probably 500. By all of these men The Christian Century is regarded as the Disciples' chief influence for an adequately equipped Christian ministry.

7. The Graded Lesson idea and the Graded Lessons themselves were first introduced to the Disciples by The Christian Century. For years before the International Sunday-school Committee provided a graded series The Christian Century alone conducted a campaign of education in the interest of the graded lesson ideal. This campaign was conducted against the inertia if not the opposition of other Disciple publishing houses. When the graded series was finally announced, in 1909, The New Christian Century company promptly provided the Bethany Graded Lessons for Disciples Sunday-schools. This house was the pioneer and is yet the leader in this great reform of the curriculum of religious education.

8. The Christian Century has been unique among Disciples and almost unique in the entire field of religious journalism by its explicit and unveiled championship of modern scholarship, both as to its methods and its assured results. The devotion of this paper to scholarly ideals in fields of Biblical study, history, social science and the psychology of religion was for many years a costly and embarrassing policy. Today we are witnessing a complete change in the attitude of the Disciples communion toward the university. The people and the ministry are fast losing their fear of scholarship and their alarm at its possible effect upon religion, and are coming to see that science and religion must go together as hand-maidens of the God of truth. This sympathy of The Christian Century with the intellectual struggles of men has been one of the most pronounced of its many services to the cause of Christian progress.

9. The Christian Century has been a lonely pioneer in the reform of our Evangelism. This reform is now being demanded by churches and church leaders of all schools of thought. Four years ago a systematic analysis of revivalistic procedure was undertaken by this paper. It dealt kindly but thoroughly with what we plainly saw to be a gross perversion of the Christian propaganda. For that service at that time The Christian Century received many angry replies, some grateful words of appreciation and not a little worldly-wise advice from those who saw what such a policy was bound to cost the paper. Today, however, the position of this paper is being adopted by thoughtful churchmen everywhere. A symposium and editorial treatment of evangelism recently appearing in the Disciple newspaper farthest removed from us in thought and policy reads as if it were taken bodily from the pages of The Christian Century. It is believed that our third national contemporary will eventually discover the existence of this new sentiment in the brotherhood and espouse the reform in time to have a part in its consummation.

10. The Christian Century has been the trumpeter of the social note among the Disciples. While other newspapers were treating of Christian work in terms of the growth of our churches and the extension of our "denominational" organizations, this paper raised the question concerning the service being rendered by the Disciples to the Kingdom of God that is everywhere coming in the social life of mankind. Not alone by the establishment of a Social Survey department edited by an expert in social science, but by the spirit and temper which has pervaded the entire paper, this social note has been sounded until its echoes are at last being caught up by other newspapers and the social point of view is adopted almost without exception by convention speakers, missionary leaders and pastors in their local pulpits. In the possession of the social gospel the mere details of technical correctness upon which Disciple teachers have in past years dwelt with great vehemence, are falling out of consciousness, while our essential and historic mission in behalf of Christian union is taking on greatly enhanced significance.

11. The Christian Century has done more than any single agency in the past decade to free the Disciples from a harsh and unspiritual system of legalistic thought which threatened to make of them just another sect, narrower than some sects, and totally ineffective in influencing the Christian world for Christian unity. In this we have stood absolutely alone amongst Disciple newspapers. Other newspapers have declaimed against the name legalism while naively advocating the legalistic thing. The backbone of the legalistic system, so far as the Disciples are concerned, is the doctrine that immersion is a command of Christ, a condition of salvation and an ordained means of induction into the Church of Christ. For the first time in the history of Disciple journalism The Christian Century has frankly and plainly opposed this dogma. Our position has been taken carefully and discriminatingly, not wantonly. We have clung both to the Disciples theory that *baptism* is a command of Christ and a factor in salvation, and to the Disciples' practice of administering baptism invariably by immersion in water; but we have declared plainly that immersion is not baptism, that baptism is not a physical act, but the spiritual act of accepting membership in the Church of Christ, an act which, though it can not be consummated without some physical sign, must not be regarded as identical with it. This sign, we have urged, for good reasons, but not by virtue of a divine command, should be immersion. The growing acceptance of this point of view with respect to baptism is fast emancipating our readers from the whole legalistic system with which certain teachers of the past indoctrinated us, and is making the Disciples what by their origin and ideals they were intended to be—the freest, most progresive, most catholic-minded people in Christendom. As yet The Christian Century is the only newspaper voicing this reform in our message.

12. Closely allied to this reform in the Disciples' message The Christian Century stands alone among our journals in the reform of our practice with respect to other Christian people. This paper contends that the essential mission of the Disciples is to practice Christian unity here and now, and to plead with others to practice it. A congregation of Disciples that refuses to receive into its full fellowship any person whom Christ has already received into his Church, is not practicing Christian unity but practicing sectarianism. This The Christian Century declares plainly and unequivocally. We plead with our brethren who, in the spirit of unity, have abandoned sectarian names, sectarian communion, sectarian creeds, sectarian polities, sectarian forms of baptism, to abandon also sectarian barriers to fellowship and heartily to receive into their churches any member of the Church of Christ whether he was baptized by immersion or by some other form. The propaganda for this reform is only just begun, but it is fast gripping the intelligence and conscience of the leaders of the brotherhood. As yet The Christian Century stands alone among newspapers as its advocate.

* * *

These twelve outstanding reforms of which The Christian Century has been the pioneer and prophet afford foundation enough for the appeal the paper now makes for an adequate financial support. What has been done in past years has been done within financial limits so cramped as to leave a humiliating, albeit a heroic, memory. Most of the editorial service has been a sheer work of love, with not all of love's compensations. The business management has been so curtailed by the lack of capital that no aggressive policy of enlargement dared be ventured upon. Only a policy of economy, unimaginable in almost any other newspaper office, has enabled the paper to live and to bear its testimony.

Has not the time come for discerning and generous Disciple laymen and women to consecrate a portion of their means to the firm establishment of this paper whose courage and insight have made it the spokesman of their best ideals?

Alienating Our Natural Defenders

The utter impossibility of persuading reasonable Christian leaders that the Disciples are sincere in their Christian union talk while we continue to debar acknowledged members of the Church of Christ from our fellowship is again illustrated in an editorial in the usually sympathetic and tolerant New York Independent. That paper's impatience with the Disciples' endeavor to occupy unsectarian ground while their basis of membership is confessedly so much narrower than the basis of membership in Christ's Church blinds its editor to the true spirit in which the Disciples hold the name "Christian." The Independent reviews the controversy raised by the "Christian Connection" over the use by the Disciples of the name "Christian" and seems to approve the older and smaller body in its claim to have a sort of patent on Christ's name.

That the Independent could take the side of those who make so absurd a claim would be past all comprehension were it not for the fact that the contradiction between the Disciples' talk and the Disciples' practice is so glaring as to be galling to our usually reasonable contemporary. Referring to the Disciples, it says:

> They are as much a denomination as any in the United States, and draw as close lines of inclusion and exclusion. Every one else knows they are a denomination, even if they do not know it. The best solution would be for the Christian Connection to unite with the Disciples, if they are not yet ready to unite with the Congregationalists, as they were two or three decades ago invited to. The name of Christian is not one to quarrel over. The distinctive tenets of the Disciples of Christ are (1) that they are not a sect, and (2) that unimmersed persons must not be received. The two are self contradicting. They refuse to receive other Christians because not immersed. That is the essence of sectarianism and makes them a denomination, and as such they have no right to take another denomination's name.

The logic of the above quotation is indisputable. But the Independent must know how misleading its words are in which it sets down "the distinctive tenets" of the Disciples. What is there distinctive about refusing membership to unimmersed Christians? That is a Baptist practice and is not distinctive nor original with the Disciples. The fact is that it is a survival of the days when the Disciples tried to be good Baptists and failed! So far from being a Disciple tenet it is a blunt contradiction of Disciple tenets.

If the early Disciples in their fear of creating another sect had not cast in their lot with the Baptists they would from the beginning have felt the incogruity between such a sectarian procedure and their essential ideals. They are feeling it today, and the duty to bring their practice into accord with their ideal of Christian unity is becoming a matter of conscience with a great number. As an instance in point there lies before us a copy of a communication from an Ohio layman, an elder in a Disciples church and a business man of leadership in his community. His communication was sent to another newspaper in reply to an editorial which attempted to justify the present practice of the Disciples. He says:

> The question at issue has become a matter of conscience with the writer. We have regularly worshipping with us two ladies, one a member of the Presbyterian church, the other a Methodist. No doubt the large reason why they worship with us is the fact that their denominations are not represented in our village. The former is and has been for years a most consistent teacher in our Sunday-school. Both of them commune with us regularly and help in the support of our preacher and all other church expenses. The only difference between them and the rest of us is apparently the fact that our names are on our church record and theirs are not.
>
> The question comes to me with great force, are they Christians without baptism, or is their "sprinkling" to be accounted to them as baptism? In the fellowship we are enjoying with these estimable people is included the partaking together of the Lord's Supper. This, we understand, is only in line with the general attitude and practice of our people almost uniformly. This ordinance, we understand, is for Christians.
>
> My purpose in this letter is not an argumentative one. I am not expecting any reply thereto. It is simply and solely to give vent to my feelings and experience because it is becoming more and more a matter of conscience with me, having in consideration a proper regard for the spread of the kingdom and the large advent of the mind and purposes of our Saviour.

Here is a loyal and intelligent Disciple who feels deeply the absurd inhibition which prevents the congregation to which he belongs from acknowledging formally what every member in it ac-

knowledges personally, namely, that these ladies are Christians, members of the Church of Christ.

If laymen see this contradiction is it any wonder that it bulks so large in the Independent's eye as to blind that excellent paper to the Disciples real principles, and to actuate it in taking sides with the Christian Connection even in the arrogant claim of that tiny sect to have an exclusive right to the use of the name that belongs to the whole Church of God?

By everything reasonable and tolerant the Independent might have been expected to roundly condemn this effrontery of the Christian Connection.

But it could hardly do so without putting itself on the side of the Disciples whose arrogance seemed greater by so much as their body is larger and more aggressive. It is thus that the Disciples' sectarian practice alienates those who most naturally should champion their essential ideals.

Fads in Education

We have come a far cry from the simplicity of the old-time district school. Grammar is taught without rules; arithmetic is learned, or is supposed to be, out of books constructed like a merry-go-round, and very nearly everything is accomplished that is accomplished by means of something else. All this may be as it should be, and in addition it is probably quite well that sloyd, gymnastics, carpentry, domestic science and a vast amount of knowledge on all subjects in the earth beneath and the waters under the earth should be provided for young children. Now and then the tax-payer rises in indignant protest against the over-burdening of the curriculum with fads. Just at present in Chicago there is a vociferous demand for the restoration of the three R's to their historic pedestal of the graces, and a corresponding denunciation of fads, but who knows what branches of study ought really to be considered fads? Herbert Spencer, for instance, has pointed out that any intelligent person coming to us from another planet would be amused to discover that the schools of the whole earth apparently assume the everlasting celibacy of the population of the globe. The great fact of the family which lies as the background of the experience of normal childhood and lies before young people of both sexes in confident hope, and which colors every story and romance of youth, is systematically ignored in all the education system of the common schools of the world. Would it be a fad to seek to prepare young people, through schools maintained at public expense, for life as they are to know it and live it? What are fads anyway?

Letting Loose the Canaries

The day before Christmas a stranger walked into one of the bird stores of Chicago, having first spent some time looking at the songsters through the window-glass. He enquired the cost of the birds and learning that they were sold at $3 apiece, paid $9, all his money, for three. These three he took to the door of the shop and, opening the cages, set them free "shooing" them out of the wicker baskets in which they had been housed. When asked for an explanation of his conduct he replied, "I have spent the past 15 years in one of those things myself," pointing to the cages, "and I will not see a living creature confined in one if I have power to release it."

Which accords closely with American ideas of "liberty" but runs seriously counter to common sense.

The birds which this "Jean Valjean" released that day before Christmas were doubtless dead within six hours, perhaps within two hours, for they had, while prisoners, been fed and housed and kept in comfort and safety from all enemies. So they might have remained to reach a bird's old age, filling their homes with melody. To them "liberty" meant inevitable death.

We know certain parents and some school teachers who are so enamored of a child's "liberty" that they are insensible to the dangers of unintelligent liberty, and instead of surrounding the boys and girls entrusted to their care with safeguards and the accompanying provisions for a long life and a happy one, they turn them loose amid the world's wintry environment, where a moral death surely, too surely, awaits them. The restrictions of morality may not be to our taste but the freedom of sin leads to the gates of death, which gates close upon the soul with a restraint more severe and never relaxed.

—A sumptuous special edition of the Christian Evangelist reminds its readers impressively that it has lived fifty good and useful years, that it is proud of its past and so far from being burdened with age it faces the future with gladness and resolution. We rejoice with our contemporary for all the good things which its friends spread upon its pages last week. Without question Dr. Garrison and his paper have been the most signal feature of Disciples history in the half century just closing, and not the least grateful fact in the present celebration is the continued and active presence of this editorial Captain whose hand took the ship's wheel in the early years of its first decade and has guided its course until now. The Christian Century from its modest background of thirty years rejoices to give the center of the stage to its very sincerely esteemed co-worker, and to add its bouquet and applause to the many tokens of appreciation the St. Louis paper and its staff of editors are now receiving.

—In a recent address in Chicago, Rabbi Hirsch, one of our good neighbors and an eminent citizen, said, if the papers rightly report him, that "there was nothing in the teaching of Jesus which the rabbis of his own nation had not said before him." Which suggests the enquiry why these teachings acquired through Jesus a potency which they had always before lacked. Some reporters once said to Sam Jones, "Now, Jones, you ought to be good to us fellows. We made you, you know." To which the witty "Sam" replied, "'You made me?" "Of course we did," was the retort of the penpushers. "Then go and make another," said Jones. If the rabbis of Jerusalem "made" Jesus it is time they made another. If all that was vital and essential and redemptive in the Gospel was already in the Old Testament, why does Judaism stand still and Christianity go on winning the world? The rabbi seems to us to raise more problems than he solves.

—Captain W. H. Van Schaick, who commanded the General Slocum when that unfortunate vessel was burned in the East River, New York in 1904 resulting in the loss of 1,030 lives, was made happy on Christmas day by a pardon. Capt. Van Schaick in 1906 was convicted and sentenced to ten years' imprisonment for criminal negligence for failure to have sufficient life saving and fire equipment aboard his vessel. He had served five years when paroled last February. Two hundred and fifty thousand people signed the petition to President Taft asking for his pardon. Two previous attempts to obtain a pardon for him failed.

—Admiral Dewey, hale and hearty, celebrated his seventy-fifth birthday, Dec. 26, and told his friends how to remain young. The most famous of living American naval officers has been treated generously in Washington by the hand of time during the last ten years. His physical condition is said to be almost as good as it was the day he sailed into Manila Bay and destroyed a Spanish fleet. Admiral Dewey was born in Montpelier, Vt., and was graduated from the Neval academy in 1859. In the civil war he was in command of a ship under Admiral Farragut when New Orleans was captured. His record was brilliant before the Spanish-American war.

—It is announced that George W. Perkins will retire from the executive committee of the United States Steel Corporation and it is strongly intimated that another leader, who has been conspicuously active in speculation, also will be retired shortly. J. P. Morgan, it is understood, has been strongly opposed to the Stock Exchange operations of certain members of the executive committee. It has long been a story in "Wall street" that Mr. Perkins was forced to retire from the firm of J. P. Morgan & Co. because of his operations in the stock market.

—Kansas nearly lost a United States senator elect last week. Playing Santa Claus for a houseful of children at home almost resulted fatally for William H. Thompson, United States Senator-elect. He is suffering from burns on his hands and singed hair and eyebrows. While bestowing presents Senator Thompson's clothing caught fire from candles on the tree. The Senator, however, quickly threw himself to the floor, wrapped himself in a rug and smothered the flames.

—There are 78,000 children in New York with bad eyes according to the report of a specialist to the board of education. He estimated that 80 per cent of these cases of defective vision were absolutely inexcusable. In some of the cases which he personally investigated he said he found children wearing glasses which were twenty sizes wrong, as the result of which their vision was only about 20 per cent. He recommended that the responsibility of examining all children for mental, moral and physical defects be vested solely in the department of education instead of being divided, as at present, with the department of health.

—Yale has the banner society of socialism, according to reports made to the annual convention of the Intercollegiate Socialist society. The annual report states that twenty undergraduate and two graduate chapters were added to the society this year. The undergraduate chapters have increased from thirty-eight to fifty-nine in four years.

—In the State of Utah the Presbyterians have 1,800 members and property valued at $475,000: the Methodists, 1,500 members and property valued at $215,000; Episcopalians, 1,300 members and $625,000 in property; the Baptists, 1,085 members and $140,000 in property.

William Durban

Preacher, Writer, Linguist and Man of God

By Leslie W. Morgan

On Saturday morning, December 7, 1912, there passed away a unique and most versatile character in the person of William Durban. It is no easy task at this early day to set down the elements which went to make up his personality. To record the facts of his life as regards dates, seasons, and outward relationships is comparatively easy, but to record simply these would not be regarded as a suitable record by either writer or reader. The facts, however, may be used as the framework of a biography that will be of interest to many readers.

Of Huguenot Ancestry.

William Durban was born on May 6, 1841, at Paddington and passed away at his home, 11 Wellmeadow Road, Catford, S. E., at the age of seventy-one. His ancestors were Huguenots who settled in England. His early boyhood was spent at Seaton-Carew, Yorkshire. Later he removed with his father's family to Blackheath, where his father was a school master and organist at Holy Trinity and later at St. Johns. The son inherited his father's musical talent and was himself for a time organist of the Parish Church at Sidcup, undertaking the long walk between Blackheath and Sidcup each Sunday. During this period he was led to seek orders in the Established Church, but finding it impossible to fall in with the practice of the church in regard to baptism, he sought the advice and instruction of the late Chas. H. Spurgeon. This led to his being invited, as still quite a youth, to undertake the Professorship of Languages at Pastors' College, a position which he held for perhaps two years. At the same time he devoted himself to the study of Free Church history and doctrine. Previous to this time, at the age of about twenty, he had received the degree of Bachelor of Arts from London University, and at about the same time had preached his first sermon at the Ragged School in Bridge Street, Greenwich, the text of the sermon being, "The first shall be last and the last first."

Assistant to Mr. Spurgeon.

During his connection with Pastors' College he rendered great assistance to Mr. Spurgeon in the preparation of the "Treasury of David," which service Mr. Spurgeon gratefully acknowledges in the preface. The influence of Miss Mary Lang, who afterwards became his wife, had not a little to do with Mr. Durban's change of religious convictions and relationships. During the time of his hesitation she had taken him to see a baptismal service by which he was greatly impressed. Mr. Durban often quoted a leading commentator as describing a baptismal service as "that beautiful ordinance of immersion." Soon after his marriage in 1866 he took up the pastorate of the Baptist Church in Newport, Isle of Wight, where he continued with great acceptance for a period of four years, and where several life friendships were formed, including a very close friendship with Albert Midlane, author of the well known hymn, "There's a Friend for Little Children," and it was due largely to Mr. Durban's suggestion that a fund was raised a few years ago to purchase an annuity for the comfort of Mr. Midlane's declining years. Another warm friendship was that with the late E. J. Upwood, Esq., of Sandown, with whom Mr. Durban traveled much on the Continent and elsewhere.

At the urgent invitation of Mr. Spurgeon and Dr. Hugh Stowell Brown, and of the Cheshire Baptist Association, Mr. Durban left the Isle of Wight and undertook the organization of a new Baptist church in the cathedral city of Chester. This was in 1871. He travelled for some time up and down the country raising funds for the erection of a church building, and eventually succeeded in collecting a sufficient amount in that way, and locally, to meet the entire cost of the building before it was opened for worship. This church is one of the chief monuments to his memory, and Chester, where he continued in the Baptist pastorate for twelve years, even afterwards occupied a very warm place in his heart. Strangely enough it was at the Church of Christ, Chester, that he preached immediately preceding his last illness, and it was while visiting at Chester, immediately upon their return from America, and before they had reached their London home, that Mrs. Durban was taken ill and died four and a half years ago.

Influenced by W. T. Moore.

Upon leaving Chester in 1883 Mr. Durban removed with his family to London where he undertook the secretaryship of the "Monthly Tract Society," a society which had for its purpose the distribution of tracts among the better educated classes. Through the influence of Dr. W. T. Moore, who had a short time before, with the late Mr. Henry Varley, and by the encouragement of Mr. Timothy Coop, started the "Christian Commonwealth," Mr. Durban became associated with Dr. Moore in the editorship. He continued in this capacity for more than twenty years, indeed until the paper passed out of the hands of those interested in the work of the Disciples of Christ. It was before Mr. Durban left Chester that he had come into touch, however, with the work of the Disciples, through the preaching of M. D. Todd, the father of E. M. Todd. Mr. Todd had come to Chester to hold evangelistic services at the public hall and soon gathered together a large number of hearers. When he came to declare himself on the subject of baptism great opposition was aroused, including that of some who had previously followed his preaching with great interest and appreciation.

Comradeship With M. D. Todd.

The Baptist cause itself was young in Chester and naturally Mr. Durban had great sympathy with Mr. Todd in the opposition which had been aroused, as he himself had experienced something of the same. He promptly placed himself by Mr. Todd's side and a comradeship sprang up which resulted, by the addition of other influences above mentioned, in Mr. Durban eventually associating himself with the churches of Christ. Mr. Durban first served the church which at the time was meeting at Mornington Crescent, Kentish Town, N. W., and afterwards founded the Church of Christ, Fulham, S. W., which he served for seven or eight years. It was during his pastorate that their present church building was erected in 1887. Upon the death of Dr. J. W. Kirton, author of "Buy Your Own Cherries," who had a year previously started a mission work in Wightman Road, Hornsey, N. Mr. Durban undertook the pastorate at the earnest request of Dr. Kirton upon his death-bed. There was no organization at Hornsey when he began as pastor and it was no easy task to turn the mission into a church and to harmonize a collection of individuals, gathered together from many denominations, and to bring them to see the desirability of forming a church after the New Testament pattern. This pastorate was continued for ten years, being brought to a close in 1902.

Conducts a Correspondence College.

In that year Mr. Durban held services in his own house. This continued for a year or more until it seemed unlikely that a permanent work could be established in the district. For a number of years a Correspondence College, under the name of Garfield College, was conducted, and a number of young men and young women were inspired with a desire, through the correspondence work undertaken, to seek further training for ministerial or mission work. During this period of ten years Mr. Durban had been in the employ of the Christian Association, receiving a nominal grant from year to year for supply preaching in various churches, for editorial work, and for the correspondence work above mentioned. This connection was affirmed for the year 1913 by the Executive meeting at Southport on the day preceding his death. During this period valuable service was rendered by Mr. Durban at Margate, at West London Tabernacle, at Fulham, Hornsey and Southfields, and in frequent visits to various provincial churches.

President of Christian Association.

Mr. Durban was president of the Christian Association no less than ten times, eight times in succession, from 1894 to 1901, the other years being in 1886 and in 1907 He was also secretary of the association for a period of five or six years preceding the year 1891. His presidential addresses always dealt with great subjects and they were treated in a comprehensive and thoroughgoing manner, at great length and with great thoroughness; indeed the length was such that this probably had more to do with the fact that he was not continued in the presidential chair indefinitely than any other one cause. It was difficult for him to conclude when he undertook the discussion of a great theme. The addresses, however, were carefully prepared and written out word for word, and most of them are preserved in print in the records of the association.

It is at this point that it may be well to turn aside from the narrative of facts and events to attempt a word or two of interpretation.

A Unique Personality.

Mr. Durban was not a leader, he was not a born general—to act as a bishop was not his forte. For his own sake, and possibly for the sake of the Kingdom of God at large, his connection with a new and undeveloped movement, with its place in the religious life of a nation to be made was not fortunate. The cause itself would have suffered loss in various respects. Local churches would have received teaching less profound and would have been denied contact with a great soul, but there are conceivable relationships which might have been formed where one with such a mind and such a unique character and peculiarly versatile accomplishments, would

have told more effectually in the furtherance of the world's work. He was at his best when under the influence of a guiding hand. He could not originate, but he could execute, with great skill, work outlined for him by another. Such work as he did for Mr. Spurgeon in his early manhood was work for which he was peculiarly fitted. Such work as he undertook at Chester under the patronage of the leading men of the Baptist denomination, and under the direction of a strong association of churches, was carried out by him with great faithfulness and skill. To preside over an Executive meeting and to be called upon to outline a policy neither appealed to his ambition, nor fitted his metal equipment. While presiding over Executive meetings he sometimes thought out, or even wrote, articles for the next number of some magazine, while his colleagues wrestled with some knotty problems.

Better Leader Writer Than Editor.

As a literary man he was a better leader-writer than he was an editor. He could produce copy without limit, but to call forth productions from the pens of others and to harmonize and balance the contents of succeeding issues of a serial publication was an undertaking which was for him a laborious task and a waste of valuable time. He could write on any conceivable subject, usually with great acceptance and was always ready and able to discuss almost any topic introduced in private conversation. If he knew nothing of the subject he perhaps did not say so, but a careful observer would readily note that by a few leading questions he would soon get possession of all that his companion knew and would then be prepared to link this up with facts and truths of a kindred kind, of which he was already possessed, so as to be soon again leading the conversation, or perhaps sitting down at his desk to write an article on the selfsame theme.

Varied Literary Contributions.

His literary contributions were many and varied, contributing at different times to such papers and magazines as—"Great Thoughts, "Pall Mall Gazette," "The Christian Endeavor Times," "Christian Herald," "Contemporary Review," "The Christian Evangelist," "The Outlook," "Children's Encyclopaedia," "The Self Educator," "The World's Great Books," "The Homiletic Review," etc., etc. Of the last named publication he acted as European editor for the last several years of his life, and an article appeared from his pen so recently as September last.

As a linguist he excelled. He could read and speak ten or eleven languages, and could read three or four others. He was very fond of travel and he travelled extensively on the Continent, including Switzerland, France, Italy and in Greece, Turkey and Russia, and had paid several visits to the United States, staying for several months at a time with his daughter, Mrs. Hudson Maxim, in New York. He talked much of Russia, and wrote with acceptance on many phases of the Russian problem. He was a great admirer of America and of the American people.

Skilled as an Interviewer.

As an interviewer he excelled because of his ability to quickly gather not only the facts from the lives of those with whom he conversed, but also to catch their point of view and extract from them what they knew of any given topic. He was not, however, what one would consider a great reader of character, nor would it be wise for one to trust wholly to his judgment as to the qualifications or virtues of men. He was inclined to judge too generously and jump at conclusions on insufficient evidence, at least when it had to do with alleged points of strength or virtue.

Sensitive Feelings.

He was seldom betrayed into speaking a harsh word, but he was capable of being wounded very deeply, and when this occurred there was evidence of intense pain being experienced. At such times one sometimes saw in him that which is often manifested by others with feelings less capable of being hurt and with hearts not so susceptible to receive a wound.

He was a keen observer, although to every outward appearance taken up with mental abstraction. He missed but little within his range of vision or hearing. He could merely glance at the pages of a book and tell you more of its contents than another could from a careful reading. He could write rapidly and carry on a conversation at the same time. He would appear not to know what he was eating or how much at a friend's table, and to see nothing of the things within which the food was contained or served, but afterwards would speak in appreciation of the articles of diet, or the form or nature of the table service.

Home-life of Great Kindliness.

His home life overflowed with kindliness and with acts and expressions of affection. He would kiss his four daughters in turn as he met them in different parts of the house throughout the day, and would assure each that she was his favorite daughter. This was not due to insincerity, but to an overflowing affection. The same was probably true in his relationship with his friends, his too flattering words not being due to insincerity, but to a natural desire to describe in the most glowing terms any virtues he conceived them to possess. This natural desire he made no effort to curb. He never talked of himself, of his affairs or of his doings. Upon his wife he was most dependent and after her death he seemed a broken reed until gradually he became accustomed to lean upon the daughters still left in his home, who often called him "our baby." Seeing him out with one of them must often have called forth the innocently amusing comment, with its well understood implication, "An old man and his darling."

Mrs. Durban's Yes and No.

Mrs. Durban was an ideal companion to him, considering his traits. She was a born general and had much to do with organizing his movements. Her, "No, William," was law to him and her "yes" was a trumpet call. A personal incident illustrating this may be related: Mr. and Mrs. Durban were being entertained at "Bridgefield," Southampton, he arriving a day before his wife. At tea and again at supper he ate heartily of everything that was offered him including several things which he had been denied for years, and he spoke of his delight, saying with his peculiar lisp, that they were "delicious." When Mrs. Durban arrived the next day, his indicated willingness to accept some of the selfsame articles of diet was met with his wife's, "Why William, certainly not!" Mrs. Durban was fond of telling how he returned home after receiving his first month's salary, as a young minister, with his arms laden with books. When she expressed her surprise, he said he had bought them with the proceeds of only one month's salary! "But, what are we to live upon?", she exclaimed, and then he humbly confessed that he had not thought of that. In relating the incident she incidently remarked that thereafter she alway met him on his pay day.

His Absent-mindedness.

It was no uncommon thing when he was detained in the city, at perhaps an Executive meeting of the Christian Association, beyond the time of a meal more than he had been expected, he had to ask a friend for the loan of a shilling, his wife afterwards explaining, more frankly than he was willing to do, that his train fare and sufficient money for a single meal was the highest sum with which he could be trusted, if some wayside bookshop was not to beguile him. Once when the family was moving from one house to another in the same neighborhood he was intrusted with the key of the new house and sent on ahead to unlock the door for the reception of the furniture, but when the furniture arrived the bearer of the key was nowhere to be found. Eventually he was discovered in a second-hand bookshop, having quite forgotten that it was moving day.

Happy as a Preacher.

He was always happy when he was preaching. This was the work he evidently loved best. He was always able to speak without effort, but like most preachers spoke best when he had opportunity for careful preparation. His addresses were written out in full and read. His sermons were delivered from brief notes scribbled on a half sheet of paper or perhaps on an envelope, or frequently in the margin of the pulpit Bible. He had a slight impediment in his speech which made it difficult for strangers to always understand all his words, especially if they sat at some distance from the pulpit.

He was conservative in his theological outlook, and although he accepted many of the conclusions of modern critics he was fond of taking the conservative side wherever possible, and hailed with delight every confirmation of old truths reënforced by modern discoveries. In this respect his service to a people such as ours, inclined as our churches are to be conservative, was not perhaps wholly to the best interests of the truth. On account of his naturally conservative makeup he was not inclined to admit to his brethren that he accepted as many of the modern conclusions as he did in reality. Only a few weeks before his last illness he was asked by a friend whether he did not think it would be better to occasionally emphasize some of the evident truths which have been brought out by modern criticism. With his accustomed graciousness he admitted the desirability of such a course, but opportunity did not offer itself for him to prove the genuineness of his assent.

The Final Rites.

This altogether inadequate sketch must be brought to a conclusion. With a brief service at the Wesleyan Church, conducted by the minister, the Rev. E. Weaver, and participated in by E. Brearley and L. W. Morgan, occupants of two of his former pulpits, he was laid to rest by the side of his wife in Hither Green Cemetery. T. S. Buckingham. pastor of our church at Southampton and an old friend, assisted in the service at the grave, and among other friends present were E. H. Spring of Gloucester, president of the Christian Association, and Mrs. Spring; W. H. Cant and E. L. Green, deacons of the church at Hornsey during his time and up to the present; H. Stafford, Southfields, and others. There were nearly three dozen floral tributes. Letters of appreciation of his life and ministry have reached the family from many quarters.

Asked for information concerning the more inward life of the deceased, a member of the family writes: "It is not easy to write of this, for he was not an ordinary man, but *a saint*." Withal it may certainly be said, "He was a good man and full of the Holy Spirit."

A Romance of Corn Shucks

And the Lost Cause

By Edgar White

"One reads a whole lot about champion corn shuckers or huskers in Missouri, Illinois and Kansas these days, and to one who has never enjoyed the experience of going down the long golden rows of a frosty morning it might seem a queer sort of sport," remarked M. H. Moore, presiding elder of the M. E. Church South, who lives at Macon. "But in my boyhood days, in North Carolina, cornshucking by the darkies was the big event of the year. It took the place of base and football and other sports so interesting to the youth of today.

"I attended a great many of these shucking bees, but one that occurred just before the war stands out in my memory because of the pretty little romance connected with it.

"At our house was a sweet-faced young woman, a Miss Martha Ray, who had come from the North to act as governess for the children of the family. We all loved her because of her gentle and pleasant ways, and the darkies would do anything for her. She never offered any criticisms on 'human slavery,' but took conditions as she found them and made the best of them.

"Adjoining our plantation was that of Cousin John Alston, who lived in the old mansion with his widowed mother and managed the estate. 'Cousin Jack' was my ideal of a man—a splendid horseman, a fine shot with pistol or rifle and an all 'round good fellow. He was handsome, too—dark-eyed, swarthy and every inch a soldier.

"He came to our house pretty often, but it never occurred to me that he entertained anything more than cousinly interest towards any member of our family until the night of the big doings.

"Of course when the frost began to tinge the leaves all the darkies began to talk cornshucking, and it came to Miss Martha's ears. She had never witnessed such a function, and one evening when Cousin Jack was there she remarked that she would like to see how the darkies acted.

"Next thing I knew Tennessee Jerry—Cousin Jack's overman—had issued a formal challenge to Big Jim, our man, to shuck corn against him. The defy was accepted with high-sounding words, and the two clans began to marshal for the fray. Mary Ann, our cook, prepared a lot of 'possums and sweet potatoes and things for the banquet that was to follow the shucking.

"It was a bright moonlight night, with just enough frost to make everyone feel fresh and vigorous. Cousin John's darkies came down the lane like an army of invasion. Tennessee Jerry led the procession. Big Foot Jim shuffled along with his fiddle and Old Bob came picking away on his banjo. When the two sides met there was a great cackling like so many geese. They shook hands all around, then stripped off their coats and bared their great brawny arms.

"The white folks from the two houses were seated on chairs on a raised place to one side, as royalty are seated at the lists. Oil lamps were flaring from the posts in the barn. In the center was a pile of corn mountain-high. This the two sides were to work on, throwing the shucked ears into bins, one bin going to the credit of Jerry and his men and the other to our side. Around the edges, with glistening white eyes, stood the pickaninnies, intensely interested observers. Tennessee Jerry stalked over to the corn pile and swelled up like a turkey gobbler.

"'Wharsomever we goes,' says he, 'we lets de peoples know dat de Alston fambly's de fust fambly in de country, an' dat de Alston men am de cocks ob de walk. Who am heah wat dars deny it?'

"And he looked around like Napoleon might have done after the battle of Marengo.

"But all that big talk didn't phase our Jim—who steps up and says:

"'We has too much manners to boast ourselves over folkses as comes to our home, but if you, or any other set o' niggers tink yo' fambly is better den our fambly or dat yo' men is better den our men, heah am dis co'n pile, and dis am de place to make yo' boastin' good!'

"This brought forth mighty cheers from everybody, the white folks joining in heartily. The flag was dropped by Cousin John and the negroes got busy. The orchestra was started and under its inspiring influence the brawny black men worked like lightning. I noticed Miss Ray's face. It was lighted up with a keen enthusiasm, and from time to time she clapped her little white hands and addressed some words to her cavalier, always standing near.

"The negroes understood better than I did the nature of Cousin John's attention to the little governess and Tennessee Jerry started off on some little snatches of song which were not bold enough to be offensive, yet together with the sly glances which the darkies would cast from time to time at the young woman were sufficiently insinuating to convince her of their intended import. But she didn't take the hint, not even when they sang—

"'De big owl hoot en cry fer his mate,
Mah honey, mah love!
O doan stay long, O doan stay late,
Mah honey, mah love!
Hit ain't so mighty fur ter de Good-by Gate,
Mah honey, mah love!'

"Our Big Jim and his eager workers had started in with grim determination to win that corn shucking battle or die in the attempt, but as matters proceeded, and as Tennessee Jerry was giving all the songs a twist which carried a sly reference to the young master's wooing, I noticed a change come over them. Jerry and his men were identifying their contest at the corn shucking with Cousin John's suit for the little governess's hand. They grew bolder and bolder with their songs, notwithstanding Cousin John's frowns and the shaking of his head. One of their songs, all of which I cannot now recall, had this refrain:

"'John's a-w-a-i-t-i-n',
John's a-w-a-i-t-i-n'.'

"That was particularly effective. It left no room for doubt. Our darkies caught the spirit of the thing, and to my astonishment they were no longer trying to win. The way they looked at it was that the result would decide the fate of Cousin John's love affair, and if they wanted to see that terminate happily, the only thing to do, according to their way of looking at it, was to lay down and let Tennessee Jerry and his clansmen win out.

"So, entering fully into the campaign so adroitly introduced by Tennessee Jerry, Big Jim took up the significant air of the song and joined heartily in the refrain.

"Cousin John frowned and scowled and shook his head, because he supposed the thing would be embarrassing to his sweetheart. The negroes, however, possibly divined more closely than he did how she felt, and paid no attention to him, but kept on with their love songs.

"Jerry's men beat, beat us bad, but they were generous enough to not do any boasting of that fact. When the thing was over they ran to young John, four or five stalwart boys seized him and carried him around the big barn in triumph. Miss Ray stood laughing and clapping her hands as if it were the prize performance of the evening. There is no question on earth but what she enjoyed it hugely.

"Then came the guns of war. The laughing and the frolicking ceased; men and women went about with sad and thoughtful faces. Cousin John was among the first to offer his sword to the Confederacy. He and Miss Ray were married just before he left to join the army defending Richmond. Then she went to live with his widowed mother and to wait for her soldier. He came back once on a brief furlough, and I saw he had upon his shoulder the insigna of a colonel. That meant that he was in command of a regiment. He and the little governess walked arm-in-arm under the trees and talked and talked and talked of the better days that would come when the war was over. But the call came insistent, and Cousin John hurried back to fight for his cause. Next we heard there was a great battle. Men were slaughtered by the thousands and Cousin John was among them. He died as he had lived, a man through and through. He was leading his regiment against the Union Army, hat off, waving his sword and cheering his men. He fell shot all to pieces, and his body was brought home in his uniform.

"They had services in the little church, and then they took him up on the wooded hillside to the little cemetery. I remember it was a cloudy day and there were fitful gusts of wind. The little governess with her arm about her mother-in-law stood at the edge of the grave as the sexton threw the clods in. Tennessee Jerry, Sunshine Sam, Big Jim and one other colored boy stood bare-headed a little back from the small assembly. The minister raised his hand and I heard this old familiar song, the song of the corn-shucking days, come from the lips of the blackmen, soft and low:

"'De big owl hoot en cry fer his mate,
Mah honey, mah love!
O doan stay long, O doan stay late,
Mah honey, mah love!
Hit ain't so mighty fur ter de Good-by Gate,
Mah honey, mah love!'

"In their deep reverent voices there was no sacrilege in the words. It was the heart sob of the slave for the master he had loved, and to this day it stands out in my memory as one of the saddest, one of the most solemn and yet the sweetest songs I have ever listened to. Of course it was not the words: they were nothing, but at the time the cadence given to them by the faithful slaves sounded to me like the requiem of an angel choir.

"The little governess donned mourning and remained in the South. She became an angel of mercy in the hospitals and wherever her help could avail in the dark days when the Southern Cross was going down before the mighty onward sweep of the Northern bayonets. The cause and the people for whom her soldier had fought were her cause and her people, and she went about with the light of love in her eyes, doing what her hands found to do, intrepidly and devotedly. Bereft as she was she would not have exchanged the love in her heart and the hope of a meeting in the better land, for anything the world could offer. I saw her many times in those sad days, but she was always busy, always cheerful, always doing something worth while. It seemed to me that all the time she held a listening ear, as though someone whom I could not hear was speaking to her, and then she would smile as happily as children do when angels kiss them in their sleep."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

AN OLD POEM FOR THE NEW YEAR

The Romans pictured their god Janus, who opened the gates of the New Year, with two faces—one looking forward, the other looking backward. I imagine that is the attitude of most of us at this time—a remembrance of days that are no more, and of thanksgiving for their blessings and deliverances, as well as a girding of loins, and lighting of lamps for the days that are to come. I suppose it was the retrospective mood of gratitude for the past year's mercies that made an old poem persistently haunt my mind this New Year's morning.

Its author, Robert Herrick, belonged to a group of poets who gave us gems of song that were all but the swan song of the lyric muse in England, until Robert Burns was to arouse her from her trance, more than a century later. Ben Jonson, though usually classed with the Elizabethan poets, was still living and writing when Charles I ascended the throne, and was the center and leader of this group—Herrick, Wither, Lovelace, Suckling, Waller, and others. One of the foremost critics of today, Edmund Gosse, compares our poetry to theirs, much to our discredit:

"In these restrained and careful times
Our knowledge petrifies our rhymes * * *
If we could dare to write as ill,
As those whose voices haunt us still
Even we, perchance might call our own
Their deep, enchanting undertone.

"We are too diffident and nice,
Too learned, and too over wise,
Too much afraid of faults, to be
The flutes of bold sincerity."

That was a happy time for lyric poetry; the men of those days had a passionate sense of the good things of earth, and at the same time a mystical sense of their insecurity—for they had the crowning grace of ill fortune and exile, which lent a wistful pathos even to their gayest flights. There is a freshness, a sincerity, a simplicity about their songs, as though they came from a full heart that must sing, even as the bird sings. Several of them were soldiers, without literary training, and yet now and then, as by sheer instinct, they break out into those perfect lines that are the very acme of expression. How characteristic of the times is this little stanza by the Marquis of Montrose!

"He either fears his fate too much,
Or his deserts are small,
Who dares not put it to the touch
To win, or lose it all."

And has anything more perfect ever been written than the verses of Lovelace's, "On Going to the Wars," in which occur these lines:

"I could not love thee, love, so much,
Loved I not honor more."

Their wonderful felicity of language, their command of those lyrical measures, which seem so easy, and are so difficult, the plain humanity of their themes, their blending of classical frankness, of mediaeval simplicity and chivalry, and of modern reflection, make them stand almost alone in letters.

But it was not the love songs of soldiers that haunted me, but one of the poems of the very prince of these lyrical poets, Robert Herrick, that has been running in my mind all the morning. Herrick was neither soldier nor courtier, as so many of these gallant singers were—he was a plain preacher, but in song of many themes that were far from clerical. He wrote as one who relished this life heartily, while believing in another just as heartily. Unlike most of his contemporaries, he wrote much of nature—what is more exquisite than this little picture of evening!

"When shadows brood upon the hill,
And daylight draweth to a close,
When frogs pipe by the lowland rill,
Within the valley and dim repose;
When the small bird seeks her nest,
Swinging on the blossoming spray,
Only robin doth not rest,
Singing to the dying day.
Sweet robin, merry robin,
So I'd have my soul to be,
Singing clear, through the year,
Shadow of eternity."

His lines "To Daffodils," I have already quoted on this page, and shall probably quote again, for I love them dearly.

The poem which follows is his "Thanksgiving" to the Good Father for all his benefits—may every one of us have this devout frame of mind, as we enter upon our New Year!

THANKSGIVING.

Lord, Thou hast given me a cell
Wherein to dwell
A little home, whose humble roof
Is weather proof.
Under the spars of which I lie
Both soft and dry
Where Thou, my chamber for to ward
Hast set a guard
Of harmless thoughts, to watch and keep
Me while I sleep—
Low is my porch as is my fate
Both void of state;
And yet, the threshold of my door
Is worn by the poor
Who hither come, and freely get
Good words and meat.
Like as my parlor, so my hall
And kitchen small.
Some brittle sticks of thorns or briar
Make me a fire
Close by whose living coal I sit,
And glow like it.
Lord, I confess too, when I dine,
The pulse is thine,
And all those other bits that be
There placed by thee;
The worts, the purslam, and the mess
Of water cress,
Which of thy kindness thou hast sent:
And my content,
Makes those, and my beloved beet
To be more sweet—
Tis Thou that crown'st my glittering hearth
With guiltless mirth
And giv'st me wassail bowls to drink
Spiced to the brink:
Lord, tis thy plenty dropping hand
That sows my land;
All this, and better, dost thou send
Me for this end:—
That I should render for my part
A thankful heart,
Which, fired with incense, I resign
As wholly thine;
But the acceptance—that must be
O Lord, by Thee.

I. W. H.

The Decennial Convention of the Religious Education Association

The Decennial Convention of the Religious Education Association will be held in Cleveland, Ohio, March 10 to 13, 1913, discussing the general theme "Religious Education and Civic Progress." The progressive civic spirit of Cleveland makes this topic peculiarly appropriate. The program which is already almost completed provides for over thirty different meetings with over one hundred speakers.

The character of previous conventions of this association is sufficient assurance that the questions of the relation of religion and of education to social betterment and civic welfare will be discussed in a thoroughgoing and vital manner. Some of the topics coming under the general theme are:

"Social Training in the High Schools."

"Methods of Moral Training in the Elementary Schools."

"Possible Relations of Religious Instruction in the Public Schools."

"Voluntary and Curriculum Courses in the Bible in Colleges."

"Religious Training in Professional Schools."

"Community Programs for Christian Associations, Churches and Sunday-schools."

"Responsibility of the Church for Moral Training."

"Ethical Questions in the Pulpit."

"Sunday school and High School Students."

"Children and Church Worship."

"Education and Social Service."

"Religion in Social Settlements."

"Religious Education and the Y. M. C. A."

"The Sane Teaching of Eugenics and Sex Hygiene."

"Responsibility of the Church for Home Education."

"Making Citizens in the Home."

The unique feature of this convention will be the bringing together in joint sessions of the various departments of the association work in order that the problems of co-ordinating different agencies may be carefully studied.

M. L. Pontius of Central Church, Peoria, Ill., in a recent sermon contrasted the lives of Dwight L. Moody and Robert G. Ingersoll. He pointed out the fact that Moody devoted his whole life to the promotion of practical Christianity, that he had established schools, old people's homes and many other institutions of a worthy and commendable nature. Then he illustrated how Ingersoll had employed his extraordinary powers to the destruction of the Christian faith of many and to the removal of the spiritual support of the weak and aged.

Church Life

ADDITIONS TO THE CHURCHES.

Redlands, Cal., Bayard Craig, pastor; twenty-one, ten by baptism.

EVANGELISTIC MEETINGS.

Houston, Tex., Lockhart, pastor; C. R. Scoville, evangelist; 300; continuing.

Nowata, Okla., W. S. Hamilton, pastor; S. M. Martin, evangelist; eighty-eight; closed.

Mountain Grove, Mo.; W. E. Harlow, evangelist; seventy; closed.

San Antonio, Tex., First, Hugh McLellan, pastor; W. J. Minges, evangelist; 200.

Sherman and Hallowell, Kans., C. W. Yard, pastor; C. S. Earley, evangelist; ninety-three.

Girard, Ohio, C. M. Keene, pastor; C. E. McVay, song evangelist; continuing.

Palmyra, Ill., L. E. Chase, pastor; 138; closed.

Milford, Ill., H. O. Rocks, pastor; fifty-four; closed.

Ravenwood, Mo., J. A. Dillinger, pastor; J. N. Darnell, Grant City, Mo., evangelist; thirteen; closed.

Stafford, Kans., C. D. Purlee, pastor; J. W. Marshall, evangelist; thirty-three; closed.

CALLS.

Bernard Gruenstein, Selma, Tenn., to Bardstown and Bloomfield, Ky. Accepts.

T. F. Paris, Lisbon, Iowa, to Second, Cedar Rapids, Iowa. Accepts.

Normal, Ill., congregation, led by Pastor E. A. Gilliland, is expecting to dedicate its beautiful $50,000 church edifice in February

Bayard Craig, pastor at Redlands, Cal., and his little grandson were somewhat seriously hurt in an automobile accident recently. Both are recovering nicely.

A plan for uniting the American Protestant churches Manila, P. I., was rejected by the Disciples congregation at a meeting called to consider the question. Our missionaries do not inform us what the provisions of the union were.

Burris A. Jenkins, pastor Linwood Boulevard Church, Kansas City, was compelled to be absent from his pulpit on a recent Sunday on account of the recurrence of an affection of the knee which was injured when he was a boy.

Leslie W. Morgan, editor of the collection of addresses on Christian union delivered at the Anglo-American Conference in London in 1910, asks us to say that the volume will be sent to any one, post free, for 25 cents; American stamps accepted.

Edward B. Bagby reports six prosperous months at Twenty-fifth Street Church, Baltimore. There have been thirty additions, congregations largely increased and missionary offerings 20 per cent larger than last year. The minister received a gift of $95 at Christmas.

Some weeks ago it was stated in our department of Calls and Resignations that Dr. M. B. Ainsworth had resigned at Franklin, Ind., to accept a call to Woodbine, Ia. Dr. Ainsworth is pastor at Georgetown, Ky., where he went from Franklin last February. It was A. F. Ainsworth, a brother, who located at Woodbine.

A reception in honor of the twentieth anniversary of the pastorate of George H. Combs at Independence Boulevard Church, Kansas City, was held at the church last week. One thousand members of the church and their friends attended. Short talks were made by officers of the Sunday-school, and the heads of other departments of the church.

A logical way to begin a new pastorate is that adopted by Richard W. Gentry who has lately begun his work at Winfield, Kan. Mr. Gentry is emphasizing two things, religious education and the prayer life of his people. This is getting at the foundations of the church. The instruction of young and old, through Sunday-school and other means, in the things of religion and the development of Christian experience through the prayer-meeting shows that this pastor is seeking to truly build up his church rather than to make a showy success.

Austin Church, Chicago, has been fortunate in the promptness with which it has been able to engage a pastor to succeed

Rev. A. R. McQueen.

George H. Brown, who went in November to Taylorville, Ill. It is also fortunate in that its choice fell upon just the particular man who is regarded by the congregation and mutual acquaintances of congregation and minister as singularly well adapted to this suburban city work. A. R. McQueen, teacher of philosophy in Christian University, Canton, Mo., is the pastor-elect. He is thirty-two years of age, well-equipped in his intellectual life, manifests a pastor's characteristics, and is disposed to regard his new task as a long-time if not a life-time service. That is the kind of man Chicago needs.

The Disciple students at Yale University are expectantly awaiting the coming of Dr. Peter Ainslie of Baltimore, who is to deliver three addresses on the polity and ideals of the Disciples at the invitation of the Divinity School. His dates are Jan. 13-15. There were twenty-two Disciple men enrolled in the Divinity School last year. Mr. Carl Burkhardt, president of the Campbell Club, computes that these students were the beneficiaries of $6,000 in tuition, rooms, scholarships and prizes, and suggests that inasmuch as these benefits are all derived from congregational money it is a demonstration of the spirit of Christian unity that is everywhere abroad, and especially in circles of culture.

Central Church, Des Moines, Ia., Finis Idleman, pastor, appointed a commission to investigate the status and welfare of the young people of the church. The commission recently reported that there are 551 young people holding membership in the church and 600 others reached by the church's influence. Not over 150 of this number participate in the social activities of the church; 65 per cent regularly attend cheap theaters; 4 per cent dance; 24 per cent live in boarding houses away from home influences. As a result of the facts developed by this investigation active steps are being taken to provide adequately and wisely for the social life and welfare of the young people of the church.

The annual meeting of Jackson Boulevard Church, Chicago, was held last New Year's eve. Reports were received from all the organizations of the church. The total amount of money raised during the year was $8,316.68, of which $1,140 was for missions. The year closes with a substantial balance in the treasury. There were 164 additions to the membership during the year, ninety-nine by baptism. These all came through the regular services with no special evangelistic meetings. The church continues the support of Miss Ora Haight as its living link missionary in India. A Chinese school maintained by workers from this congregation reported nine baptisms during the year and $50 given to missions. Austin Hunter is the pastor.

A great disappointment has befallen Pastor A. I. Zeller and his flourishing work at Petersburg, Ill., in the enforced withdrawal of the pastor for the next three months. An affection of the vocal chords compels Mr. Zeller to absolutely cease public speaking for that time. He will go to the northwest for a vacation, leaving Mrs. Zeller and the elders in charge of the church. His congregation is loyal to its pastor in this situation, and two former pastors, Wm. Groves and C. E. Smoot, now residing in Petersburg, are especially fraternal in offering their services until Mr. Zeller's return. The Petersburg church is enlarging its missionary vision and the pastor was hoping shortly to put forth a great effort to raise $3,000 for a hospital in Tibet. Perhaps his "invisible leadership" may accomplish this.

James Small has been engaged in evangelistic work in England during the past three months. In that time he has held brief missions at eight different points, and more than 225 decisions for Christ have been obtained. The churches he has visited have spoken well of his discourses, and while applying in the first place for only a brief series of services, in almost every case they regretted that the period was so short. The campaign is to continue for another three months. Mr. Small will begin in London, at Hornsey Church, of which Leslie W. Morgan is pastor, on January 23, to remain a fortnight. Mr. and Mrs. Chas. Constable, two of the few English singers who make a specialty of evangelistic work, have been engaged to have charge of the music. In the other churches no other outside assistance was rendered.

Ohio Secretary's Letter

A new thing in Ohio is the coming Country Life Day in Columbus, January 15. In connection with the meeting of the state board of agriculture a whole day is to be given to the Ohio rural life survey. The work of the survey has been going on since early last summer. Twenty-one countries have thus far been surveyed. The Ohio Christian Missionary Society has had a real part in this valuable work. The discussions of the survey will be most valuable, and every rural church in Ohio should have representatives present

in Columbus at the meeting of the State Board of Argiculture, Jan. 15.

Following the Columbus meeting similar meetings will be held throughout the state as follows: Wooster, Jan. 17-18; Peebles, Jan. 20-21; Athens, 22-23; New Concord, Jan. 24-25; Dayton, Jan. 27-28; Findlay, Jan. 29-30; Middlefield, Jan. 31-Feb. 1.

To each of these meetings a team of speakers will go presenting economical, educational and religious conditions as discovered in Ohio. These meetings bring the result of the survey within reach of every section of the state and will be of great value to church workers who many atend them.

Another new thing in Ohio is the County Evangelism undertaken by the Ohio Christian Missionary Society in Brown and Knox counties this winter. State Evangelist C. N. Williams and "volunteer" evangelists are to be utilized in meetings in a number of churches in these counties. The Brown county campaign has been arranged in conjunction with S. W. Crabtree. C. N. Williams will hold meetings at Russellville and Ripley; Wm. Law, of Hamilton, at Sardinia; Geo. W. Hall, of Linden Heights, at Hamersville. The State Secretary and Bible-school Superintend, assisted by Brother Crabtree will hold one day sessions, conducting a school of church and Bible-school administration at Mt. Orab, Macon, Bethlehem and Liberty, closing with a county meeting at Georgetown. In connection with this campaign S. S. Lappin, of Cincinnati, is to hold a "volunteer" meeting with the church at Modest in Clermont County. At this writing C. N. Williams is in a meeting at Rural, also in Clermont County.

In Knox County, L. I. Mercer, of Lancaster is directing the forces with the hearty assistance of all the pastors in the county. Meetings are planned for the Grove, W. D. Ward, Newark; Bell, L. A. Warren, Bucyrus; First Milford, C. J. Pardee, of Lexington; Centerburg, L. I. Mercer; Messiah, D. W. Miller, Belle Center; Brink Haven, S. B. Norviel, Sebring. The State Secretary and Bible-school Superintendent will visit the churches not provided with such meetings.

The campaign is to begin in both counties about the middle of January and will be closed by the middle of February. The leaders in the county are enthusiastic in their anticipation of the good to be done by working thus conjointly for the uplift of the cause in every church in the county. Considerable publicity will be given to the campaigns and naturally the public will be interested in the outcome, all of which will tend to strengthen the hold of the work upon the public mind.

Cleveland. I. J. CAHILL, Cor. Sec'y.

Good and Getting Better

There continues to be gratifying improvement in the receipts for Ministerial Relief. In the past week eleven churches have made remittances of over $20 each. Several of these are only partial payments on the total offering for the year. Paris, Tennessee, gave us $37.87, its fourth successive offering. Brenham, Texas, stays in the Honor Roll of Veteran Legion Supporters with its regular anual offering of $50 Central, Cincinnati, sends another payment on the big offering which will keep it on the "Living Link" list. This check is for $50. Central, Youngstown, Ohio, comes back into the fold after seven years of absence, with an offering of $25. At the Louisville Convention the delegation from Honulula, Hawaii, pledged $100, which has just been paid and is the largest offering ever received from outside the states. Bloomfield, Indiana, continues on the list of the ever faithful, with an offering of $32.65. Harlem Avenue, Baltimore, sends $40 and continues on the "Veteran Legion Supporters" Honor Springs, First, with $26.50, Chillicothe, Mo., with $20, Pendleton, Oregon, with $25. Each have them standing loyally by the veterans. came nineteen individuals remittances and seventy church offerings of less than $20 each. A fine proportion of the last are now in the support of this work. Altogether the receipts of the one week amounted to $1,028.40. Next week we hope to present a complete statement of the receipts for the first three months of the missionary year. Offerings should be completed as promptly as possible and remittance made at once.

BOARD OF MINISTERIAL RELIEF.

Illinois Secretary's Letter

The church at Cuba, W. B. Oliver, minister, has made good progress the past year and Mr. Oliver has been called for another year. The church raised over $3,000, about $1,500 of which was for old debts and improvements.

Be sure to send our office the name and address of your new church clerk. Do it new.

Brethren, pardon our insistence, but we do need the liberal fellowship of every church in the state for Illinois Missions. Our General Fund is now overdrawn more than $1,200, but the monthly appropriations for our missions and missionaries must be paid. They are working hard and making many sacrifices and must be supported. Many churches made very small May offerings or none at all, and have not yet sent their November offering. How can two societies —Home and State—prosper and do a great work for Christ with their hands tied?

Are there not many brethren of wealth in Illinois who will count it a joy to send us their checks for $10 as a personal gift to reduce our General Fund deficit? May the good spirit of our Master move upon many hearts to respond.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y-Treas.

Church Leaders Hail Brotherhood Ownership

(Continued from page 2.)

heartily congratulate you and Dr. Willett in the change announced, and I wish for both of you continued success in this particular field.

By FRANK WALLER ALLEN, Paris, Mo.

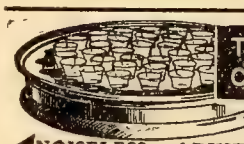
The plan for converting the ownership of The Christian Century from private individuals to the brotherhood has my hearty indorsement and support. You are not the only one to be congratulated: the Disciples are to be congratulated because of this opportunity. So far as religious newspapers are concerned, The Christian Century is the hope of the young Disciples.

By RICHARD GENTRY, Winfield, Kans.

I read with great pleasure the plan to transfer the ownership of The Christian Century from private hands to the common possession of the general brotherhood. Perhaps it is an exaggeration to say that I felt as if mine eyes had "seen the glory of the coming of the Lord." The ideals for which The Century stands are in the main the same ideals that have kept me in the ministry of Jesus Christ. I have faith that these ideals are the expression of God's purposes for our brotherhood. I believe they are the ideals on which our future labor will be built. Many of us younger ministers have been tested as by fire. And there have been moments when we might have fainted by the wayside did we not feel that we were in tune with the general trend of modern life. How, then, can I give else but a hearty "Amen" and promise a cordial support. "O be swift my soul to answer, O be jubilant my feet! Our God is marching on!"

By DAVID H. SHIELDS, Eureka, Ill.

For a number of years I have deeply believed in the "brotherhood ownership" of all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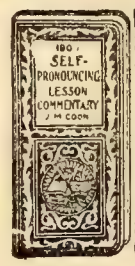
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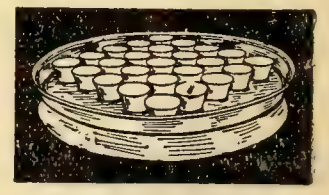
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of our publications. Few preachers feel free to use their congregations to promote the interests of private concerns. I heartily congratulate The Century in its attempt to "brotherhood" itself.

By T. S. TINSLEY, Midway, Ky.

Hail, all hail, the Disciples' Publication Society!

By LOUIS O. LEHMAN, Gibson City, Ill.

I have felt for some time the incongruity of any publishing house speaking with authority for the Disciples of Christ. Our very ideals preclude it. We seem to be agreeing that private ownership of our publishing houses is not the best thing, so that the only remaining alternative is a number of publishing houses, each representing a school of thought in the brotherhood, each striving to interpret our life and ideals according to the faith of those who support it, and each contributing its profits to some phase of our general work. This seems to be what you have in mind and I believe it is a splendid step. I congratulate you upon it, and trust that it may work out successfully.

By ALVA W. TAYLOR, Columbia, Mo.

We are to be congratulated whenever any one of our religious journals becomes a brotherhood institution. Their main asset is the religious interest that is centered about and intensified by loyalty to the brotherhood. It seems eminently right that the profits accruing from their business should go back to the cultivation of the brotherhood's big unselfish enterprises, such as missions and religious education. We are a free people and any group of men, liberal or conservative, radical or "standpat," have a right to operate either a newspaper or an educational institution according to their ideals of what the brotherhood should stand for. They pay the bills if there is a loss, and they dedicate the profits to the big non-partisan enterprises of the brotherhood if there is profit. I am glad to welcome The Century as a brotherhood enterprise and I hope there will be others.

By JOSEPH C. TODD, Bloomington, Ind.

Your announcement last week was quite an unexpected move to me. My estimate of it at this time depends on my confidence in the judgment of those most interested. For my own part I am not certain as to the wisdom of departing from individual ownership with its aggressiveness and independence. I will rejoice, however, in a plan that will relieve the few from the personal sacrifices made in the past to maintain The Century. I wish for you the largest usefulness to our cause and your success in the plans for a greater future.

By CHAS. E. UNDERWOOD, Eureka College.

I congratulate most heartily The Christian Century on the transfer of its property to the non-profit-sharing corporation to be known as the "Disciples Publication Society." This movement is in harmony with the great purpose of The Christian Century to serve the brotherhood without thought of personal gain. Best wishes for a long and prosperous career under the new method of direction.

By SAM'L HARDEN CHURCH, Pittsburgh.

I hope the new plan will bring a larger circulation and increased influence to The Christian Century. The importance of your work justifies a confident wish to that end.

By W. H. HOOVER, New Berlin, Ohio.

I am most enthusiastically pleased with the announcement and sincerely trust the same may be worked out to the most happy conclusion. Referring to the matter of editorship, while what you say in the last paragraphs is the entirely proper thing for you to say and no doubt to feel, it is also to be remembered that if the editorial policy and teaching were to be changed, my interest in the matter would cease. I have no doubt, however, but that the others who will join in this movement will be likeminded, so I apprehend there will be no danger along that line. While I am not in such financial circumstances as will warrant me in subscribing for any large amount, I shall be most happy to help to some extent.

By JUDGE F. A. HENRY, Cleveland, Ohio.

I think you are taking a decidedly forward step in putting the ownership and management of The Christian Century on a broad and impersonal basis. The idea, although, I believe, originating with the editors of The Century, has been tried out with gratifying success by the Evangelist, and in the end all our papers must fall into line. Personal journalism, even with religious papers, is too apt to indulge in splenetics. You have been very good-natured always, but I have sometimes felt that Christian union has not been promoted by our religious press as a whole. There is no reason, however, why, editorially, The Century, or any other paper conducted upon this new plan, should not maintain the independence and fearlessness which is absolutely essential to right leadership. I heartily congratulate you upon the new departure, and wish for you and your associates, as well as The Century itself, a most happy and prosperous new year.

By ELLIS B. BARNES, Richmond, Ky.

I have read the new plans for The Christian Century, and I sincerely hope they will result in greater good for the paper, and that it may continue as ever to interpret the meaning of our movement in a generous way. I have always favored a brotherhood paper, and the method of having one which will produce the greatest good to the greatest number, is the one we want. I trust that The Christian Century will enter upon an era of great prosperity in the new year.

By EDGAR DeWITT JONES,

It looks good to me and I rejoice with you in this forward step. I like much the spirit and method of the enterprise, for it is at once business like and yet becomingly modest. I feel that The Century has its own peculiar and particular field in Discipledom and I therefore welcome any plans that will widen and deepen its influence for good. I shall be very glad to learn that this new policy meets with succes such as it merits and I wish you and your family and The Century a most profitable New Year, and especially so in the greater things of the spirit.

By WALTER S. ROUNDS, Arcola, Ill.

I have read with a great deal of satisfaction the announcement of the organization of the Disciples Publication Society. Just as there are obvious advantages in having various religious journals to emphasize our somewhat varying ideals as a brotherhood, so there are advantages in possessing more than one board of publication. Monopoly in religious matters inevitably tends to abuse of privilege. Accept my congratulations and best wishes.

By GRAHAM FRANK, Liberty, Mo.

I am very much interested in the announcement of the formation of the Disciples Publication Society. It seems to me to be planned along right lines. I have visions of great usefulness for it. While I do not find myself in agreement with all the positions and policies of The Century, I feel greatly indebted to you for the frank, courteous manner in which you write about the real issues of the day. I trust you will be able properly to finance the undertaking and that the Master will use you and The Century for his glory.

By C. M. CHILTON, St. Joseph, Mo.

I congratulate you upon your announcement. I have been reading The Century for years with great pleasure, and interest. You have been ably interpreting a very important phase of our development. Even when I have not been able to agree with you, I have respected the fine spirit in which you advocate your convictions. I have appreciated the intellectul elevation of your paper, its cultural values. I bid you God-speed in your avowed purpose to "go forward into the discussion of issues of universal interest." I shall be glad to hear that a satisfactory foundation has been secured.

By WILLIAM DUNN RYAN, Youngstown, O.

I congratulate you sincerely upon the splendid consummation of your long cherished plans. Unquestionably our leading journals should be owned by the brotherhood, and be made responsive to its needs and desires. I think the power for usefulness of The Century will be immeasurably increased by the new arrangement.

By ASA McDANIEL, Harvey, Ill.

I desire to congratulate you upon the larger opportunity this plan will give you to lead the brotherhood into Christian union of the real sort. May the realization of your hopes of many years yield rich returns for the Kingdom of God.

By DR. LOA E. SCOTT, Chagrin Falls, O.

I am more than pleased to know about it. The brotherhood needs such a paper far more than most realize and to get it onto such a basis will be a great step forward. I wish to congratulate you upon the success of you work for The Christian Century in the past and I trust the change shall mean for you a larger field and more splendid opportunities for a great work.

By W. H. BOOK, Columbus, Ind.

Dear Bro. Morrison: Your announcement received. I like you fellows personally, but when it comes to Scripture I think you are anything but sound, and I am against you. The Century, in the hands of a few private individuals is a nuisance to our cause, and if the brotherhood should get charge of it, with the present editors, it would be a calamity. Honestly, I hope the thing will die, and it would give me great pleasure to preach its funeral, write its obituary and its epitaph. Your friend and brother.

By E. F. DAUGHERTY, Vincennes, Ind.

The anomaly of any man or company of men, receiving personal financial profit from affairs concerning Christ's kingdom, whose ruling spirit is "other-fellowism," has ever impressed me as "making merchandise of the kingdom" and wrong in principle. Absolute unselfishness is our ultimate aim as Christians. Therefore, I hail with applause the time and circumstances wherein religious journalism becomes a kingdom activity rather than business ambition for individuals. I so appreciate the new move and prospect of The Century and wish it successful consummation with the new year of grace.

By CLAUDE E. HILL, Valparaiso, Ind.

I am very glad to congratulate you on bringing to a successful issue your plans for The Century as apearing in the issue of this week. That you are actuated by the most unselfish motives, I of course believe, and

I have no doubt that the change will work to the advantage of the paper. You know, I presume, that I am not in sympathy with some positions The Century has taken on questions now before the Disciples. I cannot believe that the paper, on these questions, represents the true position of the Disciples, either past or present. But my disagreement with your views does not stand in the way of offering sincerest good wishes both to you personally, and for The Century. The truth will ultimately prevail. But we are brethren and seek to serve our Lord and promote a common cause. That we must never forget.

By F. L. MOFFETT, Springfield, Mo.

I am very much pleased with the announcement that The Christian Century is soon to pass from the hands of private individuals and become the possession of the brotherhood. Believing as I do in the ideals of The Christian Century I rejoice greatly in this promise of wider influence and greater service. I am glad for the service you have rendered in cultivating the religion of the spirit and congratulate you on the consummation of plans which will extend the sphere of its action.

By M. E. CHATLEY, Centerville, Ia.

The three conviction held by the Christian Century, and stated in your recent editorial, "An Important Announcement," meet with my general approval. The fulfilment of the plan suggested would be a forward step in the attainment of the practical ideals of our brotherhood. I wish the new Disciples Publication Society all possible success.

By A. B. JONES, Liberty, Mo.

I now lack only five days of being eighty-one years old—too old to write for the papers. But I want to express to you my appreciation of The Christian Century as a religious journal. Its spirit is admirable, its editorials are of a very high order. You have cleared the field of every opponent with signal victory. The position of The Century on Christian union and all implied issues thereto is, in my judgment, not only unanswered but unanswerable. I have followed you as I did Isaac Errett on instrumental music—opposed at first but convinced at last. My time on earth is growing short, but I wish to die with my face to the future, and not looking back over my shoulders. I am glad you are proposing to change your paper and publishing house from private ownership to a Disciples Publication Society. If I was a young man I should want to be a bond purchaser, but I have rounded up my affairs for my departure. You have my best wishes for abundant success and enlarged usefulness.

By EDWARD SCRIBNER AMES, Chicago.

I am greatly interested in your plans to make The Christian Century a brotherhood paper in name and in fact. All of the progressive minds among us feel the need of a free, high-grade journal, such as The Century is, and they will be glad to assist in making it still more representative by some official organization emanating from the people themselves.

By B. F. DAILEY, Greenfield, Ind.

The Christian Century has marked a new era in the journalism of the Disciples of Christ. I congratulate you upon the prospect of enlarging its usefulness by placing it in closer touch with the brotherhood. May it ever remain an open forum to serve the cause of truth.

By EARL MARION TODD, Ft. Wayne, Ind.

Please eccept my hearty congratulation on the splendid achievement announced in your last issue. This is a most delightful New Year's surprise. May it be the beginning of still larger usefulness for The Christian Century in its interpretation to themselves and to the world of the ideals of the Disciples of Christ. The editorial work has long ceased to call forth remark—it is so uniformly admirable. But this new achievement is a new revelation of the genius of ye editor. May 1913 be the best year in the history of The Christian Century.

By HENRY W. HUNTER, Higginsville, Mo.

I am rejoiced with the ideal that you have set before you and sincerely hope that the plans may work out so that the usefulness of the paper may be increased to the larger good of the whole brotherhood. I congratulate you on this advance step and trust that the brotherhood will receive it in the same spirit that prompted the gift. Your paper has always been an inspiration to me with its clear cut editorials and clean news items.

By L. J. MARSHALL, Kansas City, Mo.

I felicitate you on the realization of your long cherished desire, and I welcome the launching of the "Disciples Publication Society." I believe there is both room and need among us, for the work you propose to do. I am quite sure that there is no one religious journal, now representing all the Disciples. But I also feel we need leadership, perhaps more than representation. Tomorrow will rise on a new year, and we must all begin to live and think in 1913, rather than 1912. I try to lend a hand in every worthy enterprise my brethren undertake. I believe in your Christian integrity and am favorable to your new plan for The Christian Century. With the season's best greetings and Christian love.

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

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2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
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6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monumen. to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

THE CHRISTIAN CENTURY

Sharp Rev C M Dec12
5522 Kimbark Ave

Vol. XXX. January 16, 1913 Number 3

The Transient and the Permanent

Man's Reversion to the Brute

Chicago's Visiting Nurses

CHICAGO

DISCIPLES PUBLICATION SOCIETY

THE DISCIPLES PUBLICATION SOCIETY is a non-profit-sharing corporation whose charter has recently been granted by the state of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. Its profits are not to go to individuals but are to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The New Christian Century company has agreed, by resolution adopted unanimously by the stockholders, to sell the entire assets and good will of the company to the newly organized Disciples Publication Society for the sum of $16,000 and to accept the notes of said Society for that amount. The trustees of the Disciples Publication Society have agreed to purchase the business of the New Christian Century Co. on these terms. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that the entire issue will not need to be sold, but that, in addition to the bonds set aside as security for the notes to be given to the stockholders of the New Christian Century Co., not more than $25,000 of bonds must be sold. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the agreements and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy the entire interest of the New Christian Century Company and to pay for it by patronizing it. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

HEARTY FELICITATIONS CONTINUE

And still congratulatory messages come in. It is not our purpose although it would be our delight to print all of these messages. Many of them are purely personal, some intimately so, and intended only to encourage the editors in their not wholly congenial task of securing funds to finance the Disciples Publication Society. The signs indicate that there will be many who will have fellowship with us in this task, and this will convert into a joy a service that at the beginning presents but few attractions.

Unfortunately neither of the editors, upon whom the leadership of this campaign for securing bond subscriptions has by fate devolved, possesses either taste or talent or experience in business promotion. All we can do is to state and re-affirm the greatness of our cause on the assumption that those who feel the worthiness of the cause will, by their own initiative, respond with substantial investment in it.

Just because the plan which we are now promoting is not a mere commercial proposition, not a scheme for making money for ourselves or for any private individuals whatever; just because the business technique is part and parcel of the unselfish ideal which dominates the new Society and The Christian Century; perhaps also because we are unsophisticated in the arts and wiles of business promotion, it is our purpose and desire to lay the facts frankly before any person who is in good faith prompted to cooperate with us. The convenient blank on the lower corner of this page may be signed and mailed by any friend who desires additional information.

For the rest of our space this week—and an additional half page on page 16, although we had promised not to go beyond the limits of this page—we will share with our readers some of the sentiments that have been conveyed to us.

By D. F. GIVENS, Des Moines, Ia.

I do not hesitate to say that it is one of the most vital moves that could be made in connection with the ongoing of our Disciples movement. I can but wish you the most hearty congratulations in making this change and am sure that when the details are worked out the benefit to our cause will be inestimable May the New Year be a prosperous one for the new enterprise.

By H. H. HARMON, Lincoln, Neb.

I could express no deeper or more hearty wish in this new year for those actively associated as editors and managers of our Christian Century than that they may realize the ideals which they have set out to attain as outlined in this week's issue of the paper. I congratulate the new enterprise upon its name the "Disciples Publication Society." It is significant and comprehensive; it appeals to my blood and I hope will meet with general favor. Your greatest word in "An Important Announcement" was the third of your reasons for such a paper and publishing house as are proposed. Our plea must be heard in the wider circles of God's great church. May the Lord lead men of means among loyal Disciples to respond readily and heartily to the call of this new opportunity which knocks at our doors.

By L. O. BRICKER, Atlanta, Ga.

I congratulate you most heartily upon the broad and splendid plan, worthy the minds of Christian statesmen, projecting the Kingdom into the future. I trust that the carrying out of the plan may give you much joy, and that the brotherhood will second you heartily.

By ALLAN B. PHILPUTT, Indianapolis.

Come in, the water is fine! The problem of publishing a brotherhood paper has not yet been fully worked out, but it is tolerably clear that individually owned church papers will ultimately pass. They were once necessary, but the time is coming when the churches will not wish to see enterprises pushed along with a duplicate motive of public service and private gain. The time may come when public feeling will be against profits even for missionary purposes. The great mission of a church paper is to spread the light and help the cause. To do this best it should go into the hands of all, and therefore should be as inexpensive as possible. But I congratulate you on the prospect which seems to lie before you.

By C. O. REYNARD, Toronto.

I have always admired The Century and its editors for their outspoken and forcible championship of unpopular ideals. I do not

(Continued on page 16.)

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail)

Address .....

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Reversion to the Brute

CONFIRMATIONS of the doctrine of the ascent of man may not be as self-evident as confirmations of his descent. It is not so easy to picture the race climbing the tortuous paths of moral uncertainty until a Gladstone is reached, as to picture the descent from Gladstone to the latest victim of the gallows. In fact, the pictures of descent smite our eyes every day. Let any man who lays claim to a working morality be forced to spend half an hour on the rear of a city street car where the masculine element is in undisputed control, and if the smoking, spitting, and "cussing" do not convince him that we—in large sections, at least—are in full swing bruteward, then additional argument would only drop from his reason as feathers hurled by the wind against a stone wall. Or if one has the misfortune to be dependent upon the services of the average barber-shop, he will often find himself in a position where he must either endure the lurid language of the loafers, make himself conspicuously unpleasant by protesting, or renew his belief in hell as a spur to the jaded vocabularies of conversationalists who would otherwise drop into the trifling and the inane. The descent seems almost to have reached the goal in such places.

* * *

All men of violent and horrible speech may be divided into two classes; those who swear because of actual brutal tendencies; and those who swear from long established habit, but under protest. To the one profanity is nothing more or less than the art of punctuating aenemic utterance with superlative abominations; to the other it is a lapse from moral intentions, always to be deplored. We have all known good men—if we except their fatal gift—who called profanity to their aid even when working in a praiseworthy cause. We knew a man who "cussed" a fellow sinner because he had made some depreciating remark about the Bible; he assailed the man's ancestors for several generations past, and closed his phillipic by consigning the offender to the place where he could have unbridled license to disbelieve the Bible as long as he pleased. Another roundly denounced a minister in language which could not be printed with propriety because he made speeches against local option. All very inconsistent it will be agreed, but there is a difference in the men who use such speech. The descent of one seems to be without brakes; the descent of the other is not without hope that he may yet be saved.

* * *

It is said that one of the chief differences between man and the brute is the gift of speech. From some points of view the advantage seems to lie with the brute—that is with the quadruped.

All of us have watched the efforts to enforce anti-spitting ordinances. If ever there was a righteous ordinance on the face of the earth it is that which penalizes those who do their best to convert the globe into a cuspidor. They have been taught that disease and death are involved in every expectoration, and when indulged in promiscuously dire results are likely to follow. If our communities were swept off in crowds under the assault of the deadly microbe as in the case of a yellow fever scourge, the eyes of the people would be opened to the wisdom of anti-spitting ordinances; but as the illness and death are likely to work insidiously and indirectly, they are indifferent to the menace of the offence. If we could point with a warning finger to some noble youth who was brutally assailed by a microbe from some expectorationist, as it lay in wait upon the sidewalk, great advances in the reform could be made. As it is, the people resist what looks like an attack on their liberties.

* * *

In the large cities the reform succeeds much better than in the towns. And if one wants to try his skill as a reformer we can point him to many fields which await his advent, but we warn him to increase his life insurance to the limit, and leave his measure with the undertaker before he enters upon the campaign.

Spitting is a habit, and only in certain conditions of one's health does it become a necessity. But it should never be a necessity which should threaten the health and life of one's neighbors. Spitting, naturally, is a method of defense which some have inherited from their sub-human ancestors. Even at this remote period spitting in one's face is an insult for which scarcely any reparation can be made. Not having any particular victim the spitter of our time takes vengeance on the entire community by sowing the sidewalks full of death.

* * *

But if we want a crowning demonstration of our descent, think of the manner in which the large cities celebrated the incoming of the new year. If in other days our preachers have held up the immoralities of ancient Rome as recorded by Juvenal as a warning to our greater civilization, let us know that at our present gait, Rome could learn of us. Of course some will tell us that we are not as bad as Rome, that our orgies are not comparable to those of Sodom, that Gomorrah was an inferno of vice, and that our modern culture will compel us to screw down the lid at the proper time. So said they of every vice that ever thrust its face from the dens of darkness. But the end of all is sure, and none can escape swift doom. The optimism of the American people is about all that saves us during such periods. We believe in spite of our doubts, and we affirm our progress when we feel the ground slipping from beneath our feet. And that same optimism tells us that there is always enough salt in every city to save it, and that the faith of the few is mightier than the unbelief of the many. The reversion can only be temporary; the unfit who perish will be a monumental history of warning to those who survive.

E. B. B.

Social Survey

A Titanic Disaster Every Day

It is estimated that out of some 1,500,000 deaths annually in the United States at least 630,000 are preventable! Yet we sigh piously and talk about God's overruling providence. According to Irving Fisher, in an article in the Survey, the greater number of these preventable deaths are from seven causes, among them typhoid, tuberculosis, pneumonia, and the three great diseases of infancy. The image of over 1,600 people helpless in mid-ocean in the "Titanic" disaster so wrought upon men's imagination that steps were at once taken on both sides of the Atlantic to safeguard human life at sea. But these figures mean that we have a "Titanic" disaster every day of the year and we are just beginning to recognize our corporate responsibility. The movement for public health is gaining ground with great rapidity. We see that scourges like typhoid and tuberculosis can be swept off the face of the earth. Our own nation is far behind some other nations in this movement, but even so we have some accomplishments of which we may be proud. Through hygiene under Colonel Gorgas, it has been possible to dig the Panama Canal. Yellow fever has been practically eliminated both on our own shores and in Cuba. We have nearly eliminated the hook-worm disease in Porto Rico and are gradually doing the same in the southern states. A remedy has been discovered for one form of spinal meningitis. The summer death rate of infants in New York, Boston and other cities has been greatly reduced by individual milk stations, dispensaries and other institutions. In spite of all which, however, there is much yet to be done.

Preventable Diseases

"It is within the power of man to rid himself of every parasitic disease" is Pasteur's verdict. That his words are prophetic may be proved by the fact that London within the last twenty years has virtually cut her death rate in half. The greatest achievement of any country, so Mr. Fisher states, is that of Sweden, where the duration of life is the longest, the mortality the least, and the improvements the most general. There alone it can be said that the chances of life have been improved for people of all ages. It is rather disconcerting to our national pride to be told by the writer in the Survey that, while infancy, middle age and old age show a lower mortality in Sweden than in the past, in the United States—while we can boast of some reduction in infant mortality—the mortality after middle life is growing worse, and the innate vitality of our American people is, in all probability, deteriorating. In our country the public health movement has been almost wholly confined to protection against germs, but this, while defending us from plague and other epidemics of acute diseases, is well nigh powerless to prevent the chronic diseases of middle and late life, Bright's disease, heart disease, and nervous breakdowns, which are due largely if not entirely to unhygienic personal habits. One of the most important tasks our government, already more or less paternal in its relation to the people it governs, and we think rightly so, can undertake is the establishment of a national department of health which shall include in its operations the conservation of human life.

Haman's Gibbet for Panic Makers

The public press differs widely as to the significance of Mr. J. P. Morgan's testimony before the Pujo Money Trust Investigating Committee of the house. Some papers share the view expressed by Mr. Morgan before the committee that the monopoly of the money market is not a human possibility. The New York World, on the other hand, with many other papers is of the opinion that Mr. Morgan's testimony does not in any degree change the aspect of the facts laid before the committee by Mr. Scudder, a financial expert, concerning "interlocking" directorates, according to which eighteen financial institutions in New York, Chicago, and Boston, have a voice in the management of 134 corporations having an aggregate capital of $25,325,000,000. At the center of the ramifications is a group of 180 men. The World well asks: "If these 180 men do not constitute a money trust, what is a money trust?" It is worth while in this connection to read the widely quoted words of President-elect Wilson at the recent annual banquet of the Southern Society. After referring to what he calls natural panics, Mr. Wilson goes on to say, "But there are unnatural panics. And sometimes panics occur because certain gentlemen want to create the impression that the wrong thing is going to be done. I have heard that certain men can create such panics. In my ignorance of Wall St. I do not know about this. But I do know that the machinery is in existence for the creation of such panics. But I am not afraid of them. I do not believe there is any man living who dares to use that machinery to create such a panic. And if any one attempts it I promise you that I will build the gibbet for him as high as Haman's." Some of the gentlemen referred to will no doubt be somewhat at sea as to who Haman was, but they cannot fail, for all that, to catch the drift of the remarks of the president-elect.

Agitating by Dynamite Under the Ban

The conviction of thirty-eight members of the Iron Workers Union for dynamiting is perhaps the severest blow that union labor has ever received in this or in any other country—more severe. possibly, than the conviction of the McNamaras in California. Had the convicted men come from one section of the United States, it might have been fairly concluded that the conspiracy was local, but the fact that they came from communities as widely separated as New England, Colorado, Pennsylvania, California, Missouri, Wisconsin, and other states means nothing less than a nation-wide system of organized violence. The trial in Indianapolis lasted three months. Most of the defendants had able counsel, one of them as able a trial lawyer as any at the American bar. One of the indicted men said himself that the trial could not have been fairer. The jury, after two days' deliberation, returned a verdict of guilty. THE STANDARD has always believed in the trade union, and it still believes in the trade union. As a friend of labor, it believes that now is the time for the American Federation of Labor not simply to declare itself opposed to the methods of secret violence, but to back up that declaration by removing from its leadership all men who are willing to connive at violence, secret or open. We frankly confess to a feeling of great disappointment at the attitude assumed by Mr. Samuel Gompers during this whole regrettable case. We are sure that the cause of the workingman has been set back a long way by the policy of such leaders. We do not believe for one moment that any large number of men belonging to the organization, whose officials have been convicted, are willing to stand for these things in the slightest degree. The responsibility for violence does not, to be sure, rest entirely upon the convicted men. Like all social crimes, a good many people must share the responsibility. Violence begets violence, and we are perfectly certain that "big business" has often been guilty of using force. We have, if anything, a little less sympathy for the pious buccaneers of the capitalistic class than we have for law-breaking labor agitators. We are equally sure that thousands of quite innocent and respectable people, who visit their safety-deposit boxes twice a year to clip off coupons, have a remote, but nevertheless a very real, responsibility in the matter. Of course they do not consciously advocate or even approve of wearing out children, maiming workmen, defrauding consumers, or debauching public officials, any more than the great majority of the members of the American Federation of Labor approve the crimes of certain leaders. But they are anxious for fat dividends, and if they do not get them, the managers and superintendents are replaced by others who can "speed up" the profits by crowding the toilers. Last Sunday, after a stormy session, the Chicago Federation of Labor asserted its faith in the innocence of the convicted men, and declared that they were "railroaded by a fixed jury." This action, opposed by the cooler heads, discloses only too clearly the ominous war-basis now existing between labor and capital.

Operation of the Panama canal on business principles, without regard to politics, will be insisted upon if Col. George W. Goethals, chief engineer of the canal, undertakes the organization of the permanent government of the zone and the operation of the great waterway. Col. Goethals arrived in Washington last week with President Taft, on his annual trip from the canal zone. One of the first matters brought to his attention was the widely published report that his nomination as governor of the zone would be opposed because of a belief in some quarters that he would show favoritism in appointing subordinates. The colonel made it plain that he would be entirely content to forego such an appointment if he was not to be permitted to select the best men for the work to be done, regardless of political considerations, as has been his rule since he became head of the canal commission.

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Money and the Kingdom

The relation of money to the kingdom has been a subject of discussion since the days of the Hebrew prophets. Whatever definition the economist may prefer, the religious teacher, when he speaks of money, has in mind wealth measured in terms of money. The subject of money, then, is one from which there is no escape. To live one must have a share of the world's wealth. How that share is obtained, how large it is, what attitude is taken toward wealth, and how possessions are used, are questions of the deepest significance for morality and religion.

The church cannot be indifferent to the way in which money is obtained. It must speak plainly to the rich man who gathers wealth by injustice and to the poor man who is resentful toward the prosperous merely because they are prosperous, and who would be more than willing to obtain money in unjust ways if he had the chance. A gift blinds the eyes. It is easy to condone the sins of those who give money for the enterprises in which we are interested. Unusual insight and courage are needed by the leaders of the church to enable them to utter the right word when prosperous wickedness offers to give money for cathedrals and missions, and when incompetence and sloth demand the rewards of ability and industry.

Wealth tempts to luxury. Of an author whose early work bore all the signs of true inventive genius Hamerton inquires, "What has this gifted mortal left as the testimony of his power, as the trace of his fourscore years upon the earth?" And he answers the question: "Only the reminiscence of a vague splendor, like the fast-fading recollection of a cloud that burned at sunset, and one small gem of intellectual creation that lives like a tiny star." Great wealth paralyzed the highest energies of the intellect, "leaving the lower energies free to exert less noble kinds of activity." The enemy of the intellect is the enemy of religion. If the use of wealth begins and ends in personal gratification, noble labor and elevating discipline are impossible.

"Wealth carries pleasure in her left hand, but in her right she bears honor and power. The rich man feels that he can do so much by the mere exercise of his command over the labor of others, and so little by any unaided labor of his own, that he is always strongly tempted to become, not only physically but intellectually, a director of work rather than a workman." Spiritual power is also diminished when men delegate their religious activities to others. It is not the rich man's money that the church needs, it is the man of energy devoting himself to the tasks of the church. He robs himself and he robs the church when he tries to be a business man and nothing else and to do his part of religious service by paying an expert.

Money is needed that we may have leisure to think. Great discoveries in science, pure and applied, are not due to accident. They are the rewards of long and patient investigation. Universities provide not only equipment for men engaged in research, but also salaries that free the men from undue anxiety about their living. The church must have its men engaged in research. It needs specialists in missions, in city problems, country life, in the history of religion, in the art of presenting the truth, and in social service. If the church is to have these men, it must provide for their comfort. They are not living on charity when they receive money for their work. They are workers entitled to their living. The church cheapens itself by not rewarding them according to their labor.

Among the subjects for investigation that should command the services of experts who are also devoted to the kingdom, money is one of the most important. We should know what truth there is in the statements of socialists and others who say our industrial and financial systems are wrong and must be reconstructed from the ground up before anything like justice can be secured. The church of Christ cannot afford to stand for things as they are unless they are right. It began as a protest against the existing order. It sends its messengers to non-Christian lands to change the habits and beliefs of the people. It cannot be a church of Christ if it ceases to make objection and to propose improvements. If our industrial and financial systems are sound, needing only minor modifications, the church should know this for itself and not from hearsay. It can then speak with power on the question of money. [Midweek service, Jan. 22. Matt. 13:44-46; I Tim. 6:9-10; Jas. 4:13-15; 5:1-6.] S. J.

"Does God Fix the Death-Rate?"

A broad-minded clergyman in his tuberculosis day sermon propounded this question and reached a conclusion decidedly negative. "God does not fix the death-rate." Who does then? We all do.

Those theologians aid high death-rates who ignore the demonstrated facts of preventable disease and seek to perpetuate the medieval superstition that infections are the Almighty's merited scourge. Laymen who flout the scientific proof that tuberculosis is curable and can be eliminated from human experience, or who disparage a tuberculosis propaganda as of no personal concern to them, help to cause the death of a consumptive every three minutes in the United States. Councils and legislatures which will not appropriate funds sufficient for the fight which health boards would wage against the great white plague are largely responsible for the death of 10,000 a year, twenty-seven deaths every day, in one city alone. Those who disregard antispitting ordinances and the like help to send the death-rate upward. Housewives whose culinary efforts produce dyspeptics directly and drunkards indirectly give far more impetus to the upward trend of the death-rate than most of us imagine. Venders of "patent medicines" and consumption cures who fleece their victims until the latter have passed far beyond the incipient stage in which physicians could have helped them—such nostrum-fakers have a full share of responsibility for the thousands on thousands of deaths from tuberculosis throughout the country. Those who draw profit from feeding the poor on adulterated food, "rots and spots," and fowls dead in storage several years back, have a similar responsibility for a high death-rate.

A "league for medical freedom" organized to prevent the wise centralization and coördination of health activities and to oppose the inspection of schools and schoolchildren likewise helps to keep the death-rate high. Those who overwork women and children in factories have a heavy share of responsibility for holding the death-rate at a high level; so also do those employers who require men to work at dangerous trades under intolerable conditions, such as those which in some trades hold the consumption-rate above 80 per cent. House-owners who provide dark, insanitary, pest-ridden tenements have no little part in increasing the death-rate. The Christian Scientists and other faith "healers" who close their eyes to the possibilities of material aid, that may often so potently be added to the psychotherapy they are employing, swell the death-rate. Well-meaning mothers, who believe that they are able to bring up their children in defiance of the new-fangled notions of hygiene spread by physicians and visiting nurses, help to keep the death-rate high.

Most important of all, says the Journal of the American Medical Association, incompetent and careless doctors swell the death-rate. For these the medical profession is directly responsible, whether they are untrained men turned out by low-grade medical schools, or members of the profession who have failed to keep up with scientific progress and who have become incompetent through inertia and laziness. All these, by their carelessness, indifference and ignorance, increase the death-rate, which competent and conscientious physicians, sanitarians and reformers are fighting to lower.

We have not the right to blame a cruel deity for deaths which are actually due to crass stubborn ignorance, inhumanity and the refusal to exercise the "common sense which is also an inspiration from the Almighty." A weeping mother told a famous physician

that it had pleased Providence to take her baby from her. "Providence had nothing to do with the matter," replied the physician; "it was bad milk that killed your baby." We cannot escape some share of the joint responsibility of fixing the death-rate, but we can choose to be on the side of the forces that are bringing it down instead of those that are sending it up.

The Inquiry Renewed

A communication from Dr. J. H. Garrison assures us that the Christian Evangelist did not intend, in a recent editorial which we criticised, to belittle The Christian Century or its constituency as we construed its words to do. Dr. Garrison humbles us somewhat by taking to himself the authorship of the editorial in question which we had fallibly assigned to Mr. Smither, which only goes to show how far from being higher critics we are! Had we been able to detect Dr. Garrison's skilled hand we should certainly have been less bold to pluck the article to pieces as we somewhat ruthlessly did. Our esteemed colleague has a serious bone to pick with us, however. He says, "I am unwilling to believe that you are unable to see the difference between the definition of classical baptism and of Christian baptism, which I contrasted. Your omission of the word 'Christian' before my definition of baptism is a most unaccountable fact in view of the contrast I was presenting, which makes my whole argument vapid and meaningless." We allowed this omission because we assumed that our readers would understand that both the Christian Evangelist and we were referring only to *Christian* baptism, and that the use of the word would be redundant.

And now to be fair we give Dr. Garrison and every reader permission to insert the word "Christian" before the word "baptism" in every case in which it occurs, both in our quotation from the Evangelist and in our own statements.

The quotation will then read as follows: "Christian baptism has faith in Christ for its antecedent, immersion as its form, and assurance of forgiveness and membership in Christ's body as its sonsequent."

Our point still holds. Dr. Garrison's definition of Christain baptism gives the *antecedent* of Christian baptism; but obviously the antecedent of a thing is not the thing itself. It gives the *consequent* of Christian baptism; but obviously the consequent of a thing is not the thing itself. It gives the *form* of Christian baptism (we call our readers' attention to the fact that it is not a new hand at the baptismal controversy who in this clause abandons Alex. Campbell's fundamental contention, but no less significant a teacher than Doctor Garrison himself!); but obviously the form by which a thing is done is not the thing itself. The thing itself seems to be entirely left out of this definition! And now in consistency with what Dr. Garrison has said Christian baptism is not, may we not kindly ask him to tell us just what Christian baptism is?

Sympathy for a Sorrowing World

The train was creeping slowly up the canyon, and the shadows of the evening were growing dark in the gorge below where the river rushed impetuously over its rough bed of granite. The sides of the mountain were black with firs, but high overhead the rays of the level sun were yet shining upon the crags and peaks in which the range broke against the sky. It was only at rare intervals that there were any signs of human habitation, and these were simply Indian tepees of bent poles, ragged bark and fluttering canvas. But under the deepening shadow of the hills and beneath the sighing pines one saw "the house appointed for all living." Most literally it was a "house," for the soil was not deep enough for the plow, much less for the spade of a grave-digger. But what gave additional pathos to the scene was that the Indian dead occupied a tomb which in its art and adornment exceeded far any neighboring home for the living. The little house erected over the dead had known what the home of the living lacked, the touch of both saw and plane. It alone was sheltered and protected from both wind and rain. It alone was surmounted by a cross. It was fit subject for verse more touching than Gray's famous "Elegy Written in a Country Graveyard."

As the night came swiftly down and we prepared for rest in the Pullman, our thoughts wandered across wide continents and deep seas. We saw the mighty pyramids rise from Lybian sands, defying the tramp of centuries and the tooth of time. We thought of the vanished races and their kings who far back in the early ages of an unknown world had felt the thrust of bodily pain and prepared consciously for the fatal arrow. We thought of Babylonian mounds; of Birs Nimrod and the tumuli at Nineveh; of the Taj Mahal, the supreme creation of the architect and yet a tomb; of the old Appian Way up which Roman emperors rode amid barbaric splendors with kings in chains behind their chariots, but on either side the mausolea of princes and patricians. And so we said to ourselves as we composed our limbs for sleep, the heart of man is one heart, the sorrows of the world one sorrow, and whether the bolt fall upon us or the king in Pharoah's palace or the babe in the Indian's tepee,

> "All we know, or dream, or fear,
> Of agony are thine."

The test of any faith must be its balm for that common pain. The noblest dreams of the old-time paganism were those of the Roman stoic. But the ice of stoicism melted under the rising beams of the Sun of Righteousness. Whatever eclipse of faith the world may temporarily suffer, the heart of man cannot long be turned away from that which alone has balm for its deepest hurt. The mysteries of the Christian faith we may never in this life fully fathom, but the sweetness of its sympathies the humblest may comprehend.

Christianity is a religion which lays upon its disciples the duty and privilege of sharing the Master's emotions. Philosophy may exhort us to ignore our neighbor's burden, but Christianity teaches us to share it. The burden is always there. The Red Cross nurse who sits sleepless by the cot of the wounded in the field hospital knows a joy profounder and serener than that of the victor who is sending off his despatches announcing a triumph. The transfiguration of our Lord in the Holy Mount did not bring him so near to us as his tears by the grave of Lazarus or his bloody sweat in the garden of Gethsemane. Our Redeemer is One who can be touched with a feeling of our infirmities. The crown of Christian living is not knowledge of faith but love, love which softens every blow of Fortune, robs Death of its sting and the Grave of its victory.

Peace and the Baroness von Suttner

"Peace on earth, good will to men" all the Christian world has just been singing; yet the year 1912 has seen more than one war. Fierce fighting and bloodshed may be mediæval, but even in the twentieth century they persist. Sometimes this seems discouraging in view of all the peace congresses and the talk about international arbitration. The cause of disarmament and peace does move apace, however, and its appeal to public opinion grows each year a little stronger.

One of those whose influence for peace has been most potent is the Baroness von Suttner, who has recently landed in America. She comes to us from Vienna, and is well-known all over Europe, for she has traveled widely in the interests of The Hague conferences. Her novel "Lay Down Your Arms," published in 1890, brought her to public notice for it stirred all Europe. In it the baroness turned a slightly new light on the war problem. Instead of picturing once more its horrors she disclosed the flippant attitude of many courts which regard war merely as a game played by governments, in which the pawns are men. Her showing up of the trivial, conscienceless way in which wars are discussed in court circles aroused disgust on the part of her readers, and then a righteous indignation that the interests of peasant and workingman could be so ignored; their lives ruthlessly sacrificed, to satisfy the ambition and greed of those in high places. More than often no principle is at stake; the gamesters wish to play the game for more power, or aggrandizement or wealth.

Baroness von Suttner's book is responsible, we are told, for the conversion of Alfred Nobel and for his decision to offer part of the vast fortune he had made by the invention of dynamite to kill people as a prize for those who do most to prevent war. This, in itself, is an accomplishment of which the baroness may be justly proud.

Since her early years she has been working for international peace and has been a conspicuous figure at the conferences held in the House in the Wood, the palace which Queen Wilhelmina has lent for the peace congresses at The Hague. The baroness is now a woman almost seventy, and one admires the courage and enthusiasm for her cause which she must possess in order to plan a year of public speaking in America. She is not particularly impressive in appearance, in spite of her long ermine scarf lined with seal; but her voice is pleasing, her face kindly and earnest. She speaks English well, a little slowly perhaps, but distinctly; and she has marked literary talent. Those who can should avail themselves of the opportunity to hear this "most distinguished apostle of peace."

She is broadminded enough to see the shortcomings of her own nation, which she knows well because of her long life at the court of Vienna. What is it to Austria, she asks, that Servia should have a seaport? It is a matter of $100,000 or so; but how long would Austria hesitate over the appropriation of such a sum for her standing army or for war preparation?

In Boston the Baroness von Suttner spoke to large audiences. The goal of universal peace, she said, can be reached only by traveling the road to universal justice. The youth of the world must be taught that war is an anachronism.

"The people themselves in every country are not eager to be

made targets for bullets," she declared; "the persons most interested in war are those engaged in the manufacture and sale of armature and guns and the building of fighting machines. In my own country, Austria, there are many women working in the cause of universal peace and even in the Balkans there is a strong party for peace."

The baroness expressed the hope that the next Hague conference would abolish the unanimity rule in the proposal to establish an international court of justice. The proposal was favorably voted on by a majority at the second conference, but since it was necessary that the vote should be unanimous, the small minority kept the matter from being considered.

"If justice reigns," the baroness declared, "and questions are submitted to arbitration, the differences between the nations will not be conducive to wholesale murder, as now. History will record this hour. While we are seeking for friendship, we can see that the enmity of nations is at work. The people first need a law, then justice, and friendship will ensue. Universal peace will be the outcome. Strange as it may seem, the friendship between nations is sometimes dangerous. They unite in love for themselves, but hatred toward other nations.

"Look at the triple entente between England, France and Russia. They have fought each other, and now they are bound together. On the other hand, we have an alliance between Germany, Austria and Italy. These two groups stand in opposition to each other. They have different interests at stake, but what greater interest could they have than to end war? These two groups could unite and bring peace and security to Europe."

THE FAMOUS HOUSE IN THE WOOD AT THE HAGUE.

Christian Thought Since Kant

A New Book by Professor E. C. Moore

Reviewed by Willis A. Parker

A new volume entitled "The History of Christian Thought Since Kant," whose author is the gifted Parkman Professor of Theology in Harvard University, Dr. Edward Caldwell Moore, is a notable book, just issued by Charles Scribners' Sons. Dr. Moore is recognized throughout the religious world as one of the foremost preachers and theologians of his generation. In Germany he is known as the first American pupil and beloved disciple of Harnack. In England he is regarded as the American friend of Principal Fairbairn. In Scotland they refer to him as "the Yankee that's different." In the United States he is conspicuous as a leader of liberal Christianity, effective both as a thinker and writer, and as an aggressive leader in missionary enterprise.

PROFESSOR E. C. MOORE.

No other American, perhaps, is so well informed concerning the status of Christian Missions in the Orient. The document submitted by him to the recent Ecumenical Conference at Edinburgh concerning conditions in the far East was startling both in its form and content.

Dr. Moore is chairman of the Educational Committee of the American Board, having charge of the colleges of Congregationalism in Europe and in Asiatic Turkey. He is at present under appointment as Dale lecturer at Mansfield College in Oxford, where he will soon assume his temporary residence. We Disciples have heard Dr. Moore in the sessions of the Religious Education Association, in our Congress held at Springfield, Ill., a year ago, and more recently during a residence as University Preacher at the University of Chicago, when he addressed various religious groups and assemblies. His charming manner, his humor, his unmistakable reverence, his courtesy to critics, and his clear, strong presentation of his message combine to urge upon him an undue amount of work outside of his duties as teacher and author. In these capacities, it is an open secret that Dr. Moore is the most commanding figure in the religious life of the great university by the Charles. His recently inaugurated courses in the Philosophy of Religion have popularized the viewpoints of Eucken, Siebeck and Troeltsch of Germany, in this country, to whose discussions Dr. Moore has brought his own significant contribution. The first of these, Professor Rudolph Eucken is just concluding a course of lectures in Harvard that have attracted the attention of the whole country. Dr. Moore has the honor of having been sponsor for the utterances of this famous German exponent of Energism.

The new book of Dr. Moore is significant first of all as to its purpose. It aims to present in brief form the essential features of modern thought about Christianity, as reflected in the attitudes and actual utterances of the great men of the period. Its own title page bears the announcement that the book is a mere outline. Upon reading it one scarcely knows whether to wonder more at the audacity of the attempt or at the measure of the success with which the book accomplishes its writer's purpose which is to sketch intelligently that main drift of human thought whose content is the chief glory of modern times.

The point of view of the writer is not less original than his work is successful. He essays to treat Christian thought not as the reflection of Christian men only, but as the thought of the age about Christianity, whether by men within or without the church. Ignoring the false lines of division which separated men within from men equally devoted to truth without the churches, Dr. Moore classes the thought of Carlyle and that of Channing—the polemics of Huxley and the mild reasonings of Newman—the impassioned preaching of Brooks and Robertson and the rhapsodic mysticism of Emerson as all and alike Christian thought, because it has as its object the facts, the sources, and the meanings of Christianity. Quoting the perverse maxim of Gottfreid Arnold that "the true church is always to be found among those who have just been excommunicated from the organized church," Dr. Moore finds some justification for the bitter remark. He insists, however, that not all of the true church is outside, nor most of it. Yet allowance is made for the errors of both the excommunicators and the excommunicated.

Religion is a threefold problem. Taken as a spiritual movement, every religion has its rise and development out of conditions that antedate its origin, and that complicate its environment. This amounts to saying that every religion has an anterior history, a locus in time. Then its development is conditioned by racial, military, commercial and other purely human considerations that operate to prevent, delay, or facilitate its expansion. Whether a given faith shall attain to the free flight of a planetary movement, or be lost as a wandering fragment,

depends upon many besides purely religious conditions. Historically considered, religion is a part of the story of human life.

Again, religion has its metaphysical aspects. The fact that Christianity cannot be regarded wholly as a timeless revelation, but is explicable as a growth through history, was first pointed out by Kant. Nevertheless, the metaphysical question has its essential place in determining the nature of revelation,—and a knowledge of the metaphysics of the age in which a given religion has its rise is absolutely necessary to an understanding of its literature. The fallacy of the opposition to the modern movement in religion is thus sharply remarked: "To say that we have nothing to do with philosophy ends in our having to do with a bad philosophy. In that case we have a philosophy with which we operate without having investigated it, instead of having one which we have investigated. The philosophy of which we are aware, we have. The philosophy of which we are not aware has us." One may have his religion, without philosophy. But no one can state it without invoking formulae that lead from the center out to the very circumference of philosophical thought.

Yet more, religion is a psychological problem. It exists as a fact of living consciousness. There is no Christian consciousness. There is only human consciousness operating with, and operated upon by the impulse of Christianity. Religious experience is only that part of the current of our common life that is concerned with religion. But the investigation of that consciousness is essential, for the sake of the data that constitute the base of our system of belief. The facts must speak for themselves,—the facts of the growing religious consciousness of mankind, if we are to have a developing religion. The record of this expanding consciousness is the history of religion. The relation of the facts to the thought of the age about the world in general constitutes the philosophy of religion.

A philosophy of religion therefore is not a mere metaphysic. Neither is it a history of the development of a faith,—even though it take account of the reigning world-view that constitutes the mould of thought for the writers who make its literature. Neither is it a psychology taken alone. It is rather all three of these, reverently interpreted, and systematically related.

The history of modern thought is largely a record of the conflict of these various points of view. The attitudes of various thinkers are represented under the heads of idealistic philosophy, with notable reference to those of Kant and Hegel. The significant contribution of Schleiermacher, the real founder of modern theology, and the extreme position of Ritschl are noted. The outstanding achievements of the higher critical movement are sketched from the *Leben Jesu* of Strauss to the encyclopaedic work of Harnack in his *Dogmengeschicte*. The sciences, with the abortive attempt of Comte, Naturalism, Agnosticism, and the tremendous stimulation of thinking occasioned by the Darwinian theory of evolution, the modified view of miracles, and the influence of the study of the social sciences upon Christianity constitute the matter of a most suggestive section. A resumé of the entire movement among English-speaking peoples from the time of the introduction of the Kantian viewpoint into England by Coleridge, and the later dynamic preaching of Carlyle, down to the present Broad-Church movement is followed by a most valuable bibliography.

The work presents in brief compass the fruit of a generation of toil. It represents the substance of modern thought. It catalogues the great names and the great books of the period. As a glance over a century, it suggests the character of modern thought by disclosing its main tendencies. As a source of information it is as accurate as a shorthand transcript could well be. As an outline, and as a guide to further reading it is admirable,—and such is its confessed purpose. Those who may read it with this last idea in mind will rejoice over an intimation contained in a prefatory note that the present volume is to serve as an introduction to a larger work wherein "the judgments here expressed may be supported in detail." The friends of Dr. Moore, and the larger circle who love the cause he serves so effectively will join in wishing to him the strength and the leisure necessary to accomplish this important task.

Pomona College, Claremont, Calif.

The navy department's great new wireless tower near Arlington, Va., has succeeded in catching the time signal from the Eiffel tower in Paris, a distance of 3,000 miles, according to information given out at the navy department.

Editorial Table Talk

Taking Care of the Veterans

At this season we have discussed the need of caring for the retired minister, and we have all been in hopes that some persons of wealth would seize the opportunity to make the pinch of ministerial poverty less painful. Some will say that we are too young a people to do great things; there will be manifold excuses, but it is not age that we need so much as grace. Our people have plenty of money; their homes, their tastes, their luxuries attest that fact. But we have not learned the fine art of giving to the work of Christ as an investment. We are glad to chronicle an achievement among the Presbyterians, as recorded in the Continent, which should stimulate some of our own household to fellow such a worthy example.

Of all the fine things that have happened this Christmas, just about the finest, in measure of the generosity producing it and the joy which it must have produced, was the Christmas gift of $25 which went out to every beneficiary on the ministerial relief roll from the headquarters of "Relief and Sustentation" at Philadelphia. Just before Christmas the board came into possession of the large Kortright legacy, which carried with it about $30,000 of accrued interest, and to the new secretary, Dr. Foulkes, the windfall immediately brought the happy inspiration of this Christmas gift idea. The board approved, and the unexpected interest money supplied the means for a $25 check that went, with a card of Christmas greeting, to every annuitant.

The actual money value of the remembrance made the act a handsome one, but more significant than that is the touch of thoughtful personal kindness which so effectually obliterates all the air of institutional charity from this sacred relation between the Presbyterian Church and the veterans among those who have left all to follow the Lord in its ministry.

The first big gift toward the $10,000,000 endowment of Relief and Sustentation since the new board was organized came into the hands of Dr. Foulkes last week—$75,000 from a giver in New York City, whose name is imparted confidentially to the board alone. Inasmuch as this gift is tendered before Dr. Foulkes has formulated any general plan of canvas for endowment, it is a cheering token of the interest of the church in this undertaking and of confidence in the administration of the new secretary.

Methodist Growth Last Year

We are now able to state the growth of the denomination during the past year. January 1, 1912, the Methodist Episcopal Church had the following members:

Probationers	321,921
Full Members	3,196,168
Total	3,518,099

The year 1913 sees the following figures:

Probationers	319,930
Members in full	3,287,959
Total	3,607,889

This shows an increase during the past year of sixty-four thousand one hundred and ninety. We have 30,439 churches. This makes a net increase of a trifle over two to each church in the connection. There is an investment in church and parsonage property of two hundred and twenty-five million dollars.

We may say all we please about the number we lose by death. withdrawals, loss by not depositing church certificates, etc., etc.; but after all there is that in these figures which should cause our people great searching of heart. Suppose we each ask ourself this question: "Where is the fault? How much of the fault is in my own heart and in my own record during the past year?" These figures are not calculated to make any man write articles or declaim as to what others may be doing or may not be doing. For the average additions are only two per church. Let him that is without fault then cast the first stone.—Central Christian Advocate.

Other People's Business

We are living in an age of specialization. The field of knowledge has grown quite too fast for any one man to attempt proficiency in many departments at once.

But it also is an age in which every man is meddling with every other man's business. Almost every successful man is cultivating some pet avocation. The successful banker is spending part of his accumulated wealth in an unsuccessful attempt to raise chickens. The novelist whose stories sell by the hundred thousand copies cares little for his works of fiction, but goes from one publishing house to another with a manuscript on astronomy which no one is willing

to publish. The successful man of business dabbles in farming, and the farmer is experimenting on rainy days with a flying machine which he is building in the woodshed, and the successful inventor aspires to be an author, and the author is dabbling in real estate, and the real estate man is aspiring to be a lawyer, and the lawyer is writing poetry in his spare hours, and the poet is a political economist, and the political economist is crying back to the land and saving up his money to buy a farm, and almost everybody, no matter what his vocation, is thinking it altogether easy and quite desirable to be a preacher.

This universal meddling of everybody in everybody's else business is in part a reaction from the over-specialization of our time. People are not willing to settle down contentedly in the narrow groove which the industrial conditions of our time have forced upon them. The human mind demands variety of employment.

The Killing Habit Not Dying Out

The killing habit in Chicago is growing instead of dying out. The coroner reveals that in the last twelve months there were 237 homicides in Cook county, of which fourteen occurred outside the city limits. London, with a population three times that of Chicago, reported only thirty-three in 1910. Of the 237 homicides, a coroner's jury decided 168 were murders and recommended that the perpetrators be held to the grand jury. The murder record for November had several distinguishing features, among which are the following: More murders last November than in any November in the fast eight years. More murders in November than in any of the last ninety-six months, with only two exceptions. More murders in the last three months—November, October, and September—than in the same three months in the last eight years. More persons killed by shooting last November than in any November in five years. As many persons choked, beaten, and kicked to death in November as in the preceding four Novembers. There will be perhaps thirty-two persons convicted as a result of the 168 deaths, which a coroner's jury has decided are murder. The police probably will be unable to get evidence to convict a larger number, if the record of the department for years back is any criterion of their present or future efficiency.

The Heaven of the Mediums

Still groans the patient press, and among the books of its making of which there is no end comes now and then one bringing us the last news received by wireless through the spirit mediums. One of these dreamy contributions to current literature lies now upon the desk. The mediums have been at their business now for something more than half a century, ever since the Fox Sisters learned how to tip tables without being caught at it, and it is pathetic to note what pitiful trivialities come to us through them from the other world inhabited by our blessed dead, if these indeed are their communications to their living friends. Out of this paradise of pettiness, this elysium of the everlasting commonplace, comes this last series of revelations, whose principal messages are from the victims of the Titanic. The medium is in communication with Major Butt and with Mr. and Mrs. Strauss, but up to the hour of going to press had not been able to locate Mr. Astor. A book of this kind affords us one more occasion for sorrow that the Titanic should have sunk.

The Church Can Do It

The church can do the work to which she is set in the world. There is no doubt about this in the minds of those who read her commission in the words of the Lord who gave her the final command. The church has not saved the world yet; but that does not mean that she has failed. She probably will not redeem society within the next generation; but this does not mean that she will have failed. The work is great; the task is terrible. The fair way in which to judge the church is to test her as to what she has accomplished and to take courage from this. When the preachers get together they are inclined to bewail their problems and to belittle their successes. The better and braver way is to recount their victories and to take a new hold on the promises of God. The Father is not forsaking his children. The ancient word of assurance is still valid. The church is the only thing in the universe that is big enough and brave enough to face the modern world and demand that it obey God. The church can do it.

Big Brothers

There is a call for a new order and a new crusade. It is not a call for men who will go out and rescue the tomb of the Lord from unbelievers. The crusade is not to be fought with swords and pikes. The call is for men who will be big and brave enough to become real brothers to those who stand in need of a friend. The demand is for men in offices who will be as truly courteous to the janitor and the elevator man as they are to the boss and the superintendent. There are lads in the offices who need a big friend who will stand by them in the times when they are tempted to be mean; who will show them the values of life in their true proportions and be towers of strength in the times when the battle goes hard. It is more important to have men for such service than it is to have volunteers for great enterprises or champions ready for martyrdom. It is the day of the big brother. Will you join?

—A church census taken by one of the daily papers of Liverpool is discussed at length by the English religious weeklies with some concern over its unfavorable showing. Ten years ago a similar census was taken and as compared with that the Anglicans are credited with 58,000 worshipers, a decline of 9,900; Nonconformists, 52,400, a decline of 14,200; Roman Catholics, 38,200, an increase of 2,900; and various missions, 12,000, an increase of 3,200. Congregationalists show a decline of 1,850, the English Presbyterians of 1,500, the Welsh Calvinistic Methodists 400, the Primitives 150, and the United Methodists 700. The Wesleyans are practically the same, the attendance of 2,300 in the Central Hall saving the position of many circuit chapels. The English Presbyterian Church of Wales shows an increase of 700. There is thus a total decline, according to the official estimates, of about 7,000 in the regular Nonconformist churches. The Roman Catholic increase is about parallel with that of the population, their morning attendance is larger than the evening, and not one service shows fewer than 100 worshipers. The Church of England has suffered severely all over the city, not less in some of the old residential districts than in the down-town churches. The few gains are almost entirely in growing suburbs. The heaviest losses are at the morning services, these amounting to about 25 per cent, while the evening loss is about 10 per cent.

—The British Congregationalist expresses serious disappointment over the attitude of Premier Asquith on temperance legislation. The premier's plea is that there are so many other urgent reforms that temperance must be pronounced insufficient. "It is all very well," says the editor, "for the prime minister to say that there are arrears to work off in regard to the education question and other matters. We agree. But what guarantee have we that this suggested pledge is likely to be fulfilled during the life of the present Parliament? It is our considered opinion, as it is that of numberless temperance workers throughout the country, that there is no question quite so vital to the nation at large from a physical, moral, and spiritual standpoint as licensing reform. We go further, and say that until this question is tackled, and that firmly and honestly, by the liberal party, all other measures of social amelioration, such as those of wages, better housing, and education will fail to have their full beneficial effect."

—Moving pictures will shortly be introduced into China. Dr. Yen Mi Yen-loy, a graduate of the University of Tokio, will take with him when he sails from New York, in a few days, several thousand feet of film and several moving picture men, who will instruct the Chinese in the operation of the machines. Some months ago Dr. Yen was commissioned to seek in America that one invention which, not already known to the Chinese, in his judgment would bring the greatest good to that country. Dr. Yen declared that he considered the "movies" to be the most wonderful American invention of recent years.

—Temperance people take notice, Major General Wood, chief of staff of the United States army, has come out in favor of the canteen. "The great majority of the officers of the army," says General Wood, discussing the canteen question, "are of the opinion that the re-establishment of the canteen under proper supervision would tend to improve the health, discipline and efficiency of the service through dismissing intemperance and immorality. I concur in this opinion."

—The mother's pension law in Chicago is not working well. It is abused and the money sometimes goes to the wrong parties. It is even asserted that instances have come to light where the women who are drawing these pensions from the county come for them in taxicabs, and that a number of imposters are on the lists.

—Prof. Irving Fisher of Yale declared last week that all college men drink too much. "Every college man, whether he comes from Harvard, Yale, or any other college, in my opinion drinks too much," he said. "Colleges should set the moral example. As it is today Harvard and Yale follow the crowd."

The Lamp Lighter

My tea is nearly ready and the sun has left the sky;
It's time to take the window to see Leerie going by;
For every night at tea-time and before you take your seat,
With lantern and with ladder he comes posting up the street.

Now Tom would be a driver and Maria go to sea;
And my papa's a banker and as rich as he can be;
But I when I am stronger and can choose what I'm to do,
O Leerie, I'll go round at night and light the lamps with you!

For we are very lucky, with a lamp before the door,
And Leerie stops to light it as he lights so many more;
And O! before you hurry by with ladder and with light;
O Leerie, see a little child and nod to him tonight!

—Robert Louis Stevenson.

Window Dressing

By An Observer

It may be true that "Good wine needs no bush" but it is only true with certain qualifications. In the actual conduct of business it has been found that a big bush will for a time sell poor wine while good wine without any advertising bush may lie long uncalled for in the cellar. It is confessed that advertising is not only a necessity but has become well nigh an art and nowhere has that art reached a higher degree of effectiveness than in American cities.

In the construction of a modern store the first requisite for which provision is made is that of adequate display. The window space is immense, the glass exquisitely clear. A back-ground is provided which either by its arrangement of mirrors or by its combination of colors, heightens the effect of the exhibit. A specialist, or in the great establishments half a dozen of them, must be secured: and night and day these adepts at catching the public eye study how so to arrange the wares for sale that they may produce the best commercial results. New features are invented and constant change is the rule. Thousands of dollars are spent upon electric plants so as to give brilliancy to studied arrangements. Startling combinations are devised and passing events are mirrored in tableaux which transform windows from blossoming orchards to wide sea-beaches and Christmas forests as the seasons change. The whole world is ransacked for novelties, and success or failure is guaged by the footings of the journals which record the day's sales.

Not Up To Sample.

But it cannot be denied that window dressing is an art very liable to abuse. Every citizen of any city comes to recognize the fact that certain establishments have more in their windows than they have upon their shelves, and that the sample does not truthfully represent the stock. The customer who expects to purchase a pair of shoes at the counter exactly like those shown in the window and marked at $3.49, is probably from the rural districts. That pair has been used for window dressing two or three years. They are an unusual size, and even should you insist upon having that particular pair brought to you the chances are 99 to 1 that they wouldn't fit. There may be others in the store just as good, but you will pay more than $3.49 for them if you get them.

Borrowed Display.

And, "tell it not in Gath, publish it not in the streets of Askelon," but a part of the stock in the window is borrowed for the occasion. One week it will delight thousands in New York city; a week later we shall wonder at its splendors in Chicago and a month hence it will be the joy of the shopper in San Francisco. We begin to suspect that there is some sort of a window dressers' union, or perhaps we should say "syndicate," so regular are the trips which these elegantly gowned figures make from city to city. Who owns them it would be difficult to say. But they serve their purpose and "contribute to the joy of nations" as the reporters say. It would do no good to be too curious. But as we turn away from admiring these wonderful creations of the window dresser's genius we return to our office harboring some "long, long thoughts," and they take this form.

Absent Treatment.

A few years ago a dear neighbor of ours, with youth and natural vigor in her favor, died of a not incurable disease, without medicine or skilled nursing or rational care. She was supposed to be receiving "absent treatment" from one professing to possess gifts of healing. But she died in unrelieved suffering from sheer neglect. And when some time later we dropped into the main establishment where the school responsible for her death has its headquarters, we found the walls plastered all over with crutches and splints and trusses and spectacles, visibly attesting the miraculous powers of the cult. The window display would have impressed us more profoundly had we not already sampled the stock!

Appropriated Sermon.

The other day we heard a ministerial brother preach a trial sermon in a city pulpit. It was an excellent sermon, well digested, well presented. The thought was fresh, the language beautiful and clear. The only trouble with it was we had it all in a book before this man preached it, and it was there shown under another man's name. The candidate had considerable art as a window dresser, but it was evident he had borrowed the best part of his exhibit. We once thanked most sincerely and effusively an evangelist for a remarkable sermon—which we later discovered in Moody's volumes.

Poor Policy.

On the whole it is a poor policy to put more in the window than one can duplicate from the stock. Because "there is a new crop of fools born every year" it will not do to presume that the whole public is so composed. Some of last year's fools have come to the age of discernment this year, and it is manifestly unsafe to presume upon their forbearance. In the long run the merchant, the healer and the orator are all called upon to "make good;" and if his stock does not correspond with his window he is doomed. The art of window dressing has made as many bankrupts as millionaires. That which may lead the honest man to success only lures the pretender to his destruction. And both merchant and moralist may find food for profitable reflection in the different results which experience shows flow from veracious or meretricious "window dressing."

The Passing and the Permanent

By G. Campbell Morgan

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 John ii. 17.

There is a perpetual dissimilarity in the consciousness of man, between his surroundings and himself. Everything around is changing, while man is forever crying out for permanence. Whether we think of the great powers of the world, of the knowledge of human life, of the pleasures of men, of the occupations of the days, of the friends whom we hold dear, or ultimately of ourselves so far as we are of the material universe, we cannot escape this sense of change.

If we think of knowledge, human philosophies are forever changing; so that the wisdom of to-day is busy dealing with the folly of yesterday's wisdom, and preparing to be dealt with in the same way by the wisdom of to-morrow. The moment we have completed our building, the greatest and the finest, old mother nature, with mossy fingers, commences the work of destruction. Yet through these very channels of perpetual change man is expressing his passion for the permanent, his desire for the abiding.

In this word taken from the first letter of the apostle John the fact of passing is faced and quietly declared. But that is not the principal declaration of the text. The writer of the letter declares that there is a mode of life in which man becomes superior to all change; not a place, where he can escape it, but a mode of life, in which he is superior to it. "The world passeth away, and the lust thereof," for the Christian man as well as for the worldly man. The world passeth away from the grasp of the saint, as surely as from the grasp of the sinner. But there is a mode of life which makes the human soul superior to these changes. "He that doeth the will of God abideth for ever." Everything around that man will continue to change, but he will have found the secret that makes him master of the changing things, and enables him to apprehend the true values of them, and then to be independent of them as they pass, while he himself remains.

No Greater Conception.

There is surely no greater conception than this, nothing to be more desired by those who are now looking forth upon life, those who see all the lights and glories of life flaming upon the sky of the morning, but who yet are already conscious, sometimes with a haunting fear and dread, that the things upon which their hearts are being set are already tarnished, are already fading, are already passing away. There can be nothing of more importance than that these should discover the secret of permanence in the midst of things that pass and perish.

I do not propose to argue this. I propose rather to start upon the assumption of the truth of the apostolic declaration; and therefore,

First, let us consider the statement of the apostle as a philosophy of life. Secondly, let us enquire whether that philosophy is practicable.

If the doing of the will of God is the highest philosophy of human life, it must answer a threefold demand of human life. It must answer the demand of the human soul for perfection. It must answer the demand of the human soul for happiness. It must answer the demand of the human soul for permanence. This threefold demand comes up out of the very necessity of human nature. The demand of humanity is for the realization of life, for the perfecting of itself. So that if a man shall say to me that the will of God is the true law of life, I shall enquire. Will doing the will of God realise the possibilities of my own life at their highest and at their best? That is the first demand.

We Demand Happiness.

Secondly, the demand of humanity is a demand for happiness. I am told that the passion for pleasure manifest everywhere to-day is an evil sign. That which is evil is the method by which men are attempting to attain pleasure, not the passion for pleasure. The passion for pleasure in the human heart harmonizes with the intention of God for the human soul. When I find my way

to the apocalyptic literature at the end of the Bible, with its symbolism and high mystic note, I read, "God shall wipe away all tears from their eyes," which is a fine, poetic way of declaring that God will fill the mouth with laughter, and the tongue with singing. I read in the very same literature that sorrow and sighing are to flee away and be no more. I remember that our Lord struck the keynote of the whole ethic of the kingdom of God in that one strangely suggestive and beautiful word "Happy," which we translate "Blessed." Wherever men are seeking for happiness, seeking for pleasure, they are making a demand which comes up out of their own nature, a nature fashioned and formed in its essential facts by God himself.

In Revolt Against Death.

Humanity also demands permanence. Man is in revolt against death. Even the glory of the Christian fact that transfigures the sackcloth has never robbed death of its terror, nor has it been intended so to do. It takes out of the heart of the Christian the sense of terror because the Christian has heard Christ say, "Whosoever liveth and believeth on me shall never die"; but death in itself remains that against which the heart of man is in revolt.

Any law of life which is to be perfect must be one that answers this threefold demand. It must answer my demand for the perfection of my life. It must give me pleasure for which I have been created. It must assure me of permanence in spite of the passing of everything around me.

"He that doeth the will of God abideth forever." Involved in that declaration is the answer to every demand.

I demand perfection. "He that doeth the will of God abideth forever." The things that pass and perish are the things that in themselves are imperfect, or having fulfilled their vocation become effete. How wonderfully to-day God through nature is purging his floor. All the glory of these autumn tints, what are they but the flaming signs and symbols of the slowly burning fire in nature which is consuming everything effete, and cleansing the floor in preparation for the new processes of life in the springtime of the coming year? Wherever you look, the thing that passes is the thing that in itself is imperfect. The measure of permanence is always the measure of perfection. This is revealed in that old and now hackneyed phrase, useful for the light it gives us at this point because it reveals the law of the universe, which is the law of God, the survival of the fittest. John, the mystic, the interpreter of life, having learnt its secret as he leant his head upon the bosom of the Lord of life, declares that it is the man who does the will of God who comes to that perfection which ensures permanence in the universe of God.

He Knows Us.

Why is this so? Because if a man does the will of God he is thereby perfected, because the will of God is the will of the One and only One who knows man perfectly, and consequently is able to make the law of his life.

No man can make a law for his brother. That is why all human laws break down and fail. That is why we can never cover, in any Act of Parliament, all the necessities for which we desire to legislate. We cannot know the mystery of humanity. We do not understand the mystery of a single human being, and consequently, our law for a human being can never be perfect. It is equally true that a man's law for himself will break down. In the days of youth, days in the midst of which many of you find yourselves, we made laws for ourselves. In such days I made my programme, and my plan; my rules and regulations; wrote them with great care, and emphasised them with red ink; hung them up in my own private room; and within a month tore them down because I had broken most of them. Why? Because the rules I had fashioned for myself could not include myself; I was more than all of them, and less than any of them. I have no problem, so help me God, at this moment, quite so perplexing as myself.

Let Me Find That Law.

What, then, am I to do? The God in whose hand my breath is, and whose are all my ways, who fashioned me curiously in the hidden mystery of the days ere any of my members had taken form; the God who understands my thought afar off; he has a will for me, a law for me, a plan for me. Then, if I can but find that will, that law, that plan, I shall find the will, the law, the plan which result from a perfectly accurate knowledge and understanding. God understands the mystery of my nature; its strange merging of spirit, soul, and body; understands the inter-relationships, the inter-actions, the deeps and possibilities. the very things that forever baffle me. Then let me find that law, that I may obey it, that will, good and perfect and acceptable, that I may walk in it; for only by discovering these shall I discover the secret of perfection.

Again, the demand of humanity is for happiness, for pleasure. The will of God is the will of perfect love. This is the lesson we have not perfectly learnt. Love is not an attribute of Deity; it is the essence of Deity. All the attributes are homed within it, and are but expressions of it. Love is the fact of God. God is love. Therefore, the inspiration of all the activities of God is love. The creation of man in the economy of God is the activity of Divine love. His purpose in the being of man is the purpose of love.

Love and Wrath.

We can only understand this fact if we put into contrast with the laws of men, or the laws which we draw up for the government of our own lives. These may have in them some admixture of motive. God has no motive other than that of love. The wrath of God is an expression of the love of God. Is that a hard and difficult saying? I pray you come where alone we can see God, to the life-story of the Son of God, and finds its proof in some of the great stories of his anger. He could be angry with an anger that was quiet, but intense, scorching, terriffic. There are things chronicled in these gospels which passed the lips of Jesus, which, though they are translations from another language, and words preserved for two millenniums, I never read, as God is my witness, without trembling. When you have found the words that record the manifestation of his anger, read further, read all round, get at the secret, and you will find that behind all the anger is love. Let me take one very simple and not too familiar illustration. When Jesus said "Suffer the children to come unto me" he was angry. I know we do not recite it in that way, and I do not know whether we dare recite it in that way, but the fact remains that the very first word had in it the thrill of terriffic rebuke, "Suffer the children to come unto me, and forbid them not." Why was he angry? Because his own disciples so misunderstood him as to try to prevent the bairns from getting to him. Or listen to words in which his anger is more patently manifest: Woe unto you . . . whited sepulchres . . . hypocrites." Why? Because they devoured widows' houses, and bound burdens upon men that they could not bear. The "woe" was the wail of a stricken heart! Look wherever you will, you will find that the deepest truth is the truth of the love of God. Therefore, only the highest good and the highest happiness of man can satisfy the heart of God.

In Himself Eternal.

Once again, to touch upon what is the actual declaration of the text; if the will of God is indeed best, it must not merely ensure my perfection and my joy, it must answer this craving of my heart for permanence. Here again the answer is in the fact of what God is in himself; not only my Creator, knowing me perfectly; not only in himself love and therefore seeking my joy; but in himself eternal. Consequently, his thought takes in the sum of all things. No contingency can surprise him. P. P. Bliss, the sweet gospel singer of a generation ago, was killed in a railway catastrophe. When they opened his portfolio, they found that before the accident and the dying, he had been engaged in writing music, and these were the words to which he had been writing the music:

"I know not what awaits me;
God kindly veils mine eyes.
. . . . . .
I'd rather walk in the dark with God,
Than go alone in the light."

If in this hour we could talk to Bliss in the light, he would tell us that what was accident on the human level, was also within the Divine economy for him; the mystery of apparent catastrophe, but leading to something out of our sight so wonderful, that when he came to it he knew that God's over-ruling was of love and was beneficent. This is the light and glory upon many things that baffle the soul. A young medical missionary but a few months ago went back to China full of the conviction that a mighty work awaited him; within the past ten days his widow and wee bairnies have come home, having left his sacred dust in a grave in that land. Accident? I refuse to believe it. When bye and bye I shall talk to Philip Rees on the other side, I shall understand that even that thing, so strange to human appearance, was within the economy of God; for within that economy, every method baffling our present understanding, pain and suffering and darkness, are angel ministers co-operating to the perfecting of the permanence of those who put their trust in him.

It Must Be Practicable.

If indeed the will of God is best, because, he being Creator it ensures my perfection, he being love it ensures my joy, He being eternal it ensures my permanence; is it possible? If this is really the highest philosophy of life it must be practicable. A great deal of nonsense is talked by some people about high ideals. For instance: I am told the Sermon on the Mount is a high ideal, which men cannot obey, but that they are meant to aim at it. An ideal that cannot be realized ceases to be an ideal. If an ideal is not practicable, it is not an ideal. It is a mirage, a mockery, and men will turn their backs upon it sooner or later.

Is it practicable? It is; and that for three reasons to be broadly stated only. First, because of the nature of it; secondly, because he reveals it; finally, because he communicates to every man who is willing to obey, the power to obey.

With every command he gives power. When he bids me walk in a certain pathway, he accompanies his command with power and ability to walk therein. When he commands that I abandon a habit, he gives me power to abandon the habit. When he calls me to some high service that my soul dreads, he enables me for the service. That is the meaning of the Cross, and of Resurrection, and of Pentecost. The great progression of the Divine, activity spells enablement for weak souls, that they may in very deed do the will of God.

In the will of God man realizes life. The measure in which we have found our way into that will, and really live within it, is the measure in which we have found life. It was the sense of the breadth and joy and the permanence of the will of God that inspired that great song,

"I stand upon the mount of God,
With sunlight in my soul;
I hear the storms in vales beneath.
I hear the thunders roll.

But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand,
Nor storms nor clouds can rise.

O this is life! O this is joy!
My God, to find thee so!
Thy face to see, thy voice to hear,
And all thy love to know."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

HUMAN

By Zona Gale

In the Woman's Journal.

"The other day," said Calliope Marsh, "I got hold of a history book. I don't know much history. I wish't I did. It always seems to me that folks that know how history was must get hold, somehow, of the way things was meant to be, and not be so mixed up about the way to get 'em the way they was meant to be. Well, this book had three pictures that I noticed particular. One was in Burma. Under it it said:

"'Burmese women do most of the work of Burma. There is nothing in which they don't engage.'

"'Dear me,' I thought, 'In Burma. In Burma.'

"Then I come to another picture of two women going along with their heads up, and under this one it said:

"'The women in T-h-i-b-e-t are independent and active, and aid in all the native business enterprises.'

"'Dear me,' I says, 'I don't know where T-h-i-b-e-t is, but it sounds far-off, and like women wouldn't count for much, like they never do them savage places.'

"And then I see the next picture, and it said:

"'Market women of Russia. They carry on the farm work, and walk five miles to the market with the morning's milk.'

"Now, it wan't no women's book. It was a—well, just a kind of a general world-book, with a name on it you all know, and not wrote to prove nothing much. Only to tell about us. Us. Us in the world, living in it together, and all of us so alike that it scares you. And in that book was them things about women.

"What I thought of when I see them things got me so excited that I run right over to Mis' Postmaster Sykes's, not caring whether she was baking or not. She was ironing collars, as it happened, and baking a cake same time, to save fire—a cake that she had split the receipt of, because their family is so small. Women is quite good managers, you know. And I burst right out with my thoughts all over her, and I says:

"'O, Mis' Sykes! Don't you hope you'll live to see the day when you can pitch in and work with all of you, and not just with your housework and club-work brains?'

"Mis' Postmaster Sykes was het up with her ironin', and she turns on me, witherin':

"'I suppose, Calliope,' she says, 'you're a-hankerin' for the tobacco smoke and whiskey of public life?'

"'Well,' I says, 'no. No. My brothers kept the house blue with smoke, and election day I usually see just as many drunken men when I go for my yeast as I do when I walk past the polls. No. That ain't what's troubling me.'

"But Mis' Sykes went right on.

"'I've got enough to do as it is,' she says. 'I don't want no more responsibility.'

"'You've got it a'ready,' I says, blunt. 'I guess you mean you don't want to acknowledge that you have,' I says, some direct.

"'I've got my housework an' my marketing, an' my church, and the girls in school, and my club,' says she. 'If you want me to have any more'n that to see to, I might as well drop in my tracks now, to save time.'

"'Your house. An' your marketing. An' your church. An' the girls in school. An' your club,' I says. And I was all ready and dying to say some more, when in the back door come Silas, her husband, looking some excited.

"'Don't you put none of that pot-roast on the table I sent up last night,' says he, worried. 'We ain't et any of it, have we?'

"'No,' says Mis' Sykes. 'It's for dinner.'

"'Well,' says he, 'throw it out. The Hornings is all down sick with it this morning,' says Silas, 'an' they lay it to the meat. Ptomaine, the doctor names it,' says Silas, pronouncing of the p.

"'I ain't surprised,' I says, 'at anything that happens out of Joe Betts's meat market. Have you been in the back room? Well, his back room is a sight—a living sight. I told him so. And he said I was to mind by business. I told him it was my business, me bein' a housekeeper in this world. And I went and told the Mayor. That was three months ago. You see how much has got itself done.'

"'Well,' says Silas, 'some of us men'll look into this thing.' And he whips out the door. And Mis' Sykes turned off her stove and shook out the rest of her collars, and we started right down to see the Hornings.

"'"Your housework and your marketing to see to," thinks I, in quotation marks—but I didn't say a word.

"Half way down town we met Timothy Toplady.

"'Ain't you heard?' he says, bright.

"'About the Hornings?' says Mis' Sykes. 'Yes, we're going right down there.'

"'No. About the church,' says Timothy. 'The trustees has agreed to sell the property.'

"'They ain't decided, have they?' says I. 'I knew they was talkin' about it.'

"'Decided this mornin' to a special meetin,' says Timothy, important. 'Sold it to the new tannery folks, and netted a cool fourteen hundred on it. It'll be tore down, and we'll have to build again. We're goin' over now to look it over.'

"Mis' Sykes, she leant up against a tree.

"'Oh, my land,' she says, 'my land! Why, us ladies ain't rested yet from holding baking sales to build the old one. Why,' she says, 'I've growed to love that church like I do my own home. I feel like I'd built it, a stick at a time. I guess all us ladies does.'

"'It's too bad,' says Timothy, 'but it's a good bargain. And most of the trustees is most of the Council. And there you are.'

"He went on, and us two ladies looked at each other, heavy.

"'They'd ought not to of done it without puttin' it to a vote of all of us that's interested,' says Mis' Sykes, grievin'. 'And to all the folks with little children that's livin' around where the tannery's going to be.'

"But me—I never said a word. 'You've got your church work to see to,' I was thinking in quotation marks, in the middle of my head.

"We found the Hornings pretty sick, and nobody to do anything, and we done what we could, making gruel and stuff for 'em, and putting patches on what was the matter—when I'd been wanting for weeks—and lots of us ladies had—to prevent what was the matter in that house now. And on the way back we went around by the church, just to look at it. There it was, seeming so nice and so steepled and shingled, with the cakes and pies and bread us ladies had made all wove into the stained glass windows, invisible. And while we was a-looking at it, we heard a shout, and the children come streamin' into the street from school. And at that I looked at Mis' Sykes, kind of aback, and it was so she looked at me.

"'My land,' I says, 'the schoolhouse! It's right opposite. And all that tannery smell all day long. . . .'

"'The men never thought o' that,' says she, slow.

"'And them two lots next to the church that us ladies always thought'd do for a playground,' I says, 'I bet they're gone too—are they, Timothy?' I asked him, that just then come out of the minister's study door.

"He nodded. 'The tannery figures to go all along this block,' says he.

"'It's an upright, downright shame,' says Mis' Sykes then, all het up.

"'Your children's school—you've got your children's school to see to,' I thought then—but I never said a word.

"That afternoon was club meeting, and us ladies was all talking about it. We meet in a little committee room down in the City Hall, that we've fixed up real nice, with curtains and a rug and a table and willow chairs and a fern or two, and we'd had a gas plate put in, and we serve tea and sandwiches to country folks during the week, and leave 'em eat their own lunches and rest there. And us ladies had took lots of comfort with it.

"We was late calling to order, 'count of talking over the Hornings and the church and the school, and we was delayed still more by the secretary having a communication to read. It was from the Common Council, and this was it:

"'Secretary of the Friendship Village Married Ladies' Cemetery Improvement Sodality,

"'Dear Madam:

"'We have to inform you that the Common Council has rescinded its action in allowing you to use its committee room for club and other purposes, same to be permanently vacated thirty days from date.'

"'Its committee room!' burst out Abigail Arnold, the widow of the club. 'Ain't it my committee room some too, I'd like to know? Ain't this a city building? Didn't my taxes help build it?'

"'Didn't all our husbands' taxes help build it?' says Mis' Postmaster Sykes, then, passionate. I never see her so het up, her that is usually so cold and ladylike. 'Ain't it all ours some, that's worked all day long in this town ever since we was born?'

"Then I spoke up—I couldn't help it any longer.

"'No, ladies,' I says. 'Taxes or no taxes, it ain't ours to have, nor to use, nor to work for, excep' in ways that the men sees fit.

Neither is the church ours to help run—except as we earn money to help the men run it, up to the time that they decide to sell it. Neither is the schoolhouse ours to manage—so but what a tannery can be put up under our children's noses, and what we'd hoped to have for their playground built up to factory. Neither is our marketing, nor some more of our housework, ours to do, except as the men fixes up food and marketing and other things around us. Nor our club ain't ours to meet where we please, unless we're out of the men's way with our meetings—in the building that the life-long work of all of us has helped save the tax-money to put up. Oh, ladies,' I says, 'don't you see? We ain't let do our share, nor we ain't let have our share. And can't you see how we need it?'

"It was still in the room as some kind of death. Even Mis' Postmaster Sykes, she set still, and she kept still, too.

"'We've got our housework—and our church work—and our girls' schools—and our clubs to be so busy with,' I says, 'that we don't want no other responsibility. We've always had house work; but how long has it been since we begun to have the rest? Only a few hundred years since women was keeping silent in the churches, and since there wasn't no girls' schools, and since clubs was called "unwomanly." We've fought for 'em, and we've got 'em now—a little. But we ain't able to do 'em yet—not even our old-time housekeeping and marketing, full and free and right and healthy, because our hands is part tied. They're tied about half the things that most concerns us. Oh, it can't be unwomanly to tend to these things right. It can't be that the job is a man's job alone. Nor yet a woman's job alone. It's a human job. It's our job—everybody's. I can't hardly wait to get at it.'

"I was afraid I'd said too much. I'm always afraid I will say too much when I get thinking about what women could be—if they only knew they could. And that night I opened up my history book again, just to make sure of what I'd said—and to make sure of the world.

"Yes! There they was in Burma, in T-h-i-b-e-t, in Russia—and in Europe and America: Women alive and awake and stirring, in business, in education, in all toil, in motherhood. In one country they let 'em do one set of things and they mustn't do another set. And in another country they can do another set of things and mustn't do the first set. But nobody seems able to take a look clean around the world and say:

"'Why, my land, you women, you're human. You've got brains and heart and spirit. Why not throw the whole thing open, and leave you go in and work all the places there is work to do, human? Human.'"

THE VISITING NURSE ASSOCIATION OF CHICAGO

There are charities and charities in the big city of Chicago and no one knows more about them than the newspaper woman. Year after year she is called upon to investigate their work, discover their weaknesses and limitations and arouse with her pen the generously inclined citizens of the city. Every phase of philanthropic work done here soon becomes familiar to her and she can tell you at once the names of all the men and women who really do good and those who think they do. When her paper tells of the suffering and distress of some poor little family she knows a certain wealthy woman over on the Lake Shore Drive who will immediately mail a large check for the needy ones and she knows the club or church who will quickly phone in to know what they can do to help. In the assignments, too, which take her all over the city to tenements, down dark alleys, into lodging houses, the ghetto and the slums, she knows just where the most wretched poverty and misery can be found and what is being done to alleviate it.

Every Side of Philanthropy.

With some knowledge of the subject I can most sincerely say that one of the most needed as well as beautiful forms that charity takes in this city is done through the Visiting Nurse Association. The work it does embraces almost every side of philanthropy and carries with it wheels within wheels of good accomplished. For instance over in the southwest side of the city a visiting nurse on her daily rounds discovers away up in the attic of a squalid tenement an old woman dying of cancer. Old and sick unto death as she is, she has been until this time the bread winner for her little grandchildren whose father has deserted them and whose mother is dead. Lying helpless and racked with pain she has to watch these children crying with cold and hunger until the day the Visiting Nurse finds her. This ministering angel takes her pocket book and flies to the nearest grocery store for food, sending a neighbor boy off to some yard for a couple of buckets of coal. These purchases she enters into her daily expense account. Then she hurries to the nearest sub-station of the Association and from the loan chest procures medicine, clean linen, hot water bag and other remedies needed for the sick woman. That night she communicates the condition of this family to the United Charities or some relief association who will immediately take care of them. Perhaps in a maternity case she finds that the poor little new baby hasn't any clothes so she calls upon some sewing circle in a club or church to provide the much needed outfit. Every form of distress and need she encounters in a home she soon finds a way to remove. The funds necessary for this work are raised by private subscription among the wealthy women of the city. No bridge parties, bazaars or entertainments of any kind are given to secure the money needed. Twenty-five thousand dollars will endow a nurse for life and the families of Marshall Field, Cyrus McCormick and others equally prominent have made such a bequest in memoriam of some loved one who has passed away.

Sixty Trained Nurses.

"We have today," says Mrs. Arthur T. Aldis, president of the Board of Directors, "sixty trained nurses on our staff, going their rounds daily in every part of the city. During the year 1911 these nurses made 159,995 visits in 47,339 homes. The city is divided into seven districts and each one has a sub-station where the nurse gets the calls which have been telephoned there from the main office down town. At these stations are loan closets, containing cot beds, clean linen, wheel chairs, surgical and sick room necessities, baby outfits and other needful articles to the number of almost 20,000. Calls are received by telephone generally from the county agent, county doctors, United Charities, health department, settlements, hospitals, ex-patients and private individuals. Wherever and whenever a destitute sick person is found the visiting nurse is summoned. Our nurses are not allowed to diagnose or prescribe save a few simple, harmless remedies, nor may they attend a case save under the doctor's direction. Without regard for race, color, religion or disease, contagious though it may be, the nurse goes on her errand of mercy.

"An important feature of the work is the employment of our nurses by companies with large numbers of employes, to give care to the operatives and their families in the homes. Here again the reason is both humane and economic. You, of course, know that many unskilled laborers are compelled to work for wages which leave no margin for the unexpected. Among the poor, the expense of sickness is rarely provided for. Thus in our industries there will always be many to whom help must be given for humanity's sake when sickness comes. At present the International Harvester Company has three of our nurses. Montgomery Ward and the Illinois Steel Company each one. We charge these companies the exact cost to us, namely, $1,200 a year. This includes the nurse's salary, uniform, car fare, (no small item, as we spent $7,000 in car fare last year,) and all necessary supplies. The Metropolitan Life Insurance Company supports fourteen nurses who care for their small policy holders. Our nurses cover every ward in the city and yet for twenty-two years two-thirds of our expenses have been borne by about thirty individuals.

Chicago's Needs.

"In our work, we of the Visiting Nurses Association, have become peculiarly conscious of Chicago's needs, which I would like to name to remind the public to use its influence whenever possible to meet them.

"We want stricter enforcement by a larger force of inspectors for housing laws. We want cleaner milk for our babies, from tuberculin tested cows. We want obligatory birth registration. We want open air schools and still more open spaces and play grounds. We want a United Charities building where we could all work together without waste of time and energy. We want perfected social service for out-patient and follow-up work in connection with every free hospital and dispensary. We want the science of eugenics to be studied and mastered and put into effect, so that we shall not have the degenerate and foredoomed sufferers to care for that we have now.

"Some one has defined 'truth' as 'that which has got itself believed by me,' and a truth which 'gets itself believed' by every worker in the social field, but one which we need to keep constantly in mind is, that much of the present effort of time, labor, and money expended by private charities and individuals would be saved were the municipality, the state and the federal government to enact and enforce more laws looking towards the conservation of human energy. Slowly this is being done, but so slowly! Meanwhile, we struggle on, doing what we can of educational and preventive work and a great deal of purely palliative work, while back of this wide impulse to relieve pain, to feed the hungry, to comfort the afflicted, is the increasingly strong conviction that part of our energies, perhaps the larger part, should be bent toward the elimination of causes if the burden of relief is not to become too great to be upborne."

—Evelyn B. Longman, who lately won the $50,000 commission for a monument to the late Senator Allison in an anonymous competition held at Des Moines, Ia., is a native of Michigan and studied in the art department of Olivet college, then going to the Chicago art institute for a year. In 1899 she went to New York with a capital of $40 and worked under Daniel French. Her first large work, "Victory," crowned the dome of Festival hall at the St. Louis exposition. She has been specially successful in competitions, and her first substantial reward was a $20,000 commission for the bronze doors of the chapel of the United States naval academy at Annapolis, which she won in competition with 33 men.

—Miss Violet Asquith, daughter of the prime minister of Great Britain, and Lady Isabel Maria, Countess of Aberdeen, wife of the lord lieutenant of Ireland, have been in Washington, the guests for a few days of the British ambassador and Mrs. Bryce. Many entertainments and social functions have been arranged in their honor.

—Mrs. Jacob H. Schiff has presented to the Young Women's Hebrew Association, New York, an outright gift of $180,000 to complete the fund of $250,000 required for the erection of a new building. The new home of the association will be eight stories high and will be up-to-date in every detail.

—Two women have been proposed for places in the cabinet of President Elect Wilson, one of them for the portfolio of secretary of war. This disclosure was made when Mr. Wilson was asked if the suffragists had suggested any names of women for cabinet positions.

Church Life

CALLS.

W. H. Newlin, Ladoga, Ind., to Brownsburg, Ind. Accepts and has begun new ministry.

J. H. Allen, Sedalia, Mo., to the newly organized Austin Park Church, El Paso, Tex. Accepts.

W. W. Denham, Carthage, Ill., to Canton, Ill. Accepts.

C. E. Wooldridge, Pearl Street, Dallas, Tex., to Portland, Me. Accepts.

Ben N. Mitchell, St. Louis, Mo., to Guelph, Ont. Accepted and has begun work.

ADDITIONS TO THE CHURCHES.

Evanston, Ill., Orvis F. Jordan, pastor; 7 in past month.

Marshalltown, Ia., C. H. Morris, pastor; 580 during the six years of Mr. Morris' ministry.

EVANGELISTIC MEETINGS.

Dover, Okla.; Charles S. Earley, evangelist; began Jan. 2.

Palestine, Tex.; Minges Company, evangelists.

Houston, Tex., W. S. Lockhart, pastor; C. R. Scoville, evangelist; 361; continuing.

Dayton, O., Central, John P. Sala, pastor; O. L. Cook, evangelist; continuing.

Redding, Ia.; W. S. Johnson, evangelist; 47; closed.

RESIGNATIONS.

J. W. Famuliner, Villa Heights, Joplin, Mo.
C. H. Scriven, Villa Grove, Ill.
N. Ferd Engle, Erie, Kan.
L. H. Sours, Hampton, Ia.
L. N. Early, Second, Danville, Ill.

Pine Bluff, Ark., church, C. C. Cline, pastor, will erect a $20,000 house of worship this year.

Prof. A. M. Haggard, of Drake University, officiated at the dedication of a new house of worship for Chesterfield Church, Des Moines, Ia., Jan. 5. E. Weaver is pastor.

E. D. Salkeld, pastor at Chicago Heights, is the new president of the Chicago Disciples' Ministerial Association, succeeding George H. Brown, who recently removed from the city to Taylorville, Ill.

First Church, Keokuk, Ia., raised a grand total of $3,668.95 for Christian purposes during the year 1912. R. W. Lilly, the pastor, reported a net gain in membership of twenty-seven persons, with a total active resident membership of 286. This church will entertain the Iowa State Convention next summer.

The annual meeting of West Fourth Ave. Church, Columbus, O., shows that over $1,000 was given for missions during the past year. The Sunday-school enrolls 756 and averages over 400 in attendance. T. L. Lowe, the pastor, is just closing his fourth year with the church. During this time the church debt of $3,000 has been paid and the building much improved for the accommodation of the growing Sunday-school. A larger building is needed to care for the thriving work. There have been 314 additions in the four years.

Fulton, Mo., church, T. E. Winter, pastor, reports 106 accessions during the year, seventy-two by baptism. Present membership is 767, including non-residents. The Sunday-school has been thoroughly graded. Written examinations are held quarterly and the school is fast becoming a real educational institution. Present enrollment is 437 with an average attendance of 217. A total of $25,000 was raised by all departments during the year of which $19,468 was on the building fund.

The cornerstone of a new house of worship for the congregation at Lynn, Mass., was recently laid by Thomas P. Ullum, the pastor.

Macomb, Ill., Allan T. Shaw, pastor, reports 112 accessions to the membership during the past year, of which number ninety were by baptism. The current expense receipts were the largest in the church's history.

Stuart Street Church, Springfield, Ill., Gifford Ernest, pastor, closed the year with a $110 surplus in the treasury and a total membership of 630. There were twenty-three accessions in the past nine months which marks the period of Mr. Ernest's leadership.

Miss Eve Lemert, of Kansas City, the Sunday School expert, is leading Central Church, Springfield, Mo., in a fruitful campaign. Miss Lemert always leaves a school not only greatly increased in size but firmly established in modern methods of organization and pedagogy. F. L. Moffett is pasor of Central Church.

Charles M. Fillmore, pastor Hillside church, Indianapolis, suggested, at the annual church meeting, that the congregation organize to add a "centurion band" to each department during 1913—100 additions to the membership, 100 to the Sunday-school, 100 new regular attendants at the morning and also at the evening service, etc.

The new $20,000 house at Columbus, Kans., was dedicated January 5. $5,050 was raised, to which Mr. R. A. Long, of Kansas City, added one-fourth. Mrs. Long gave $2,500 additional for a new pipe organ. Columbus was the former home of Mr. and Mrs. Long. I. N. McCash was the dedicator. L. Moore is minister.

One hundred and forty-two accessions to its membership, 100 of these by baptism, was the cause of rejoicing at the annual meeting of Maryville, Mo., church of which Claude J. Miller is pastor. For the first time in sixteen years there was a balance in the church treasury—$100 against an $800 deficit one year ago

"What Are We Here For?" asks Perry J. Rice, and answers in a series of four Sunday morning sermons to his congregation of First Church, El Paso, Tex. "What are we here for as regards Christian Doctrine," is the first topic. The others inquire "as regards Christian Ethics," "as regards Social Conditions," "as regards Our Relation to Other Churches."

First Church, Seattle, Wash., feels that the coming of W. L. Fisher to succeed J. L. Garvin, when the latter resigned to take the presidency of William Woods College last spring, was providential. There was but one open Sunday between the two pastorates The seven months of the new ministry show gratifying results. Every organization of the church closes the fiscal year out of debt. The Sunday congregations have steadily grown and there have been sixty-four accessions to the membership.

A telegram from M. L. Pontius, pastor Central Church, Peoria, Ill., says that their house of worship burned down on Jan. 7. It is understood that the church carried $12,000 insurance. On the Sunday preceding the fire $1,500, the last remnant of an old debt, was pledged by the congregation. The church is active and harmonious and will no doubt rebuild at once. Mr. Pontius is gaining the attention of the city in a remarkable fashion, according to the newspaper reports of the doings of Central Church.

Robert M. Hopkins, National Sunday-school secretary, reports that Miss Hazel A. Lewis has been appointed national superintendent of elementary departments. Miss Lewis has been Elementary Superintendent for Indiana for the past two years.

The Temple Seminary in connection with Christian Temple, Baltimore, now occupies its own house which was opened last week with an address by Rev. R. F. Humphries rector Grace and St. Peter's Episcopal Church, Baltimore. Dr. Peter Ainslie, pastor of Christian Temple, is dean of the seminary.

The Sunday-schools of Noblesville and Tipton, Ind., have been engaged in a contest for several weeks. Tipton kept firmly in the lead until the last Sunday when the Noblesville school assembled 2,225 persons and took a collection of $185, winning the contest. L. C. Howe is pastor at Noblesville and G. I. Hoover at Tipton.

Chicago's Quarterly Assembly of Disciples will be held in First Methodist Church, Sunday, Jan. 19, at 3 p. m. Mrs. Anna R. Atwater, of Indianapolis, president C. W. B. M., will be the chief speaker. Her theme will be "The Redemption of the City." O. F. Jordan will speak on "The Problem of the Suburb" and Mr. E. J. Davis of the Anti-Saloon League will speak on "The Problem of the Saloon." Dr. P. L. Prentis, the new president of the Chicago Missionary Society will preside for the first time. Two new Chicago pastors, C. G. Baker of Douglas Park and A. R. McQueen of Austin will be introduced.

Huntington, Ind., church, Elmer Ward Cole, minister, raised $13,616.19 last year of which $5,593.25 applied on the building debt and $600 went to missions. The debt has been reduced during Mr Cole's pastorate of four and a half years from $23,000 to $6,800. The congregation is determined to pay the remainder this year. The Sunday-school averaged 470 for the year. Mr. Cole preached 110 sermons, delivered seventy-five special addresses and nine lectures, conducted fifty-eight funerals and officiated at fifty-five weddings. He made 809 pastoral calls, wrote fifty-two "Breakfast Sermons" for a local daily paper, led prayer-meeting forty-eight times and taught his young men's Sunday-school class forty-seven Sundays.

Assisting Pioneer Local Federation.

Pastor Henry W. Hunter held a series of "Purpose Meetings" during the week of Jan. 5-12, in his church at Higginsville, Mo. Mr. Hunter has been giving considerable attention to the federated congregation at the little town of Alma, a few miles from Higginsville. Mention was previously made in these columns of the merging of Methodists, Baptists, Presbyterians and Disciples into this union church. Mr. Hunter recently preached two evenings and with the assistance of a "Gospel Team" of six students from the Presbyterian college at Marshall, Mo., there were twelve accessions. The denominational affiliation of the applicant is not surrendered by uniting with the union congregation. Mr Hunter admits that it seemed odd to him to be receiving Methodists, Presbyterians and Baptists just as he would Disciples, "yet I rejoiced for the opportunity," he says, and confesses that he would find joy in living in the little vilage and aiding this pioneer church to work out its big problem.

Hyde Park Church Confirms Pastor's Pledge.

The following resolutions, recommended by the official board, were unanimously adopted by the Hyde Park Church of Disciples at the regular Sunday morning service, January 5, 1913: "Whereas, our minister, Dr. Edward Scribner Ames, has stated to the mass meeting of the Disciples of Christ in International Convention assembled in Louisville,

October 19, 1912, that he would urge the Hyde Park Church of Disciples, Chicago, Ill., to relinquish its living link relationship with Mr. and Mrs. G. W. Sarvis, in the Foreign Christian Missionary Society; and whereas, we repose full confidence in the judgment and motive of Doctor Ames in taking this step, therefore be it resolved: That the Hyde Park Church of Disciples being duly assembled does hereby relinquish the aforesaid relationship. The church, however, declares its purpose to continue to make the same annual contribution to the work of the Foreign Christian Missionary Society as it has made during the past two years."

"One of the Most Useful Men."

Few pastors get so far into the affections of all the people of their communities as has Frank Waller Allen in his community of Paris, Mo. The New Year's issue of the Paris Mercury publishes a splendid likeness of the Disciple minister and below it sets this appreciative word apropos of the beginning of the sixth year of his pastorate. "Paris has been fortunate in retaining his services. Aside from being the builder of a $35,000 church, one of the handsomest edifices in this part of the state, he has been a distinct intellectual acquisition to the town and in many ways, as Chautauqua promoter and as head and front of the Greyfriar movement, is one of the most useful men the town ever had in it. He is a great young preacher, is attaining fame as a writer of good fiction, and has his heart in every thing he does. May the New Year multiply his good fortune and add to the friendships which are already his. Paris likes him and is proud of him."

Signal Triumph at Youngstown, Ohio.

Central Church, Youngstown, O., rejoices greatly in the achievements of dedication Sunday, Jan. 5. The church house was thoroughly remodeled by an outlay of over $18.-000, of which amount over $11,000 was still unprovided for. George L. Snively, the money raiser, was invited to assist the pastor, William Dunn Ryan, and when the day was done, over $13,000 had been pledged. One thousand persons attended the Sunday School that day. The school is normally very large and furnished one of the most urgent reasons for the enlargement and reappointment of the building. While the building operations were in progress the trustees refused an offer of $125,000 for the property. It is said to be the most commodious and up-to-date church edifice in Youngstown. Of peculiar interest to the people was the presence of Walter S. Goode, of Lakewood, O., a former pastor, and L. G. Batman, pastor of our First Church in Youngstown. Mr. Ryan is one of the most effective leaders in the Ohio ministry. He combines great vigor and practical efficiency with scholarly discrimination. His church is peculiarly a ministering church to its community. It is purposed gradually to develop certain institutional features.

A Fifteen Year Pastorate Closed.

A large audience assembled at Third Church, Philadelphia, Dec. 30, to bid farewell to George P. Rutledge, retiring pastor, and his family, and to wish them Godspeed in their new parish, that of Broad Street Church, Columbus, O. Disciple pastors and laymen from other parts of the city, men and women of all churches in the surrounding community and representatives of other denominations from various parts of the city were present. The packed auditorium, lecture room and gallery testified to the extent and depth of affection which Mr. Rutledge's fifteen-year ministry had created. Letters were read from prominent business and professional men of the city, and from Rev. William Hutton, D. D., secretary of the Philadelphia Ministerial Union; Rev. Floyd W. Tompkins, D. D., rector Holy Trinity Episcopal Church; and Hon. John Wanamaker. A number of distinguished business men like Mr. Oliver H. Baer and Dr. Thomas E. Eldridge, one of these a Baptist and the other without church connections, came from distant parts of the city to join in the long procession that shook the pastor's hand in farewell. Seventy-two members of Mr. Rutledge's Bible-class sat in a body. The minister received substantial tokens of esteem from the church, the official board and the Bible-class, in sums of money aggregating $500, in addition to an extra month's salary. Mr. Rutledge succeeds H. Newton Miller at Broad Street Church and enters upon his work while the churches of the city are in the midst of a Billy Sunday revival.

Foreign Society News.

Mr. and Mrs. E. R. Moon sail for the Congo, February 20th on the Steamship Baltic. Their vacation had hardly expired, but owing to the great need of Africa for workers they forego a portion of their vacation term. Mr. and Mrs. C. P. Hedges sailed for the Congo, January 8th on the Oceanic. On January 17 the following missionaries sail for China: Mr. and Mrs. C. S. Settlemyer, C. H. Plopper and Miss Lulu Snyder; also Mr. and Mrs. W. H. Erskine and children for Japan.

The following new missionaries were appointed at the January meeting of the Foreign Society: Miss Lillie Proefrock, to Africa; Dr. W. A. Frymire, to Africa, and W. H. Scott, to India.

Justin E. Brown, missionary of the Foreign Society at Luchowfu, China, met with the Executive Committee in Cincinnati, January 3rd. He speaks most encouragingly of the work in that important center.

A telegram from Muncie, Ind., announcing that that church has become a Living-link in the Foreign Society has been received at the office.

The Woodland Church, Lexington, Ky., R. W. Wallace, minister, expects to double its offering for Foreign Missions, March 2d and may reach the Living-link.

When Dr. L. B. Kline, the new medical missionary to Vigan, P. I., reached his station the people began to call upon him for treatments before his goods were unpacked. He will do a splendid work in that ancient city.

The church at Collinwood, Ohio, becomes a Living-link in the Foreign Society and has already sent the first month's salary of a missionary. W. A. Harp is the minister.

A Year for Victory.

The year 1912 was one of victory for the spread of the gospel. Signal triumphs were won everywhere. Probably no one year in the history of Christianity has witnessed more significant changes. All the world is in a state of unparalleled mental and social upheaval and revolution. The nations are groping for light and calling for help. It has been a marvelous year and the hearts of the missionaries are cheered.

Our own work made splendid advances, the most encouraging since 1882 when we entered the heathen field. More baptisms during 1911-12 than in any previous year. All the educational and medical work made substantial growth. Twelve new missionaries were sent to the field and there was a general forward movement.

We now turn to the Foreign offering. It is a time for reflection and a fresh study of the New Testament for larger plans and for prayer. We should consider our relation to the great world-field and to the 175 American missionaries and the 1,085 native workers.

Our March offering supplies will aid the churches. We ask every church that believes in giving the gospel to a lost world to order supplies at once. Address, F. M. Rains, Sec., Box 884, Cincinnati, O.

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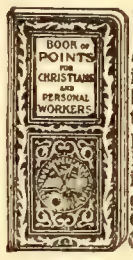
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Hearty Felicitations

(Continued from page 2.)

know how much progress you have made in making those ideals popular; but if the new plan that you propose for the Disciples Publication Society is carried through successfully, it will be evidence indubitable that your championship has been successful indeed. The plan looks feasible to me. It only depends upon the money that you can call forth to purchase the new bonds. I wish the new enterprise success. I do not agree with you in all you say, but what you say needs to be said. It may make some of us mad, others amused, and set others questioning; but it will make us all think, and that is one of our greatest needs.

By H. J. LOKEN, Berkeley, Calif.

It seems to me the plans, if carried out, will go a long way toward realizing the ideals for which The Christian Century has fought so nobly these many years. In bringing your publishing house into organic relation to the brotherhood you will both silence the charge of competitors that the paper is a private enterprise, and also rally to your standards a host of new friends. It is in line with the new spirit of democracy and will doubtless hasten the movement of Christian unity. Accept my hearty congratulations, Brother Morrison, and when the time comes for more substantial evidence of our good will, call on us in Berkeley.

[The time has now come!—C. C. M.]

By O. F. JORDAN, Evanston, Ill.

I note with much interest and joy the important announcement concerning the reorganization of The Christian Century so that it will become the property of the brotherhood. This step will have far reaching significance in the Disciples' history. It is a well conceived plan. I am not under any illusion, however, that it will work itself. It will depend for its success upon the practical devotion of the men and women of the brotherhood who have the interest of the true plea of the Disciples at heart. The editors have simply provided us a way by which the whole brotherhood may share in the privilege of making and owning this paper and its house. It is our chance and each one of us will do his duty.

By V. W. BLAIR, N. Tonawanda, N. Y.

I most heartily congratulate you upon the epochal announcement. It has the true ring in it. "It sounds something like." Were it not for old school debts, I'd have some bonds. I may, anyway. The plan seems not only feasible but full of pleasant possibilities. I would prefer that the membership be constituted of the individual bondholders as numerous as possible. While no two of us agree on everything, I do admire and receive continual encouragement from your sincerity, frankness and freedom of utterance. There may be more cunning and greater wisdom of a certain type in other quarters, but like Josh Billings, "I'd ruther not no so much than to no so much thet ain't so."

By GEORGE W. KNEPPER, Ann Arbor, Mich.

With all my heart I congratulate you on the forward move of The Century. You are planning a wise and far-reaching thing. The day of "free lance" journalism is passing. Our brotherhood must back its papers and our papers must back the brotherhood. Brotherhood ownership and direction is the solution.

By T. E. WINTER, Fulton, Mo.

I most heartily congratulate you upon the course you have chosen. There surely is room for another brotherhood publishing house among us; and especially one having the ideals that have been characteristic of The Century Company. Your editorial, "A Constructive Newspaper," cites a record of work of which a much older religious journal might well be justly proud. While I have not found myself always in entire agreement with The Century, still I have been a faithful reader of its columns, and have greatly admired its spirit of freedom, catholicity and progress, and trust that the new basis will give it opportunity to increase its influence along these lines in the future.

By A. D. HARMON, Omaha, Neb.

I am delighted to read the plan for transferring The Century to the brotherhood. I have long thought all our publications should be owned and controlled by the brotherhood. The spirit and voice of these publications speak for the brotherhood unofficially, and for that reason should be made the official medium of the brotherhood and not the medium of individuals. The profits accrued should be dividends for evangelical purposes and not for private profit. The division of many local churches into belligerent camps to fight the problems of individual enterprises in our privately owned journals is little short of scandal. The men who have conceived and projected these journals deserve all credit, but the time has come when the unity and solidarity of our brotherhood demands the direction of her own journals. The greatest success of our publications depends upon ownership by the brotherhood. I trust you shall be able to carry the proposed plan to a successful consummation.

By WILLIAM E. ADAMS, Danville, Ill.

I am in full sympathy with all practical moves towards placing all of our publishing houses and papers under the control of a "public constituency rather than a private corporation." May divine wisdom guide.

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It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

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THE CHRISTIAN CENTURY

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Vol. XXX. January 23, 1913 Number 4

The Woman Who Works

By Ida Withers Harrison

Child Labor in City Streets

An Overlooked Evil

A British View of the Disciples

With An Open Chance for Reply

CHICAGO

DISCIPLES PUBLICATION SOCIETY

THE DISCIPLES PUBLICATION SOCIETY is a non-profit-sharing corporation whose charter has recently been granted by the state of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. Its profits are not to go to individuals but are to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The New Christian Century company has agreed, by resolution adopted unanimously by the stockholders, to sell the entire assets and good will of the company to the newly organized Disciples Publication Society for the sum of $16,000 and to accept the notes of said Society for that amount. The trustees of the Disciples Publication Society have agreed to purchase the business of the New Christian Century Co. on these terms. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that the entire issue will not need to be sold, but that, in addition to the bonds set aside as security for the notes to be given to the stockholders of the New Christian Century Co., not more than $25,000 of bonds must be sold. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the agreements and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy the entire interest of the New Christian Century Company and to pay for it by patronizing it. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

A CAUSE RATHER THAN A BUSINESS

If The Christian Century and the Disciples Publication Society were primarily a business undertaking in which its editors or others were hoping to make financial gain, the editors could not be persuaded to personally solicit funds. But because it is not primarily a business, because all element of private gain has been eliminated, we make our appeal not to motives of profit but of loyalty. The Christian Century is the organ of a great Cause; it is the journal of an awakening church; it is the spokesman of a vital and progressive Christian faith; it is the instrument of reform in the practice of the churches; it is the trumpeter of our plea for Christian union. To support it and its house by the purchase of its bonds is, on the business side, we believe, a safe enough investment. But it is more than that: it is a piece of philanthropy as truly Christian as is an offering to the local church or a gift to foreign missions.

The Disciples Publication Society seeks support, not profit. Its ideals are those of the church, rather than of the counting-house. To purchase its bonds is not only to make a good investment but to do your part in forwarding the great Cause to which it is pledged.

Inquiries are beginning to come in on the form printed in the lower corner of this page. There are signs that personal friends and friends of the Cause for which this paper stands intend to respond not only liberally but promptly. Following is an installment of congratulatory letters, as many as our space allows this week.—THE EDITORS.

By A. I. ZELLER, Petersburg, Ill.

Accept my hearty congratulations. The announcement of the organization of the "Disciples Publication Society" is in keeping with the program and spirit of The Christian Century. It is a great "New Year's gift" to the brotherhood and I believe the Disciples will heartily endorse the plan with their support.

By CLOYD GOODNIGHT, Shelbyville, Ind.

I consider such a move a sure sign that the heroic sacrifices of the past are to be rewarded and that soon in seeing The Christiann Century perform her mission without constant financial cramping. May the years bring sane enlargement and solid, helpful efficiency as you shall continue to contribute to the life of the Disciples.

By P. J. RICE, El Paso, Tex.

I am greatly interested in your scheme for financing The Century. I hope it will work out successfully. You know I will do what I can as I always have toward increasing the patronage the Century Co. enjoys.

By J. H. FILLMORE, Cincinnati.

We are glad to see that The Christian Century may possibly become a brotherhood paper. We hope you will succeed in selling sufficient bonds. We enjoy reading The Century more than any of the papers we receive.

By S. BOYD WHITE, Lexington, Mo.

I hasten to felicitate you upon the idea and to venture that it will meet with wide and ready sympathy by a large number of loyal Disciples who have followed with interest the career of The Century under your leadership.

By FINIS IDLEMAN, Des Moines, Ia.

I have not made my reply yet to your announcement concerning the new program for The Christian Century. It appeals to me for two reasons: First, because the principle is inevitable in religious journalism. Second, the purpose toward which the dividends accruing from such brotherhood partnership are to be devoted. We were reminded last night in our city by a leader in the United Presbyterian Church that his own communion had multiplied three-fold since his seminary days; that its candidates for the ministry have been divided exactly. This is not quite true of the Disciples of Christ, but the loss we sustain by lapses from the ministry would possibly make just as sad a story. Personally, of course, I could wish that we had one great brotherhood paper. Since religious journals multiply so rapidly and one finds need of keeping in touch with all communions, I sincerely believe that such consummation will be brought about in the next decade. In the meantime accept congratulations and heartiest desire for your greatest success.

[Mr. Idleman's wish is shared by us all. And we believe that we will have "one great brotherhood paper" when the brotherhood puts into the hands of The Christian Century the resources with which to work out its present plans.—C. C. M.]

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail)

Address .....

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Unrecorded Greatness

WHEN A GREAT MAN APPEARS it would seem that all the world is taxed to do him honor. At such times our hero-worship has in it a dash of frenzy, our devotion breaks all bounds. Nor is the reason far to seek. We love in others the qualities which are lacking in ourselves, and no matter how many gifts we may possess not one is comparable to the one just beyond our reach. The lure of the deficiency may be tantalizing, but there is a kind of subtle pleasure in our quest after all. The author has written well, but today he is in despair because his contemporary has written a new book and sounded a new and strange note. The musician has charmed the world with his talent, but a rival has put new meanings into old melodies, perhaps created new melodies which have led captive the ear of a generation. The ease of one group is the impossibility of the other, and these impossibilities are clouds in our sky, alarms to our tranquility, and racks to disturb us even in our dreams. So when a man appears whose career is set within a halo of the hitherto unattainable, we build his pedestal high enough to command the admiration of the coming centuries.

* * *

Just now a striking illustration of all this may be found in the devotion of two continents to a preacher whose abilities have made for him a place of special interest. At a time when men's hearts are failing them for fear that the pulpit may perish from the earth, and when the church seemed to be withering like a flower under the untimely frosts of the secular spirit, this man appears to revive all the best traditions of the pulpit, to hold men under the pleadings of the gospel as if by strains of cathedral music, and to lift a great congregation from decay to a place of national power. Men are saying if this is preaching we can't have too much of it, if this is the meaning of the church not to crowd churches is an indifference which should be counted sacrilege, if this is the ambassador of a king we must see the king. The critics and the scribes are setting him beside Beecher, Storrs, Phillips Brooks and Spurgeon and asking wherein this late-comer is inferior to any of them. The pulpit of Fifth Avenue Presbyterian Church has added to the greatness of the American metropolis. Such a man as Dr. Jowett helps us to read with understanding the preaching of the great Preacher to preachers, to understand that pulpit ideals are not dreams to be realized only in other worlds, that what to the average is impossible is a habit of life with this great man who walks heroically among men because he walks humbly before God.

* * *

It is not the purpose of this contribution to try to explain the greatness of this wonderful preacher; others have done that. But it is our purpose to remember the great army of preachers who are doing their work in quiet parishes, in lowly walks among the poor, and often among the petulant; who speak to meagre and unappreciative congregations; whose faith is as deeply fixed in the great realities as though they had companied with the Master in many a walk to Emmaus; and whose rewards must come from hands that have known the touch of things terrestrial, save as brotherly hands have ministered to their necessities along the pilgrim's path. They are urged to give attention to reading, but household cares, the calls of the sick and the needy, the vexations, and the weariness of every day eat up their time so that when night comes the body must seek repose. They are urged to seek recreation in travel, to go out under sunny skies, or within sight of the foaming sea and there catch the invigorations which only a change can bring. But they have not the means wherewith to travel. With increasing years and increasing family the pinch of poverty grows tighter, the soul becomes less sensitive to shabby appearances, the ambition less responsive to the spur of earlier dreams. They delight to read of the work of the pulpit genius here and there, to recount the victories that are being won in many sections, even if they seem to be beating a retreat in their own humble stations, to know without murmuring that the promises of God are being fulfilled more speedily in others than in themselves. But on they go doing the best they can to deliver an inspiring or a consoling message week after week, seeing but scant fruit for their sowing, yet believing that God may turn the desert into gladness and the wilderness into a garden.

* * *

Think of the heroism needed to stand by a dying cause, to work almost alone, uncheered and uninspired! There is an enthusiasm in crowds, an incentive in applause, a satisfaction in seeing the borders of one's tent enlarge. But where all these are wanting, what compensations remain? Carlyle would say the compensations that come from honest toil; the avaricious would say the compensation of the monthly salary; but the prophet would say the compensation in the faith that believes a kingdom is being built whose foundations can never be moved, for which an army of unknown toilers are shaping the material.

We all join in the chorus that celebrates the genius of the great. Let us save a cheer for the faithful who are unknown. In the halls of fame one niche should be reserved for the man who was willing to work and die in obscurity, but who flinched not in sorest conflict, nor left undone any task. We have medals for the famous; let us strike a few for the faithful who knew all their life long that they could never be known to fame. It may be that the world will write "defeated" above their names, but in any case let us seek out a poet who can sing worthily of these defeated heroes whose glory went out in the darkness.

E. B. B.

Social Survey

Modern Robin Hoods

The national forests contain 187,000,000 acres of land, the primary value of which lies in the production of timber and protection of water. During the last three years a movement has been on foot to substitute state for national control. According to a significant article in the Outlook by Henry S. Graves, the forester of the United States, this means ultimately the breaking up and parceling out of the national forests to individuals and corporations and the abandonment of forest conservation as a public policy. He points out that the states cannot resist as effectively as the federal government the influence of the great business interests, nor can twenty different states apply a stable and uniform policy extending over a long period of years, as can the federal government. What do we mean by conservation as applied to our national forests? Its purpose is twofold—to prevent private monopoly of public resources and by scientific development to secure their greatest usefulness. Our first great national interest is our timber supply. At the present time we are consuming or losing by fire over three times the amount produced annually by growth on our entire forested area. Another great national interest is the protection, and, in no small measure, even the creation of the sources of water indispensable to the industrial life of the nation. In the great work of irrigation, the development of hydro-electric power, and the proper water-supply for our cities lies one of the greatest reasons for federal conservation, to say nothing of the navigability of the larger streams and the control of floods. It is a significant fact that outside the national forests the timber and water-power of the Northwest is in a comparatively few hands. Within the national forests, on the other hand, thousands of independent operators have obtained public stumpage, thereby assuring competition in the sale and manufacture of lumber. So also a large part of the undeveloped water-power in the national forests is available under lease to the independent operator. So far as the rivers are concerned, the fact that the larger streams flow through several states make control of the sources by any other agency than that of the federal government unthinkable. Mr. Graves makes it perfectly evident that federal control is the only protection the people will have against big business interests which are doing precisely the same thing that Robin Hood and his outlaws practised—and they are quite as gentlemanly as he—with this difference—Robin Hood robbed the travelers through the forest. These modern highwaymen steal the forest itself. Timber is more remunerative than travelers.

The Law—Its Delays and Decisions

The United States Circuit Court of Appeals last week gave a decision by which the owners of the steamer "Tioga," which exploded in the Chicago River twenty-three years ago, will be forced to pay damages of $100,000 to the heirs of the dead men. But the direct heirs are all dead, and the steamship company has long since wound up its affairs. Some courts, like the mills of the gods, grind exceeding slowly. But their grist is sure, even though, as in this case, exact justice requires the help of eschatology, if its decrees are to be carried out in the letter. Our supreme court seems to be more expeditious, at least from the news in the press of last week. Several important decisions were rendered. The Carmack amendment to the interstate commerce law was upheld, whereby the states no longer had the right to annul contracts between railroads and shippers limiting the liability for the loss of interstate shipments. The court declared that the Hepburn rate law expressly fixed the duty of carriers to furnish cars and that precluded the states from acting further on that subject. Another important decision forbids the "cornering" of interstate commodities, such as lard, coal, corn, cotton, wheat, etc., so as to control the price of the product. The case of James A. Patten, of Chicago, and others, who participated in a famous cotton pool in 1910 and reaped, according to reports, a profit of $10,000,000, was remanded for trial. If all our courts were on the same high level as the supreme court the recent growing suspicion directed against our judicial methods would have little basis for existence. To most people who are laymen in legal matters, however, the red tape not only in the execution of laws already made, but in the making of new laws, seems altogether unnecessary. If our judiciary needs medical attention, our legislative branch of the government needs surgical attention, and it is to be hoped that the deap-seated malady of senatorial priority in the formation of committees may soon yield to the knife. At present the camel and the needle's eye are an easier proposition than to get a Kenyon reform bill through congress.

Collapse of the British Doctors' Strike

The British Medical Association faces defeat in the attempt of its Tory element to hold the members of the association in opposition to the insurance act, passed several months ago, providing for medical attendance at a nominal charge to the insured, the rest of the cost being divided between employers and the state. The members of the association have not been opposed to the principles of the act, but the controversy from the first has been about fees which were thought to be too low. The Tory element among the physicians bitterly attacked the act as well as the Liberal government on general principles. They have, however, been unable to hold the members to the pledge which 27,000 and more signed last February not to serve under the act. Less than a month ago, considerably more than half of these failed to renew their pledge, and there is no doubt that on Jan. 15, when the act goes into effect, Lloyd-George will have all the physicians he needs. Any attempt to ostracize the members of the association for working with the government will be doomed to failure—ostracism never works with crowds. The working out of this act, which is one of the greatest measures of social amelioration ever entered into by a national government, will be watched with intense interest in this country.

New England Feeding on Mellen's Food

Who owns the railroads? Are they a form of private business, like making shoes or publishing a paper? Have they a right to stop building, just as a department store has a right to go out of business? The recent indictment of Mr. Mellen, president of the New York, New Haven, and Hartford Railroad, and Mr. Chamberlin, the new president of the Grand Trunk, for having entered into a conspiracy to restrain trade in violation of the Sherman anti-trust law, is an indication to the contrary. Some time ago the Grand Trunk secured rights of way in Massachusetts and Rhode Island, and began building a branch of its main system which was ultimately to reach tidewater at Providence. The New Haven road placed every possible obstacle in the way of this enterprise, for it has a virtual monopoly of New England transportation, including the steam railways, the electric railways, and the shipping. Many are of the opinion that if the former president, Charles M. Hayes, had not lost his life in the "Titanic" disaster, the situation would now be totally different. However that may be, the new management of the Grand Trunk was led to abandon its railway line to Providence, a considerable portion of which had already been constructed. Naturally, all New England was aroused. Discontent, which for years had been growing against the domination of the New Haven in the transportation situation in New England, came to a climax. The breaking of the agreement on the part of the Grand Trunk and its obvious alliance with the New Haven was so thoroughly harmful to the public welfare that federal action was imperative, The state in a real sense is an important partner in all railway construction in its grants of land and rights of way. The tendency toward governmental control in the case of public service corporations is growing stronger every year. The time may not be far distant when, in order to protect the public, the federal government may have to manage the railroads. If it manages them as well as it has the post-office department, few can object. As for Mr. Mellen, we should withhold judgment until the courts have decided upon his case. One thing is certain, that largely because of the power a great corporation can exercise in its influence upon a state legislature, state regulation of railroads has thus far been a failure.

—While all this agitation is under way concerning the censorship of public amusements, the closing of dives and the cleaning up of our streets and districts of segregated vice, it is just as well to remind ourselves that at least one other precaution should be added to all these. Young people should be taught purity of heart and strength of resistance. It will be some time before we eliminate evil from the world, and it never has been the Lord's plan to take his children out of the world. The judges of the Juvenile Court are competent witnesses that something more is needed in human society than can be effected by legislation, or by the passing of resolutions. Purity of heart and life, strength of character and power to overcome evil will be needed after legislation has done its utmost.

THE CHRISTIAN CENTURY

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Obedience and Salvation

When we say that obedience is necessary to salvation, a caution is needed lest we yield to narrow ideas of obedience and condemn where we ought to approve. The tendency to selfishness, sectarianism, and provincialism in judgment was pointed out by Alexander Campbell in words which would profit us all to keep in memory: "Every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient." "It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

To one who was troubled by his statement that he found in all Protestant parties Christians, Mr. Campbell wrote: "I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge or consent, as aliens from Christ and the well-grounded hope of heaven. . . . Should I find a Pedo-baptist more intelligent in the Chistian Scriptures, more spiritually minded and more devoted to the Lord than a Baptist or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians."

For one man obedience consists in doing the things that support the established order. He has a deep appreciation of the truth embodied in ancient custom. To break with these customs is to disobey God. For another the test of loyalty is persistent effort to overthrow the present order. He is alive to the truth that is yet to be put into customs and institutions. He thinks nothing worth while has been accomplished. Neither man is a model of obedience. The true obedience is that of one who appreciates the wisdom and the achievement of the past and who also honors the wisdom of the present and looks to the future for the completion of tasks now only begun and imperfectly understood.

To obey from the heart is the Christian ideal, for the Christian is a free man. What he does must commend itself to his intelligence. His God is a reasonable being. Men are invited to consider the commands of God whether they lead to fulness of life or to ruin. If it is not reasonable to follow Christ, we ought not to be Christians. Obedience that counts is of the whole life. If the reason is set aside, the life is maimed and distorted. The reason to be respected is that of the man who obeys, not that of the guardians of the faith who presume to speak for God. If they can help the rest of us to be reasonable, we ought to thank them for their services. If they demand that we turn over our thinking to them, we beg to be excused. We need specialists, but there are some things we cannot commit to them if we are to have any character of our own.

We must rid ourselves of the ideas of obedience inherited from political and military despotisms. In the name of Christ we may preach most un-Christian doctrine and much of what is said of obedience is un-Christian. Man is an end in himself. The soul is of more value than all the world. Now despotism makes man a part of a machine. He obeys for the benefit of some one who thinks of him as a tool to be used when needed and then cast aside. God is not a selfish monarch who takes thought for himself but not for his subjects. He is the friend of man. His commands are the laws of friendship. We do not get these laws by taking the sayings of Jesus apart from their connections. The sayings of Jesus are applications of the laws of friendship. The supreme fact is that God is our friend. When we get this firmly fixed in our minds, the matter of obedience is placed on the right basis.

But what shall we say of the vengeance of God upon all those who obey not the truth? Well, what happens to men when they disregard the demands of friendship? The thief, the murderer, the adulterer, the liar, the slanderer, the envious, the proud, the covetous—all these deny that friendship is a thing to be prized. Every sin is in defiance of friendship. God is a king but he is not an oriental despot. He does not overlook sin, but he is not the enemy of the sinner. The foolish rage and the monstrous cruelties of tyrants do not give us any adequate conception of the way in which God treats evil men. [Midweek Service, Jan. 29. Matt. 7:21; Acts. 5:32; Rom. 6:17; 2 Thess. 1:8; Heb. 5:9.] S. J.

Owned by the Public, but Free

In connection with our announcement of the transfer of The Christian Century and its house from private ownership to public ownership it has been our intention to make a statement of the editorial ideals which this paper and its associate publications would strive to realize. In doing so, we are not forgetting that on the new basis our calling and election as editors is not within our own power to make sure, but now rests with the supporting constituency of the paper to determine. Should the interested brotherhood wish other editors the way is open for them to be secured.

Nevertheless, in offering to our supporting brethren our life-time of service in this capacity it is fitting and right that some declaration should be made as to the aims and principles by which, so long as we are continued in office, we will be governed. This becomes especially desirable in view of the appeal now being made for progressive minded men and women to invest in the bonds of the new Society. The following letter, prompted by our recent announcement, has been read with great satisfaction. It is written by one of the leading laymen of Iowa, a law partner of the new governor of the state and a pillar for his whole life in the congregation where his membership is held. A portion of the letter follows:

The writer is inclined to the opinion that there is great danger, in case the change suggested is made, that The Christian Century will cease to be an organ of advanced, vital Christian thought, but may become a sort of "dispenser of orthodoxy" as indicated by the ———at this time. The writer has been very hopeful that The Christian Century in many of its contentions was the harbinger of a better day and that it would result in bringing many of our ministers up to the advanced ground that has long been occupied by our most intelligent laymen. If you remain still at the wheel it might be that the publication would be what you evidently hope. I am afraid, however, that it might cease to be what it has been in the past. If it becomes either an echo of the conservatism of the ———, or of the opportunism of the ———, it would not be a felt want with me. With best wishes, I remain, Respectfully,

Adel, Iowa. J. B. WHITE.

The above is one of a number of similar expressions which have come to us in our recent correspondence. It furnishes a text for the statement we had intended to make, text or no text.

To us this letter and similar letters indicate plainly that the constituency of The Christian Century strongly desires us to do precisely what we strongly purpose to do and which if we should be restrained from doing would render our continuance at the editorial task absolutely impossible.

Our correspondent has in mind the apologetic formulated by the succession of editors of another Disciple paper whose ownership and control are vested in a board of thirteen trustees. The principle upon which its editorial policy proceeds is, in the precise words of its own recent advertisement, the doctrine that "thirteen are better than one." It talks much about representing the "consensus of opinion among us," and not long since contained an elaborate editorial tracing the process by which a given editorial, on being submitted to this one and that one for revision, excision and addition, came at last to reflect the combined wisdom of the

thirteen representative controllers, who in turn reflected the "consensus of opinion" of the brotherhood. Editorial opinion thus passed through a searching process of filtration and came out with all foreign substances—that is, new truth—effectually eliminated.

That a plant such as this could grow in Disciple soil; that this kind of journalism could be grafted on to the sturdy stalk that grew out of J. H. Garrison's not over independent but certainly never weakly editorial policy, and that it could actually be made to seem a virtue by the doctrine of "thirteen to one" is a striking commentary on what has happened to the Disciples since their brave fathers' day.

With this apologetic for brotherhood ownership The Christian Century has not the slightest affinity, and were it urged among the reasons for the public ownership of this paper also, our only course in good conscience would be to vacate our desk and reenter the pulpit. To us the Christian editor's desk is his pulpit. It is only because the parish is larger than that afforded by the local pastorate, and the message seems more fruitful, that the pastorate was exchanged for the newspaper field. As editor we purpose to continue minister, preacher, teacher, and to govern our course by the same imperatives that control the minister in his pulpit.

Instead of surrendering our editorial freedom under the regime of the Disciples Publication Society we are persuaded to labor for the firm establishment of that Society because we expect thereby to attain our fullest freedom. We are not primarily interested in building up a publishing house, or in making a newspaper: we are concerned in delivering the message, in proclaiming the plea, in carrying the churches forward to the practice of the will of Christ. We would not regard it as a justification of brotherhood ownership if we should be able at the end of a year to distribute a handsome dividend to the missionary societies and Sunday-schools and colleges. Neither would we regard it as a token of failure should a deficit be reported. We refuse absolutely to measure the success of a Christian newspaper in terms of its dividends, and we have always so refused.

During these years The Christian Century has meant to us, on the business side, nothing but sacrifice, self-denial and frequent embarrassment. That it has cost money rather than made money is not due to the fact that it had no field, but simply to the fact that it had no capital with which to enter its field. But all the sacrifices and hardships incident to its maintenance we count as dross beside the twelve significant achievements, recorded in our issue of January 9, which were wrought for the Disciples through the independent championship by this paper of incipient or unpopular ideals.

For a specific example, let our readers recall the episode of the "six affirmations" dating back about a year ago. The Christian Century put forward certain theses as representing the attitude of the Disciples toward other Christian people and, in response to a challenge from a prominent leader, named nearly a hundred representative men who would affirm these theses. Had we taken counsel with a board of thirteen controllers our six affirmations would never have seen the light. Even as it was, our friendly counsellors feared and trembled lest instead of furthering progress we had hindered it. But what is the result?

The result is that for the first time in the Disciples' history their leaders, at least, were made conscious of the miserable obscurantism into which we habitually fell when talking of Christian baptism and our unimmersed Christian neighbors. The necessity of a complete reconstruction of our teaching on baptism is now being clearly perceived and frankly confessed, and a new style of speech, candid and unqualified, is being learned by our lips for describing the Christian character and status of Methodists, Presbyterians and others. No such unequivocal affirmation of the status of other churches as churches of Christ and of their members as members of the Church of Christ can be found in our literature since the Brush Run church became a Baptist church as that made by Dr. Chilton in his presidential address at Louisville last October. And now comes Dr. Garrison declaring, a few weeks ago, not that immersion is baptism but that it is the "form" of baptism—a statement for which there is no percedent in all the one hundred years of Disciple talk and which must have made Alexander Campbell turn over in his grave.

These are the kind of dividends that The Christian Century pays. These are the kind of dividends it must continue to pay, whether it earns a profit or not. And dividends of this sort are not earned by a filtered message, by a "controlled" editorial policy, by the photographic reflection of an already existing "consensus of opinion." Such dividends are earned by a free Christian press, by an editorship which profoundly believes that thirteen are not better than one, but that one man's conviction, seasoned with deliberation, lighted up with actual insight and burning with the fire of his conscience is incomparably better than an octavo volume of denatured opinion representing ever so varied a consensus.

The words of Judge Frederick A. Henry, of Clevelend, in a letter of felicitation on the reorganization of this publishing company, state a judgment in which we have been fully confirmed through all the years of our advocacy of public ownership of the Disciples' newspapers. Judge Henry says:

There is no reason, however, why editorially The Christian Century or any other paper conducted upon this new plan should not maintain the independence and fearlessness which is absolutely essential to right leadership.

The Christian Century will continue to be independent. The guarantees of its freedom are in the editorial purposes which lie behind and actuate the present effort to secure financial backing. But behind these present editors, guaranteeing their freedom and the freedom of their successors, is just this strong and intelligent desire of Mr. White and a host of others like him who make up the constituency of The Christian Century, who demand not that their paper shall always agree with their opinion, but that its editors shall think for themselves and speak out their important thoughts with candor, with kindness, and with decision.

On "Purloining" Christ's Name

The following letter was prompted by an editorial in The Christian Century of Jan. 2, in which reference was made to the protest of the "Christian denomination," a body numbering about two hundred thousand members, against the Disciples' use of the name "Christian" as applied to their churches.

Editors The Christian Century: For the past few months I have been an interested reader of The Christian Century. Its editorial spirit and utterances have been so fair, progressive and catholic that I had come to believe that you had established a right and unique position in religious journalism; at least, I had looked upon The Christian Century as being far in advance of other Disciple papers as a sincere advocate of Christian union. But your issue smacks of the usual Campbellistic bitterness of spirit and belligerence of attack. In your last issuue, referring to the Christian Church, you say:

"The arrogant claim of that tiny sect to have an exclusive right to the use of the name that belongs to the whole Church of God."

Your statement, Brother Morrison, is both disrespectful and misleading. The statement is misleading because the Christian Church does not make any such "arrogant claim." Disrespectful, because you denominate an humble and unsectarian people "a tiny sect."

If it is an "arrogant claim" for a body of people to refuse to allow another body of people to purloin its name and history, then, I presume, the Christian Church must plead guilty to your charge. Do you know the characteristics of that people whom you have called "a tiny sect?" For more than a century they have stood for, and practiced the following great principles:

(1) Jesus Christ is head of the Church.
(2) The Bible is the creed.
(3) Christian is the name.
(4) All Christians (regardless of their mode of baptism) are offered a home.
(5) Each member is allowed to interpret the scriptures.

Now, as we see it, Brother Morrison, a church founded upon such principles, can hardly be, in fact and fairness, called "a sect." What say you? A sect may be distinguished as follows:

(1) A human head, or founder.
(2) A human creed.
(3) A human name.
(4) An exclusive fellowship.

The Christian Church has none of the above features. If it has, will you be kind enough to point them out? Since I am one of your readers and well wishers, may I request that in behalf of fair dealing you tell The Century readers the real facts in the case as to that people, whom you are pleased to call "a tiny insect." Hoping that you may succeed in the right, and be consistent in the promulgation of truth, I am, R. J. Ellis.

Sumner, Ill.

Let it be made very clear and very emphatic, first of all, that nothing invidious or uncomplimentary was intended by us in speaking of the "Christian denomination" as a "tiny sect." The comparison drawn was not between this particular denomination and other larger denominations but between it and the whole Church of God. In comparison with the whole Church of God the big Methodist denomination is also a tiny sect.

The Christian Century also takes occasion to express again its strong preference for the use of the name "Disciples of Christ" by those who are striving to practice Christian union. The use of

this title is becoming much more general among those who share the ideals of Thomas Campbell, and the title, "The Christian Church" has recently been condemned by a leading Disciple editor as unscriptural, untrue to fact and unmannerly.

The thing that we resent in our brethren of the "Christian denomination" is not that they object to the Disciples' use of the name "Christian" in a denominational sense but that they assume the exclusive right to the use of this catholic name of the whole Church of God as the name of their tiny part of the whole Church of God. Instead of rejoicing that the Disciples wish to be called Christians, too, they resent it as an encroachment upon their preserves, and talks of "purloining" their name!

Suppose that with respect to the other items named above by our correspondent as characteristic of his denomination his brethren should feel in the same way they affect to feel with respect to this item of their name. Take, for instance, number 1: Jesus Christ is Head of the Church. Do our "Christian" brethren fly into a rage because Baptists and Presbyterians and Episcopalians also make Jesus Christ the Head of the Church? Do they talk about "purloining" their Head? Or take number 2: Do they resent it because Baptists and Episcopalians and many Congregationalists strive to make the Bible their only creed? Why do they not cry Stop thief! when they see these "sectarians" running off with their creed? Or number 4: Do these, our brethren, regard it as an infringement upon their patent process because Methodists and Presbyterians, and all save Baptists and Disciples, receive all Christians into their churches?

This is all very ridiculous, this talk about "purloining" the name Christian. Our esteemed brethren of this "tiny sect" ought to rejoice greatly that they have a big brother or cousin—or some remote relation, since they seem to object to being known as related to the Disciples at all—who desires to wear the true family name and that only.

Our correspondent names four features by which a "sect" may be distinguished. This is not the place to examine his list to determine whether it is either complete or relevant, but that it is fallacious in omitting one item fundamental to all others is obvious. Sectarianism is a matter of the spirit, the temper, of a people more than of its platform. We do not concede that as a platform the four features named above constitute a catholic platform, yet if the platform were never so catholic its advocates might still be a "tiny sect," tiny not in number only but in heart and soul. There is scriptural precedent for this strange exhibition of the sectarian spirit by a people who talk much of Christian unity and who have it in their power to make a positive contribution toward it. When the partisans at Corinth were saying, "I am of Paul," "I am of Apollos," and "I am Cephas" there were those also who said, "I am of Christ," and these fell under the apostle's condemnation like the rest. The idea that Christ's name can be copyrighted by a small portion of his Church and made to apply to a denomination is an exact replica of the idea that actuated the fourth group of partisans in the Corinthian church.

In the name of their own ideals for Christian unity we beseech these our brethren,—and with nothing save the utmost esteem for our present correspondent,—to abandon this impossible claim which they have of late been incontinently pressing.

Dignity Based on Significance Not on Size

There is something interesting and suggestive in the way a small and obscure church rises into conspicuous dignity the moment it undertakes actually to practice Christian unity. There is a touch of optimistic pathos in it. Here is the tiny village of Alma, Mo., where Baptists, Methodists, Disciples and Presbyterians are at work striving to constitute a church in which all Christ's people may conscientiously do Christ's work for that particular community. The newspapers of all the middle west have contained the report of it, and even a Boston daily gives it six inches of space. Here is the little town of Crystal Lake, Ill., where a Disciple and a Congregational church are becoming acquainted with each other with the conscious purpose to be one church if possible. Several religious papers have given descriptions of this attempt; a Boston weekly gave it an extended write-up and the Chicago dailies are watching it closely, with occasional reports of progress.

Here is a little suburb of Chicago where a Congregational and a Methodist church are uniting, aided and abetted by a Methodist bishop and the district superintendent. The fame of this Park Ridge union has spread through the channels of publicity to all the country. The Hyde Park Church of Disciples in Chicago is a modest congregation numerically, but its conscientious step toward the practice of Christian unity has lifted it into a place of importance and dignity which even its learned and devout pastor's regular ministry could not have given it. The same public interest adheres to Monroe Street, Evanston and Austin churches of Disciples in Chicago, all of them relatively humble congregations but all earnestly endeavoring to practice Christian unity with not a part of the body but with the whole body of Christ.

At a joint conference of the Disciples and Congregational commissions on Christian unity, held some time since in New York City, a little Illinois cross-roads church which had been living earnestly for some years in the practice of its Lord's prayer for the unity of his followers was taken as the subject of study and the tentative model of procedure for the merging of Disciples and Congregationalists on other local fields.

Think of Newman Smyth, preacher for forty years to Yale University community, and J. H. Garrison, veteran leader of a religious body of over a million people, with knitted brows, taking instruction in Christian unity from the little flock of God at Cisna Park, Ill.!

The Risk That Men are Honest

There is one form of insurance which more nearly than any other in common use in America approaches the uncertainty of a wager. It is the insurance issued by the bonding companies. It is to all intents and purposes a bet on the rectitude of human nature. It involves some interesting assumptions and some interesting results.

Does the average bonding company bet that the average man is honest or dishonest?

If you should see the lists of questions which they send out to ministers, bankers, and neighbors you might be tempted to think that they assumed that all men are dishonest. They ask a man's age. They demand to know whether he is married or single. They ask whether his wife is economical or extravagant. They are interested in ascertaining whether he drinks or gambles, whether he wears better clothes than he can afford, what kind of company he keeps, and a great deal more. The study of one of these lists of questions is a profoundly interesting commentary on the financial value of goodness. You might almost think the questions had been propounded with a view to possible church membership.

The bonding companies say that they assume that the average man is honest. They also affirm that their experience justifies the assumption. To be sure, they watch the men they bond, and watch their wives, and are rather quick to cancel a bond if the wife of a man whose salary is $100 a month wears sealskin cloaks and too many diamonds, and gives box parties at the theater. There are few things which more tempt a salaried man to become a defaulter than an extravagant wife.

But though the bonding companies keep a shrewd and keen watch, these companies have great faith in human nature.

A recent article in a financial paper quotes the manager of a surety company as saying: "This business makes optimists of all of us who are in it. We find far more good than evil in men. It is just because of this great preponderance of good that we are able to remain in the surety game. It seems to me the most interesting game in the world."

This article says that while almost everybody will bear some watching, and some men require more watching than others, and while there are some employments which call for extra vigilance and an extra premium, the surety company is willing to risk about 500 to 1 that the average man is honest.

Does your experience bear out this proportion? How many men do you know? A thousand or two thousand, or very likely five thousand, if you count among them all your acquaintances and all with whom you are more or less directly related in business and social acquaintance. Out of all the large number whom you know or have known, how many have wilfully wronged you? One, or five, or ten,—probably not more than that.

The average man of your acquaintance wishes you well and not ill. The average man among your neighbors would run till he was out of breath to put out a fire in your house, or to bring the doctor if you were to fall.

The scamp who runs away with other people's money is an exceptional man. For every one who does this, five hundred prove true to their trust.

If you are honest you are with the majority.

So far as the returns are in, there is a tremendous landslide in the vote for integrity.

The scamps and the betrayers of trust are a pitiful minority. We are living in a pretty good world and among very decent people. The average man is none too good, but he is good enough for the bonding companies to risk money upon. He is good enough to deserve the respect of his neighbors. Be glad that your neighbor is as good a man as he is. Help him to be better. Incidentally, try to be better yourself.

Little Pots and Deep Water

Among the fables which we read in our school edition of Aesop was one in which the little pot discreetly declined the invitation of its bigger and stronger brother for a venture out where the high waves were rolling. The fable, even to a childish mind, seemed to lack something essential to verisimilitude; but its conclusion that "little pots must keep near shore," has not been forgotten in many an hour of social temptation. It may be true that there are no social classes in America, but there are financial classes, all the same, and the man who on a thousand a year ventures to accept the invitation of a friend out into the current running at a twenty-five thousand dollar a year gait discovers this to his sorrow. The British Weekly some time ago contained the mournful plaint of a bank bookkeeper—on two hundred pounds a year—who was invited to spend the week-end with Lord So-and-so. He accepted, "to save his face," but accepting required that he should borrow ten guineas with which to fee the servants in the country-house of his father's friend. And now comes the wail that leaders of English society keep in their homes subscription lists in the interests of their favorite charities, and the guest whose name does not appear on the list with a generous sum appended lacks a second invitation. Things have not reached quite that pass with us, but the whole city has been flooded this winter with tickets to expensive entertainments which were backed up by fashionable patronesses, to pay for which tickets was bad policy for a man of modest income and to return which was bad form for one who wished to be in "society." Whatever the opinion of servants as to the "tips" we give, or of hostesses as to the sums we subscribe, every American must learn to respect his own limitations and to keep free from social alliances which will surely lead him beyond his financial depth.

Law and Labor Leaders

The conviction of the men on trial at Indianapolis and the general approval of the result makes it clear that the serious lesson should be thoroughly taken to heart by all agitators. We say agitators, because we recognize the great body of labor people as opposed to violence and essentially law-abiding. The men who have misrepresented them and attempted to put the organization of labor in opposition to order and government are now placed in their proper light, and it is a good time to draw the line between the evil element and the benevolent interest in the working man.

Loyalty to the government under which we live must come first. What laboring men did in the days of civil strife fifty years ago, or would do now if the country was attacked by a foreign enemy, is what they need to do in this matter of conflict between law and violence. It cannot be admitted, as was claimed at Los Angeles, that the rights or rules of war may be claimed in the issue between employer and laborer. The country is not at war. It is at peace, and has the right to make all classes keep the peace. Sherman blew up bridges and burned down houses on his march to the sea. But we cannot have the McNamaras or the Ryans blowing up bridges now. And whatever may be thought of killing people in war, it must be treated as murder in this time of peace. No man is or can be outside of the law because he is inside of a labor organization. This is the lesson emphatically and conspicuously taught by the wholesale conviction at Indianapolis.

Another lesson which also is taught is the need that some labor leaders have of more religion. It is better to go to church than to go to prison. In a world so full of wrong roads as this, it is easy to take the dangerous road, and in a time of so many and subtle temptations it is easy for men to lose their moral poise. And this is just as true of the men who have the labor cause specially at heart as it is of other men. Therefore they need the restraints, the guidance, the moral power and the redeeming grace of the Christian religion as much as the rest of us. They may think that they can get along without it, but they cannot. It is useless to scoff at religion as something preached to keep men out of a future hell. It has immense present influence in keeping them out of prison. If these men had read their Bible they would have known the difference betwen dynamiting and doing wholesome duty.

In a word, we all are such sinners, whether we labor or loaf, that we need all the motives and all the knowledge and all the power brought from heaven to earth to save us from our evil ways and their sore consequences.

A Confession of Faith

By Harvey Hugo Guy

1. I believe in God; that He is my Father and my Friend; that He is immanent in His universe and cares for every spark of life so tenderly that in His sight eternal values inhere in everything about us; that He has given us everything to enjoy and if we are not happy the fault is not His; and that His highest, best name is Love.

2. I believe in Jesus; that He is the Christ of prophecy and the fullfilment of the God-inspired, prophetic hope of all the world. He is the only begotten son of the Father, God manifest in the flesh. I believe He lived, died and rose from the dead for the world's salvation. In him I put my trust for earth, my hope of heaven.

3. I believe in the Holy Spirit, God's spiritual presence with His people. I believe I have heard his still, small voice in my soul and felt his inspiration in my life, the mystery of the spiritual world.

4. I believe in the inspiration of the men who wrote the Bible and that it is a revelation from God and a sufficient rule of faith and practice for the Christian life.

5. I believe in the ordinance of baptism; (a) that its form, taught and exemplified in the New Testament, is immersion; and (b) that it has the spiritual significance of a covenant in which the Christian pledges to follow Christ even unto death, for "we are baptized into his death."

6. I believe in the ordinance of the Lord's Supper; (a) that it is a memorial of the death of Christ for us and (b) that its observance should be a renewal of the Christian's pledge to take up his cross and follow Jesus.

7. I believe in the terrible reality of sin; that in my own life it has kept me from realizing an ideal imperfectly conceived at best and has produced a character which, in the eyes of my heavenly Father, must appear a very tangle of imperfections; and I know I shall never reach heaven without help.

8. I believe in the brotherhood of man and the ultimate victory of love. I believe that the silent forces of the universe are set to realize a more perfect manhood fashioned after the image of the heavenly Father, and that the fellowship of triumphant love is eternal.

9. I believe in the Church; proclaimed by Jesus and established by his immediate followers to be the body in which his spirit should dwell and be manifested to the world.. I believe the Church is an organization of believers in Christ bound together by ties of love and loyalty, to the end that they may demonstrate, by service and teaching, that God the Father sent His Son Jesus Christ for the world's enlightenment and salvation.

10. I believe in the necessity of the union of all followers of Jesus; that it was the desire of Jesus himself that they should be one, and that such union is necessary in order to convince the world of his divine mission. I believe that Christian union is realizable, and that it is more urgently important to strive to unite churches than it is to induce or encourage Christians to move from one denomination to another.

Berkeley, Cal.

Child Labor in City Streets

A New Book on an Overlooked Form of Social Injustice

In this most interesting volume of "Child Labor in City Streets," Dr. Edward N. Clopper, secretary of the National Child Labor Committee for the Mississippi Valley, discusses a neglected form of child labor. The book is published by the Macmillan Company.

The Preface.

The preface is unusually good and is worth reading. In it Dr. Clopper says: "Just why the newsboy, bootblack and peddler should have been ignored in the general movement for child welfare is hard to understand. Perhaps it is due to "the illusion of the near." Street workers have always been far more conspicuous than any other child laborers, and it seems that this very proximity has been their misfortune. If we could have focused our attention upon them as we did upon children in factories, they would have been banished from the streets long ago. Now that we are getting a broader sense of social responsibility, we are beginning to realize how blind and inconsiderate we have been in our treatment of them.

Causes, Effects, Remedy.

The first five chapters of the book review present conditions and discuss causes, the next two deal with effects, and the final ones are concerned with the remedy. The scope has been made as broad as possible. All forms of street work that engage any considerable number of children have been described at length, and opinions and findings of others have been freely quoted. It has been so convenient to have a newspaper or a shoe brush thrust at one, it has not occurred to us that, for the sake of the children, such work would be better done by other means. Although good examples have been set by European cities, we have not introduced any innovations to clear the streets of working children.

Harmful Results.

The free rein at present given to child labor in our city streets is productive of nothing but harmful results, and it is high time that a determined stand was taken for the rights of children so exposed. A few feeble efforts at regulation have been made in some parts of this country but this is an evil that requires prohibition rather than regulation. There is no valid reason why just as efficient service in streets could not be rendered by adults. Certainly it would be far more suitable and humane to reserve such work for old men and women who need outdoor life and are physically unable to earn their living in other ways. We could buy our newspaper from a crippled adult at a stand just as easily as we get it now from an urchin who shivers on the street corner.

Child Labor.

That the term "child labor," whose meaning has so long been popularly restricted to the employment of children in factories, mills, mines and stores, is properly applicable to the activities of children in all kinds of work for profit, is now virtually recognized by a few states which prohibit employment of children under fourteen years of age "in any gainful occupation." But unfortunately the courts have rigidly construed the word "employ" to mean the purchasing of the services of one person by another, hence newsboys, peddlers, bootblacks and others who work on their own account, do not enjoy the protection of such a statute because they are not "employed." Under this interpretation a fatal loophole is afforded through which thousands of boys and girls escape the spirt of the law which seeks to prevent their labor rather than their mere employment. It is for this reason that, in states having otherwise excellent provisions for the conservation of childhood, we see little children freely exploiting themselves on city streets. This situation has been calmly accepted without protest by the general public, for while the people condemn child labor in factories, they tolerate and even approve of it on the street.

Legislation.

Legislation regulating street trading by children in this country is now in the stage corresponding to that of the English factory acts in the early part of the nineteenth century,—the first meager restrictions are being tried. Several of the street occupations, viz. messenger service, delivery service and errand running, are ordinarily included among those prohibited to children under fourteen years by state child labor laws, because to engage in such work children have to be employed by other persons. These occupations are covered by the provision common to such laws which forbids employment of such children "in the distribution or transmission of merchandise or messages." The street "trades" of newspaper selling, peddling and bootblacking are, as yet, almost untouched by legislation in the United States, for there exist only a very few state laws and city ordinances relative to this matter, and these of the most primitive kind. The public does not yet realize the injustice of permitting young children to engage, uncontrolled, in the various street-trading activities.

Figures Unreliable.

There are no reliable figures either official or unofficial showing the number of children engaged in street activities in any city of the United States or in the country at large. The figures given by the United States Census of 1900 are so inadequate that they can hardly mislead any one endowed with ordinary powers of observation. It solemnly declares that in that year there was a grand total of 6,904 newspaper carriers and newsboys, both adults and children, in the entire United States, of whom 69 were females. In all probability there was a greater number at that time in some of our larger cities alone.

Chicago.

It is only from the reports of occasional and very limited local investigations that material as to the actual state of affairs can be obtained. Social workers of Chicago had a bill introduced into the Illinois legislature at its session of 1911, providing that boys under ten years and girls under sixteen years should be prohibited from selling anything in city streets, and some material was gathered to be used in support of this measure.

In one of the schools of Chicago, pupils were found to be trading in the streets in addition to attending school in the following percentages:

65 per cent of 5th grade children
35 per cent of 4th grade children
15 per cent of 2d grade children
12 per cent of 1st grade children

(Figures for 3d grade were not given.)

All of these children were attending school twenty-five hours a week, and many cases of excessive work out of school hours were found. Some allowance should be made for possible exaggeration on the part of these children, but nevertheless it is certain that many of them were working to an injurious extent. The hours given were as follows:

1 boy over 50 hours
4 boys over 40 hours
5 boys over 35 hours
7 boys over 30 hours
18 boys over 20 hours

Their average earnings per week were found to be as follows:

5th grade children	$1.18
4th grade children	.85
3d grade children	.60
2d grade children	.43
1st grade children	.36

Pitiable Sum.

In referring to the weekly income of the children from this source, the Handbook of the Chicago Child Welfare Exhibit declared that it was "a pitiable sum to compensate for the physical weariness and moral risk attending street trades in a large city. School reports show that street trades, when carried on by young children, lead to truancy, low vitality, dullness and the breaking down of parental control. Since the children are on the streets at all hours, careless habits are developed which often lead to moral ruin to both boys and girls.

An instance was related wherein the teacher of a fifth grade in a Chicago school asked those of her pupils who worked for money to raise their hands. In the class of 38 pupils, 26 acknowledged that they were little bread winners! One boy said he worked ten hours a day besides attending school; others had less striking records, spending from twenty to forty hours a week selling gum and newspapers, blacking boots and pursuing the various other street occupations which the Illinois law leaves open to children of all ages.

Vicious Environment.

Referring to the economic and home conditions surrounding young children in Chicago and the many phases of danger to their moral well-being, the Vice Commission of that city reported that its agents had found small boys selling newspapers in segregated districts and that one night an investigator had counted twenty newsboys from eleven years upwards so engaged at midnight and after. Besides these newsboys, many little boys and girls were found peddling chewing gum near disorderly saloons where prostitutes were soliciting. Numerous examples of employment in vicious environment are cited, principally of the peddling of newspapers and chewing gum by young children at all hours of the night in the "red light" districts, about saloons and museums of anatomy. Even in the rear rooms of saloons, boys were seen offering their wares and heard to join in obscene conversation with the patrons of these resorts.

The Padrone System.

In almost every city of the United States having a population of more than 10,000, there is to be found the padrone system, which is operated principally in the interests of the bootblacking business which the Greeks control. The peddling of flowers, fruit and vegetables in Chicago and New York is partly subject to the same methods. The labor supply furnished by this system for peddling and bootblacking consists generally of children from twelve to seventeen years of age.

The Immigration Commission states in its report that there are several thousand shoeshining establishments in the United States operated by Greeks who employ boys as bootblacks, and that with few exceptions they are under the padrone system. A few boys under sixteen years of age are employed under the Greek padrone system as flower vendors, and these are found chiefly in New York City. They are hired by florists to sell flowers in the streets and public places —largely old stock that cannot be handled in the shops. These boys usually live in good quarters, are well fed and receive their board and from $50 to $100 a year in wages. When not engaged in peddling, they deliver flowers ordered at the shops. The boys employed

by the padrones to peddle candy, fruit and vegetables usually live in basements or in filthy rooms; here they are crowded two, three and sometimes four in one bed, with windows shut tight so as to avoid catching cold. The fruit and vegetables still on hand are stored for the night in these bedrooms and in the kitchen. In each peddling company there are usually three or four wagons and from four to eight boys.

Makes Criminals.

The charge that in street work a child has small chance of acquiring a suitable trade is one of the worst counts in the indictment. Street work leads to nothing else; the various occupations are so many industrial pitfalls, and the children who get into them must sooner or later struggle out and begin over again at some other line of work, if they would succeed.

"These children (street traders) furnish a very large proportion of recruits to the criminal population. Those who do not graduate into crime form a liking for the petty excitements of the street and a distaste for regular employment. They lack skill and perseverance, shun the monotony of a permanent job, and as they grow older either follow itinerant and questionable trades or become ill-paid and inefficient casual laborers. Therefore these young people are a source of waste to society rather than of profit."

The large percentage of former newsboys among the inmates of boys' reformatories recently induced an active social worker to send an inquiry to the superintendents of such institutions and to juvenile court judges in different parts of the country relative to the effect of newspaper selling on school-boys.

These officials are practically unanimous in condemning street trading by boys, declaring that newsboys are generally stupid and almost always morally defiled; that the pittance they earn is bought at great sacrifice; that the spending of their earnings without supervision is the worst thing that can befall them; that the life leads to gambling, dishonesty and spendthrift habits; that it is a dead-end occupation leading to nothing; that it abounds in evil temptations; that the boys are comparatively idle and see and hear the worst that is to be seen and heard on the street; that the work subjects boys to bad influences before they are strong enough to resist them; that delinquency results from their enforced association with all classes of boys; and concluding that every possible protection should be thrown about the young boy.

A Chicago Physician.

A Chicago physician took occasion to look into the records of the juvenile court of that city in 1909, and found that the first 100 boys and 25 girls examined that year were representative of the 2,500 delinquents brought into the court during the preceding year. Not less than 57 of these boys had been engaged in street work—43 as newsboys, 12 as errand boys and messengers and 2 as peddlers. Only 13 out of the entire number had never been employed. Sixty of them were physically subnormal; the general physical condition of the girls was found to be much better than that of the boys of the same age, although 40 per cent of the girls were suffering from acquired venereal disease.

In the autumn of 1910 there were 647 boys confined in the Indiana state reformatory, which is known as the Indiana Boys' School, at Plainfield. Of this number 219, or 33.8 per cent, had formerly been engaged in street work.

A British Critique of the Disciples

With a Chance for Americans to Reply

EDITORS' NOTE.—The London Christian World is publishing a series of "Letters to Other Churchmen" written by one who signs himself "Geoffrey Palmer." Number IX in the series is addressed "To A 'Disciple,' a member of the 'Churches of Christ.'" The writer evidently finds his text in the little volume of the Anglo-American Conference on Christian Union held in London in 1910, conceived and promoted by the Disciples of Great Britain. The Disciple speakers appearing on the platform of the conference were Dr. J. H. Garrison, Dr. Archibald McLean, Dr. Errett Gates and Mr. Charles Clayton Morrison, all from the American side of the water. Evidently the addresses of these Disciples do not convince "Geoffrey Palmer" of the good faith of their talk about unity. What have our American readers to say in reply to this very blunt but friendly critique? The Christian Century does not care to lead in pronouncing an opinion. But if there can be found so many as ten defenders who will put into not more than 400 words each an apologetic for the position criticised by our British friend we will be glad to add our opinion thereto. Others who may be moved by the strictures, whether their reflections run pro or con, may be virtually sure of a hearing if they will keep their reflections within the 400 word limit.

DEAR CHRISTIAN,—It ought to be a relief to find you, my modest American cousin, in England—but it isn't.

Yet we are pleading for the same thing; for a church that is simply Christian, a church unsectarian and catholic. We both deplore a divisive denominationalism. The 'Churches of Christ' profess to be opposed to sectarianism. The American section, anyhow, well advertise their aim to act as mediator between the various churches with the idea of making them all one. That, it seems, is why they are here.

It is a great ideal. And there is nothing more urgently important. From the point of view of home and foreign missions, of church effectiveness at home and evangelical aggression abroad, nothing is more imperative than Christian union. Denominationalism has done its work. It has discovered and emphasized certain aspects of truth and contributed enormously to character and knowledge. But now its glory has departed. Denominationalism hinders rather than helps the kingdom. And you, more than anybody I know, are alive to the fact. Nobody denounces denominationalism more than you do. Nobody says more against sectarianism.

Yet, curiously, nobody is more denominational than you are. And nobody more sectarian. You show your dislike of denominations by inflicting another upon our already overcrowded market. You oppose sectarianism by crowding in another sect. And it is the most superfluous sect—this American invasion—the most superfluous sect in Great Britain.

There is absolutely nothing that you offer us that we cannot find either among the narrowest order of Baptists or among some section of Brethren. And even so, we have the British section of your particular persuasion. You haven't much to do with them. And what on earth you're here for, I don't know. I'm not saying a word about your great denomination—it is a denomination, even if you deny it—in America. I've read with keen interest the 'Christian Unity Foundation' study of the 'Disciples of Christ' in the United States. But in Great Britain it seems to me you're simply a superfluity. And here, anyhow, you ought to be the very last to talk about Christian unity, unless you change your spirit. You don't mean 'unity.' You mean 'absorption.' You want the churches to unite on the basis of a handful of exclusive churches that you have the audacity, I had almost written cheek, to call 'The Churches of Christ.'

That's why I say it's no relief to me to find you, though you profess to offer me the very thing I most want. After all you do not really offer any more than Romanus or Anglic. They would both welcome union on the basis of absorption. And you are not nearly as catholic as the brothers Method, of Presbys, or Demos. And whatever may be the conditions in the United States, where you belong, here Bapto is a much bigger chap than you are, and much more hospitable.

I've been reading that little book of addresses on 'Christian Union' which your 'Christian Association' has just issued. The idea of an Anglo-American Conference on Christian Union was a very good one, and ought to have done something to unite the American and the British sections of your denomination. But the thing that strikes me most about that little book is the list of non-Disciple or non-Christian speakers. (I am using the words in your denominational sense, of course. They are all disciples and all Christians; and, by the way, they all belong to the Church of Christ.)

An Anglican, a Baptist, a Congregationalist and a Wesleyan represented the evangelical churches of England; yet, though this Anglo-American conference was arranged under your auspices, and though you profess to exist in order to unite the churches, you would not admit the Anglican clergyman and the Congregational and Wesleyan ministers to your own church fellowship, on the ground that they have not been immersed. And some of your people would have been very dubious about the Baptist. You don't deny that they are Christians. You even invite them to address a conference on Christian Unity. And you call yours a 'Christian Church' or 'Church of Christ.' But if Prebendary Webb-Peploe, or Rev. C. Silvester Horne, or Dr. Watkinson had concluded their addresses with an application for admission into your 'Christian Church,' you would have insisted that they should first of all submit to an ordinance that originally signified the passing from heathenism to Christianity! And you talk about 'Christian Union'! And you speak against sectarianism! It isn't good enough, Christian.

You would, I suppose, have admitted the Rev. T. E. Ruth—the other speaker—if he had applied, on the ground that he had been baptized—but I'm not sure about that. The chairmen of the conference, Mr. J. Allen Baker, a Friend, and Dr. Charles Leach, M.P., a Congregationalist, would have shared the fate of the 'non-Christian' speakers. Mr. Hay Morgan, M.P., would have got in, that

is, if Baptist baptism is valid in the 'Church of Christ.'

But frankly, Christian, don't you think it is a bit of a farce running this ultra-sectarian church of yours in opposition to sectarian Christianity? Hadn't you better give up your plea for 'a United Church?' Or, better still, give up your sectarianism and so plead with some consistency for Christian unity? You should do one or the other. You'll do nothing in England but aggravate the sects and strengthen sectarianism on the present lines of your ministry. If you really want Christian union, why don't you get a broader basis?

Some of your Christian union literature is interesting, but it is completely nullified by the preaching of your imported American preachers and evangelists, who, in expounding your particular theory of baptism—that it is part of the scheme of salvation—repentance, faith and baptism being the human essentials—actually give the weaker and gipsy members of some of our churches the impression that unless they are immersed they will certainly go to hell.

Only a week or so ago, I was consulted by an Irish Churchwoman who knew that I had been immersed in my youth. One of your preachers had delivered a picturesquely American sermon on 'He that is not baptized shall be damned.' He put all the passion and emphasis that belong to the first essential on to a secondary practice. And this good Churchwoman shuddered. I, of course, told her that if it were true, if all the non-immersed were to be damned and only the immersed were to be saved, I hoped the accident of my own immersion would be forgotten. I'd much rather be damned than saved—on those terms. Something must be said for society. And she'd be better company than your parson. And she's just as good a saint.

If you're going to work for Christian union, by which you mean the union of the churches, you will have to recognize the validity of other church membership. You're not the only Christian people in the world, really you're not.

In the little volume of addresses to which I have referred, I find one of your American brethren saying wisely, 'The presupposition of a Christian union movement that may hope to gain the ear of Christendom must be that evangelical Christians are indeed Christians, members of the Church of Christ, and to be fellowshipped in the fullest fraternity.'

That seems obvious enough. It is essential not only to charity but to common sense.

Yet what do I find? A footnote saying, ' . . . I am here speaking for myself alone . . . Many brethren disagree with me.'

It is the necessity for such a footnote in defence of so necessary a sentiment that you have to change, if your campaign for unity means anything more than sectarian aggression in a country already overstocked with sects.

My advice to you, Christian, is to be what you call yourself and let your church be 'The Church of Christ,' not simply your church conditioned by your private interpretation of a sacrament.

The policy on which the churches will unite is not that of exclusiveness but that of comprehension. The platform you offer does very well for a sect, but it isn't big enough for a church.

Yours *very* faithfully,

GEOFFREY PALMER.

Public Reading of the Scriptures

Is It Always a Means of Grace?

By William E. Barton

On the first day of May, in the year of our Lord 1737, Rev. Josiah Willard, one of the pastors of the Old South Church in Boston, preached a sermon to that always progressive congregation, from the text, "I charge you by the Lord, that this epistle be read unto all the holy brethren." (I Thes. 5:27.) He set forth the doctrine that the holy scriptures were intended not only to furnish the man of God with proof texts, and to supply the need for doctrine and reproof and correction, but also for public reading. He further announced that the two pastors had conferred concerning this matter, and had consulted the officers of the church, and secured the consent of the church itself, and, that beginning with this day there would be, as a part of each service, the reading of a portion of the scriptures. And at that very service he himself read the first chapter of Genesis, and his colleague, Rev. Thomas Prince, read the first chapter of Matthew. And it was entered upon the records of the church that on Lord's Day, April 24, 1757,

"The Brethren of the Church stay'd, and

"Voted,—That the Holy Scriptures be read in Public after the First Prayer in the morning and afternoon. And that it be left to the discretion of the Pastors; what part of Scripture to read, and what to expound."

It was an innovation. But it was not quite the beginning. The First Church of Salem had voted on December 27, 1736, "that the Scriptures be read as part of the Publick worship."

A number of years earlier, the custom appears to have been established in the Brattle Street church in Boston. Thither went Judge Samuel Sewall on Sunday, November 30, 1702. He went partly because he wanted to hear a new minister, partly to show his approval of the action of the Brattle Street Church "in renouncing the cross in Baptisme, Humane Holidays, etc.," for some of the Boston churches were beginning to observe Christmas, and Judge Sewall did not approve. And there was still another reason, as he tells us in his journal; his own pastor, Rev. Josiah Willard, author of the great volume of Divinity, the first folio printed in America, had cut his hair and begun to wear a wig like Cotton Mather, and Judge Sewall opined that "He that contemn's the Law of Nature is not fit to be a publisher of the Law of Grace." For these many good reasons, Judge Sewall left the service of the Old South for a Sunday, and went to Brattle Street. He arrived late, and was disappointed. Mr. Coleman was praying. Judge Sewall had heard Mr. Coleman pray and preach on many occasions; it was not Mr. Coleman whom he had come to hear, but his new assistant, Rev. Elipha-let Adams, a Harvard graduate of 1694. But Sewall's hope revived. When he saw how much of the opening service Mr. Coleman was taking, he judged, and rightly, that the new minister was to preach, and he did. But Sewall noticed particularly that the opening service was somewhat more elaborate than he was accustomed to. Mr. Coleman finished praying sooner than he expected. "But his Prayer was short; When ended, he read distinctly the 137, and 138th Psalmes, and the seventh of Joshua, concerning ye Conviction, sentence and Execution of Achon. Then sung the second part of the Sixty-ninth psalm. Mr. Brattle set it to Windsor tune. Then Mr. Adams pray'd very well, and more largely; and gave us a very good sermon from Gal. 4:18. Doct. It is just and commendable etc. Mr. Adams gave the blessing. In the afternoon Mr. Adams made a short prayer, read the 139th psalm, and the sixth and twentieth chapters of the Acts."

Whatever scruples Judge Sewall might have had concerning such an innovation as the public reading of the Scriptures, he was pleased on the whole with the service. Neither Mr. Coleman nor Mr. Adams wore a "wig." And when later the Old South adopted the public reading of the Word of God, Sewall joined with the other officers of the Church in approving it.

And yet it is open to question whether the reading of the Scriptures in public worship is invariably a means of grace. Our Puritan fathers feared lest it degenerate into a mere form; lest the reading without the exposition of the Word should give rise to unprofitable conjecture; and afford opportunity for wandering minds to fill themselves with empty vanities when they might as well be listening to the sermon. And how was the time to be found for the reading of the Bible without cutting the already too short sermon below its proper hour and a half? Are we certain yet that the time taken for the reading of the Scriptures is well spent? In some churches, I fear not. Where the Scripture lesson is hastily selected and carelessly read, it is open to serious question whether the exercise be not a profitless interlude between the music and the sermon. And yet it may be a vital portion of any service.

First, then, the Scripture lesson ought to be chosen with care. It may be the chapter from which the text is taken, in which case the context serves as a setting for the text. But this is far from being best in some cases. I well remember attending a church that was often without a pastor, and one of the deacons read the sermon. For a time he read Beecher's sermons, and afterward Talmage's; and invariably the Scripture lesson was the chapter from which the text was taken. Now, whatever the merits of Talmage's preaching, and it had merits, there was little enough relation between the sermon and the text, and as for the context, the sermon rarely had anything to do with it. This boyhood experience prejudiced me against the easy habit of reading the chapter from which the text is chosen.

There are ministers who accompany their reading with a sort of running commentary. Joseph Parker did this, and admirably; and so at times did Beecher, Spurgeon and Talmage. This can be the most dreary and profitless watering down of the pure milk of the Word; but there are times when a minister who had given the matter careful preparation can focus a flood of light upon a chapter by means of brief and helpful comments.

But the reading of Holy Scripture in public worship will be of little value unless the reading is distinct. When the first six copies of the English Bible were set up in St. Paul's in London by Bishop Bonner, crowds gathered about them and listened to the reading of the beautiful new English in which for the first time the Bible was given to them. We are told that "Many well disposed people used to resort much to the hearing thereof, especially when they could get any of an audible voice to read to them."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE WOMAN WHO WORKS

The old ideal of the world's burden bearer is pictured to us in the fable of Atlas—the Titan with straining shoulders, bearing on his bent back the weight of the earth. A more modern ideal is found in the seal of the state of Kentucky—two gentlemen, with clasped hands, encircled with the legend, "United we stand, divided we fall."

Whether the Greek Atlas, or the two gentlemen of Kentucky, the thought of the ages has been, that it was man, and man only, that bore the world's burdens, and did the world's work. It ignored entirely that other half of the race—the woman who has ever walked beside the man, and shared in his labors.

Now and then, however, we find a rare tribute to this unhonored and unsung toiler; we see infrequent glimpses of her in the background of Jewish history—from Rachel, whom Jacob met and loved as she watered her father's flocks, to Ruth, mother of kings and heroes, whom Boaz claimed as she gleaned in the harvest fields; from Sarah, kneading and baking cakes for Abram and his angelic visitors, to Miriam, poetess and prophetess, and Deborah, judging Israel under her palm tree. And it is only in Hebrew literature that we find the solitary tribute to the laboring woman, in the *Words of King Lemuel*, the oracle, which his mother taught him.

Ideal Woman of Ancient Times.

This lady of King Lemuel's oracle is painted as wife, mother, mistress, and benefactress; her husband praised her, her children rose up and called her blessed, her servants looked to her for their daily work, the needy without her gates depended on her for their daily bread. In order to fill all these honored places worthily, she is represented as laboring willingly and unceasingly with her hands—rising while it was yet dark, and burning the lamp of night at her tasks. She sought wool and flax, and fashioned them into garments for her household with distaff and spindle. She wove and embroidered tapestry to adorn her home. She even ventured into trade, buying a field, planting a vineyard, selling her homemade garments and girdles to merchants. A noble figure, fitly clothed in purple and fine linen, and in honor and strength and dignity as well!

Here we find the ideal woman, not only of the days of King Lemuel's mother, but of all the following days, down to the times of our grandmothers. Whether peasant in her cottage, spinning, weaving, sewing, cooking for her household, or lady in her hall, directing servants in their work, both bore the large families of those days, and reared and trained their children, until they too went forth to their appointed places in life. Their hands, their days, were full of satisfying labor, because it was needed and productive labor and they were content!

A Working Woman of the South.

In some parts of our land, notably in the South, where old conditions lingered longest, some of us can still recall women whose lives were as full of household labor as was the lady of King Lemuel's oracle. I was born in the fifties of the past century, on my grandfather's large plantation, and my eyes first looked on life from conditions almost patriarchal in their responsibilities. My first recollection of my grandmother is of her standing at the head of a long table, superintending the cutting and giving out of garments to Negro women, to be made into clothing, not only for themselves but for the men and children of the plantation as well. In addition to this oversight of the clothing of this large industrial colony, she had entire control of her own ample establishment. I can see her now, with key basket on her arm, going first to the smoke house, with its home killed, home cured meats, giving out the daily portion for servants and family, then to the storeroom, where the staples of life were kept, not in paper bags, but in bins and sacks and barrels. She not only had to give out the day's work to the men and maids, but see that it was done, from the dignified and deliberate gardener, at work in the gardens or on the grounds, to the little darky who did the daily churning and was wont to drop off to sleep as she lifted the dasher rhythmically up and down. There were the occasional sick to be visited, and the administration of her favorite specific, a blue mass pill, and the many other things that came in the daily round of a large and well ordered household. I remember hearing my father say, when speaking of the Emancipation Proclamation, that my grandmother came nearer being freed by it than any Negro in the South. Here was a laboring woman, though her husband was rich in houses and lands and servants—and there were thousands like her all over the South!

Old Things Have Passed Away.

But these things have passed away—behold, all things have become new! The change is so recent, that some of us have not yet adjusted ourselves to it—we cannot even read the signs of our own times. Briefly and fundamentally, the causes of these changes is the substitution of machine labor for hand, or human, labor. It has affected profoundly the labor world of man, but it has revolutionized the labor world of woman. Her spinning wheels and hand looms are cast away, and the great steam driven looms now make the clothing she once spun and wove and sewed. How few of us now wear garments made by our own hands, or even by the hands of our neighbors! It seems folly to make them ourselves, when we can buy them so much better and cheaper ready made.

A large part of our food is factory prepared. The smoke house, where home killed meats were home cured is becoming a thing of the past, and now we buy our bacon, and hams, and canned meats (if we dare eat them) from the great plants in Chicago, or Kansas City, or Omaha. Our eggs, and chickens, and turkeys are bought up by the cold storage people, and sold back to us at such prices, and times, and state of preservation as they choose. Our store rooms are filled with canned fruits and vegetables from factories; much of our daily bread, whether cakes, or crackers, or cereals, comes from the same place.

Time was, when the children of the family received most of their training at their mother's knee, or under her superintendence. Now, from the kindergarten at six years of age to the university at twenty (or more) the child has passed out of her hands into those of specialists. Olive Schreiner says, "Fully three-fourths of woman's ancient and honorable field of labor has shrunk away forever, and the remaining one-fourth still tends to shrink."

All of this has brought a strange new leisure to once busy wives and mothers; much of the so-called woman's movement is a result of these changed conditions, and of her search for new fields of labor. I. W. H.

[To be followed by two other articles on the same theme.]

An Enormous Iniquity

By the very simplest and narrowest calculation, there are at least 600,000 white slaves in the United States at the present moment. That means that there are half as many prostitutes in the United States as there are soldiers in the allied armies now at war with Turkey. It means that there must be at least 120,000 new girls supplied for our domestic trade next year; 120,000 will be needed between the first of next January and the 31st of next December. They will be needed, and they will be supplied, and in only a few of our states will any of that 120,000 have a voice or a vote in the shaping of the conditions that permit their slavery to continue. Perhaps you think that these things don't concern you. The Chief of the Bureau of Investigation of the Federal Department of Justice last summer declared that no woman of any station whatever was safe from this traffic. That means your wife, your daughter, your sister, your sweetheart. Yes, and it means you. The diseases bred by this traffic as a dunghill breeds flies are among the most hideous and the most easily transmitted known to man. You may say that you will ignore these things, but when the evil has entered your own home you will find that these things have not ignored you.—*Reginald Wright Kauffman.*

"When I've Been Bad"

Anna May Cooper, in November St. Nicholas.

When I've been bad, my mother says,
"All right, son. Just you wait!"
And when night comes, we listen
For my father at the gate.
And if it's me that hears him first,
I run to let him in,
And tell him all about it
'Fore mother can begin.

And sometimes when I've finished,
He looks down at me and grins,
And says that it reminds him
Of his own boyhood sins;
Then he leads me in to mother,
And he says, "Poor little lad,
I really don't think, sweetheart,
That he's been so very bad."

But last night, by the window,
While I watched the shadows creep,
My eyes got very heavy,
And I, somehow, fell asleep.
I could have told him easy,
Just why I screamed and kicked;
But mother was ahead of me—
And that time I got licked!

Church Life

EVANGELISTIC MEETINGS.

Girard, O., C. M. Keene, pastor; Chas. E. McVay, singer; 13; continuing.

New York City, Ridgewood Heights; Henry F. Lutz, evangelist; continuing.

Indianapolis, Third; T. W. Grafton, minister; two weeks; closed.

Hannibal, Mo., First, George A. Campbell, pastor; Dr. C. M. Chilton, pastor First, St. Joseph, Mo., evangelist; continuing.

Norwood, O., C. R. Stauffer, pastor; Una Dell Berry, singer; 54; continuing.

Houston, Tex., Central, W. S., Lockhart, pastor; C. R. Scoville, evangelist; 458; closed.

Youngstown, O., Central, W. D. Ryan, pastor; G. L. Snively, evangelist; 48; continuing.

Laporte, Ind.; Hamilton and the Stewarts, evangelists; 15; continuing.

Litchfield, Ill.; C. W. Ross, pastor. J. Wade Seniff, singer; 50· continuing.

Dover, Okla., W. L. E. Shane, pastor; Charles E. Earley, evangelist; continuing.

Wichita, Kans., Central; W. S. Priest, pastor; A. E. Euss, singer; continuing.

CALLS.

Thomas Martin, Charleston, S. C., to South Church, Toledo, O. Accepts.

O. W. Winter, Creston, to Villisca, Ia. Accepts.

John A. Jayne to Bryan, O., for four years. Accepts.

Claris Yeuell, Delphi, to Markle, Ind. Accepts.

F. W. Emerson, San Francisco, Cal., to Albany, Ore. Accepts and began Jan. 19.

W. G. Walker to Albany, Ind. Accepts.

James T. Lawson, Rising Sun, Ind., to Baton Rouge, La. Accepts.

George T. Meeker, corresponding secretary of northern California., to pastorate Chico, Cal. Accepts.

RESIGNATIONS.

T. Alfred Fleming, Miles avenue, Cleveland.

C. W. Barnes, First, St. Paul, Minn.

H. D. McAneney, president Berkeley Bible Seminary, Berkeley, Cal.

C. C. Wilson lectured on "The Battle for Brotherhood" at Evansville, Ind., Y. M. C. A., recently.

B. L. Smith, pastor at Moberly, Mo., was the speaker at a men's banquet at Huntsville, Mo., recently.

O. R. McQueen began his new pastorate at Austin church, Chicago, last Sunday with large congregations.

First Church, Davenport, Ia., has resolved to spend about $12,000 in building an addition to its house of worship.

Carbondale, Ill., church auditorium has been redecorated since the opening of Pastor John P. Given's ministry there.

The second year of H. H. Jenner's pastorate at Long Point, Ill., was ushered in Jan. 1 with a surprise "pound party' by his congregation.

T. W. Grafton, pastor, is leading the Third Church, Indianapolis, in plans for the completion of their house of worship. Only the first story has been erected.

Miss Irene Flint, Sunday-school director at First Church, Lincoln, Neb., has relinquished her work on account of illness and will spend the winter in Florida.

The Disciples Sunday-schools of the land gave $24,630 to home missions from October to January 1. This is an increase of about $5,000 over the same period last year.

Twin Falls, Idaho, church, under W. E. Harman's ministry, which began Jan. 1, is looking forward to a prosperous period. The population of the city is 7,000, and the city is not yet eight years old.

Dr. E. S. Ames of Hyde Park Church, Chicago, begins his term as university preacher at Harvard University, next Sunday, spending two weeks at this time with an additional two weeks in May.

Central Church, Peoria, Ill., whose building burned recently, will not curtail its missionary offerings during the rebuilding period. The church, led by M. L. Pontius, pastor, is brave and determined.

George H. Combs, backed by the men of the Independence Boulevard Church, Kansas City, held an evangelistic meeting with his efforts directed especially toward the winning of men. The meetings proved fruitful.

Union Ave. Church, St. Louis, B. A. Abbott, minister, raised over $30,000 for all purposes last year, and received 88 accessions to its membership which now numbers 804 active members and 329 non-residents.

Over $11,000 raised, of which amount more than $1.000 was for missions and benevolences, is the financial record of First Church, Little Rock, Ark., for 1912. J. N. Jessup, pastor, received 150 persons into the church.

Central Church, Toledo, Grant Speer, pastor, showed a membership enrollment of 997 169 of whom had been received during 1912 The pastor's salary was increased. Mr Speer is entering his seventh year with this congregation.

A sane treatment of cards, theater and the dance by Graham Frank, of Liberty, Mo., in a Sunday evening sermon called forth words of appreciation and an additional exhortation in an editorial in the local newspaper.

A. R. Liverett, pastor at Missouri's capital, Jefferson City, was elected to the chaplaincy of the House of Representatives and introduced to his new "flock" as "a minister standing six feet and a half in the air and two feet on the ground."

What is called a midwinter Chautauqua is in session this week in Kansas City in the Y. W. C. A. auditorum. Prof. Walter Athern, professor of religious eduction in Drake University, Des Moines, is leading the sessions by lecturing on the porblems of religious education.

Eureka, Ill., Disciples led by D. H. Shields, the local pastor and Charles E. Underwood, president of Eureka College, has pledged $10,000 toward the erection of an institutional church for Fred E. Hagin opposite the University of Tokio in Japan. The students alone pledged $3,000.

J. F. Findlay made 960 pastoral calls during 1912 in his parish at Monte Vista, Colo., and received 103 persons into the church, besides holding evangelistic meetings at La Junta with 36 accessions, and at Highlands Church, Denver, with 26 accessions. Mr. Findlay preached 195 sermons from his own pulpit during the year.

R. A. Long, Kansas City millionaire lumberman and philanthropist, in an address at the dedication of the new Christian church at Columbus, Kans., told the congregation that in his younger days he served as janitor three years in that town when the Disciples congregation worshipped in the old court house in the latter 70s.

First Church, Berkeley, Cal., voted at its annual meeting to raise the salary of Pastor H. J. Loken. The year's report showed a net increase in membership notwithstanding a slight defection at the time the congregation adopted the practice of receiving all Christians into its membership. All obligations were reported provided for.

Central church, Decatur, Ill., E. W. Allen, pastor, reports receipts of $8,715 during the year, of which amount $1,170 was for missions and benevolence. Additional gifts of $6,000 were made by members of this church to foreign missions. There were 78 accessions to the membership during the year. Mr. Allen has been with the church ten months.

Galesburg, Ill., church, H. A. Denton, pastor, reports a total of $10,552 raised in the past year, of which amount $4,574 was for current expenses and $876 for missions, the remainder applying on a building and parsonage fund. There were 14 accessions during the year, with a net loss in membership of 28. Mr. Denton has only recently begun his ministry there.

The Chicago Disciples' Quarterly Assembly was held last Sunday afternoon at First Methodist Church in the heart of the city. A fine audience heard Mrs. A. R. Atwater, national president of the C. W. B. M., speak an eloquent message on the "Redemption of the City." E. J. Davis, of the Anti-saloon League spoke on the "Problems of the Saloon" and Secretary O. F. Jordan on the "Problem of the Suburb."

"I would not worry anyone into professing Christ," said Dr. C. M. Chilton in explaining to a Hannibal, Mo., congregation why in the evangelistic meetings he is holding there he did not urge the gospel invitation by much repetition. "Becoming a Christian is a serious matter," he continued, "and any man who has any good in him and is considering tonight, will have no real happiness until he takes up the Christian life."

One of the societies in L. J. Marshall's Wabash Ave. Church in Kansas City is planning to publish an interdenominational church directory of Kansas City containing about 400 pages, each page being devoted to a particular church and containing besides a picture of the house a short history of the congregation and street car routings, to enable strangers to reach the location. Copies of the directory will be placed in hotels, depots, drug stores and other public places free of charge.

Dr. Loa E. Scott, of Chagrin Falls, O., is engaged to lecture to the Christian women of Cleveland in an institute study of "Mormonism—the Islam of America," at the Old Stone Church under the auspices of the Women's Home Missions committee of the city. The institute will continue for three weeks. Two hundred tickets were sold before the first lecture was given. Dr. Scott's Bible class at Euclid Ave. Church, Cleveland, has brought her great fame in the church life of the city.

In a campaign for state funds, Evangelist D. E. Olson, and State Superintendent of Missions C. B. Osgood, start Feb. 1 for a tour of the state of Minnesota. The itinerary includes a visit to every church in the state. Mr. Olson for some time has been raising funds for the Scandinavian center at Minneapolis under the direction of the A. C. M. S. In accordance with his generous offer made at the state convention last summer, he is donating a month's time to this campaign. The gratitude of the entire state is due him for his valuable aid.

L. J. Marshall is preaching a series of Sunday morning sermons on "The Church and the Social Order," at Wabash Avenue Church, Kansas City. Seven themes treat of the Church in its relation to Govern-

ment, to Capital, to Labor, to Education, to the Home, to Entertainment, and to Religion. The Kansas City Star recognized the significance of Mr. Marshall's message in an editorial on the series.

Wellington, Kan., church makes a good annual report and re-ëlects its pastor, O. L. Smith, for another year. Of a total of ninety-two additions, forty-eight were by baptism. An evangelistic meeting held in November and early December, by W. F. Shearer, resulted in fifty-seven additions to the membership. Sunday-school attendance has averaged 211. The sum of $3,500 was raised for all purposes of which nearly one-third was given to missions.

During the first year of Claire L. Waite's pastorate at Central Church, Cincinnati, just closed, the church raised $6,600.95 of which $1,329.24 went to missions and benevolence. There was a net gain of 58 in the membership, there having been 84 additions and 30 baptisms at regular services during the year. Conditions have radically changed since forty years ago when this old church erected what was then the finest building among the Disciples. The present membership is facing the downtown problem with courage and attacking it with energy.

Terre Haute, Ind., church led by George Darsie, pastor, is engaged in a systematic campaign to secure a pledge list of $50 per day to take care of local expenses and to cut down the debt of over $30,000 standing against the property. So far the amount pledged is $32.90 per day representing 543 contributors. After a searching canvass of the non-contributing element of the congregation the officers have returned to the contributing members asking for an all around increase. They are receiving a generous response. This church raised a budget of over $15,000 in 1912.

It is the custom of East End Church, Pittsburgh, to hold its annual meeting after a dinner, the entire congregation being invited. On Jan. 15, 265 people sat down together at this affair. Nearly $10,000 was raised last year, over $2,000 for missions. During the pastorate of J. R. Ewers, 209 have been added, 59 last year, 22 by baptism, net gain 47. Present active membership list, 400. The church is in excellent condition. The minister was given a handsome increase in salary. Dr. W. F. Richardson of Kansas City, began a series of decision meetings, Jan. 19.

The annual meeting of First Church, Springfield, Ill., was held Wednesday evening, January 9. The reports showed a total of money raised for the current year of $10,471.23. Of this amount about $2,000 was for missions, $268.41 was for local charity, $522.50 for educational work, $522.79 for the Sunday-school, and $4,682.16 for current expenses, including the minister's salary. The three women's societies reported net receipts of $1,980.83, and the Brotherhood $633.75, all of which was applied on new building pledge. There were 64 additions to the membership during the year. The present membership is 942. The average attendance at the Sunday-school for the year was 266, for the last quarter, 313. The new church was dedicated June 30, previous to which time the congregation assembled in the Masonic Temple for two years. The report of the trustees showed a total cost of the new building $118,500; of the lot $17,000; total $135,500. This is covered by $35,000 from the sale of old property, pledges to date of $80,125, and a secured indebtedness of $20,375. The house is one of the best in the entire brotherhood. The minister, Frederick W. Burnham, has just completed his sixth year in this pastorate and is now entering the seventh year, under his second five-year call. At the last meeting of the Board a church survey was planned which will furnish a detailed exhibit of the church's relation to the various civic institutions and the community life of the city. Among the features already adopted for serving the community is a service of Sunday afternoon organ recitals, one each month, the attendance at which has already taxed the capacity of the house.

Office-bearers Ordained.

The newly-elected elders and deacons of Central Church, Lexington, Ky., were formally ordained to their offices by the church. The pastor, I. J. Spencer, preached on Sunday morning concerning the model church, its officers and organization, setting forth in a practical way the mutual relationship that should exist between the church and its scriptural leaders. In the evening Prof H. L. Calhoun, dean of the Bible College of Transylvania University, assisted in the exercises, pronouncing the ordination formula in connection with the name of each candidate, and also delivered the ordination charge to the congregation. James M. Rash, a minister and elder, and Prof. A. W. Fortune, also participated in the program. After the ordination formula was spoken in connection with the name of each officer-elect a brief prayer was offered that he might be filled with the Holy Spirit and guided by heavenly wisdom. A number of applicable and luminous passages from the New Testament describing the character and work of church officers were read and special ordination hymns were sung by the choir and congregation. The men thus sacredly chosen and set apart as the leaders of the church will never forget the high interests reposed with them by those who elected them nor their great allegiance to Christ. Nor will the congregation soon forget the obligation it owes to the men chosen as its office-

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7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

bearers. The present board of elders of this church consists of ten persons and the board of deacons f twenty-five.

A Substantial Past and a Hopeful Future.

Modest as are the dimensions and appointments of its new house which was opened Jan. 7 and which cost but $5,000, Peter Ainslie's Temple Seminary in Baltimore has not only a significant future before it but a substantial record of achievements. In the past eight years the Seminary has been giving a free course in Bible study with night classes and covering a course of three years. Rooms in the Christian Temple were used, but for some time there has been a feeling that the Seminary could do better work if it had its own separate quarters. The Seminary has its own charter and its own board of trustees. About half of the student body have come from the Disciples. The other half are from Methodists, Episcopalians, Baptists, Lutherans, Presbyterians, United Presbyterians, United Brethren, English Reformed, German Reformed, Dunkards and Jews. From the student body have gone preachers, missionaries, pastors, nurses and a host of Sunday-school teachers. The course is practically free, students being required to pay only for lights and fuel. The regular Bible instructors are Rev. E. B. Bagby and Dr. Ainslie. Supplemental lectures are given by the leading ministers of the city of the Presbyterian, Baptist, Episcopal, Methodist, Lutheran and Congregational communions. This year a class in English has been started and the instructor is Miss Anna Hahn, a teacher in the city schools. The aim is to equip church workers for larger service and to arouse young men and young women to offer their lives for the ministry and the mission field.

A Pastor's "Platform."

H. A. Denton, recently settled in his pastorate at Galesburg, Ill., publishes in his parish paper what he calls the new pastor's "platform," as follows: "That he will give care and pains to come to the pulpit prepared with a message that is worth while; that he will answer at the earliest convenience all cases of illness, accident, trouble or opportunities that are brought to his attention; that he will put the interests of the church and the cause before any selfish interests in the expectation that the church will do the same; that the humblest member of the church will receive the same consideration as one of the Lord's disciples that would be given the wealthiest; that the friendship of the poorest will be craved and appreciated equally with all; that no man will be forsaken for his weakness, nor despised for his faults; that no man will be feared for his power nor considered for his influence; that impartial and fair treatment will be given every member of the church; that he will be the friend of all and the enemy of none; that he will absolutely refuse to be used for any personal ends; that he will speak candidly and frankly his judgment upon all matters pertaining to the welfare of the church; that, in view of the fact that he will be held responsible for the success of the work during his pastorate, he will expect the liberty of leadership and initiative with the endorsement of the same by the officers and members of the board and church; that he will always ask officers and department heads to do well their work and respect the provinces of others with the motto: "Every man to his own work;" that he will make your desire to have an adequate church plant and the leading congregation of the community his desire; that he will be a true disciple; that he will conduct himself in matters of co-operation with the churches of the city as a Christian should; that he will preach the Word; that he will not scold; that he will not sulk; that he will get up early and remain up late to do the Lord's work, and that in humility and a full appreciation of the weaknesses common to humanity he will always be among those who serve."

Meaning of the March Offering

1. It is an expression of the faith of the church in Jesus Christ as the Divine Saviour ouf the world.

2. It testifies to the faith of the church in the gospel and its power to save all men.

3. The March Offering is also an expression of the confidence of the church in the missionaries on the field and an appreciation of the faithful service they have rendered. They have endured hardness, they have faced death and they have planted the banner of the Cross on the grave of hoary paganism.

4. The offering is an expression of the desire of the church to have fellowship with all the infant churches in the Far East—Japan, China, Philippines, Tibet, India, as well as in Africa and Cuba. The new-born disciples cry for fellowship and fraternity. They long for the touch of a friendly hand. Our help in March is a recognition of their faith and Christian heroism. It is the strong rejoicing in helping the weak.

5. The offering testifies as to a church's confidence in the final triumph of the truth in all the earth. The whole world is to be Immanuel's land. Our Lord is to reign supreme among all men in every clime. The glorious day is rapidly approaching. More was accomplished in 1912 than in any former year since our Lord ascended on high, and 1913 will witness even greater victories.

6. The offering testifies as to the life and usefulness of the local church. It speaks of the church's purity, and unity and intelligent appreciation of all the highest and best things in Christian living. The church that is interested in a man in Asia or Africa will be interested in the man on the other side of the street.

Order March Offering supplies today and make March 2d the greatest rally our people have ever enjoyed.

F. M. RAINS, Sec.

Benevolent Association News

An enjoyoble and significant conference has just been held in St. Louis by the Association with its Field Men. M. Gunn (Ohio), J. P. Davis (Ind.), Fred Kline (Ill.), J. D. Dillard (Mo.), J. W. Strawn (Kans., Nebr., Okla., and Ark.), and Otis Hawkins (Tex., N. M., and La.), were present. It is expected that far-reaching results will grow out of this conference. A delightful feature of the meeting was a New Year's Eve reception at the Christian Orphans' Home, to which our St. Louis pastors and their wives were invited.

The following from one of our good pastors is a sample of the appeals we are constantly receiving: "I am writing you for help for a dear old sister of this congregation. Mrs. ——— has now reached the age of 74 years. She was baptized by Isaac Errett more than half a century ago. She is a charming, hopeful, smiling old soul. She has absolutely nothing—no friends in this world closer than second cousins, except one brother who is helpless." Such appeals, and they are many, tug hard at our heart strings. We can respond to them in a practical way only to the degree that the friends of the Association make possible their gifts. If this dear soul were your very own mother or sister what would you do? Can you do less for her, now that you have the example and teaching of Jesus, than to help provide a home for her and for such as she?

Remember, that Easter Lord's Day, March 23, is the one day in the year when the

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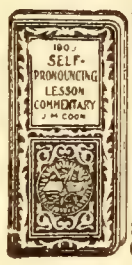

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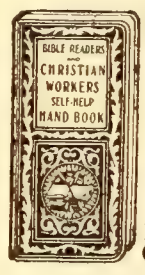

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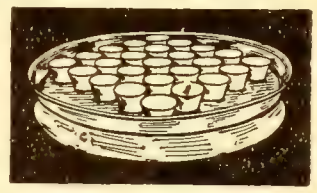

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Association asks for a general offering from the Bible-schools.

Send all orders for Easter supplies and all contributions of money to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis.

JAMES H. MOHORTER,
CASPAR C. GARRIGUES,

Illinois Secretary's Letter

S. R. Lewis of Auburn, has located at Pearl.

U. S. Johnson has returned to Illinois and located at Carmi.

A. F. Larson of Eureka, reports the work at Oreana doing well. The church is manifesting a fine missionary spirit.

Please give us on a postal card, the name and address of your new church clerk, and new preacher, if you have one.

The office secretary will continue to preach at Hudson the coming year—his fourth year there.

R. Everett Stevens of Farmer City has located at Emden and preaches half time each for Emden and Bethel.

I. G. Williams of Mt. Carmel, held a short meeting and completed the organization of the new church at Mt. Erie in Wayne county.

Thos. F. Shaw of Jacksonville, has employed half time with the South Fork church near Rochester, and he continues half time with Berea.

The History of the Disciples in Illinois, being written by N. S. Haynes of Decatur, is arousing much interest. Have you given him those facts he asked for? Let us render every possible service promptly.

Push State Missions to the front this year. It has always been lagging back in the rear of the procession. Every body push. How? Send a good offering—your full opportionment if possible. It is needed now.

W. C. Mitchell of Mill Shoals, preaches for the Ashland, Mt. Pleasant and White Oak churches, and all have taken the offering for State Missions. Almost any church will have fellowship with our work if the preacher will present the facts and ask for the offering in the right spirit.

Miss Siddie E. Olive has closed her pastorate at Findlay and will take work in South Dakota in a short time. There were twenty-four added to the Findlay Church during the year at regular services, about $1,000 of the church debt is paid off and the work is left in splendid condition.

J. I. O'Neal of Oblong, held a week's meeting at the New Harmony church with seven added, six baptisms, and will preach for them on Sunday afternoons as often as possible this year. A. W. Crabb and wife will assist him in a meeting at Oblong, beginning Feb. 2. Bro. O'Neal continues with Oblong and Hardinsville half time each this year.

W. D. DEWEESE, Office, Sec'y-Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.

Foreign Mission News

Word has been received that Mrs. David Rioch in India, has a light case of small pox.

Last week a friend in Kentucky sent $1,000 cash as a direct gift for the work of the Foreign Society. We are in a position to accept many such gifts.

A friend in California sends us $500 on the annuity plan. She will receive $15 every six months as long as she lives and at her death the $500 belongs to the foreign society without further obligation. We will be pleased to receive many other such gifts.

A large number of preachers and church leaders are taking up the David Livingstone Centenary Campaign of missionary education. This is the greatest uniform program of missionary education ever presented to the churches. It is for church, home, Sunday-school and Endeavor Societies.

There are forty Chinese students in the University of Michigan. More than half of these are earnest Christian men. Among them are two from our Nankin Mission and school. These forty young men are typical of over 500 Chinese students in American universities. They are the cream of China. They will go back to hold important official positions and help to mould a new China.

Prof. G. W. Brown, Jubbulpore, India, writes, "I have nearly all the foundation in for the new press building. The old line of buildings where we are to put up the new dormitories, is now being torn down and I shall soon begin on the foundations for them. Expect to have both of them (press building and dormitories) up before the hot season comes." Brother Brown and the mission have purchased a new bungalow at Jubbulpore. This was much needed.

"Among Central African Tribes," Secretary Stephen J. Corey's journal of his Congo visit, is selling very rapidly. The second edition is already being printed. The first five thousand are nearly gone. Many preachers and friends are selling quantities of the book in their congregations. The people at Cynthiana, Ky., Joseph Armistead, pastor, have bought eighty copies. David H. Shields of Eureka, Ill., writes "I finished the little book 'Among Central African Tribes' last night and it stirred me so that I did not sleep much. It is a most vivid account of the most wonderful work of God that I have seen."

F. M. RAINS, Sec.

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It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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THE CHRISTIAN CENTURY

Vol. XXX January 31, 1913 Number 5

WHAT HAS BECOME OF THE INFIDEL?

BY JOHN RICHARD BROWN

THE LAND OF THE RISING SUN

BY HERBERT L. WILLETT

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

BUT ONE THING NEEDFUL

The New Christian Century Company which succeeded the Christian Century Company was nearly five years old when last week it transferred its property to the Disciples Publication Society as described above. During these years the company has operated practically without ready capital.

It was plain at the beginning that we could not expect others to join us in supporting The Christian Century by investment until it had been demonstrated how nearly the paper could live *without money!* Only thus would our friends be persuaded to provide us with the wherewithal to enlarge its circulation and enrich its pages. This has been a task involving self-denials and economies which even an inexperienced imagination can vividly enough conceive.

We have worked—and waited. During these years no friend has been advised that we could even be persuaded to accept capital if it were offered us! We have undertaken our work by faith. Probably $250 would cover the amount of money we have spent to enlarge our circulation in the entire five years! The snug Sunday-school business done by this company has been gotten *without the aid of a single solicitor*, and with practically no circularizing. The merits of the Bethany Graded Lessons have carried them, not the aggressive business methods by which they have been promoted. And this literature has been brought to the attention of our public solely through advertisements in The Christian Century.

But our point was all the while being demonstrated. The patient, economical and business-like management has been rewarded in its having demonstrated beyond reasonable doubt that all The Christian Century lacks in order to attain a commanding business success is a reasonable capital. The deficits for these years have been amazingly low compared with the losses of the previous administration under whose long-surviving shadow our work has been done.

There is not the slightest question in the minds of those who are in the office that there is an entirely unoccupied field into which The Christian Century could enter immediately if it had the small sum of money it is now asking its friends to invest. To enter this field is the bounden duty of a newspaper uttering our message, and it is also our opportunity to place the Disciples Publication Society on a solid profit-earning basis.

To write frankly of shop-talk like this is in line with the purpose of the new Society to take the public into its confidence. In our present solicitation of support we wish our friends to know something of the difficulties we have contended against and something of the attitude and temper with which we have endeavored to meet them.

The following letters have been received:

By W. B. CLEMMER, Rockford, Ill.

I am sure the contemplated change is in keeping with the new spirit in our brotherhood and shows an estimable spirit of Christian enterprise. I trust it may be happily consummated and that your present ideals in Christian journalism be maintained and made more effective still.

By CHARLES M. FILLMORE, Indianapolis.

Congratulations on the Disciples Publication Society. I wish I had $5,000 to invest. As I have it not, I must content myself with offering 5,000 best wishes for success.

By G. I. HOOVER, Tipton, Ind.

I have read with interest the important announcement appearing in this week's issue of The Christian Century concerning the proposed change in the ownership and management of The Christian Century and its associate publications. The discussion in recent years of the relation which a religious publication should sustain to the communion in the name of which it is issued has made some principles increasingly clear:

1. A religious journal should depend primarily for its support upon its merit as a publication. The real worth of the output of a given company should be the chief consideration in appealing to the patronage of the churches and their constituency.

2. Assuming to speak in the name of a great religious body as every noteworthy denominational journal does, there should be some basis of accountability to the brotherhood for whom, or for a considerable group of whom, it presumes to speak.

3. The elimination of the element of profit for private gain does appeal to the supporting constituency of the churches.

I wish to congratulate you that the way has become clear for the transfer of the ownership and control of The Christian Century to the brotherhood of the Disciples of Christ in harmony with thest principles. I believe that the success of the enterprise will mean a new era of prosperity for The Christian Century, that the paper itself will become even more instinctive with the essential spirit of our communion and will attain for itself a growing place in the field of religious journalism. Certainly those who cherish the ideals of which The Christian Century is the exponent should receive the announcement with satisfaction and rally to the support of the enterprise.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail) Address .....

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

"Essays and Reviews"

MY OLDER READERS will rub their eyes as the memories suggested by the title of this famous but now almost forgotten volume are recalled. They will accuse me of wierdly entering the sacred portals of the dead, and warming into life this gladiator who, in the late fifties, challenged the intellectual lethargy of England and created such a furore that, at this remote date, the bare mention of the non-committal title makes to pass before us infantry and artillery of divers schools of theology, the echoes of whose conflicts have scarcely died away. "Essays and Reviews" marked an epoch in the Church of England.

* * *

I find it difficult to believe my eyes, warrior bold, as I look upon your faded and bruised exterior, spotted with many a stain—scars of abuse, not wounds of battle; as I glance at your blemishes on almost every page—the work of ghouls who thought you as low-bred as they—I find it difficult to believe my eyes that you in the days of your youth entered the lists against the powerful intellectual aristocracy of England that was sleeping in the sublime confidence that the rock-ribbed traditions of its church could no more be shaken than could Gibraltar by the falling of a sunbeam.

When you blew your blast the nation leaped to its feet, the mightiest rushed into the fray, the resounding blows of conflicting interests told the story of the intensity of the struggle; and, through it all, you acquitted yourself with such honor that even those who would not acknowledge defeat at your hands, were moved by their admiration to admit that you were the doughtiest warrior that had ever set foot on ecclesiastical soil in Britain.

* * *

I discovered you, warrior bold, in an upper shelf of a second-hand book store, reposing under a mantle of dust—the same as that which covers the mortal remains of those who brought you into being. In life they would have despised your form as compared with theirs, but you have been preserved much better than they. I rejoice that while their bodies are being resolved into the elements their immortal spirits live in you. They can never die as long as you live. But for you their great names would have perished with their requiems. They are lying tonight under the elms in quiet English churchyards or in the great abbeys, while you are alive to me under the cheerful firelight. Their state is fixed for all eternity; you can be transported to any quarter of the globe. Their work is done, except as they shall work in all the years through you. I mourn the death of those who gave you to the world, and the consolations would be few were it not that you are for them an imperishable memorial.

I really pitied you, good friend, when I saw the neglect into which you had fallen. How out of place and forsaken you looked on that upper shelf! Time was when no shelf in England was wise enough in its own conceit to bid for your lodging. Riot and rebellion in book-land would have followed. Eager hands hustled you to shop windows, to places of prominence where the public must see; and other hands bore you away where sage or student companied with you far into the night, and deemed such companionship an honor.

I think of the days, too, when the reviewers dissected you to the vitals, and damned or canonized you each according to his breeding; when even fashionable dames discussed you in their club meetings; when grave prelates and reverend priests battled their wits with yours. But you held steadily on your way. You turned every man into a Jeremiah to trumpet the doom that you seemed to announce, or into a John the Baptist to herald the breaking of a day when the minds of men should be as free to act in the province of theology as in the domain of medicine, and when faith should not be determined by an act of Parliament, or at the bidding of a noble lord who paid for his theology liberally, and penalized any deviations therefrom by starvation in this world and prospects of penal fires in the next.

* * *

You were a herald of unrest, my warrior-friend. You made men enemies who had been life-long friends; you made many of the accepted tenets of established theology sit as uneasily on men's reason as tyrants sit on thrones; you made wonder to speculate how long it would be before the heavens fell; and you would have been pilloried as a disturber of the peace, according to the best usage of the Establishment, were it not for the greatness of your learning and the fidelity of your faith. You gained the hatred of one of the most complacent ages on which the sun ever shone. You did not convert England to your views, but you weakened the influence of every theologian who kept his eyes buried in the pillows of past conclusions lest the light of present discoveries should break upon them.

And I found you, dear immortal, on a shelf with disreputable company, the gamblers and thieves of the literary world, doomed to be burned soon as waste, if no buyer appeared, or to be sold by the pound to another dealer in the shades of the famous! I feel guilty because of the trifling price I paid for you, but as you have had your day, no avaricious dealer could tax me more. I am tempted to bewail the fate into which immortals like you may fall. Time, the ravisher, makes food of us all for worms, whether we be gods among books or gods among men.

E. B. B.

Social Survey

Home Rule for Erin

At the end of a debate lasting fifty-two days, the Irish home rule bill passed the third reading, its final stage in the house of commons, by a vote of 367 to 257. It was sent immediately to the house of lords where it will be sure to be rejected. It may, however, be passed again by the lower house and within two years become law in spite of the veto of the upper chamber. It has been the hope of the Tory party that another general election could be brought about in the near future, and thus give the country at large an opportunity to express its opinion on home rule. With the last few weeks, however, a serious division has occurred in the Tory-Unionist ranks because of the proposition to give the colonies a preferential tax on food, which has met with great opposition. Should parliament dissolve now, a Liberal victory would be almost certain. Ulster still threatens rebellion, but two years will give ample opportunity for that problem to be solved. Surely the last two decades, since Gladstone's home rule bill passed the commons to be instantly defeated by the lords, have seen a marked change of opinion in all quarters regarding the Irish question which now seems to be in a fair way to be solved once and for all.

The Nation's Honor at Stake

No doughtier knight ever broke lance in mediæval tourney than that modern champion of the peace movement, David Starr Jordan, president of Leland Stanford University. Damascus blades are dull compared with the weapon he wields. His fountain-pen has flowed freely on many a battlefield. In the current number of the Atlantic Monthly, he enters the lists again with the professional war-makers. It is a bloodless, though not an inkless, joust, and when the fray is over the field is strewn with the dead bodies of the militarists. While this method of fighting militarism may be perilously like the serpent's swallowing its own tail, we cannot but admire the skill of the thrusts given by this militant anti-militarist. "In Europe and America," President Jordan says, "taxes have doubled in the last fifteen years, and half of this extra tax has gone to build up 'our ships,' 'our bankers,' 'our commerce,' 'our manufactures,' 'our promoters,' 'our defense,' in nation after nation, while 'the man lowest down,' who bears the brunt of this taxation, is never called on to share its benefits. The ships that bear our flag in order to go through our canal at our expense are not 'our ships.' By the very fact of free tolls, we know them for the ships of our enemy; for the arch-enemy of democracy is privilege." The recent action of congress calling for free-tolls for American vessels engaged in coastwise trade going through the Panama Canal is regarded by President Jordan as a stain upon our national honor. According to the contention of peace-loving men as a nation we cannot afford to violate the Hay-Pauncefote treaty of 1901, whereby, for due considerations, it was agreed that there should be no discrimination against any nation in respect to tolls. By those who negotiated the treaty it was clearly understood that the United States could not favor its own vessels, and the senate so understood, when it assented to the ratification of the treaty and defeated an amendment the purpose of which was to favor American coastwise trade. After nearly a century of peace with the mother-country—even though every well-informed citizen of both nations believes that war between Great Britain and the United States is no longer a possibility—it would be most unfortunate for anything to occur that would bring on even a delicate diplomatic situation. The only honorable course for the United States to follow, if there really arises a real difference of opinion over the phraseology of the treaty which permitted the United States to dig the Panama Canal, is to submit the matter to The Hague tribunal. Doubtless the decision would be unfavorable to the contention of the United States. But no matter. There can be no disgrace in submitting such international differences to arbitration or to abide by an unfavorable decision. It would be dishonorable, however, to refuse to arbitrate such a question, and especially when the matter involves Great Britain and the United States. It was to cover just such little irritating disputes that the proposed arbitration treaty with Great Britain was designed. It is a thousand pities that the senate defeated that peace-making agreement. After this paragraph was set up, dispatches from Washington have announced the introduction of a bill into the senate by Senator Root, the purpose of which is to abolish tolls for American coastwise traffic.

Another "Century of Dishonor"?

A sad story of neglect and exploitation is revealed in the recent report of the committee on expenditures in the interior department. Chairman Graham, of Illinois, asserts that the Chippewa Indians of the White Earth Reservation in Minnesota have been robbed of millions of dollars' worth of pine timber by lumber companies operating under favorable legislation and administration of Indian affairs. Through a senate "rider" on an Indian appropriation bill in 1904, Indians of mixed blood were allowed to sell the timber on past and prospective allotments of land. At the same time an act originating in the house provided for the allotment of valuable pine lands, with the result that the best and most valuable pine allotments fell into the hands of those who were intended in advance to receive them. After it was all over, it was found that practically all the pine on the reservation had been sold to three lumber companies, almost as if by pre-arranged divisions. Not more than 5 per cent of the sales proved beneficial to the allottees. These are not gray wolves, but white wolves that howl around the miserable huts of these unsophisticated and helpless wards of the nation. In one desolate shack, the committee found three women, who, though blind, were about to be ejected by mortgage foreclosure, and this case is typical of others. In one part of the reservation where some 500 Indians live, nearly every man, woman and child is afflicted with trachoma, many are blind, and 25 per cent have tuberculosis. Squalor and misery abound. If the statements of the report are well founded, a more serious indictment against our Indian service could hardly be imagined.

Municipal Crime Factories

How many communities are directly engaged in the manufacture of criminals? How many of our church members, to say nothing of our pastors, have ever investigated the "lock-ups" in our police stations. The Juvenile Protective Association of Chicago has found conditions in these cells unspeakably vile. Often they are so crowded the inmates cannot sit down. Many who are confined have venereal diseases, and these cells are breeding-places of moral and physical foulness. According to an article in the Survey, by Louise DeKoven Bowen, the failure properly to classify prisoners results often in putting innocent girls and prostitutes into the same cell. Another evil is the "mugging" system, whereby the photograph and measurements of every one arrested are recorded. In 1911, 5,338 cases were thus "mugged," considerably less than half of whom were found guilty, the rest being presumably innocent. One must visit these "lock-ups" on one of the busy nights—Saturday or Sunday—to see for oneself the danger to the community arising from the indiscriminate herding together of the innocent with the guilty under, for the most part, intolerable sanitary conditions. In 1911, there were confined in the Cook County jail 1,328 boys over seventeen and under twenty-one years of age and sixty-one girls over eighteen and under twenty-one years of age—juvenile adults, who are not affected by the present juvenile court law of the state of Illinois. No doubt some of these were already well started toward an habitual criminal life, but it is safe to say that a considerable proportion of them, were they not thrown into intimate contact with seasoned criminals, might be redeemed to useful citizenship. We could at least raise the age limit of the present juvenile law to twenty-one years and wipe out the present method of treatment of juvenile adults. When shall we become thoroughly aroused to a state of affairs which undoubtedly exists in many other cities beside Chicago? How much longer will we permit the wholesale manufacture of criminals?

The Making of Books

It is not so difficult to make a book as many people suppose. The difficulty is in finding somebody who will buy and read it. Publishers assume that an edition of 1,000 copies is necessary to cover expenses, and if the book be illustrated it may require from 2,000 to 10,000 copies to justify its publication financially. Probably not one book out of ten sells out its first edition of 1,000. The publishers reimburse themselves on the larger sales of the exceptional book. He who has great thoughts which he wishes to give to the world should ask himself this question: Is it probable that there are 1,000 people anywhere on earth who want to know these important truths of mine enough to pay $1.50 apiece for them? It is a sobering and often a humbling thought.

THE CHRISTIAN CENTURY

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The Necessity of Prayer

What is prayer? Why should we pray? To these questions Dr. Robert F. Horton answers: "Prayer is simply and solely the realization of God. We spend time in prayer in order to become aware of the Power that made us, and the purpose for which we were made. We are apt to live in a thoughtless disregard of this, which must evidently be the most important thing in the world for us. We go on in the pressing necessities of living or in the restless thirst for pleasure, giving no thought to the vital questions, Whence came I? Whither am I going? What is the object of it all? These questions can only be answered by reference to the Power which made us."

The God whom we seek to realize is revealed in Christ. His ways are orderly and just. He knows our needs before we ask him. He is ever ready to bestow the highest blessings upon his people. He is easy of access. He is improperly represented by an oriental monarch whose throne is guarded by soldiers and officers of high and of low rank. His favor, is not gained by bribes. Our offerings and our worship are acceptable to him only as they elevate our thoughts and strengthen our hands for deeds of righteousness. The gift we bring to his altar is rejected if we are at variance with our brother and are endeavoring to substitute the forms and emotions of religion for fair dealing and kindness of heart. God demands holiness of us. Yet he knows our frame, he remembers that we are dust. As a father pities his weak and foolish children, so God pities us. And his pity makes us strong.

In seeking to realize God we are also realizing ourselves. Apart from God we are less than ourselves. Life is measured by ideals. Prayer in the name of Jesus brings the sense of sin and humiliation. Thoughts, words, and actions which we have tolerated and perhaps accepted as good, appear as evil when we pray, for we see them then in the light of the glory of God in the face of Jesus Christ. Prayer makes impossible the easy ways of moral indifference. The bargaining sort of morality has no standing before the God whom the Christian seeks. Deceit and trickery are necessarily excluded when we seek him who is everywhere and whose ways are unchangeable. Were our God a local deity, we might feel at liberty to deceive and defraud the foreigner, but, as he is the God of all men, and cares for all, we cannot ask his aid in any enterprise that tends to degrade the weakest human being on the face of the earth. Thus, by praying in the name of Jesus, we reach the full measure of spiritual power and dignity.

We must pray without ceasing because temptation is ever present. The fight is always on. It is easy to forget why we are here and to follow pleasures that weaken the will and blunt the sensibilities. We may grow weary in well doing. We must drudge every day, we face ingratitude, our efforts are misunderstood, and the wise men debate the question of what is the highest good. It is no wonder that we are tempted to relax our efforts. We cannot do our best unless we realize that the strength of the eternal God is ours. They that are against us seem to be more than they that are for us until our eyes are opened and we see the chariots of God around us. We may have to use the prayer which Dr. Horton says was breathed by Sir Jacob Astley, at Edgehill, as he entered the battle to fight for the king: "O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me." The feeling that God will not forget us will help us not to forget him and the aid he gives to the tempted.

Prayer is appreciation. We therefore need to pray in public. The literary critic points out the excellencies of a poem, a story, an essay, and thus increases our enjoyment of literature. But it is the poet, the writer of stories and of essays whose appreciation of life is to be set before that of the critic. The student of the history of religion has something of value to say, the biblical critic is useful, and the theologian corrects and enlarges our idea of God and of salvation. But before religious feeling can be purified it must exist. Those who are themselves religious can arouse our feelings of dependence and gratitude. Prayer is one of the ways in which expression is given to the sentiments of religion. By means of it we share our faith and hope with each other. Our lives would be much poorer if they were to be deprived of what they owe to the prayers of the saints. By their prayers men show what they appreciate and what they aspire to be. [Midweek Service, Feb. 5. Matt. 6:5-15; I Thees. 5:17; I Tim. 2:8; Jas. 5:13.]

S. J.

A Personal Letter and an Open Response

My Dear Brother Morrison: In reply to yours concerning bonds in the new Century, I regret to be compelled to say it is impossible for me to take any myself. It will be a pleasure to do anything I can, however, to interest some one with money and the Century spirit. I believe in the spirit even if I cannot agree with the method, and I do certainly want to see your pungent and able pen kept on the job. But before I talk to anyone about bonds I would like for you to fortify me on one point. The Century has not been paying. It has been losing if I am rightly informd. What are we to do with the claim that the stock is not worth $16,000? I seems to me you ought to justify the proposition from a strictly financial view. The man who simply sees the surface fact that a losing business is to be turned over to the brotherhood at a considerable cash value raises embarrassing questions. You must not misunderstand me when I say I regret that the men who hold the stock could not see their way to make a clean gift of it. I want you to convince me of the business soundness of the arrangement, for I want to see your proposition go through, and I am anxious to be able to help. This letter is private and confidential to you personally. Others might not understand my motives. As a friend you will.

* * *

My Dear Friend: Yours of the 24th inst. is at hand. You will not object, I am sure, to my making the contents of your letter public together with my reply, if I withold your name. I wish to say to others, to the Disciple public indeed, what your letter asks me to say to you.

Your letter is the first occasion I have had to make any reference to what seems to me the utterly wanton caricature with which a certain religious newspaptr has described our project. Those who have not seen that description may wonder at my speaking so gravely as I am going to do in answer to your straightforward and friendly request. I imagine that your request for information has been occasioned by this caricature and while I think I could satisfy your personal inquiry in a very few words I mean to write at some length for the sake of others of less business insight who may have been misled by these misrepresentations.

I am not a business man. My task has always been that of a minister and student. To keep my mind whole and free for my essential work I have studiedly evaded business responsibility wherever I could.

As editor, howtver, I have been compelled, against my taste, to familiarize myself with the larger business problems of the newspaper, as well as with its editorial problems. Our financial limitations necessitated this practical attitude. I do not think I am able to look all around a business proposition as an experienced business man can do, but I feel as confident as I dare feel about any question of business that our plan for transforming the New Christian Century Company into the Disciples Publication Society is both sound and equitable.

I shall write frankly, even naively, remembering my lack of business experience and desirous of satisfying the unexpressed inquiries of many others less judicious than yourself.

* * *

You have been quite correctly informed. The New Christian Century Company has not been paying a profit. This fact has always

been frankly published. We believe the reason for our not making a profit is simply that we had no capital with which to promote the circulation of The Christian Century and the Bethany Graded Lessons. And we are confirmed in our hopes for future success by the fact that our deficits during the part five years have been kept so low.

But you have overlooked the vital fact in the present transaction, so far as the stockholders of the Century company are concerned. They have not set a "cash value" upon their holdings. By the terms of the transfer they are not to receive cash at all. They are accepting $16,000 *in notes* of the new Society. These notes are non-interest bearing and it is understood that they are to be paid out of the profits earned by the Society.

When the Society earns profits it will be *prima facie* proof that our valuation was reasonable and equitable, because a very modest profit is all that will be necessary to carry the obligations and gradually to retire them.

But if the Society should earn no profits the notes held by the stockholders of the Century company would be absolutely without value, or at most they would simply entitle their owners to share with other creditors in the material assets of an insolvent concern.

Our acceptance of notes rather than cash in payment for our holdings is our pledge of good faith in asking others to purchase bonds. We believe in the future of the enterprise, if it is given a reasonable capital, and we stake our private interests on the working out of our plans.

If the transaction involved the paying of any cash to the Century stockholders out of the funds received from the sale of bonds, there might be ground for the "embarrassing questions" to which you refer. But no stockholder has even remotely conceived such a plan and certainly I, as one of them, could not persuade myself to ask you and my other brethren to invest in bonds in order to pay cash to me! On the contrary I am myself intending to invest in the bonds to the extent of my ability.

As it is, the holders of notes stand in precisely the same relation to the Society as do the investors in its bonds. They put in money; we put in property reasonably appraised, and it is arranged for the development of the business to determine whether our appraisal is just or otherwise.

* * *

But it is not necessary even to await the development of the business in order to determine the value of the property which the stockholders have sold. The new Society will be able to take up these notes at any time for their actual market value. If the property proves within say six months to have been worth say but $12,000 the operation of ordinary business conditions will enable the Society to buy these notes for 75 cents on the dollar. If it proves to be worth but $1,600 the same laws of business will enable the Society to retire the notes for 10 cents on the dollar.

The point I wish you to see clearly is this: that the price the stockholders are to receive for their property is still to be determined. The face of the notes only determines the maximum that we may receive—and no business man will question the equity of such a maximum if the business makes good. If the business does not make good we will receive for our property whatever it is actually worth, all the way down to zero.

* * *

I note what you say about wishing that the men who owned the stock "could have seen their way to make a clean gift of it." That was my wish too. I would have found great satisfaction as would a number of my associates in making such a gift had we been able to do so. In the lack of a philanthropist like Mr. Long to do for us what he did for the St. Louis house it was my idea to enlist many outright gifts which together would constitute a promotion fund. Had we adopted this plan of asking others to "make a clean gift" of their portion we, too, would have made a "clean gift" of ours. But it was finally decided not to ask for gifts but to sell bonds, and we felt that it was both business-like and equitable that we who contribute the property to the Society should stand in the same relation to it as those who might buy its bonds. By the present transaction no one is asked to make a donation. The only difference between the holders of notes and the holders of bonds is that the notes do not draw interest while the bonds do. (An exception was made of one note for $2,000 whose owner made it a condition of his surrendering his stock that his note should draw 5 per cent interest).

* *

I ask you to examine the transaction in the light of the three possible assumptions as to the value of the assets of the New Christian Century Company.

Assume first that there are no actual assets at all—no stock on hand, no subscription list, no valuable contracts, no "good will." In this case those of us who are taking notes for $16,000 are thereby virtually being paid for our wit and our labor in devising and building up from the ground a business proposition, in partnership with other persons who furnish the capital. Is not this a sound business arrangement? Others invest their capital because they believe the "proposition" will make good. If it does not make good we, its promoters (I blush to so classify myself, but I mean to talk straight through in business terms), receive nothing. If it does make good according to our forecast, and by our labors, and a business is created that pays 6 per cent dividends on say $50,000 valuation, who will say that for such a business gradually to pay its bond holders $25,000 and its promoters $16,000 is inequitable?

Assume secondly, that there *are* assets, fully equal to the valuation put upon them. The stockholders of the Century company consider that the assets they are transferring to the new society *are* worth the full amount at which they have been appraised, and they expect the future business of the Society to confirm their present estimate. If the assets have such value of course there is no question as to the equity of the present transaction.

But assume in the third place, that there is a difference of opinion as to the value of these assets. Assume that they derive a portion of their value from the particular personnel of their ownership, that they would not sell for so much in the open market as they are worth to the New Christian Century Company, or to the Disciples Publication Society. What better way can you suggest for arriving at a true valuation than the way we have chosen, viz., to let the progress of the business itself determine how much the new Society shall pay for them?

I can think of one other way, and that is for the new Society when its membership is duly constituted and the stock holders of the Century company are all "reduced to the ranks" where my voice or Dr. Willett's voice (if we still shall have a voice) counts for no more than the voice of some member who has made no investment at all—for the Society itself, though its trustees, to review our appraisal and if, in its judgment, our appraisal is too high, to reduce it to an equitable basis.

Speaking for myself I would be perfectly willing to accept the judgment arrived at by such a review, and I believe I speak for the others. But my guess would be that the Society would plainly enough see that the valuation arrived at by the progress of the business would be more nearly equitable than any appraisal made by the trustees.

* * *

I have written very fully, much more fully, no doubt, than you intended to ask me to do. I am very sensitive that the business side of our transaction shall be as transparent as its editorial purposes. I could wish earnestly that it were not necessary for me to have any responsibility for the business transaction, that I could remain in the quiet of my study and do my own particular work, leaving to others these tasks to which their faculties are better fitted than are mine. I have seen the way of the minister who turns business man, and I wish to avoid that way.

But fate, or providence, has thrust this task upon me. I have to build my own pulpit before I can speak from it. I have accepted the task with inexpressible reluctance, spurred by the sense that it could be nothing but indolence or false pride or cowardice that, in the face of the present editorial opportunity, should restrain me from organizing the proper means to achieve so important an end.

And I wish you and my brethren to examine carefully our previous announcements and read carefuly this response to your letter and tell me frankly whether our transaction is not both sound and equitable.

For we are determined that the business transaction shall be just as thoroughly Christian as are the moral principles taught in the pages of The Christian Century.

Very sincerely yours,
CHARLES CLAYTON MORRISON.

—The American Bible Society has just issued a "Romanized" edition of the entire Bible in the Hinghwa dialect, used in the Fuhkien Province, China, not Romanized doctrinally or ecclesiastically, but by the use of our Roman—that is, English alphabet, instead of the difficult Chinese character. The book has an explanatory "Foreword" in English. The translation was made by four Chinese scholars under the direction of the Rev. William N. Brewster, and is put on sale by the society at about one-fifth of the cost of publishing. A striking proof that the Bible finds an open door in the

new China comes from Hunan Province, where one of the society's superintendents is making a careful canvass of the business houses in Changsha, the capital city of the province. He finds that not more than one in thirty of the business houses declines to purchase copies of the Scriptures.

Beginning a Non-denominational Ministry

Dr. Peter Ainslie, of Baltimore, has a genius for optimism in regard to the growing cause of Christian unity. He has formed a habit of mind which looks at little happenings as symptoms of a deeper movement. Every where he finds tokens and harbingers of the coming day when denominationalism shall be overthrown and Christ's people shall be truly one. And he strives to co-operate with this deep flowing current of the spirit by bringing about these "happenings," so that the hidden work of God may be made manifest to those who see it not. He holds an evangelistic meeting in a Baptist church and interprets it as a contribution to Christian unity. When his Seminary house is opened he invites an Episcopal rector to deliver the address and interprets it as a contribution to Christian unity.

He responds to an invitation to deliver a series of addresses before the Divinity School of Yale University, and while there finds a Disciple student who desires him to officiate at his ordination to the Christian ministry. Whereupon Dr. Ainslie requests Dean Charles R. Brown of the Divinity School, a Congregationalist, to share the service with him. Dr. Ainslie reads the Scriptures and after delivering a brief charge to the candidate, asks three questions: "Do you affirm your fidelity to Jesus Chirst as Lord and Saviour?" "Do you affirm your belief in the Scriptures as containing the word of God?" "Do you promise to proclaim the message of Christ as revealed to us in the Scriptures throughout your life as you have opportunity?" When the candidate has responded "I do" to all these questions he kneels, and Dean Brown and Dr. Ainslie lay their hands upon his head while Dean Brown offers prayer. Afterwards, a benediction is pronounced by Rev. Louis Stine, of Boston, a Disciple minister.

"I felt that this was such a definite contribution to Christian union," writes Dr. Ainslie, "that it should be made public that the time had come when men are not to be ordained to the ministry of one distinct communion but to the broader ministry of Jesus Christ."

A Divinely Opened Door

It is little wonder that the hearts of New York City Disciples were constrained to issue an appeal to their brethren of the whole land to come to the help of the struggling church in Russia. These New York people had the last sight of the face of Prof. Martin Schmidt and the last conversation with him before sailing for his St. Petersburg home. Chicago Disciples met and heard him shortly after the Louisville convention. It was manifest that he and his companion, Rev. Alexander Persianoff, had come to this country with sanguine expectations of substantial aid for their cause. It was plain, also, that they were continuing their journey with disappointment. By the time they reached New York on their return journey, their hearts were heavy with the sense that they were to meet their countrymen empty-handed. To the Disciples of New York City Prof. Schmidt addressed a statement, confessing in entire frankness his depression of spirit. Reading this statement the churchmen of New York determined to gather a fund to be sent hard after the returning ambassadors. On another page will be found Prof. Schmidt's plea, together with a letter sent from the Central Board of the Russian Evangelical Christian Church to all the churches throughout Russia. This communication discloses a condition that makes a tremendous appeal to American Disciples. The Foreign Missionary Society and the Christian Woman's Board of Missions find their incomes already over-appropriated and are unable to lend aid at this time. The appeal is made, therefore, directly to the people.

There is no doubt that these Evangelical Christians of Russia are our own spiritual kith and kin. They do not face the problem of Christian unity as we face it in this country of many evangelical sects. They lack, therefore, this point of identification with American Disciples. But in their positive catholic feelings, in the simple and unecclesiastical bond that holds them together, in their fervent evangelistic temper, as well as in their accustomed practice of the Christian rites, they are the Disciples of Christ of Russia.

They deserve to be helped in this present crisis. More than that, the cause that is common between us and them deserves that we cultivate the most intimate and responsive relationship with them, perhaps through the Foreign Missionary Society, whose natural function is by no means limited to so-called heathen countries, but should extend to any foreign land where doors of entrance are open for the effectual preaching of the gospel. And certainly there are few beckonings of providence more evident at the present hour than is this in Russia.

Do Baptists Need a Congress?

To ask such a question is either to convict one's self of invincible ignorance or of incorrigible prejudice. And we raise the question because a Baptist journal, representing a type of bigotry and the aristocrats of ignorance in its denomination, rejoices over what it considers the second-class funeral of the recent Baptist Congress, and adds that "it is difficult to get speakers who will risk their reputation for orthodoxy by appearing on the same platform with a number of denominational dervishes." And be it said to our humiliation that a Disciple newspaper quotes this sentiment with evident appreciation.

In one particular our Baptist contemporary is correct. If men have a reputation for orthodoxy to maintain they would do well to keep away from a congress where live questions are discussed by men of ability—and the records of these congresses will show that this has been done year after year—and where bearings are taken of the progress of the kingdom in human affairs. If orthodoxy means a condition of mind which is proof against light and learning, against truth or change, against fresh revelation or mental innovation, then by all means repudiate the congress, shun it as a chamber of theological horrors, whether it be conducted by Episcopalians, Disciples or Baptists. If these orthodox Baptists have nothing to learn, if the boundaries of truth have been prescribed beyond which one may not pass, if they are not interested in the discussion of questions with which the greatest minds in every communion are concerned, if they really believe that their fathers bequeathed to them the final word on all matters which engage the attention of our age, then they are in duty bound to shun the appearance of a Congress, and every paper, magazine, book, college, and sermon, save those which continue to repeat what has already become a matter of undisputed knowledge.

It would even further this theory of intellectual snobbery if all who dread a Congress would hie themselves to some rural retreat, far from the rumblings of present-day activity, where no strange voice could ever be heard, where no ray of light could pierce the awful gloom in which they have immersed themselves, and where the perfections of orthodox faith and knowledge could never be disturbed by the learning of the scholar, or the discussions of a congress. This Baptist aristocracy of ignorance should write high on its banners, "O for a lodge in some vast wilderness."

The fact that a Congress is never largely attended is no argument against its value. Our prayer-meetings are not largely attended, neither are the Sunday evening services in many places. Of the hundreds who matriculate in our colleges, a comparatively small proportion remain long enough to receive a diploma. If there is ground for rejoicing over the coming demise of an institution because those who give it their presence are few, there is little inspiration for us in the organization of the church at Pentecost with its one hundred and twenty. The sectarian scribes of that time must have grown merry as they predicted the speedy ending of that enterprise.

If numbers be a criterion of success then many of our conventions must be confessed failures, since at no time have we had a million present, though we claim to number a million and a quarter. How many must be in evidence in order to insure success in any enterprise? If the promise of Jesus to the two and three who gather in his name be worth anything, it is worth just as much to any number of brethren who band themeslves together to study the progress of his Kingdom in the world, to identify themselves with every human interest, to help solve the perplexities of their age, and to keep their minds open to receive whatever truth God has to break to them from his word.

But whether a Congress be attended by one hundred or one million, its spirit and purpose are in accord with the Apostolic dictum, "Prove all things; hold fast which is good." Crowds have little to do with men whose faith is securely fixed on realities. It is only the faith that fears the facts which attempts to suppress investigation, and to fly the flag of distress. E. B. B.

—Judging by the reports all our evangelists are "sane and scriptural."

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

The Land of the Rising Sun

The world is accustomed to think and speak of "Little Japan," and to picture the land as insignificant in size. This is hardly true. At least if the total length of its territory is considered, the two thousand miles of island empire would parallel the entire Atlantic coast from the British Provinces to Cuba. In fact Japan is so long that it includes climates of every sort, from the almost arctic cold of Saghalien to the tropical warmth of Formosa.

Yet it is true that Japan is small. The total area is only 162,000 square miles. And while this is greater than the land extent of the British Islands, with the addition of Belgium and Holland, it is not as large as the state of California, while by the side of huge empires like Russia and India, or mighty republics like China and the United States, it is an infant.

Picturesque Scenery.

But what Japan lacks in extent of territory it more than compensates in its attractiveness and variety of scenery. The volcanic origin of the islands produces a ruggedness and picturesque unevenness which saves the country from a moment's monotony and seems at first sight to render impossible the common tasks of agriculture, on which such a people must so largely depend.

Yet in reality there are considerable stretches of level land, and the ability of the Japanese, together with all the peoples of the Orient, to make use of the smallest spaces of level ground, affords sufficient room for the highly skillful uses of the soil, which are seen to such admirable advantage in the little rice, wheat, barley and millet fields, many of which an American farmer would count too small for even a garden.

Of course the charm of Japan is in its mountains, none of which are very high, as the mountain climber would measure altitude, but all of which, from the most modest hill to the snow-topped Fuji, are a joy to the student of landscape, and a source of satisfaction to the most prosaic traveler. From those mountains come the torrents that run to the sea on every side, many of them finding their sources in cascades and cataracts that repay a long journey's effort.

Luxury of Japanese Bathing.

But most interesting of all to the Japanese, these mountains are the places in which they are sure to find the hot springs which they love. The volcanic origin of the land makes itself evident in these bubbling or spouting wells of water, so hot that only a Japanese could endure the temperature. But to him it is the acme of luxury. He will travel almost any distance for the joy of such a bath. Sometimes the pools are quite natural, in the side of some rock, and sometimes a hot spring has been roofed over by an enterprising inn-keeper, who secures a patronage which never fails.

It is not to be doubted that the custom of the Japanese in regard to bathing had its beginnings in the multitude of these hot springs. But the practice has now become universal. Every person, man, woman and child, takes a hot bath every night. The temperature of the water is far higher than a westerner can endure without long practice. Yet strange to say there seems to be no reaction in the form of colds, even though the bather may put on light garments, and spend some hours of home work in the chill of the usual unheated house, before retiring.

And in the matter of proprieties in bathing, there seems to be little concern. The ordinary Japanese takes his bath where he finds the hot water. He is not troubled by the presence of other people, men or women. In the hot pools among the mountains the bathers wear no garments, and are undisturbed by spectators. In the towns the bath is taken within doors in deference to a growing feeling, perhaps the result of sensitiveness to western ideas, that it is not quite the proper thing to take it on the street in front of the home. But so far as personal desire for privacy is concerned, that is an acquirement, and apparently is regarded by many of the people as a more or less troublesome convention. As a result the exposure of considerable portions of the human body to view is common and immaterial. It excites no notice, and probably results in little of the harm that would develop in a more reserved society like our own. There is a saying in Japan that the people see nakedness, but they do not look at it.

Advantages of Japan's Coast Line.

Another of the natural features of Japan is its almost limitless extent of coast. It is an island empire, and though the largest of these islands, Hondo, is the part of Japan of which the world usually thinks, yet the actual number of the islands making up the Japanese possessions has probably never been counted. In reality the number changes with the tides and volcanic disturbances. But this fact of island character to the land insures it an enormous extent of coast line. Once the sea was a barrier; now it is a highway. And the commerce of Japan, insular and external, has grown with amazing rapidity in the past generation. Today the Japanese are pushing out on every side to control as much of the world's traffic as they can, and not without success.

The coast line brings them another industry, that of fishing. A very large percentage of the population finds its livelihood in the fishing business, and correspondingly, fish forms a larger element in the diet of the Japanese than of any other people. This does not mean that they are all fish eaters. Many of them are far too poor to afford even the least expensive fish. But meat they can get only in the most limited quantities, by importation from Manchuria or Korea, and outside of the strictly cereal and vegetable diet, which is the rule, fish is eaten whenever possible. And nowhere can it be found in greater variety or of more delightful flavor. One of the joys of a visit in Japan, of which there are many, is the item of fish on the menu.

Of roads, in the proper sense, Japan seems to have few. In fact they are not needed, for most of the people walk, and the few beasts of burden follow the paths along which the people make their way. In the vicinity of towns of importance there are good roads for the jinrikishas, the outgrowth of the advent of that interesting two-wheeled vehicle, the invention of a missionary a

Cherry Trees in Nyeno Park, Tokio.

few years ago. In the country one sees bullocks used both as carriers and for ploughing, though both tasks are more frequently performed by men and women.

Decent Development of Travel Methods.

Until a short time back the ordinary vehicle was the 'rikisha, though as everywhere else, most of the people walked, and still walk. But the pulling of the light and convenient horseless car-

riage gave work to a vast army of men, and the fare is within the reach of all but the poorest. But when the wars came on, with China and especially with Russia, a large part of this host of 'rikisha men went to the front. About the same time, and partly to meet the need, the street-car made its advent, and now all the larger towns have electric trams.

And the Japanese make full use of every means of travel. They walk when they must, but they ride when they can. The tram cars are usually crowded. And in recent years the development of the railroads, under state control, has been rapid and effective. The main lines of Japanese railroad will match in construction and efficiency any to be found in Europe or America. The train de luxe which runs from Tokio to Shimonoseki has an almost perfect equipment of sleeping, parlor, dining and observation coaches. And the trains on the other lines throughout the empire are well equipped and comfortable.

And what is more to the point, they run on rapid schedules and are rarely ever late. The inconvenience and vexation, not to say unnecessary loss of time and money, which are a constant vexation to the traveler in America are almost unknown in Japan, as in several other countries. Whether state control is the secret of this more satisfactory condition, perhaps the experts can say. In Japan, at least, the people have an excellent, punctual and inexpensive railway system, and they make full use of it. The third-class compartments are nearly always full, while the second and first do good business.

A Land of Trees and Flowers.

Japan is a land of trees and flowers. The bamboo is the unfailing source from which a hundred crafts are created. A bamboo grove is a delight to look at. It is graceful, rapid of growth, and useful for a wonderful variety of purposes. Houses are constructed of it. The light articles, such as umbrellas, chairs or tables, in so far as they are used, pipes for water, rods for fences, and fiber for the weaving of any quantity of interesting and beautiful things are all of bamboo.

Of other trees, from the giant cryptomerias planted along the roads to shrines, to the cherry, both the blooming and therefore

Lake Hakome and Mt. Fugi.

fruitless variety, and the less attractive but more useful cherry bearer, there are numberless sorts. And the flowers are a constant delight all through the year, from the burst of cherry bloom in such public parks as Uyeno in Tokyo, to the chrysanthemum exhibitions, with their marvelous constructions all from a single root, and the wonder of autumn maple leaves.

In recent years the government has undertaken an admirable scheme of forestation. Many of the hillsides and mountain slopes are unsuitable for agriculture, though astonishing efforts are made by the clever farmers to win bits of hill and mountain soil for their crops of rice and cabbage. On these bare slopes the government experts are setting great areas of bamboo and other trees, which in a few years will be a valuable asset to the nation. And in many places what appears to be a perfectly wild growth of forest is discovered on closer inspection to be the result of careful setting, the trees standing in long and regular rows. Only by such means could a country so limited in soil support so many and varied industries dependent upon wood material.

What Has Become of the Infidel?

The Quiet Passing of an Erstwhile Conspicuous Figure

By John Richard Brown

It is becoming notorious that to find and identify an infidel today is no easy matter. He was once easily recognized, and his social and religious outlines were unmistakable. Because there was no difficulty in pointing him out, he was called names without offense, and there was no lurking fear that the wearer of the names would invoke the laws against libel. He could be prayed for with precision, and his special shortcomings of faith and life were public property; they were sometimes a real institution of the country side. But an old race seems to have died out—and to lie in the grave with the ichthyosaurus and other horrible creations of the fossil past. The modern infidel does not make the flesh-and-blood appeal of his deceased race; he is fugitive, evasive, and even unfaithful to the implications of what he believes. He prefers a lair—and the fine leaves of a new and subtle vocabulary cover it.

Churches Miss Him Sorely.

The old infidel—like the Old Pretender of history—is coming into a new appreciation, because he is dead. But the churches are sorely missing him. He was a great inspirer of ministerial copy; he was responsible for many forms of ecclesiastical belligerence. The infidel Goliath was a man of some intellectual dexterity, who could interest light-minded persons and lewd fellows of the baser sort, by a recital of the "Mistakes of Moses," the "Banalities of the Bible" and the "Imperfect Morality of the Saints." It was a profitable excursion into the realm of holy things—ears were tickled at 50 cents a head; it was a mildly-exciting adventure into the peace of believers—the lectures were generally the theme of numerous pulpit answers for three months afterwards; it was a totally irrelevant way of dealing with the problems of the times—for the arch infidel was never taken seriously by lovers of men. The new fighting goes on behind ramparts with the use of disappearing guns. The old infidel boldly—and profitably—dragged his gun across the field in front of the believers to draw their fire—he always succeeded in doing it. But this antagonist has no true successors. He has become a memory. Lectures on selected topics of infidelity do not draw respectable audiences even when the hand-bills are featured with the promise in large type "No Collections." Infidelity as a paying investment is not listed on the stock exchange of men's best hopes.

The Aggressive and Blatant Type.

Another infidel of the past is being sorely missed. He is the aggressive and often blatant neighbor who used to boast of his lack of faith—which he always identified with believing what is not so—and which he emphasized by a series of inane profanities. To the pious he was always a baffling problem. He was an object of solicitude whenever a special meeting broke out in the neighborhood; often he would be prayed for publicly, with the inevitable growth of his already swollen self-conceit when he heard of it. His forum was the country store, or if he did not invite enough replies in that place of high deliberation, he was always sure of an audience at the hotel. But he has ceased to be, or else has been reduced to "innocuous desuetude" because he became a nuisance. He interfered with business. He had a case, but no cause; and the business of life became too strenuous for the average man to turn aside and listen when the first sentences that fell on his ears were empty of all significance. This infidel showed that his end was near when the only audience he could command were the small boys or the youths of the neighborhood who were in their first active and amusing protest against the universe. But the boys and men grew up; they are now mostly useful citizens of church and state.

The Infidel of the Pastor's Imagination.

The infidel of the past with whom most of us were best acquainted was one who was dragged into the pulpit at periodic times by that worthy defender of the faith called "Our Minister." This infidel was another Frankenstein; he was made up of all the mental absurdities of which our minister had ever heard. He was a totally unreasonable person; according to our minister he never had any logic, and even the things he did believe he did not know how to state. As our minister always wanted to be entirely fair he stated them for him; the infidel—through the mouth of our minister—

was always humbly grateful for this assistance. Then our minister was ready for the next scene in the drama of faith. He would take the utterly foolish remarks of the infidel, and valiantly, triumphantly and at great length refute them. A smile of satisfaction would come over the faces of the elders in the congregation at this particular point; and the young people would thrill at the sight of this miniature Armageddon. The faith once for all given to the saints had been contended for. But after a long time some one who wanted to know the truth began to suspect that practically all of this was a sham battle, and that there were times when our minister really made a fool of himself. The infidel he had demolised was the product of his own dreams.

The infidel of ecclesiastical bad manners lingers among us, but he is not very vigorous at present, and there are many who think that his course is about run. The making of such an infidel is such an easy matter that when we have forgotten to speak the truth in love we are in danger of creating or discovering a number of them. But this is largely a pastime, engaged in by men who like epithets instead of arguments. Epithets are more picturesque; besides, more people will quote them—and at the same time we may have the lurking suspicion that our case is not a very good one. As we grow older and learn the tendencies of history more accurately we find that epithets never settled anything, and that many things which we believed were unfriendly to the faith, if not positively hostile, are really fair and friendly to that which is best in us and in our faith, if we will only live with them for a while in the Interpreter's House.

Huxley and Spurgeon Both Infidels.

These infidels of our boyhood have largely disappeared. The reasons furnish us once more some primal facts of human nature. For one thing the word was so abused that it came to mean nothing. In the vocabulary of a certain English preacher both Mr. Huxley and Mr. Spurgeon were infidels. The conjunction of names creates a smile. According to this ecclesiastic, Mr. Huxley was an infidel because he did not believe in revealed religion; Mr. Spurgeon was an infidel because he did not accept the exclusive claims of the Church of England. Doctor Gill called Wesley and the early Methodists infidels because they rejected the Calvinism which was so dear to the heart of Gill himself. Differences of doctrine, or even of systems of doctrine, may make it impossible for men to work together, but the old absurdity of calling names has been forgotten in all responsible Christian quarters. In Hugo's "Les Miserables" the old bishop, most orthodox of believers, went out to the hillside to meet the infidel of the neighborhood and to pray for his soul. He finally knelt at the feet of the so-called infidel, and asked for his blessing. In so doing the old bishop believed even more profoundly the things which he had been taught, but at the same time he found that the infidel had Christian truth which, because of unhappy experiences in life, he had not learned how to express correctly.

Another Ingersoll Impossible.

Modern scholarship has made the repetition of an experience like that of Mr. Ingersoll impossible. So much of what he alleged seems now so foolish that we wonder that even the credulous in another generation could have tolerated him. Modern psychology and the careful study of religious experience in all the ages of the church's history have made us understand some phases of community consciousness which used to be called "infidel outbreaks;" the world, the flesh and the devil work through that law of suggestion from which we never escape.

Much that was once called by the hard and divisive name of infidelity we now recognize as imperfect belief. The Christian church, in the thought of Paul, is a great clinic of the soul into which are brought all who are alive at all in the things of the spirit. "Lord, I believe; help thou my unbelief" is what makes the prayer of the upward look. The church has caught that upward look on the face of the man it would once have banned, and now gives sight to the eyes, truth to the mind, and blessing to the life. The fact that the infidel has disappeared—at any rate, in the vocabulary of the church—shows that the church knows its business better, and widens its field of redemption.

Russia's Call to American Disciples

EDITORS' NOTE: **The Russian Church of Disciples in New York City is a member of the "All Russia Evangelical Christian Union," and last year sent a missionary offering of $12.50 for their work. When the permit to hold its annual convention at St. Petersburg was refused by the Government, a circular letter was prepared by the Executive Board of the Union and sent to all its constituent churches. A copy was sent to our Russian church in New York City. Rev. Joseph Keevil, the Disciples' Mission Superintendent in Greater New York, happened to be present when the letter was read and requested Pastor Johnson to translate it. The vivid picture of their church life with its struggles, sacrifices, discouragements and victories, reveals conditions that are truly apostolic. A committee, headed by Dr. Z. T. Sweeney, has been appointed to receive funds which may be sent to Mr. Geo. W. Kramer, Treas., 1 Madison Avenue, New York. In connection with the letter above referred to, which follows, we publish also a statement issued by Prof. Martin Schmidt upon taking his leave for Russia after attending the Louisville convention and touring the country as far west as Chicago. Concerning this appeal we ask our readers' attention to the editorial on page 6.**

Rev. I. S. Prokanoff, President of the Bible College at St. Petersburg, editor of two periodicals and, by virtue of his preëminent scholarship and statesmanship, the acknowledged leader of the Evangelical Christians of Russia. Mr. Prokanoff was appointed by the convention to accompany Prof. Schmidt as deputy to the Louisville convention, but circumstances prevented his coming and Mr. Persianoff came in his stead.

From the Board of All Russia Evangelical Christian Union, to the Church of God in New York, Greeting—

Let it be known to you, brethren, that in answer to our appeal for a permit to hold our "Fourth All Russian Convention of Evangelical Christians" in the city of St. Petersburg, we received from the Prime Minister a refusal, but no explanation given or reason for this decision.

Thinking over the whole situation, from every side, the Board of the Union does not find it possible to make any arrangements for holding a temporary convention, and therefore the congregations composing the Union are compelled to be without a convention this year. The Board asks the churches for the power to transact the business that should be done at the convention, and carry out the work for 1913 on the same basis as agreed upon for 1912.

Important Questions.

During the year the important questions which may come up for action will be submitted by the Board to the churches for their approval by letter. Besides this, during the year, effort will be made to hold in various cities local conventions. For the holding of these gatherings there will be sent by the Board an experienced brother with a prepared program for the conducting of the convention. All important resolutions will be reported by the Board to the churches by letter. The important question, which must interest all members, is, the support of the preachers sent out by the Union.

From the inclosed report from the Union's treasurer, you will see that within nine months, from Jan. 1, 1912, to Oct. 1, 1912, the deficit is R. 4,801.14 and to the end of the year will reach R. 6,000—$3,000.

The cause of this deficit is not that we have had more preachers than we ought to have, but because the work of God is great and is growing every day, and the contributions from the congregations have not been as large as we expected.

Fruitful Evangelism.

The work of our preachers was very fruitful. They have visited all places where our brethren are, and many of them entered new places. If we had five hundred preachers, we would still not have enough, but we have only thirty-six. Therefore, in view of the facts before us, we must take action at once to provide for the deficit, otherwise the work cannot go forward.

Having in view this goal, the Board of the Union called some brethren with means to St. Petersburg on November 4 for a conference on this important matter, but not many came. At the conference the following pledges were made: I. S. Prokhanoff, R.

Rev. Alexander Persianoff.

200; F. Savelieff, 500; D. Bocharoff, 100; V. Pelivin, 100; I. Tuma, 100. Total, R. 1,000, or $500.

Deficit Unprovided For.

The deficit left is not less than R. 5,000. It is therefore necessary that the congregations who did not send their contribution to the Union for the missionary work during this year, send them at once. It is necessary to send all that was promised and that was collected in the "Missionary Boxes." Also it is proposed to take a special collection in the churches for the missionary work. It would be a good thing if, during the Christmas holidays, the churches hold special missionary meetings to receive offerings for the missionaries. It will also be excellent to make offerings at the time of your "Love Feast" gathering. Besides, it would be good to secure pledges from brethren and sisters having means, especially for meeting the deficit. (I Cor. 7:29-31.) We must make sacrifice for the work of God. All contributions must be sent before December 20 to our treasurer, Mr. G. Matveef, Tchernaia Rechka No. 39.

We believe that if the brethren will be encouraged and will pray about the work of the Union and put forth a great effort, our deficit will be covered by January 1.

Preachers' Salaries Reduced.

Also having in view the lightening of the burden of the treasurer of the Board, we propose for the next year, to reduce the salaries of the preachers as follows: Bro. Belousoves, from R. 30 to R. 10; Bro. Bodu, from 50 to 40; Bro. Bluherovu, from 25 to 15; Bro Naydanovu, from 25 to 20; Bro. Smorodinu, from 35 to 20; Bro. Jivitzkomi, from 30 to 10; Bro. Pechorskomu, from 35 to 15; Bro. Honushu, nothing at all; Bro. Ponamru, nothing at all.

If, by the first of January, only small contributions are made, then we must make further reductions. We ask forgiveness from those brethren who will be touched by these reductions at this time, but we cannot do otherwise.

To make less expense for the Union, we ask the congregations next year, if possible, to pay the traveling expenses of the preachers who will visit them.

Urges Faith and Courage.

The fact we did not receive the permit for our official convention must not trouble any one. This disappointment did not come without the will of God. It must teach us to work not only when we have praise from the public, but also when we have difficulties which proceed from the government. We must show to Jesus our faithfulness unto death. "This is the victory that hath overcome the world, even our faith" (I John 5:4).

We must also give you our sorrowful message: In the city of Moscow, a well-known brother, Ivan Verbitzky, has gone over to those who practice infant baptism. The church in Moscow discovered that a short time ago the said brother baptized his infant daughter, and they decided that the brother could not be a lawful preacher and a builder of the church, but could attend the church services as a guest.

A Disaffection.

Bro. Verbitzky, together with Bro. Svenson, decided to open a new congregation which they call "Congregation of Evangelical Christians Recognizing Infant Baptism." In view of the above fact, Bro. Verbitzky has separated himself from our Union, but the work of God does not suffer in Moscow. Among the brethren and sisters at this time there is a splendid spirit and zeal to push forward the work of God. They have opened meeting in several new places. They have called a well-known and well-beloved brother, with large experience, V. I. Dolgopoloff, who is working with great blessing among them.

In other places the work of God is growing. In Warsaw one of the Mariavite priests was converted and is now preaching, in lowliness, the truth of the gospel.

May the Lord give to his servants the zeal to do his work. Your brethren,

I. S. PROKHANOFF, Chmn., E. ERMAKOFF,
I. KARGEL, Asst. Chm., S. PRECHELEFF,
G. MATVEEFF, Treas., A. KOHELEFF,
F. TROSNOFF, Sec.

PROFESSOR SCHMIDT'S LETTER.

"To Representatives of the Churches of Christ of Greater New York. Brethren: Tomorrow, the 14th day of December, I am to sail back to Russia, where I expect to take up my work anew. My heart is not as happy as it was at the time of my arrival on American soil. In fact, I am quite distressed and discouraged. We, Brother Persianoff and myself, rejoiced when we came here, as we believed, and still believe, we had discovered a great and strong brother in the Disciples of Christ. Wherever we went we told the story of that terrible persecution our brethren in Russia went through. We told you of our suffering in the past and of our poverty as the result of the present time. This story we repeated before the convention at Louisville, and in the churches and universities throughout the country. We have assured you that the Christians of Russia are identical with the Christians of America, having the one Lord, having the same faith and ordinances.

A "Little Brother's" Plea.

"And now, dear brethren, I speak to you as the official delegate of your little brother in Russia. Have I come to tell you of our struggles in vain? Must I return to Russia without a word of hope and cheer to the waiting ones? Our people entertain the highest opinion of you American Christians; their joy would be very great if I could tell about your love for your young brother across the sea, and of your willingness to help us through the present crisis for the maintenance of our Bible College and the work of our thirty-six evangelists, as well as the erection of a house of prayer in our capital.

"My heart is full of the great things I have seen among you. I know you are a willing people to advance Christ's kingdom, and if you could demonstrate your love in a practical way, it will be much easier for me to return and tell my people of your greatness. This you could do in helping us to meet our present need.

Russia a Fertile Field.

"In entering Russia you will find a fertile field for the growth of primitive Christianity.

"The purpose in coming to America is not only to tell you our story and bring you our greetings, but also to ask your societies and

Prof. Martin Schmidt.

churches to come over and help us, in our distress.

"There is now freedom of religion in Russia. The doors are widely open. No foreign missionary society of any Protestant church has thus far done anything for the Slavic people in Russia. American Christians can find no better opportunity and no more opportune time to enter a great missionary field.

Deeply Religious.

"The Russian people like the name Christian; they are immersionists and a deeply religious people at heart. You must do this work now, while the opportunity presents itself, while religious freedom flourishes, or the agencies of superstition and unbelief will do their work for you. The Biblical name of the Disciples of Christ, their New Testament creed and ordinances, with their strongly developed missionary zeal and faith in the Almighty, are the best adapted people to conquer for Christ just now. We have been telling these things in your churches for almost three months. Your newspapers have widely discussed these matters, but your Foreign Missionary Society and your Woman's Board of Missions were not able to make us any promises, and we have been sadly disappointed in our hopes at the end of our journey in the city of New York.

Colleges Must Not Be Closed.

"We believe it would be a great mistake to allow the College in St. Petersburg to be closed on account of lack of funds, as this would mean the forfeiting of the privileges granted by the government, which concessions perhaps never would be gotten again. We are besought by the president of our convention to pray to you to come to our help in maintaining the thirty-six evangelists in the field for at least a few months. In order to be able to do this we are compelled to have the minimum of $7,000 by the close of January, 1913. If we cannot get any money by that time, our college must be closed. (Our trouble in laboring hard for two years, connected with many difficulties to procure the government's permission, which meant cost to us, would be in vain.)

One Hundred Million Peasants.

"Remember one hundred million of peasants who live in darkness and ignorance, not knowing Christ or his gospel. Remember our evangelists who travel thousands of miles to bring the sweet gospel to these people; if we can keep them in the field, we can gain the victory.

"Let us not return home in tears and a heart full of sorrow and distress. Make it possible for me to tell our people in Russia about your magnanimity and love for a weaker brother. MARTIN SCHMIDT.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE WOMAN WHO WORKS

II.

The article of last week treated of the changed conditions which the laboring woman of today has to face; these affect the home, as well as the home-maker.

Homes were once isolated and independent places, where almost everything necessary for family use was raised, and the women were the industrial army who turned the raw produce into the finished article necessary for home consumption. Now, the home is inter-related, and inter-dependent on public and political life. All our modern essentials of comfort and sanitation lead us straight to the city hall—there we find the modern equivalent to the hewers of wood and drawers of water of olden days.

The electricity with which we light our homes, the gas with which we heat them and do our cooking, the telephones that carry our daily orders, our water supply, our sewage disposal, all work under franchises within the gift of our city fathers. The taxes we pay, the construction and repair of our streets, the removal of nuisances, take us into the very heart of public life.

The home is more vulnerable today than ever before. The purity of our milk supply, on which the very life of our babes depends, is controlled by city ordinances. Like the prophet, we might cry every day, "There is death in the pot," unless the meat we buy and the bread we eat were protected by pure food laws.

Disease may lurk in the ready made garments that we buy—not only the cheaper grades, but the more expensive ones. Mrs. Florence Kelley, secretary of the Consumer's League, while pleading for better conditions for working women, tells of seeing a superb evening wrap being finished in a room, where a child lay in the most contagious stage of scarlet fever.

So the very pre-eminence of home and family duties to the mother and housekeeper forces her outside its boundaries for their protection. If the home be woman's kingdom, she must ever be on the alert to guard its interests and right its wrongs—and this leads her into the very storm centers of public and political life.

Changes Affect the Outside World.

Not only are the home and the home-maker affected by these modern labor conditions, but the great world in which both are placed is profoundly changed by them. Labor saving machines have revolutionized the law of supply and demand in the industrial world. The emphasis is no longer on the laborer with the bone and sinew of an Atlas—skill and dexterity rather than strength is the demand of the day; this has assured the entrance of the woman, even of the child, into the labor market. That was an ominous remark of one of the inventors of an early machine loom, when he said, "The whole machine may be started and kept in motion by a child, simply moving a rod backward and forward"—and child labor, the shameful anachronism of a Christian civilization, sprang into being.

From a few thousands of women, engaged in a handful of wage-earning occupations in the early part of the past century, we now have about seven millions of them working in all the three hundred trades, save four or five. The oppression of some of these poor toilers equals that of the child in the cotton mills—both are the victims of capital seeking for cheap labor in this day of fierce competition—and the cheapest thing in the labor world is the weakest and most unprotected—the woman and the child.

These women who work cry to us, in tones that must be heard, for better conditions surrounding them, for shorter hours, and for a minimum wage on which they can live decently. In my own state of Kentucky, experts tell us that the very least upon which a woman can live with self-respect, paying for her own board and buying her own clothing, is six dollars and a half a week—but that one fourth of the working women in our state receive but four dollars a week, or even less. And conditions are far worse in other states—for we are an agricultural rather than a manufacturing community.

A Still Darker Peril.

But an even darker danger threatens the laboring women, especially the young girls, than the sweat shop or the starvation wage. One of the perplexing things about progress is that with every upward and onward step in life we have new problems to solve and new dangers to face. In our new industrialism we have not only the anachronism I have mentioned, but others even more threatening to our moral and social life.

Those of us who have reached our fifth or sixth decade have never been exposed to such temptations as threaten the young working girl of today. Her new life in office, store, mill, or factory, with the new independence and liberty she enjoys as a bread winner, often throws her into contact with men and women of the baser sort, and hideous and irreparable wrongs are often perpetrated on them. Miss Jane Addams in her book, "A New Conscience and An Ancient Evil," tells how the ranks of the infamous white slave traffic are recruited from the working girls, and says, "Lack of employment and recreation, insufficient wages, overstrain, often help to lead poor girls into an illicit life."

This new conscience has brought a new publicity with it, for it would seem that the commercialization of vice has reached proportions today that it never had before, and the very stones would cry out, if we held our peace. Reginald Wright Kaufman, in a recent utterance, estimates that there are at least six hundred thousand prostitutes in our country today!

When we think that those who are enticed into this life are young girls, many of them hardly past childhood, does it not seem a shame that our government does not throw protective legislation about them? Our statutes forbid a girl under age from making a legal transfer of property, but no law prevents her from selling what is more than houses, or lands to her, while he who robs her goes free—leaving her to sink into hopeless depths from which there is no escape.

A Complex Situation.

How changed and complex then is the situation for the working woman of today! Homes, once independent and sufficient for their own needs, now linked with public life and government in scores of vital and fundamental ways! A great army of laboring women and children, all their work without the home, marching away into a world often full of snares and hardships for them; thousands of little children, robbed of their birthright to unobstructed, unhindered growth, to this wonder world of play, to an education that should fit them for useful and patriotic citizenship; millions of women, going to their daily toil, often under menacing conditions, without the help the ballot and organized labor gives them to secure better laws for their own protection!

A New Unrest.

Against these is another multitude of wives, mothers, home-makers, robbed by modern conditions of their right to needed and productive labor, the only labor worthy of the mothers of the race and daughters of the King, seeking blindly to adjust themselves to an environment they but little understand. The lady of King Lemuel's oracle received the praises of husband and children and friends, but the climax of her paean of praise was that "her works praised her"—and that is what every Christian woman must crave. Like their Master, they must be able to say, "*My Father worketh even until now, and I work.*" They must feel that life would be vain, unless it could be said of them at the end, "Their works do follow them."

This is but a poor statement of some of the conditions that face the women of today. Like the problem plays, it leaves every one to draw her own moral, and make her own conclusions. The new leisure that has come to many women can find one outlet in the numerous women's organizations. When we look back to the source of these societies, we find, almost without exception, that their primary impulse was social service. So whether we work through women's clubs, or patriotic societies, or temperance organizations, or civic leagues, or woman suffrage associations, or, most of all, through missionary boards, we are helping to solve some of these pressing problems of today, and finding an answer to the craving of our own hearts for noble and satisfying work.

I. W. H.

Misss Rase T. Arbruster, Akita, Japan, says, "Miss Gretchen Garst has been here over a month and we are so happy to have her. She fits right in, takes hold of the language and is so congenial every way. The society surely made no mistake when they sent her. The Akita Christians who knew her parents are delighted to see her and she will wield a fine influence I am sure. Early this month my Bible woman and I made an evangelistic trip through Shoni District being gone nine days. Everywhere the people listened to the message. At Sakata, where we had trouble to get any women out to our meetings, over thirty high class women and as many men attended both nights we were there. We rejoice over the brighter outlook of the work in Akita City. It was a bit discouraging for some months, but a new spirit is filling the Christians and they are more earnest than I have ever seen them before."

Church Life

CALLS.

Elster M. Haile, West End, Chicago, to Monroe Street, Chicago. Accepts.

J. N. Scholes, Bellaire, Ohio., to Johnstown, Pa. Accepts and has begun work.

B. W. Huntsman, Painsville, Ohio, to Melbourne, Australia. Accepts.

J. M. Gordon, Princeton to Madisonville, Ky. Accepts.

J. Walter Reynolds, temporary supply at Bristol, Tenn., to be permanent pastor. Accepts.

A. B. Book, Macon, to Lancaster, Mo. Call extended Sunday morning and pastorate begun same evening.

Huell E. Warren, Trenton, Mo., to Drakesville, Iowa. Accepts.

Russell F. Booker to Alvarado Street, Los Angeles, Calif. Accepts.

RESIGNATIONS.

Earle M. Todd, Ft. Wayne, Ind.

J. P. Pinkerton, Bentonville, Ark.

Byron Ingold, Philadelphia, Mo.

D. F. Harris, Hicksville, Ohio. Resignation refused.

George Anderson, Riverside, Calif.

Jesse P. McKnight, Magnolia Avenue, Los Angeles, Calif.

EVANGELISTIC MEETINGS.

Garfield, Ill.; E. E. Hartley, evangelist; closed.

Girard, Ohio; 22; continuing.

Warren, Ohio, Second, Frank Brown, pastor; C. E. McVay, singer; beginning.

Eaton, Ind., J. A. Wilson, pastor; J. P. Myers, evangelist; beginning.

London, Eng., Hornsey, Leslie W. Morgan, pastor; James Small, evangelist.

Litchfield, Ill., Chas. W. Ross, pastor; J. W. Seniff, singer; 75; closed.

Des Moines, Ia., University, C. S. Medbury, pastor; S. S. Jones, evangelist; 30; continuing.

Des Moines, Iowa, Capitol Hill, H. E. Van Horn, pastor; W. E. M. Hackleman, singer; 42; continuing.

Marshalltown, Iowa, C. H. Morris, pastor; W. J. Lockhart, evangelist; 87; continuing.

Palestine, Tex.; W. J. Minges, evangelist; 188; continuing.

Shoals, Ind., G. H. Rowe, pastor; John W. Marshall, evangelist; beginning.

Dayton, Ohio, J. P. Sala, pastor; O. L. Cook and William Leigh, evangelists: 33; continuing.

Portsmouth, Ohio, Crayton S. Brooks, pastor; W. T. Brooks, his brother, evangelist; 106; continuing.

ADDITIONS TO THE CHURCHES.

Charleroi, Pa., E. N. Duty, pastor; 6.

Artesia, N. M., J. A. Stout, pastor; 17 since October.

I. J. Spencer, pastor Central Church, Lexington, and B. C. Hagerman will make a tour of the Orient, leaving in February.

Have you written or wired your congressman yet to vote right on the Kenyon bill when it comes up Feb. 10?

First Church, Los Angeles, Calif., made offerings to missions amounting to $4,100 last year. Russell F. Thrapp, the pastor, has recently been ill, but is recovered and at his work again.

A circular sent out by a Chicago distillers and wholesale liquor house says that "the passage of the Kenyon bill will be the biggest victory ever won by the Anti-Saloon League." There's your cue, Mr. Christian citizen!

In Peoria, Ill., they speak of the pastor of Central Church as "the preacher who is coming to the oratorical front on the run." Since the burning of their church house this congregation has decided to worship in a Masonic Hall until their new edifice is built.

Jacksonville Ill., church received 69 accessions during 1912 and lost by removal and death, 68. The church offerings amounted to a grand total of $10,286 of which $3,000 was for missions and benevolence. The pastor, Clyde Darsie, preached 120 sermons.

Including the receipts on the local fields of the twelve mission churches, the sum of $23,564 was spent on city missions in Greater Kansas City last year. The report submitted by the city missionary, Frank L. Bowen, is a business like statement of the year's work.

The annual report of the church at Monroe City, Mo., shows that all departments raised $4,539. This included the building of a new parsonage and the missionary offerings. During the year there were 39 additions to the church. W. Garnet Ahorn has been called for another year to serve as minister.

"Teams" of workers are engaged in securing pledges for the completion of the church building of Third Church, Indianapolis. They have already secured $11,000. Mr. Grafton, the pastor, baptized three pairs of brothers in one evening during the evangelistic meeting just closed.

W. M. Baker, pastor at Poplar Bluff, Mo., reports 118 accessions to the church membership during 1912 and offerings of over $5,000 for all purposes. The church has a total enrolled membership of 600, has received 358 accessions during Mr. Baker's four years' pastorate and has developed a splendidly organized graded Sunday-school.

After two years and ten months of acquaintance, Lawton, Okla., church extended a call to A. R. Spicer to remain with them indefinitely. This congregation sustains a missionary "station" in Africa named "Lawton." The church raised over $4,000 last year in all departments and has received 360 new members since Mr. Spicer's ministry began.

Tipton, Ind., church, G. I. Hoover, pastor, reports 52 accessions to its membership during the past year and $6,578 raised in all departments, of which amount $348 was for missions. Besides this amount the debt on the property was reduced by the amount of $2,775. Present enrollment of congregation is 750. The church building and parsonage are valued at $35,000.

A unique plan providing for a church debt was adopted by First Church, Oklahoma

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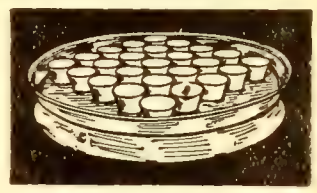

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George P. Crawford writes: "Made $7.00 a day." **J. J. S. Mills,** a farmer, writes: "Can easily make, $5.00 a day plating." **Thomas Parker,** school teacher, 21 years, writes: "I made $9.80 profit one day, $9.35 another." See what others are doing—judge what you can do. **LET US START YOU** in the gold, silver, nickel and metal plating business. **$5 to $15** a day can be made doing plating with **Prof. Gray's new line of guaranteed Plating Outfits.** Unequaled for plating watches, jewelry, tableware, bicycles, and all metal goods.

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City, when fifty men took out life insurance policies, fifteen payment, amounting to $30,000. The total debt was $60,000 on a house costing $140,000. In fifteen years it is believed the entire obligation will be discharged through supplemental direct gifts in the meantime. J. H. O. Smith is the pastor.

Evangelist C. R. Scoville preached at Metropolitan Church, Chicago, the past two Sundays. With his evangelistic company Dr. Scoville is coöperating with the resident pastor, John D. Hull, in preparing for a revival which is to begin next Sunday.

Mr. A. T. Campbell, formerly a Disciple minister, but for several years superintendent of the municipal recreation center at Pullman, Chicago, has accepted appointment to the position of Director of Recreation in Dayton, O. Mr. Campbell entered deeply into the lives of the people of his community as was evidenced by many tokens of their affection which he received when leaving Pullman.

The Endeavor Society of Lima, O., church gave a special program at the hour of the Sunday evening service, recently, in which representations of the Foreign Society officers—A. McLean, F. M. Rains, S. J. Corey—and many well-known missionaries were the main features. New workers about to go to the foreign field were introduced and told their reasons for choosing the task of serving Christ in far away lands.

The resignation of E. M. Todd at Ft. Wayne, Ind., brings to a close a pastorate of extraordinary richness and success. Measured in terms of financial achievements, the offerings have averaged $1,100 per year more than the average of previous years. The church has grown by accessions of members. And yet more significant is said to be the growth in the spiritual life, the enlargement of the minds of the people as to what it means to be a Christian and a Church of Christ. Mr. Todd has not announced his plans for the future.

Some changes in the plan of the National Benevolent Association with regard to its approach to the churches are being wrought out and will be put into operation as rapidly as feasible. The new plan contemplates the division of the country into a few large districts, over which will be placed thoroughly competent representatives who will do an educational work acceptable to pulpit and pew alike, and profitable to the cause. The plan contemplates also the elimination, finally, of the solicitors.

The nineteenth annual "Powell banquet" was held in First Church, Louisville, Ky., Jan. 16 with 400 men as guests. The Courier Journal gives an entire page to a report of the affair. Dr. Powell was toastmaster. He introduced each speaker to the rhyme of original poetry. Rev. E. Y. Mullins, president of the Southern Baptist Theological Seminary; John E. Garner, of Winchester, Ky.; Alfred Herr Hite, of Louisville; and Judge Samuel M. Wilson, of Lexington, were the speakers, and it is estimated by the Courier Journal that 2,300 laughs punctuated their remarks.

Mr. and Mrs. Charles Traxler, whose residence in England for some years was graciously utilized by them to establish and advance the cause of Christ, especially at Hornsey, London, where Leslie W. Morgan is minister, are returning to the United States to make their home at Akron, O. Mr. Traxler is president of the Christian Association of England and his contributions made up a very substantial portion of the fund which built Hornsey's lately dedicated house of worship. They will be greatly missed among English Disciples.

T. A. Fleming, until recently of Miles Avenue church, Cleveland, Ohio, is conducting evangelistic meetings at Watseka, Ill. Mr. Fleming bears a strong resemblance to the newly elected president, Woodrow Wilson, so marked that he has frequently been mistaken for him. He at one time met a cousin of Governor Wilson, who was so struck by the resemblance that in spite of the fact that they were total strangers, he asked Mr. Fleming for a photograph which he sent to Mr. Wilson. Mr. Wilson also noticed the likeness and wrote Mr. Fleming a letter in reference to it.

The Christian Worker of Des Moines, Finis Idleman and Geo. A. Jewett, editors, notes the announcement of the projection of a "state paper" to circulate among the churches of Iowa, and adds: "To merit the support of the state, however, will mean that Christian charity must dominate its columns. It is too late in the world's history to practice the spirit of medieval heresy burning and too early to begin the Great Assize, particularly with the limited capacity of infallible judgment at hand." The Worker, by the way, claims to be the original "brotherhood paper" and we believe has a good right to the honor.

At the annual meeting of Central Church, Detroit, Mich., it was shown that the amount given for missions by that church was $13.50 per capita. The amount expended for all purposes, as reported by the treasurer, was $21,398.79. One new church has been dedicated during the year at Grand River Avenue and Allendale Avenue and a new mission begun at Harper and Ellery avenues. Plans for institutional features were discussed for Central Church and a committee appointed to consider the needs and possibilities of such work. The pastors of the church are C. J. Tannar and F. P. Arthur.

The united church plans at Tuscola, Ill., which were mentioned in these columns recently by quotation of a daily newspaper report, have fallen through, according to later reports. The papers say that the members of the Christian and Baptist churches could not see what they were to gain by the merger and withdrew, leaving the Presbyterians alone but united! One paper says the movement was "man inspired but woman defeated!" Such failures need discourage no one. They only reveal the easily forgotten fact that in Christian unity we have to reckon with human nature as well as the Holy Spirit. It is probable that the plans at Tuscola were prematurely acted upon.

There was an impressive installation service at the Union Avenue Christian Church in St. Louis on Sunday, the 12th inst., when just before the sermon, the pastor, B. A. Abbott, called the entire board of elders and deacons to the front, about forty in all, and after appropriate remarks on the duties and dignity of these offices led in a prayer of consecration, in which the divine blessing and help were invoked in their behalf. The church elects its entire board of officers annually, generally the same persons, however, and follows their election with a consecration service like the above. In the sermon which followed, the pastor spoke on the departments of service in the church—evangelism, pastoral oversight and training and social service, or the work of the deacons.

In a sermon on the subject "The Lessons of Creation," C. R. Neel of Central church, Salt Lake City, declared that the account of the creation contained in the Scripture is only the beginning of the story; that creation is continuous, and that in all creation, wherever one views it, one is led to think of God, the Creator. Mr. Neel said: "Crea-

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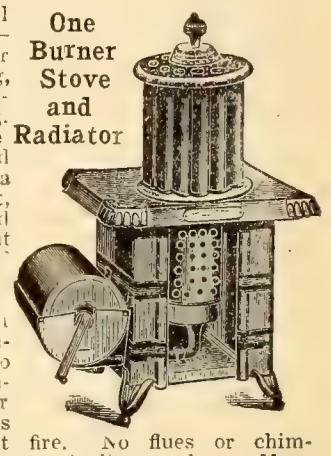

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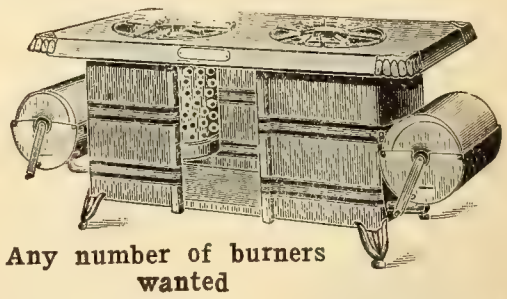

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tion is not something that God did thousands of years ago. Every flower is a new creation, every day is the beginning of a new world. Creation is continuous, God is ever revealing himself and will continue to reveal himself until the end of time. In looking back to the morning of creation, we think of God. In looking up to the heavenly bodies we think of God. In looking forward to the future with all its possibilities, we think of God. God becomes the focal point of all human thought, the answer to the soul's cry. The idea of God at times overwhelms us, humbles us, exalts us, inspires us, saves us."

College Life not Teaching Religion.

"Ninety-six per cent of the colleges under church supervision in this country do not teach religion," was the statement of Prof. Walter Athearn of Drake University, Des Moines, Iowa, before a mass meeting of Christian Church workers at Jackson Avenue Christian Church, Kansas City. Professor Athearn also declares that the average Sunday-school today is not a school but a mob. Thirty church colleges have put religion into their curriculum during the past year, but the remainder of the two thousand religious schools of America give credits only for psychology, sociology and the sciences. "Religious schools must furnish something the state universities do not furnish," Mr. Athearn declared, "or the day of the denominational college will pass with the present generation."

A Sermon on Kindness.

The tender message of the Apostle Paul to the Ephesians was the subject of a discourse delivered by James C. Creel at Princeton, Mo. The pastor's lesson was "Kindness" and his text taken from Ephesians 4:32. "And be ye kind to one another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Mr. Creel declared that from a practice of kindness came tender heartedness and if we expected God to forgive us for our sins we must forgive those whom we believed to have sinned against us. Forgiveness must be ever ready and frequent. "How often shall I forgive?" had been the query of Peter, "seven times?" "Nay, but seven times seven," had been the answer of Christ. If a brother trespass seven days in the week yet appears sorry and ask forgiveness each day it is our duty to forgive. Only in the practice of kindness and the ability to forgive rest our hopes of attaining the Kingdom of God.

A Life Work Series.

G. W. Wise, pastor of First church, Lincoln, Ill., has inaugurated a novel series of Sunday evening services which is attracting considerable attention. He planned a series of eight consecutive Sunday evening services to be addressed by gentlemen of the city on the various occupations and professions of life, styling the addresses the "Life Work Series." The first of these addresses was delivered by Prof. J. H. McMurray, president of Lincoln College on "The Minister," on Sunday, Jan. 5. The second was delivered Sunday evening, Jan. 12, by Prof. D. F. Nichols, county superintendent of schools, on the subject, "The Teacher." Both of these addresses were interesting and attracted large audiences. The pastor at each service supplements the address with a biblical or religious interpretation of the subject. The remaining topics to be discussed are as follows: "The Business Man," by E. E. Hanger, supplemented by an address by the pastor on "A Wise Investment;" "The Lawyer," by Judge Charles J. Gehlbach, supplemented by the pastor on the topic, "A Foolish Lawyer;" "The Journalist" by Morris Emmerson, supplemented by the pastor on "The Writing of Jesus;" "The Physician," by Dr. W. W. Coleman, supplemented by the pastor on "Luke the Physician;" "The Labor Union Man," by W. J. Williams, supplemented by the pastor on "A Desirable Union." No one has as yet been secured to deliver the last of the series, on "The Housekeeper."

Edgar D. Jones on Genesis.

Edgar Dewitt Jones is delivering a series of five sermons at First Church, Bloomington, Ill., on "The First Five Books of the Bible." On the first evening he talked about the book of Genesis. He gave an analysis of the book as a whole but devoted most of his time to the spiritual teachings of the stories of the creation, the temptation and the fall. Among other things he said:

"The old warfare between Genesis and geology has largely if not altogether passed away. We do not think of the Bible as a scientific book nowadays, but as a religious book. Science sets out to discover the laws of nature, the Bible deals with the power that laid the laws down. Indeed, there is no conflict between a reasonable interpretation of Genesis and science. Science is still learning. Both science and theology change, but religion (righteousness) does not change.

"The once widely accepted chronology of the Old Testament is only a human opinion and is largely discredited by modern scholars. The calculation was worked out by the erudite James Ussher, Protestant archbishop of Armagh, Ireland, in 1650, or 1654. It is ingenious and of some profit, but no man has sufficient data to estimate accurately the time of the creation account given in the first chapter of Genesis. The creator's calendar of his work is written in the rocks and according to them the earth must be many thousand times six thousand years old.

"The very first sentence of Genesis holds in essence the supreme lesson of the entire Bible. 'In the beginning God.' Behind the universe there is a person. The earth is not the outcome of blind chance, but the expression of sovereign will. Someone has said 'If you believe that God was ahead of the beginning, you believe the only mysterious thing of this universe. If you believe this you ought to be able to believe everything else in the world.'

"Genesis teaches that man is the crown of God's creation, that man is God's best work and that God's purpose is that man may become really what he is ideally—the very image of his maker. Man is the object of God's love and the beneficiary of His wisdom. The world, the Bible, the church, the Sabbath, all were made for man and not man for them.

"Our age is progressive, but we have not outgrown the book of Genesis. We never will outgrow this great book. As to the literary character of the opening chapters of Genesis it is unlikely that there will ever be unanimity of opinon. Some will accept them literally, others no less reverent and faithful will regard parts of them as sublime imagery, majestic poetry and divine allegory, all teaching God's truth. Only

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THIS is but one of the many rousing songs in this new collection of extraordinary Sunday School songs. Get **SONGS OF PRAISE** and your Sunday School singing will wake up. There is life and inspiration in its music; some of the most beautiful and stirring songs you ever heard! Then, too, we publish a complete **Orchestration** to the book, written by an artist in that line—a practical orchestration that will attract and enthuse good players.

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New Invention SELF-HEATING IRON

The "Standard" Makes and Contains Its Own Heat

Works while it is heating, heats while it is working. Saves miles of walking.

Saves Its Cost Every Month

Economical, perfectly safe, convenient. The **"Standard"** is stove, fuel, heat—all in one. **Fire is Inside.** Carry it about, go where you please. Don't stay in hot kitchen; iron any place, any room, anywhere. Go right along, one thing after another. All kinds of clothes.

IRONED BETTER IN HALF THE TIME

No waiting, no stopping to change irons. Right heat. Easily regulated. No time wasted. Iron on table all the time, one hand on the iron, the other to turn and fold the clothes. The **"Standard"** is neat, durable and compact; all parts within radius of iron and handle. No tanks nor fittings standing out at sides or ends to hinder or be in the way. No wires or hose attached to both er. **Right size, right shape, right weight.** Cheapest fuel, one to two cents does ordinary family ironing.

WHAT USERS SAY.

Alex Stalker of N. Y. writes: "The Self Heating Iron received sometime ago and will say right here **it is the most useful time and money-saving device that was ever made.** My wife has just finished a large ironing in two hours that usually took her half a day with the old stove heating irons, and the house is cool. **It is certainly just the only iron made.** We want the agency." W. P. Farnum: "After receiving your iron and giving it a thorough trial it **will be a perfect success. My wife is enthusiastic** over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. **Well pleased with it.** I want the agency." I. N. Newby, Ill.: **"Find it to be all you claim for it."** Mrs. Josephine Route, N. Y. "Received the iron O. K. and did my ironing with it yesterday. **I like it very much."** A. E. Covert, N.Y.: "Have lighted it several times already and find **I can do ironing so much quicker and cleaner than in the old way.** Think it is the **best thing I have ever had in my house."** Miss Roxie Sheets, of N. C.: "The two irons received and am delighted. **Have turned off our regular ironer and will do the ironing ourselves now.** Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N.Y.: **"I am more than pleased with it** and its work. **It is not a bit clumsy. It is a delight to use it."** Mrs. Cora Wright, Ill.: "I received the iron Saturday and **like it fine."** Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. **Like it better than anything I ever saw in the way of irons."**

"Standard"

So they go—hundreds and thousands of delighted customers—the work of ironing cut in half—the expense of fuel almost eliminated—a God send to every home. The poor can afford it—the rich can buy nothing better. Every iron tested before shipping—**fully guaranteed**—ready for use when received. Price low—$4.50. Sent anywhere.

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fools will dismiss the book as useless, or outgrown. Paraphrasing Mr. Lincoln's words on the Bible as a whole, I would apply them to Genesis in particular: "Take all of this book that you can on reason and the rest on faith and you will live and die a better man.'".

Foreign Society News

M. B. Madden, Osaka, Japan, writes: "We have had four baptisms in our work since the last report. One of these is the wife of a soldier who received from the emperor a decoration of the fourth class on account of good service both in the Japan-China and Russo-Japan wars. The officer himself is studying the Bible and is a very humble minded man, although his life has been in connection with the army. Another one is a student in the commercial college. One young man is a student of the medical college. He is from a well-to-do family and when he graduates he will be at home in one of our outstations and will be of great aid to the work in all that country. Another man is a public school teacher here in the city, who has a family. These people have very much encouraged all the Christians, especially the young teacher and his wife."

O. J. Grainger, Mungeli, India, says, "I have just returned from Jubbulpore, where I gave a series of addresses at the convention of Indian Christians and where I attended the conference of Christians called together by John R. Mott. We received great benefit from Dr. Mott's conference. I spent two weeks visiting our stations and auditing accounts. The missionaries here are all working hard and accomplishing much good, but we need more direct evangelistic work. In Mungeli I have baptized in the last six months 19 persons and more are ready for baptism. These must be trained and taught. Especially do the women need attention."

Dr. L. B. Kline, Vigan, P. I., says, "The medical work here is being greatly blessed. We have been busy from the first day. The natives would hardly give me time to unpack. I did three operations this morning. One was performed on an old bamboo cot in the wood and store room. Another was done on the boards torn from my freight box and covered with paper. Of course this is only temporary. An operating table is on the way." Dr. Kline and family reached Manila on the 8th of October. They remained there five weeks that Dr. Kline might take the Philippine medical examination. After the examination they set sail for Vigan. Dr. Kline is very much impressed with the work on the islands.

Captain J. B. Daugherty is taking up a work that needed him badly and he is just the man for the place. The provincial work in which he is engaged needs a man on the field to hold the work together and to instruct the workers and to have general oversight of the work. The Filipinos need nurture and admonition. Another man like Captain Daugherty for the north of the island would do a great work. The crying immediate need, however, is better and more equipment for the men already there. With proper facilities with which to work, a man can double and triple himself and produce a better quality of work also.

Miss Emma Lyon has been in China now for twenty years. On the twentieth anniversary of her arrival the young women and girls in the Woman's College surprised her with a reception and with numerous gifts. Miss Lyon has done a monumental work in China for the girls and women of that great land.

Dr. W. E. Macklin, Nankin, China, has recently translated Schiller's History of the Thirty Years War in Europe. He has written a short life of John Wesley in which he has shown the political influence of the Revival. He has lectured in Wuhu, Nankin, Shanghai and Yangchow and other places before large audiences. Dr. Macklin publishes a bi-weekly little paper on Christian Sociology.

Missionaries Leslie Wolfe, Dr. W. N. Lemmon and J. B. Daugherty, Manila, P. I., report 53 baptisms during the month of November. Of this number 26 were baptized in the Central Chapel, Manila, and the rest in outlying sections. F. M. RAINS, Sec.

Church Extension Notes

At our board meeting on January 7, loans were promised as follows: Joliet, Mont., $800; Lafayette, Ind., $10,000; Bonners Ferry, Ida., $300; Seymour, Ia., $3,500; Merced, Calif., $300; Kellerton, Ia., $1,000; Lima, O., South Side Church, $3,000; McRae, Ga., $250; Havana, Ill., $500; Abingdon, Ill., $3,000; Phoenix, Ariz., $5,000.

During the month the following loans were closed on completed buildings: Sardinia, O., $1,000; Tucson, Ariz., $1,000; Union City, Tenn., $5,000; Breckenridge, Tex., $2,000; Welch, Okla., $750.

The annuity fund is still popular. A friend from Illinois sent us $1,000 and an annuity of $800 was secured from Missouri.

The corresponding secretary recently held Church Extension Institutes at Cotner University and Bethany College and attended the meeting of the Home Missions Council in New York City.

The associate secretary held a successful meeting of three weeks at Knox, Ind., providing for $3,000 indebtedness at the close, with 21 additions. These 21 gave $1,500. He is now at Shawnee, Okla.

G. W. MUCKLEY,
Cor. Sec.

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

THE CHRISTIAN CENTURY

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Vol. XXX February 6, 1913 Number 6

NEW ZEALAND'S WONDERLAND

BY A. J. SAUNDERS

THE JAPANESE

BY HERBERT L. WILLETT

DR. C. M. CHILTON AT CLOSE RANGE

BY GEORGE A. CAMPBELL

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

WANTS TO BE SHOWN!

The following letter accompanied by the blank appearing in the lower corner of this page, signed, was received last week:

"I never realized before," writes this appreciative business man, "how severe were the economies under which The Christian Century has been all these years doing its work. I marvel that you have done so well under those conditions, that you and Doctor Willett would consent to do the work at all with so little resources and compensation. And the fact that you have done so well without money makes me feel that you should now be given a chance to show what kind of a paper you can produce with money. I feel that it is our duty to give you a chance, and if you will give me a little more information and a little more time to make up my mind I will be with you with a subscription to your bonds. I would like to make it $1,000 but I am sure I cannot do that. But I want to do my part to give you a fair chance."

Now of course that kind of a letter just warmed the editorial heart. Here is one man who gets at it on the very human side. He doesn't talk about brotherhood ownership, and we have always supposed that he was not sympathetic with some of our editorial convictions, but he likes The Christian Century and thinks that he would like to see what we can do in the newspaper line if we were given something to do with! He writes as if he would be willing to spend something just for the satisfaction of seeing!

Well, there are two outwardly modest writer-men who in the far-down privacy of their souls cherish the feeling that they would just like to show him! They have some plans for making such a paper as Disciples have never before produced. These plans are not the dreams of inexperience but the result of living close—O so close!—to the newspaper problem for years and seeing just beyond their reach great open doors of opportunity which they could not enter because it would cost something that they did not have.

* * *

A Chicago daily paper prints a series of cartoons entitled, "When a Feller Needs a Friend." The last one we saw showed a lad standing in front of the nickelodeon counting his four pennies and looking beseechingly at the people going in while he lacked just that one cent to gain admittance too. That hit off the editors' feelings to the dot.

The Christian Century is tantalizingly near doing what it wants to do, what it has long dreamed to do. It has everything else needed. It has four pennies of the nickel. It has location—Chicago is the ideal place for a national newspaper and publishing house. It has a responsive and loyal list of subscribers who take the paper not from duty but because they want it, and a fine list of intelligent patrons of its Sunday-school supplies. It has an editorial staff that works for love of the working and of the cause, a staff which produces a paper each week that brings back a continual stream of appreciative correspondence to the office. And above all, it has a great Cause, a definite, clear-cut Christian Cause,—not a vagary, not "moonshine," not a hobby, but a Cause that is in league with the great tides of the Church and the social order, a Cause for which even the stars are fighting!

It has four pennies: Ideal location, a loyal constituency, a staff, a Cause!

But with all these it can't get in!

It needs one penny more.

This fifth penny is Capital!

Some of us believe that if our friends will provide us with the resources The Christian Century may be made one of the most attractive and influential newspapers in the American Church. We wish it to represent the Disciples' contribution to Christian journalism. Far-reaching and unique plans are in mind which will be carried out if the Disciples Publication Society is backed by its friends.

The editorial staff simply aches for the chance to *show* our esteemed correspondent just what kind of a paper it could make if it had a whole nickel!

The following letters have been received:

By JOHN RAY EWERS, Pittsburgh, Pa.

The great communion of the Disciples is finding itself, and as it does so it demands among other good things that its journals shall be owned and governed by the communion which supports them. I am, therefore, highly pleased to know that The Century is to be thus managed. I wish you all success in the commendable enterprise of forming the Disciples Publication Society. The Century has a place among us. Its editorial genius and its glorious freedom will be increasingly welcomed among a developing communion such as we certainly are.

By PROF. O. B. CLARK, Drake University.

I want to congratulate The Christian Century upon becoming a paper for the whole Disciple family. Why should not a people who are growing in scholarship and progressive thinking have a paper which represents the highest and freest in religious thought? We have such in The Century! May it prosper and may the cause advance!

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail) Address .....

The Christian Century

CHARLES CLAYTON MORRIS AND HERBERT L. WILLETT . . . . . EDITORS

Episcopalians Preparing the Way

MUCH MUST BE DONE before the proposed World Conference on the Faith and Order of the Church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those communions throughout the world which confess Our Lord Jesus Christ as God and Saviour must be obtained, and invitations issued to them. These invitations cannot always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the Conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

* * *

But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living continuous Body of the one Lord? Do we know whether or not the brethren from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

* * *

The Committee appointed by the Protestant Episcopal Commission to consider the Plan and Scope of the World Conference believes that, before the Conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above which must be faced and considered when the conferenee meets. The Committee, therefore, urges that Christian people should assemble together informally in frequent meetings, first, for united prayer that the way to reunion may be made plain and that we may have grace to follow it, second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent His Son. Such local and informal conferences will help to prepare the way for larger conferences which will gradually lead up to the World meeting, at which it is hoped that we shall see that there is no sufficient reason for much, at least, of our present separation.

* * *

The Committee recommends first, that such conferences should at first be very small and informal. If the smallest number of persons fairly representative of a community can first be brought together to discuss the problem thoroughly, there will be a better prospect of real progress. Secondly, that the devotional side should be emphasized throughout. The desire for reunion must be grounded in and fed above all by common prayer. Thirdly, that, in selecting topics for discussion, careful search be made to find those which are really fundamental, but which the divisions of the past centuries have obscured. As the meaning of these questions is grasped more fully, it may come to be seen that the divisions growing out of them need not have occurred. Divisive and disputed topics should be carefully avoided until, by repeated meetings, the members of the conference have reached a large measure of unity.

* * *

A bibliography will soon be printed and mailed to all who are on our mailing list which may help to suggest books for instructive reading, though it must be confessed with sorrow that, at present, too many of the books which attempt to deal with Christian reunion are disfigured by partisanship and lack of thorough knowledge. Let us pray that our hearts may be so filled with the love of Christ, and our eyes so opened by the Holy Spirit, that we may all be made one in Him. Who liveth and reigneth, Father, Son and Holy Spirit, one God, forever and ever. Your brethren in Christ.

WILLIAM T. MANNING, Chairman.
ROBERT H. GARDINER, Secretary.

On behalf of the Committee on Plan and Scope, representing the Episcopal communion.

A PRAYER.

O GOD of Peace, who through thy Son, Jesus Christ, didst set forth One Faith for the salvation of mankind; Send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other in the unity of the Spirit and in the bond of peace. Give us penitence of our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy holy Name. Suffer us not to shrink from any endeavor which is in accordance with thy will, for the peace and unity of thy Church. Give us boldness to seek only thy glory and the advancement of thy Kingdom. Unite us all in thee, as thou, O Father, with thy Son and the Holy Spirit, art One God, world without end. Amen.

Social Survey

When Greek Meets Mrs. Young

It has not been a case of Greek meeting Greek, but rather a case of Greek meeting the superintendent of Chicago schools. The war between the Greek letter societies in the high schools of Chicago and the school authorities, headed by the superintendent, Mrs. Ella Flagg Young, has reached a point where it looks as if the insurgents would run up a flag of truce. More than 100 pupils from one high school alone have been dismissed by the principal, and in other high schools pupils have met with similar fate. Recently a national college fraternity at its annual meeting in Chicago put its ban of disapproval upon secret societies in secondary schools by passing a rule which in the future will shut out all candidates for membership who have ever belonged to a high-school "frat." It is to be hoped that other similar organizations will follow this example. It is inconceivable that the school authorities, not only of Chicago but of other cities, should have such difficulty in stamping out what every clear-headed parent must admit, after careful consideration, to be a decided evil. If this is an indication of the weakening of parental authority in the American home, it is indeed a serious matter. Judging by the reports in the daily press, the attitude of far too many high school pupils is one of indifference toward what ought to be the absorbing purpose of the school and of rebellion against undue invasion of personal liberty outside of school hours. The regrettable phase of the situation is that many of the parents seem to have encouraged their children in their insurgency against the school authorities. They are sowing to the wind. Their grandchildren, if they ever have any, will reap the whirlwind.

The Modern Press From the Inside

The appeal to editors and publishers of newspapers sent out by the Society of Friends of Philadelphia last November has caused a good deal of favorable comment. It urges the newspapers of the country to play their part in social advance and not run simply as business enterprises. It pleads "for righteousness in the whole make-up of the newspaper," and asks "for a standard which puts purity and good conduct and honesty ahead of dividends and profits." In connection with this action by a religious body, it is interesting to approach this question of newspaper ethics from the point of view of one of the leading American journalists, Mr. A. Maurice Low, who has contributed two most significant articles recently to the Yale Review. Inasmuch as we shall have occasion elsewhere to refer to Mr. Low's estimate of the superficiality of the modern newspaper, it will be necessary here only to set forth his trenchant statements of the economic situation in the newspaper world. The modern newspaper, according to Mr. Low, is purely a commercial institution, like a drygoods store or a hotel, although the latter make no false claims to educating public taste or elevating public morals. It is a business rather than a profession. No manufacturer sells his output at loss except the newspaper publisher. For his profits he depends, not upon the sale of the paper, but upon the advertiser. The advertising depends upon the circulation. The newspaper is no longer a free agent. It cannot print matter that might offend or injure large advertisers. Its hands are tied. "While posing as a missioner, it grows rich on the profits of the merchant." "The advertiser must be treated with the same deference that an expectant nephew shows his rich uncle." The significance of this point of view is not that it contains anything new—for thinking people have long been aware of this situation—but that it is said by such an authority from within the ranks of journalism itself, Mr. Low having been the Washington correspondent of the Boston Globe since 1886. It is, however, a situation to which the greater part of the general public is as yet wholly oblivious. No one from the outside could bring a more serious indictment against modern journalism, an indictment in which there are several counts, than has Mr. Low in these Yale Review articles. It is to be hoped that they may be given a much wider circulation than is possible in a scholarly review. We hereby challenge the Sunday newspaper syndicates to print both of these articles, even though it may seem to them like committing hari-kari. Better still, Mr. Carnegie might provide a sum sufficient to print them as full-page display ads in every paper in the country. It is a message that lays the axe to the root of the trees.

Peace or War?

The center of interest in the pending negotiations for the settlement of the Balkan War has been transferred from London to Constantinople. On Wednesday, Jan. 22, the grand council of the Ottoman empire decided to accept the terms of the powers which meant practically the end of Turkish rule in Europe, Constantinople being the only stronghold left to them outside of Asia. The next day at the behest of the war party, the ministry of Kiamil Pasha resigned, and a new ministry was formed under Mahmoud Shefket Pasha, grand vizier. Rioting ensued, in which Nazim Pasha, commander-in-chief of the army, was slain by men under Enver Bey. The warships of several nations are hastening toward Constantinople. Accurate news on account of press censorship has had to give way to rumor. The Turks are most unwilling to give up Adrianople. The new government has not as yet replied to the proposals of the powers, and the latest news as we go to press is that the envoys of the Balkan states in London threaten to terminate the peace negotiations. It seems almost certain that Turkey's reply will be a refusal to cede Adrianople or to allow the powers to determine the fate of the Aegean Islands. It is equally certain that the Balkan allies will not resume the war unless absolutely forced to it by Turkey. The possibility still exists of complications in the rear from Rumanian and Austrian aggression. In the meantime, while the armies are inactive, they are eating—and furthermore the agricultural interests are at a standstill. War benefits chiefly the international pawn-brokers.

A Great Foundation

The house by a vote of 152 to sixty-five has passed the Peters bill granting articles of incorporation to the Rockefeller Foundation. The measure will go to the senate where there is every reason to believe it will be passed by that body and become a law before the adjournment of this congress. When the bill was first presented nearly two years ago, strong objection was raised to it in many quarters because of the clause which permitted the incorporators of the foundation to become a self-perpetuating body. The revised bill just passed provides that new members of the incorporation shall be subject to the approval or disapproval of the following: The President of the United States, the chief justice of the Supreme Court, the president of the senate, the speaker of the house, the presidents of Harvard, Yale, Columbia, Johns Hopkins and Chicago. The former bill did not limit the amount of the foundation, but it is in the present bill limited to the sum of $100,000,000. The breadth of the scope of operations made possible for the foundation by the terms of the act of incorporation is remarkable: "To promote the well-being and advance the civilization of the peoples of the United States and its territories and possessions and of foreign lands in the acquisition and dissemination of knowledge; in the prevention of suffering; and in the promotion of any and all the elements of human progress." The passing of the act which establishes this foundation is the high-water mark of modern philanthropy. The earliest of the organizations of this character was the Peabody fund, the work of which has been immensely fruitful. Since that time, other similar foundations have been created, the Carnegie Institution, the Carnegie Fund, the Sage Fund, and Mr. Rockefeller's endowment of the General Education Board, and now comes the largest of them all, the Rockefeller Foundation, so large, indeed, as one writer has said, that the language of appreciation has to confess bankruptcy. Whatever may be the opinion as to the methods followed in the making of this great fortune—and we cannot forget that these methods have been intimately bound up with the business and commercial methods of the age—we cannot fail to recognize at its true value the vision and service involved in such a gift as this. Mr. Rockefeller, Mr. Carnegie and other possessors of great wealth are asking the same question as the one in the parable of old: "What shall I do, because I have not where to bestow my fruits?" But their answer is the reverse of the man in the parable.

The life of Jesus was an active life. He would have His followers devote their lives to such activities as talent and opportunity render possible and advisable. Here again consecration to the highest ideals of the Master's life should dominate. He would have us not only perform useful service and do good, but so throw ourselves into the work we do and so strive to accomplish that which needs to be accomplished that the measure of our achievements shall be the full measure of possibilities under the circumstances that surround us. —Selected.

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Vital Union With Jesus

How shall we know that we are in vital union with Christ? It is easy to deceive ourselves. Sincere men have done cruel deeds in the name of Jesus of Nazareth. Selfish men have enjoyed what they called the peace of Christ. Shiftless husbands and scolding wives have counted themselves among the disciples of Jesus and have been free from the suspicion that they were hypocrites. Men who sell honor and friendship for money have been known to set themselves up as worthy representatives of the Christian way of living. It is therefore not an idle question we have asked. We may be deceiving ourselves as to the kind of persons Christians ought to be.

The highest intelligence is required in the service of Christ. We must know ourselves, and this is difficult. We begin the life of thought by considering the world without. The world within is examined after the mind has grown strong in its power to observe and to compare. Many of us never subject the inner life to rigid examination. We know less of ourselves than we do of horses, pigs, and cows. We remain children in our knowledge of personal needs. The Christian has regard to the effect of his life on the world. The world is not a simple affair and no man can understand it unless he is willing to study it and to seek information and guidance from many sources. It is impossible for a man to stumble into the way of Christian acting toward other men. He must have knowledge and understanding.

"If ye keep my commandments, ye shall abide in my love." It is to be noticed that Jesus does not make the keeping of some of his commandments the test of fellowship with him. When he says "my commandments," he means all. And he is not speaking of formal rules of conduct issued by arbitrary authority. He refers to the laws of life. We are living beings. We grow, we are not built up like a house. The words of Jesus are life because they awaken hope and point the way to more abundant life. To follow his commandments it is necessary to have his mind. What he says can be interpreted by prejudice and selfishness to mean just the opposite of what he intended. When we know something of his mind, the doing of his work will add to our understanding. Carelessness in carrying out his will renders the mind incapable of appreciating the truth of the gospel.

The fruitful life is in vital union with Christ. The Christian missionary protesting against the traffic in opium and against the opium habit until the Chinese government was aroused to action bore fruit to the glory of God. The statesman bears testimony to his union with Christ when he works for peace at home and abroad, when he declines to allow the possibility of defeat to turn him from his duty, and when his career makes it harder for rascals to secure office and easier for honest men to be elected without laying aside their honesty. In the present day the Christian man labors to protect childhood, to remove unnecessary temptation from the path of youth, to secure a living wage for all workers, to free the race from the danger and anguish of preventable diseases, to train the children for efficient living, to provide comfort for those who cannot help themselves, and to give all mankind the benefits that come with a knowledge of God revealed in Jesus Christ. If we are doing none of these things, a claim to vital union with Christ is absurd.

Union with Christ is union with the disciples of Christ. It is co-operation in all good work. The church is a necessity. If it should disappear from the earth, the spirit of Christ would build another. The church is an organization that enables men to co-operate in the work of Christ. Forgetting this, we have all sorts of difficulty over what it is and how it should be managed. There is nothing sacred about an institution called the church if it is doing nothing. Its sacredness consists in the opportunity it offers to the disciples of Jesus to help one another to put their efforts together for the salvation of the world. Elders, deacons, Sunday-school superintendents, preachers, what are they doing? Are they strengthening the members of the church in faith? Are they guiding the activities of the church so that the message of Christ is being sent out to all the world? They have union with Christ if we answer in the affirmative. If in the negative, they are away from Christ and the formalities of the church confer on them no spiritual benefits whatever. [Midweek Service, Feb. 12. John 15:1-10; Rom. 8:9-17; Gal. 3:27.] S. J.

Continuing the Inquiry

Our readers will recall the editorial of three weeks since in which we renewed our request of the editor-emeritus of the Christian Evangelist for a statement as to just what Christian baptism is. Doctor Garrison had pointed out its antecedents and consequents and had named immersion as its "form." As a response to our inquiry he chooses to make an inquiry of us, which he formulates in the following communication:

Editors The Christian Century: Referring to your editorial "Renewing the Inquiry" in which you deal with an editorial in The Christian Evangelist, I beg to continue the "inquiry" by a statement and question which I hope you will answer promptly in your columns.

The Lord's Supper has faith in Christ and in his atoning death, and the desire to remember him in the way appointed by himself, as its antecedent; the eating of bread and the drinking of wine, consecrated by prayer and thanksgiving, as symbols of his body and blood, as its form; and the deepening of our love for him, and showing his death to the world, as its consequent. Now, subtracting its antecedent, its form and its consequent from the ordinance, "may we not kindly ask just what" the Lord's Supper is?

St. Louis, Mo. J. H. GARRISON.

If we take Doctor Garrison's analysis precisely as he has outlined it above we are compelled to reply that there is no such thing as the Lord's Supper at all! Everything that it could be he has apparently included either as an antecedent or a consequent of the Supper or else as belonging to its form. It is obvious that it cannot be its own antecedent, obvious also that it cannot be its consequent. And neither we nor Doctor Garrison will affirm that it is a mere form.

But the analysis presented by our correspondent does not *analyze;* and we marvel that a teacher so lucid as our very truly beloved Doctor Garrison almost always is should devise such an outline as this. Why call "the desire to remember the Lord in the way appointed, etc.," an "antecedent" of the Lord's Supper? Is it not of the very essence of the Lord's Supper or, not to prejudge the question as to what the Lord's Supper is, is it not at least a concomitant of the Supper? And how can he classify the consecration of bread and wine "by prayer and thanksgiving" as *formal?* Is not such an act a typically spiritual act? And why does our correspondent put "showing his death to the world" in the category of "consequents?" Is this, too, not at least a concomitant of the Supper, if not of its very essence?

In all considerateness we cannot avoid feeling that Doctor Garrison has *forced* an analysis here in order to make the appearance of an analogy with his definition of baptism which we criticised. But it should be remembered that both the above analysis of the antecedents, consequents and form of the Lord's Supper as well as of the antecedents, consequents and form of baptism were *his,* not ours, and whatever interest we expressed in asking Doctor Garrison to tell us just what baptism itself is, is now doubled by the desire that he shall state, consistently with the above analysis, just what the Lord's Supper also is.

In courtesy to our correspondent and because, in addition to what we deem its technical inexactness there is in Doctor Garrison's communication the suggestion of a yet more serious misconception of the Lord's Supper, we shall comply with his request for our

definition of this sacrament and add thereto some observations.

* * *

The Lord's Supper is the spiritual act of communion with the unseen Lord by a group of his disciples under the symbolism of a social meal. The essential thing, the substantive thing, in the Lord's Supper is not the physical act of eating but the social act of spiritual communion. The physical meal is accessory, incidental, symbolic. It happens to be there because our Lord found the meal already invested by the custom of mankind with the symbolism of friendship, of communion, of mutual trust and social freemasonry, Custom loaned it to his purpose. But his purpose was to be remembered. His interest in the physical meal was derived from, reflected from, incidental to, this essential purpose.

And that the Church has so interpreted our Lord's mind is shown by the entire transformation which the physical form of the Lord's Supper has undergone since our Lord instituted it. In apostolic times this rite was an integral part of an actual meal, celebrated just as on the Passover night when Jesus had first suggested it. The bread that they ate was actual food. The cup that they drank was actual refreshment. The *agape* or love-feast was a common meal made sacramental by the remembrance of the unseen Lord and by expectation of his return. Jewish habits and temper, cultivated by Passover and other customs, were such as to have so perpetuated it. But Gentile Christians seemed to lack the restraining social traditions which would enable them to make a religious sacrament of a common meal. They fell, therefore, into gluttony and revelry. The simple, holy love-feast became a scandal. To save its sacramental character a distinction came to be made between the love-feast and the eucharist. The former retained in itself the human fellowship and the latter took to itself the divine communion, quite abstracted from the warm fellowship of the human situation in which it had first arisen. The actual bread became a wafer or a crumb-like bit, the refreshing drink was witheld from the communicant and taken by the priest representatively, or, as in our Protestant churches, became a mere sip. Thus the actual meal became a make-believe meal, a mock meal.

The change that has taken place in the practice of baptism since early days is precisely analogous to the change that took place in the observance of the Lord's Supper. For the primitive symbol of initiation—an actual bath in water—only the symbol of the symbol remains—a drop of water on the forehead. So for the primitive symbol of communion—an actual meal of food and drink—only the symbol of a meal remains, the symbol of a symbol.

There is no more "authority" in the New Testament for our modern way of observing the Lord's Supper than there is for the modern non-baptist way of administering baptism. In Doctor Garrison's analysis above he uses the expression, referring to our Lord, "to remember him in *the way appointed by himself.*" But our Lord appointed no such way of remembering him as we follow Lord's day after Lord's day.

The realism, the human warmth, the immanent symbolism of the actual meal which our Lord "appointed,"—if his tender suggestion can be called an "appointment" at all—have given place to a conventional, bare, and artificial symbol of a meal, a pale substitute which possesses meaning only as, by definite mental effort, we invest it with the immanent meaning of its original.

If sprinkling is a "human" substitute for immersion, so also is our manner of observing the Lord's Supper a "human" substitute for the way "appointed" by our Lord.

These things are said in the interest of fact and truth and a clear understanding of the subject under inquiry, not in the interest of any theory as to our present duty in respect of observing the Lord's Supper. Yet it is a question which we who are striving to go back to Christ may well face, whether the restoration of our Lord's way of first observing the Holy Supper would not enrich our Church life quite as much as, if not more than, the restoration of the primitive way of administering baptism.

But the point we wish to make clear in relation to Doctor Garrison's inquiry is that the essential thing our Lord desired, not to say "appointed," is not lacking in the Lord's Supper as observed by his Church, even though her present way of observing it was not contemplated by him when he made his tender suggestion for the perpetuation of his memory. All through the ages this artificial meal has been used helpfully to symbolize this fundamental Christian reality of the friendly and comforting presence of the Lord.

The modification which the Lord's Supper has undergone has not sacrificed the essential purpose of our Lord, nor the essential character of the rite; and this means simply that the essential purpose of our Lord did not reside in the physical meal, much less in such thin symbols of a meal as we today employ, but in the definite social act of spiritual communion between himself and a social group of his disciples.

As devotees of a truly spiritual religion our first and elemental task is to translate all our religious customs and rites and institutions and duties out of the materialistic, literalistic or legalistic terms in which they may have hitherto been defined into terms of actual spiritual experience, and to affirm constantly that their essential character inheres in their spiritual reality, not in any particular physical form whatever.

If this is done with the Lord's Supper it yields us the definition given above.

If this is done with baptism it yields us the definition many times given in these pages: the act of conferring upon a penitent believer, and his act of accepting, the status of membership in the Church of Christ.

Interpretations

A Great Preacher at Close Range

First Church at Hannibal has just closed a meeting of three weeks lacking one Sunday. Dr. C. M. Chilton, for fifteen years the pastor of First Church, St. Joseph, Mo., did the preaching. It was a quiet, simple, effective and spiritual meeting. There were seventy-two additions to the church, sixty of whom were adults, the remaining twelve from the Sunday-school. The latter came singly and without persuasion on the part of any one.

Rev. C. M. Chilton, D. D.

Among the additions were several of the leading men of Hannibal. It is commonly remarked that the meeting was as substantial in its results as any ever held in the city. Certainly the church is benefited in its spiritual life and greatly helped by the valuable accessions. Both community and church felt that no violence had been done them, but that great benefit was theirs through the rich ministry of Dr. Chilton.

I have never heard preaching that more strongly appealed to me. It might be of interest to many for me to try to interpret Dr. Chilton's preaching, and seek to ascertain his power with strong men.

He is a careful student. His sermons are not loose but well prepared. He holds himself rigidly to his outline. I would take it that he rarely yields to spontaneous impulses while he is preaching. The central message of his discourse is strongly mystical. The heart of his preaching is the "living Christ." The final and supreme word of evidence he finds in our consciousness of Christ. He therefore is not at all afraid of the critic or the scientist. Never did he have a word of censure concerning either.

Although in his thinking he makes the living Christ self-witnessing, he is yet careful not to underestimate the value of the historical Christ. Feeling is supreme in Dr. Chilton's religion; yet it is not feeling that runs wild; but feeling held in check and ever tested by reason. His mind works logically. His sermons were closely bound together in logical sequence. He began with sermons on evidences and closed with hortatory sermons as to immediate duty. But outstanding in all was the living Christ in whom centers the passion of his soul.

Dr. Chilton's manner, voice and general attitude bespeak his deep faith in Christ. He trusts him for results. He believes in a tremendous way that man and Christ are for each other, and when the former is simply and truly interpreted the latter will receive him. He rests his case upon truth rather than method.

Over-modest is he with regard to advertising and newspaper reports. I think he fears their spiritually deteriorating influence.

Dr. Chilton is a strong exhorter to the intelligent. He does not overdo it, and the basis of his exhortation is always on a high plane. "Come because it is right, because God wants you" is a frequent expression. Rarely does he use an illustration or make a quotation. Most impressive speakers are rich in illustration; not so with Dr. Chilton. He is a wide reader, and of the best books too, but he seldom refers to one he has read. While he was here in the meeting he read "The Autobiography of Mark Rutherford;" "The Treasure of the Humble," by Maeterlinck; "Eucken and Bergson," by E. Hermann; "Does Faith Need Reasons," by Bollard; one of Dostoieffsky's novels and other good books.

But there was no echo of any of these books in his sermons.

His sermons are from his own own deep life. A book makes its deposit somewhere in the depths of his soul and after it has become a part of himself, and perhaps after he has forgotten the book, he draws upon it for sermonic messages—which come surcharged with the fires of his own spirit.

His preaching does not raise questions. He does not cause his hearers to ask, "Is that true?" but "Am I right in my life?" In a wonderfully simple yet powerful way he brings his hearers face to face with God. God is as real and as present to him as ever he was to the great mystics. His business as a preacher he conceives, I take it, to be to disclose God to man, and man's spiritual nature to himself. He is conversant with the intellectual difficulties of the modern man; but he solves them by getting him into spiritual fellowship with the personal Christ.

Dr. Chilton is a splendid personal worker. He is a quick discerner of the movements of men's souls. In his conversations with men out of the church he talks about the high things. God is his great theme. It takes a strong and tactful man to talk about God and prayer and eternity to busy men in their offices.

Many of us could argue about God in offices; but to talk earnestly of God as a Father to console, comfort and save, under such conditions, is an art not many of us have yet learned. But Dr. Chilton has learned it. He does not answer men's intellectual objections. Frequently he makes no rejoinder to the excuses they give; but keeps suggesting the one thing, viz., their duty to God. Many of us accentuate men's difficulties by trying to remove them. Here again Chilton seeks to dissipate objections by establishing right relationships with Christ.

One of Dr. Chilton's strong characteristics is his great sympathy with men. He believes most men want to do what is right. He preaches very little upon sin, and never uses the word sinner. People instinctively feel his sympathy and respond to it with their better natures. Perhaps some sorrows that have come into his life have tended to make him more patient with erring humanity. "We must be very patient with people" is a frequent sentence of his.

Dr. Chilton has zest for all life. He sees the funny and ridiculous side of things even in an exaggerated way, though his hearers do not suspect this side of him, for he scarcely has the suggestion of humor in his sermons.

He is aware of the day in which we live. He knows of the strain that is upon the Church; but he is not alarmed; nor does he take positive sides in controversial matters.

He does not believe in hurrying changes, though he thinks changes imminent in the universal Church. His plan is to wait for the Spirit of God clearly to show us his mind.

Now nothing I have written explains Dr. Chilton. Personality eludes analysis. That indefinable influence that radiates from his soul is not secured by adding together the characteristics I have suggested. Its source is in the depths that are hidden from mortal eye. Perhaps it depends most of all upon the discipline of one's mind and heart. Perhaps every wayward thought lessens the power of a minister. If all of us ministers were to cast out of our thoughts all impurity and all worldliness and all selfish ambitions, think you that our power would not be multiplied? Chilton is strong because his heart is pure—purified it has been by the fires of God.

GEORGE A. CAMPBELL.

Hannibal, Mo.

The Bible is a noble book, all men's Book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its simplicity, and in its epic melody.—Thomas Carlyle.

Editorial Table Talk

A Chill at the Capital

Washington correspondents say that a little chill has passed over society at the capital of the nation. It was caused by the announcement of President-elect Wilson that he would like to see the Inauguration ball omitted. Washington society could stand the omission of the ball, for it would be only for a night, and joy cometh in the morning. But the fear is that this is to be a Wilson habit, and that there is to be a return to simplicity. "Are we to have Jeffersonian simplicity?" asks one of the spokesmen. Well, hardly, for Jefferson rode over from Virginia, hitched his horse to the top rail of a back fence, and walked around the corner to the place of inauguration. The new president won't go back to that. He will have his "machine," and he will let the other man get down on his back and put on the missing nut when the old thing goes wrong. But there are simplicities and simplicities, and it is not one of the simplicities for a dashing member of society to appear with diamonds on the heels of her shoes, or for other members to turn a social function into a display of ropes of pearl necklaces and all the other contents of the jewelry stores of Europe, Asia and Africa.

There is immense room for improvement without becoming severely simple. And if the president, his wife and daughters are all of a mind to make a change toward plainer life and higher thinking, the country is ready to applaud.

What's In a Name?"

The Churchman of New York, since its change of owners and editors, appears to care less than ever about the Catholic name and to desire more than ever the Catholic spirit. In a vigorous leader it calls attention to the fact that words and rites seem to fall short of the great results that are expected of them. As an illustration it is shown how hard the Pope's forces fought to push through the council of the Vatican the dogma of papal infallibility. This was to put the church in possession of a weapon which would strike all its opponents cold. But having gotten its magic sword it has never dared to draw it since or known how to wear it. "It has come about that the infallibility proclaimed is to be understood now, not in the sense of the party that carried it but in in the sense of those minimizers they decried, and in the forty years that have passed since it was hailed as the church's salvation it has never been unsheathed." The editor of The Churchman hints that if the party which has fought so long to erase the word "Protestant" from the legal title of the Protestant Episcopal denomination should succeed, their occupation would be gone—and the church would remain as soundly Protestant as ever. And he is right.

The Democracy of the Bible

The fact is that the democracy of the Bible is far more radical than that of Britain's limited monarchy or the constitution of our own republic. The Young Turk realizes today that the Sultan understood the facts when he tried to keep the Bible out of his dominions. The opening of the Bible in any country is the death-knell of autocracy, and the reading of the Bible will eventually give each nation "a church without a bishop and a state without a king." The Old Testament commonwealth was far more democratic than any existing republic, and the church of the New Testament knows no head—no priest—but Christ. Moses tolerated no orders of nobility in his state and Peter himself no lordship over the consciences of the individual Christian. More than once our Presbyterian brethren have found, some gladly and some with sorrow, that "presbyter was but priest writ large," and in our own "land of the free" our highest court told us that our constitution accorded to the black man no rights which the white man was bound to respect. The Bible may be "an old fashioned book" but it will be a hundred years—or more—before Christian nations themselves come up to its ideals of human rights or Christian churches are true to the liberty with which Christ made his children free.

Jesus and the Possible Man

He is in each one of us, the person whom we may become. How shall we define him; how shall we dare to believe in him; how shall we achieve him? This question lies back of all our moral and spiritual problems and strivings. The answer is in Christ. In him is seen the possible man. Triumphant over every threatening circumstance rose the Carpenter. Supreme above every temptation stood Jesus. Master of death and every fear appeared the Redeemer. It was his triumph and it was ours also. What he was we are to become. If the day is dark we look to him and discover the radiance of his faultless character. If we are beset

with temptations we look to him and discern the triumphant spirit of the victor. If we through fear of death are subject to bondage we hear him say, "He that liveth and believeth in me shall never die." Then we know that these are for us also and we are made brave and strong with the faith and trust of the Man of Nazareth.

—The World in Chicago, the great missionary exposition to be given in Chicago, May 3 to June 7, will be commensurate with what it portrays. The Coliseum is often taken for a few days to exhibit some great industry, but five weeks will be required to accommodate the crowds that will want to see The World in Chicago. The Auditorium, the finest theater in the city, will be required afternoons and evenings during the same five weeks to accommodate the people that will want to see the Pageant of Darkness and Light. The two greatest show places in the city will be given up to this world missionary exposition. About the middle of February, training classes of stewards for the exposition will be meeting in at least four hundred Chicago churches. In the remainder of the churches co-operating, these classes will be started before the first of March. Thousands of mission study books are being used. Never before in the history of Chicago have so many people been studying the problems, the work and the results of missions at the same time. It was said in Boston a month before The World in Boston Exposition opened, as the training classes were nearing the end of their period of study, that should the doors of the exposition never be opened, the preparations would still be justified by the results of ten thousand people studying missionary text-books. A total of twenty-four different text-books are being studied by the Stewards of The World in Chicago. These cover every non-Christian country in the world in which the work of Christian missions is being carried on, many lands that are partly Christian and several sections of our own land in which missionary work is being carried on.

—The Illinois commission on uniform marriage and divorce laws, last week, declared divorce to be the greatest menace to the nation The commission voted to adopt a report declaring federal control of marriage and divorce as the only adequate solution of the problem. The most striking portion of the indictment of divorce drawn up by the committee follows: "The divorce evil, by its rapid and widespread growth in the United States, has become a danger so deadly that it threatens not only the moral health, but the very life of the nation. Within the last fifty years divorce has increased, on an average, more than three and one-third times as fast as the population. In the year 1912 it may safely be said that 100,000 divorces were granted. It is conservative to say that 100,000 children, mostly under 10 years of age, were made divorce orphans, being deprived of one or both of their parents, and that 2,000,000 homes, actual or potential, were wrecked hopelessly and as utterly wiped out as by an infinite conflagration." The recommendation of the committee was: "The law whatever else happens, must stand for the home—teaching its sanctity, insisting upon its preservation—so that side by side with the uniform divorce law must be a uniform marriage law. To this end a uniform federal law on marriage and divorce must be demanded, based on an amendment to the federal Constitution and valid anywhere. We should at once secure the framing of these uniform laws and ask the legislatures of our states to petition Congress for an amendment of the Constitution along the lines of the law submitted."

—John Burroughs and Ernest Thompson-Seton have issued a joint appeal to the school children of America in which they say: "An urgent appeal we make to you in behalf of our native birds, many species of which are in danger of extermination. To you is now given the opportunity to render substantial help toward their preservation. A measure is now before congress, the purpose of which is to place all migratory birds under the protection of the federal government. Such a law is greatly needed. If it is not passed our birds will continue to decrease—to the great and everlasting disadvantage and shame of the American people. The destruction of bird life is costing American farmers millions of dollars annually through the constantly increasing devastations of harmful insects upon which the birds feed. But a greater loss their slaughter is bringing to all who love God's great out-of-doors. We therefore appeal to the school children of America to help in this vitally important matter. We ask you to get your parents, teachers and friends to write or telegraph to the congressman of your district and the two senators of your state, now in Washington, urging immediate action upon the pending bird protection bill—that they may understand how deep is the interest in it and how great is the need for it."

—On the evening of her wedding Miss Helen Miller Gould had 1,000 homeless and destitute men as her guests at dinner at the Bowery Mission. Miss Gould has been a particularly useful friend to the hungry and homeless men who flock to the Bowery Mission all night long, and while she has provided many feasts in the past her principal charity has been supplying funds to see that the individual applicant for relief has not been left cold, hungry or cheerless. Upon this occasion, Miss Gould expressed the desire to have all homeless, hungry and cheerless men enjoy a real dinner. Miss Sarah J. Bird, a widly known mission worker, was instructed by Miss Gould to make arrangements for the feast in celebration of the wedding. Miss Bird told Dr. Hallimond to "gather them in from the highways and the byways" and they certainly were all there.

—Where are the nine? Our request for ten defenders of the Disciple's practice against the vigorous critique of Geoffrey Palmer in the London Christian World has brought, to this date, just one lone response. Are the readers of that British critic willing to concede that his point is well taken? Ten years ago its publication in a paper reaching as many church leaders as does The Christian Century would have brought to the front one hundred defenders. The article was boldly frank, published in England's leading Free Church paper and given to our readers in the issue of January 16. Something ought to be said, but The Christian Century has nothing to say unless there are at least ten others whose hearts prompt them to speak.

—There is a growing sentiment in this country that its marriage and divorce laws should be changed. Every county attorney in Kansas would become a divorce proctor if a bill introduced in the state senate were to become a law. The bill delegates the county attorneys to investigate all divorce proceedings with a view to putting a check on the growth of the divorce evil in the state. Revision of the marriage laws of the state "in order to restrain youthful, hasty marriages and to prevent elopements into Delaware from other sections of the country," was the principal recommendation of Gov. Charles R. Miller in his inaugural address. He urged a law requiring residence within the state for at least six days by one of the parties to the marriage.

—The Toronto Convention of Disciples next fall will take advantage of the summer rates usually offered for travel in Michigan and Canada. These rates are better than those usually obtained for conventions. On recommendation of the national secretaries and the American Christian Missionary Society, the date of the Toronto Convention has been changed to September 30—October 6, inclusive, so as to take utmost advantage of these rates. Tickets can be purchased on any day prior to September 30, good for returning until October 31, with the privilege of a visit to Niagara Falls. Dr. McCash promises further information at a later time. Meantime it looks as if Toronto will be one of our best conventions.

—What is said to be the first wireless outfit ever established in a church has been put into operation by the Rev. Horace K. Holtzinger, pastor of the Fifth Street Methodist Episcopal church in Philadelphia. The clergyman plans to establish a wireless class for boys as an inducement to the youngsters to come to church. The receiving station is the minister's study and the necessary "flagstaffs," so to speak, are on the roof of the church. Rev. Mr. Holtzinger is an expert operator and it is said that the boys will have a competent instructor, therefore. Anything legitimate to attract the youngsters skyward.

—War to the knife on the Anti-Saloon league of America was declared by the National Liquor Dealers' association, which held its annual convention at Washington, D. C. In a resolution adopted after a brief debate it was determined that "immediate action" should be taken "to oppose the nefarious methods" of the league. Resolutions also were adopted advocating the re-establishment of the canteen in the army and abrogation of brewery ownership of leases on saloons and urging closer understanding between the liquor dealer and the excise authorities.

—President-elect Wilson has announced that he would not relinquish his office as governor of New Jersey before March 3, the day he leaves Trenton for his inauguration at Washington. When he starts out to become president he will not travel in a private car, nor will any member of his family. The 1,000 Princeton students who are to march in the inaugural parade will have their special cars attached to the same train, so as to escort the former president of their university into the national capital and give him a Princeton cheer when he arrives there.

—Vice-President-elect Thomas R. Marshall and Mrs. Marshall, it was announced have determined not to take a house in Washington, but will live in a hotel during their four years' residence there after March 4. Accommodations were engaged by the vice-president-elect's secretary. The butterfly froth and foam element at Washington does not like the idea one bit.

—All local records were broken in the way of public contributions to religious or other causes at the closing session of the council of the Union of American Hebrew Congregations, at Cincinnati, when subscriptions brought the total donations well over $200,000 to be used for the support of the Hebrew Union college and general work of the extension department. Of the 500 delegates assembled at the convention more than 50 per cent gave of their substance before the council closed.

—It shocks even those whose ears are most accustomed these days to hearing all sorts of erratic and radical utterances on religion to read Dr. J. H. Garrison's "Easy Chair" article in which he characterizes "joining the church" as "religious moonshine."

Three Iittle Maids. *Photo by Miss Florence Parker.*

School Boys. *Photo by Miss Florence Parker.*

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

The Japanese

It is often said by those who have lived in Japan that one may associate with the interesting people of that land for many years and yet never know them. This is particularly the conviction of Mr. Hearn, who should have known the Japanese if anyone could, and whose estimate of them is almost fulsomely eulogistic. It would be out of place, therefore, for a mere passing visitor to do more than record a few impressions of the people as they may be seen upon the streets, in the shops, in their homes or on the roads.

If Japan is a little land, so are its people small. The impression given as they are watched from day to day is that they lack from three to five inches of the usual American height, both for men and women. One wonders how this fact is to be explained. They are closely related to the Koreans and the Chinese, both of which peoples are of moderate stature.

Sitting Upon the Heels.

One of the explanations offered is the universal custom of sitting upon the heels. A Japanese does not use a chair, but settles down upon his feet in a manner that would bring cramps to the legs of an American in the briefest space of time. Yet this posture does not appear to inconvenience the native in the least. It is quite natural and restful for him. Some of the missionaries acquire the habit by practice, but the foreigner finds it very difficult to be polite in a Japanese home, where the custom is for all to sit thus on the heels.

Would not such a practice, followed for many centuries, tend to shorten somewhat the length of the leg, and so reduce stature? Most people are tall or short by reason of leg measure. A very tall man seldom shows his height when seated. Whatever combination of circumstances has produced this shortness of stature in the Japanese, this habit of sitting, or squatting on the feet has doubtless had its influence.

Small But Hardy.

But if they are small in stature, they are a hardy lot. The temperature varies of course from one extreme to the other. Yet in all weathers they seem to care little for comfort. Their houses are lightly made, with easily sliding partitions which separate room from room, and doors and windows alike of paper panels or similar light construction. There is little fire, save for cooking. A brazier of coals for the warming of the hands is about the only manner of moderating the cold of winter. Yet they seem to feel little inconvenience.

Men at work go lightly clad in all kinds of weather. The 'rikisha men are usually barefooted, save for the straw sandal, which merely protects the sole of the foot. And if they have to remain two or three hours in front of the house where you are taking dinner on a cold evening, they do not seem to mind it in the least. It is an open-air life which is lived by people of all grades. And probably to this fact they may credit much of their hardiness and power of endurance.

Antipodes of Americans.

Comment has often been made on the fact that the Japanese are our antipodes in almost every regard. They stand feet to feet with us, on the opposite side of the world. They read from right to left, rather than as is our habit. than from the body, as we do. They plane boards in the same direction. And many such habits they have which are the reverse of ours. Yet such contrasts are really quite superficial, and give a mistaken idea of the Japanese character. In simple fact they are much like humanity elsewhere, and neither those who laud them without stint nor those who see in them little worthy of praise do justice to them. And interestingly enough, the Japanese themselves have been as little pleased with the books that have given them excessive praise as they have with those which have treated them in a cynical and cavalier spirit.

One trait which the stranger notices at once is the politeness of the people. Whether it is your host entertaining you in his home, or the tradesman in his shop, or the farmer whom you pass on the road, or the little maid who waits on you at the hotel, or the 'rikisha man who pulls you along the street, all are polite and courteous. At first you wonder if there is not a bit of play-acting in all this for the benefit of the stranger. But presently you see that it is the habitual attitude of the people toward each other.

Elaborate Introductions and Greetings.

If two Japanese are introduced to each other, they bow two or three times with the most elaborate and ceremonious politeness. Their greetings are of the same elaborate sort. Even in the hurry of daily work or business they do not forget a certain obligation of manners. There are no quarrels on the street. You never hear loud and vituperative language. At least you are told that such is the case by those who know. And you are perfectly sure that it is true from the manner in which a crowd of people handles itself. There is little jostling, children are carefully made room for, and where a westerner wants to push through with impatience, the Japanese wait quietly for the opening which is sure to come in another moment or two.

In dress the advent of western ideas has brought great changes. The women still wear the old native dress, with the exception of the ladies of the court and higher social groups, who have adopted European styles, with rather qualified results as to appearance. The native costume of the women is graceful and becoming. It is free, unconfined, makes no use of stays or laces, and gives free play to all the muscles. The head-dress is elaborate, the different styles denoting the station and condition of the wearer. The women wear no other head covering, save that in sunshine or rain the light and graceful bamboo umbrella is carried.

European Costume Being Adopted.

The men are rapidly adopting European costume. This does not mean that a majority are habited in trousers and coats, though probably in the cities that would be nearly the truth. But the army uniform, adopted from the continental armies, has had its effect on the habits of the people. The European clothing is much more practicable for the usual purposes of business or labor, and then too it conforms more nearly to that sentiment of imitation of the west which has been Japan's chief passion and chief danger in recent years. For head-dress the men have taken up with the English cap, though the soft hat of fedora shape is common. The men of the humbler class go bare-headed for the most part, or wear in rainy weather the broad, round, slightly peaked hats of the old tartar style. These hats are woven of bamboo fibers, and are a good protection from both sun and rain. You will often see in the country the grass rain coats, which make the wearer look as if he had on a suit constructed of cornstalks.

The foot-wear is various. With the European clothing have come the western shoes. But the common foot-gear for men and women alike is the wooden sandal, held on by the thong passing inside the great toe. And as the feet are used by the Japanese for a great variety of activities for which we employ only the hands, the shoe is held on with the firm grasp of a hand upon a cord. In rainy weather a sandal much higher from the ground is used, and the continual wonder is that any progress can be made with such cumbersome foot apparel. Yet everyone, even the smallest child, gets on without inconvenience. The poorest people wear the straw sandals, which cost but a trifle, and are slipped on in the same way.

Of course these foot coverings, of all kinds, are removed when one enters a house or shop. No well-bred Japanese would think of entering a building with sandals on any more than he would of walking on a table. For the floor is the table in nearly all homes, and it is kept carefully clean.

Three Classes in Olden Days.

In older days the people of Japan were divided into three main classes, the samurai, who were the fighting class, the yeomen of the daimyos or lords; the farmers, who were the main and honored support of the nation; and the tradesmen, who were regarded with little consideration as belonging to a lower and disfavored group. Then of course lower still were the coolies, common toilers, beggars and outcasts.

With the advent of new ideas, as the result of the revolution which placed the late emperor upon the throne in 1868, after a long period of usurpation by the shoguns, and inaugurated the "Meiji Era," these conditions have greatly changed. The samurai have ceased to be a separate class, though many of the military ideals still survive. The farmers have sunk relatively, and their lot is much harder, with the heavy taxes they are obliged to pay. While the tradesman has come to his own, as in other lands, though he has not as yet wholly escaped the reputation or even the characteristics which made him disesteemed in the old days. Business ethics are not ideal in Japan. But the Japanese is keenly sensitive to the opinion of the world, and he will not fail to repair those faults of behavior, either as an individual or a nation, which cause him to "lose face" with the other peoples of the world.

Marvels in Artistry.

Of the artistic qualities of the Japanese everyone who knows them speaks with enthusiasm. Their work in carving, iron, bronze, laquer, silk weaving and embroidery, bamboo weaving and other arts is famous. Even in the common utilities they are artistic. The roadways and railroads are everywhere banked up with stone walls of diagonal tessalated form which is in itself a work of art.

But most of all do they achieve marvels with their flowers and trees. The cultivation of these is one of the Japanese fine arts. They have a way of making trees that are ordinarily of forest size grow into dwarfed, yet perfectly symmetrical forms, in which trunks and branches and leaves are perfect, only reduced to the size of a green-house plant. The result is astonishing, and it forms one of the most diverting types of gardening.

What the Japanese people have not yet learned, as a race, is that the moral life is the great work of art. A people cannot be truly artistic till it becomes sensitive to the hardships to which womanhood is reduced, in fields and on highways; and to the fact that human life and character are worth more than palaces, temples and museums. This lesson the western nations are learning also, and Japan, with its quickness of imitation, its cleverness of appropriation, and its keen sensitiveness to what the western world is saying and thinking about it, may be trusted to learn and master it in due time.

"Christocentric!"

From a Sermon by C. F. Aked

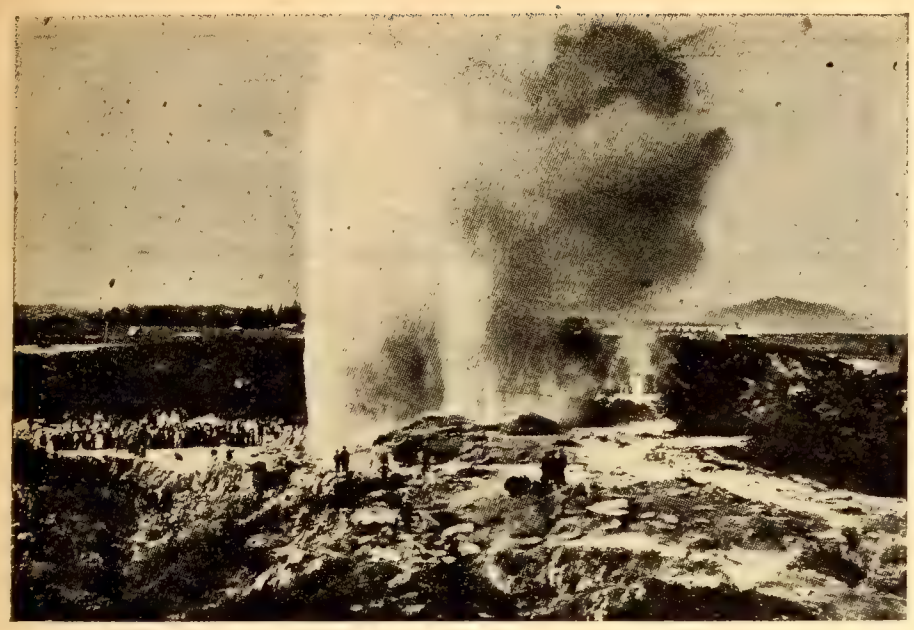
Christocentric! Does the word sound eccentric? And does the thing intended seem eccentric? And are you one who will consider Christocentricity another, if a nobler, form of eccentricity, or perhaps not even noble, but merely foolish in the end?

Well, you know the meaning of the words you use, else you would not use them! What does "eccentric" mean? The dictionary says, "Not having the same center as another." And is that all? For that is true; these men move with a motion which is not from self as the center of their universe. It is Christ who lives in them. "Eccentricity," it is clear from our definition, is no fixed and determinate quality. It is relative to the position of the person who so describes it. Who told you that you are so much wiser than your neighbor that it may be taken as a thing of course that your center is the true center, and motion from any other is "eccentric"? Madness can only be defined when you have first established a standard of rationality. One Christocentric soul went through life and went to his martyr death declaring that either Christianity justified the utmost degree of enthusiasm or it justified no regard at all, and for himself he was willing to count all things and life itself but loss for Africa and Christ. Doubtless he was mad. But then, what is sanity? I agree with Dr. John Watson:

"Place a dozen cold-blooded and hard-headed men in a Salvation Army meeting when the army is on fire, and they will think of bedlam. Take half a dozen Salvation soldiers to the bourse of Paris when there is a crisis in European affairs, and the Salvation men will be aghast. If any one believes that the kingdom of God will remain when this world has disappeared like a shadow, then he is right to fling away all that he possesses, and himself too, for its advancement and victory."

So, I repeat, it depends on your standard of sanity. While John Wesley, and Whitefield, and Charles Wesley were preaching Christ to thousands, so that down the grimy cheeks of colliers fresh from the pit-mouth tears of contrition flowed, heathenism reigned in low places and rank profligacy in high, clergymen stirred up the mob to riot, and archbishops encouraged the king in vice. Somebody certainly was mad. But was it the men whom the wits of Oxford nicknamed the "Holy Club?" While Charles II. sported with Nell Gwynne in the palace of Whitehall, John Bunyan in a filthy den in Bedford jail dreamed immortal dreams and wrote that which has gladdened and strengthened and purified the souls of millions. I admit that somebody was mad, either king or tinker. But I don't think it was the tinker. When Luther blew a trumpet blast that shook the walls of the Jericho where Leo revelled in luxury and sin, the pope said that the shabby little monk was mad. There is no doubt he was—from Leo's point of view. But it was Leo's point of view that was mad, not Martin Luther. Perhaps this world has never seen a stranger meeting than the old palace of the Asmonean kings beheld when Christ stood before Herod. You may search the historical portrait galleries of the whole world for another such human *thing* as Herod, and you will have difficulty in finding him. Of him Christ spoke the only contemptuous word he ever spoke of man or beast. To this day I do not understand it. Can Christ be contemptuous of any living thing his Father made, however marred and fouled since the making? "Go and tell that fox," he said; and now the Messiah stands before the fox. Herod is a buffoon, a coward, steeped to the lips in deeds of blood and shameless vice. He has brought Christ before him as a new kind of conjuror, who would perform some miracle-tricks to amuse himself. "Go tell that fox," said Christ. One of those two that day was certainly mad. Their contemporaries, naturally, were on the side of the king. They said of Jesus, "He is beside himself." But we have not so learned Christ. And they who have kept him in their hearts and lived by the faith of the son of God sit on thrones today, judging mankind by the power of his word and the immortality of his redeeming love.

There is but one conclusion possible. Let a man be possessed by this spirit, let his whole life be so Christocentric, and I care not whether he be cultured or illiterate, millionaire or son of the soil, he will "shake the gates of hell and set up the kingdom of God on earth."



Wairoa Geyser in Action.

The White Terrace. Lost in Eruption of 1886.

New Zealand's Wonderland

By A. J. Saunders

It was a saying among the ancients: See Athens and die. Their probable meaning was—we have now seen the very best, the most wonderful; there is nothing more to see; let us away! In a limited sense, yet with a great deal of truth, that saying can be applied to the Thermal district in the North Island, New Zealand. I was talking to an American tourist on one occasion in Wellington, and I said: "Have you seen Rotorua?" "You bet I have." "What do you think of it?" "Why! It is an awful place." "What do you mean by 'awful' place?" "Well, I mean," he said, "uncanny, weird; when you see ashes and lava and sulphur everywhere; when you see boiling water and steam issuing from every crevice and hole in the ground, boiling mud, hot lakes, and geysers; why, then you think you have reached the last place on earth, the very entrance to the infernal regions. That is what I mean by an 'awful' place."

The Round Trip.

The trip which everybody makes is the celebrated Round Trip. It takes a day, and that day will never be forgotten, so full of wonder and interest is it.

It is early morning, we eat a hasty breakfast, and soon the drag and four-in-hand are at the hotel entrance calling for passengers. Our company is a very pleasant one, and as we roll along the road all strangeness disappears in the general anticipations of the day.

Just about two miles out of Rotorua is the famous Maori village, Whakarewarewa. Towering hills surround it in a semi-circle. There is a well preserved Maori *Pa*, that is, fortified village, here. Some of the chief guides of the district live in this place. Perhaps the most widely known is Maggie Papakura. She was present at the King's coronation in London in 1911 with a company of Maoris.

Noted for Geysers.

Whakarewarewa is noted for its geysers. Large numbers of them are in this valley. At night the shooting water, the issuing steam, the continuous noise really give one the "creeps." The principal geysers, all on the Government Reserve, are Pohutu, meaning the splasher, which throws up boiling water to a height of about sixty feet, and Wairoa. There is a strange sympathy between these phenomena. For instance, Te Horo always overflows before Pohutu plays. When the Prince of Wales' feather reaches a height of twenty feet, Pohutu may be expected to perform. Wairoa, which means in the Maori language, high column of water, when in action, sends up a mass of boiling water to a height of one hundred feet and more. It is a beautiful sight.

Te Wairoa.

On the way to Te Wairoa our coach takes us through some beautiful and typical New Zealand scenery. There is the great Tree Fern standing out so majestically. Now and again one may see the peculiar Nikan Palm, and everywhere the dense forest scrub. We pass by two beautiful lakes; beautiful, because of their strange colors. Here is the Blue Lake, so named because of the dark blue appearance of its water, and the Green Lake, just as green as the first one is blue.

Te Wairoa was the original center from which the early tourists set out to see the wonders of the Thermal district. There was a hotel, Guide Sophia's *Whare* (hut), and numbers of European and native homes. Today it is a dismal ruin.

Eruption in 1886.

It was in 1886 in the stillness of the night, that Mount Tarawera burst forth in sudden fury, and desolated that whole region. Nine great craters belched forth fire and molten lava and ashes, bringing death and suffering to hundreds of people. In addition to that the bottom of Lake Rotomahana was blown clean out, and its mud carried for miles. One has only to go there to see even to this day the awful desolation and ruin which that eruption brought.

Te Wairoa is nothing but a heap of ruins, though miles away from the volcano. Here is the hotel half covered up, and all stove in. There is Guide Sophia's *Whare*, in which she saved fifteen people on that terrific night. Here is the school master's house, completely covered, with only the top of the roof above the ground. The once beautiful Te Wairoa is no more.

Desolation and Ruin Everywhere.

Taking the government launch we go for a very pleasant ride over Lake Tarawera. The water is perfectly clear, and the precipitous hills on either side seem to rise abruptly from very deep foundations. Before us is Mount Tarawera looking grim and sullen, while on our left as far as the eye can see is awful desolation and ruin. We are now passing what once was a bright little native village. It is now buried in mud to the distance of one hundred feet.

After a short walk over lava and cinders at the foot of Tarawera we come to another water—Lake Rotomahana. It is a peculiar color, light blue, even whitish, in appearance. We board another launch for what proves to be our most wonderful experience.

White and Pink Terraces.

We are now passing the once famous terraces. Here to our right is the site of the lost White Terraces. A little farther on, and there is pointed out to us where once stood the Pink Terraces, now gone forever, buried beneath that cruel overthrow. "There can be no doubt that most of those who saw them thought the lost Pink and White Terraces the finest sight in the thermal region. They had not the grandeur of the volcanoes and the lakes, or the glorious energy of the geysers; but they were an astonishing combination of beauty of form and color, of what looked like rocky massiveness with the life and heat of water in motion. Then there was nothing else of their kind on the earth at all equal to them in scale and completeness."

Boating in Boiling Water.

Rotomahana means "warm water." Our launch speeds toward the steaming cliffs. These are hills actually on fire. Great funnels out of the solid rock belch forth boiling water and steam. The atmosphere is full of sulphur. There are scores of these blow-holes, and their report is like booming cannon. As we glide along, the guide says: "Feel the water." It is warm. "Again;" it is warmer. "Now, put your hand in;" you may do it once, but not a second time. The water is boiling. The steaming cliffs at Rotomabana, and that cruise through boiling water is the most wonderful experience in the thermal district. This place is as suggestive of the infernal regions as anything on earth.

A Black Geyser.

An interesting walk of two or three miles brings us to the Waimangu Basin. This was the greatest geyser of the district, throwing huge rocks, boiling black mud and water a distance of 1,500 feet into the air. But unfortunately Waimangu has not played for several years. The genial host at Waimangu House treats us to a refreshing cup of tea, and from here we again take our coach, and finally reach Rotorua, tired, but with experiences of some of earth's wonders whose pictures in our memories shall never fade away.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A CHAT WITH CHICAGO'S STORY LADY

Miss Georgene Faulkner Talks About her Work and the Art of Story Telling.

That all the world loves a story, from the tiniest child at its mother's knee to the old man in the corner by the fire, we know full well, but it was not until recent years that we learned that story telling could become a beautiful art and a distinguished profession. The honor of raising story telling to this high position belongs to a young Chicago woman, Miss Georgene Faulkner of Kenwood, who is known everywhere as one of the best story tellers in this country. She is, in fact, a story-telling genius for she can tell stories in such a way that her audience, no matter what their age, color, creed or nationality, sits entranced and fascinated beyond expression. They simply lose themselves while listening to her and become little children with imaginations that absorb her stories as a sponge does water.

Her love for stories began when she was just a baby, listening with her ten little brothers and sisters to "mother's stories" at bed time. As she grew older she would have all the children in the neighborhood come over to her yard and climbing up in an old willow tree, with a well worn fairy book in her hand, she would take them all far away to fairy land and its "castles strong," "fair ladies," "brave knights," and "prancing steeds." Sometimes they would all dress up and act out their best loved fairy tales, using an old lace curtain for a wedding veil and discarded shawls for fine court trains.

Back of the Yards.

After a while, of course, these children grew up and could not play at fairy tales any more. The brave knights had to battle in the work day world and the fair ladies became mothers with little children of their own to tell fairy tales to. Some of them may have forgotten their story hours together, but Miss Faulkner never could forget them, so after she graduated from the Kenwood Institute and the Chicago Kindergarten College she went to Brooklyn and for three years told stories to the children in the play centers of that city. She is now engaged by the Board of Education of Chicago to tell fairy stories to the children of the vacation schools, which position means, by the way, that she is the only paid corporation story-teller in the world. For five years the library committee of the Chicago Woman's Club has been sending her once a week over to the play center in Davis Square, back of the Stock Yards, to tell stories. Her audiences there are the children of the slums but they crowd around her and forget the dingy tenements, the dark alleys and the foul streets, as they listen with open mouths to her tales of storyland. Her audiences, however, are just the same everywhere she is entertaining them, whether it is in the slums, a millionaire's home, a fashionable club house, a Sunday-school or a Chautauqua gathering—she always receives an ovation. She has recently been made the children's editor of the Chicago Tribune and president of the Chicago branch of the National Story-Tellers' League, which has 150 members who have specialized in literature for children. Society girls who want to work among the children in their social settlements, are trained by Miss Faulkner, teachers in the public school who wish to bring their children closer to the vital forms in history and literature, and Sunday-school teachers who wish to make their Bible stories more attractive. This fall the trained nurses in the Children's Memorial Hospital began a course with her which will help them in their care of little sick children.

Joy in Her Work.

"I love to tell stories," says Miss Faulkner, "I love to play them out too and dress in costume. I cannot tell the joy which has come to me in telling stories to large groups of children in the play grounds of New York, and later to the children in the vacation schools and play grounds and library centers of Chicago. I would rather tell children stories than act tragedies before applauding multitudes of grown-ups. There is no acting so perfect that it can effect mature minds as a story well told will the minds of children. As I speak to them I read in their faces the glow of all the human emotions contained in the subject matter of the story. I have seen hundreds of children weep at the homely story of the poor ginger bread boy who is eaten out of existence, and I have seen little boys straighten up with the light of conquest and majesty in their eyes at the narration of kings and soldiers. Every child loves a story. I think that a story is the most potent force that can be applied to a child for good or evil. The child's mind is receptive and is susceptible to the influence of a story in which they can see the characters in life-like form. I have known children to yield to the attractions of a story where spankings, pleadings and threats had not availed. All children love hero stories, but the boys, of course, care most for them. The boys want the stories of battles, but I always try to make the personality of the hero rise above the fighting. The Russian children clamor after the historical tale and their country's mystical monster, the baba-yaga. Trolls and elves interest the Norwegian tots, and the German boys, with all their stolidity, long not only for the historical combat, but for dragons and witches. But the girl is the prophecy of the woman. She sighs ecstatically over the awakening of Brunhild with the lover's kiss. Always there must be the good prince who comes to carry the ragged little maiden into wealth and happiness; always there must be the home element, the jewels, fine clothes and great houses."

Interesting Experiences.

"My experiences? I have had loads of them. Once in New York I heard a little Scandinavian girl, "Solveig," singing these words,

"My countries 'tis of thee-ee
Swate land off libertee-ee
Off thee aye sing
Land-t where maye fadders diedt
Land-t of the pigeon pies.

"It was not until then that I realized that the parrot-like declaration of love for the flag, the flag drill, and singing of patriotic songs meant absolutely nothing to these children, who had come to me uprooted from the traditions of their own country, and had as yet been given nothing to take the place in the new. To interest these wee immigrants, I thought of the old story tellers—the men and women who with the ages were the transmitters of amusement, history and religion. Why not revive the custom for these people who came so strangely to a strange land, who in their simplicity were as primitive as the ancestors who sat about the camp-fire and the hearthstone and listened to the long-spun yarns of the ages? I made a systematic study of the heroes of the countries, men whose deeds had had a direct bearing on the history of America. When I put the theory into practice I found a boy who was Henty mad. "Gimme a Henty," he said one day, "I am sorry," I replied, "the Henty books are all out. Won't something else do?" "Naw," answered the boy, "I want a Henty or nothing." "Well, now," I said, "you liked the stories I told you today, here is one on the same thing I was talking to you about," and handed him Charles Carleton Coffin's, "Story of the Battle of Long Island." The boy took the book with the farewell remark, "Aw right, but save me a Henty for next week." In a few days he was back again. "Say, missus," he said, "gimme some more by the same guy. He's got Henty skinned to the ground." The boy read in succession all the historical works he could find. Over at Davis Square not long ago I was giving one of my little travel tales and exhibiting with the stereopticon some pictures Mr. Elmendorf had loaned the Board of Education. At a picture of the Vatican a little boy began to laugh at some of the beautiful statues. When I took him aside afterward and asked him why he had been making fun he answered, "'Cause you dast show a picture of a guy widout his shirt." I was glad later to take some of these children to the Art Institute and show them how wonderful and glorious a noble statue really is. I had been telling some stories of Lincoln and Washington when a little Bohemian woman wandered up holding by her hand a small Bohemian boy. "Missus," she said, "I liked all your stories, but I like that man Lincoln best." "You do," I answered. "And why, Washington was brave and good, too." "Yes," she said, "but Lincoln was a poor boy, what had no chanst, but he got there jest the same," and she looked down at her own bit of a boy with a new hope in her eyes."

—Miss Violet Asquith, daughter of the Prime Minister of England, has sailed for home, after a visit of two weeks in New York and Washington. The Countess of Aberdeen sailed with Miss Asquith.

—Miss Roxanna Hill is the youngest woman deputy sheriff in Illinois if not in the United States. She became 18 several days ago and was sworn in as a deputy by William A. Patterson, sheriff of Livingston County. Now she is performing all the duties required of an office deputy in handling official business.

—Miss Margaret McChord has introduced into Washington society the color "Nell rose," which was named and taken as her favorite hue by Miss Eleanor Wilson, the youngest daughter of President-elect Wilson.

—Mrs. Jennie Wilson Woodbridge, a first cousin of President-elect Wilson, and wife of the Rev. Samuel I. Woodbridge, of Shanghai, China, a Presbyterian missionary, died in Johns Hopkins Hospital last week.

—Mrs. Duncan U. Fletcher, wife of the senator from Florida, is generally believed in congressional circles to be the probable successor of Mrs. Roberts of Massachusetts as the president of the Congressional Club. Mrs. Fletcher's candidacy is a part of a movement to elect a senator's wife to the presidency which has hitherto been held by the wife of a member of the lower House of Congress.

—Mrs. Edyth Ellerbeck Read, member of the lower house of the Utah legislature, died last week from nervous prostration. She was elected on the republican ticket at the last election.

Church Life

EVANGELISTIC MEETINGS.

Ft. Morgan, Colo., F. W. Collins, pastor; C. L. Dean pastor at Loveland, evangelist, assisted by A. L. Haley, singer; 14; 9 by baptism; closed.

Cherokee, Okla., C. R. L. Vawter, evangelist; 223; closed.

Warren, O., Second, Frank W. Brown, pastor; C. E. McVay, singer; 15; continuing.

Danville, Ill., First, Wm. E. Adams, pastor; F. B. Thomas, evangelist; beginning.

Kansas City, Independence Boulevard, Geo. H. Combs, the pastor, preaching; 150; continuing.

Wichita, Kan.. W. S. Priest, the pastor, preaching; A. E. Buss, singer; 35; continuing.

Des Moines, Ia., capitol Hill, H. E. Van-Horn, the pastor, preaching; 72; continuing.

Osceola, Ia., W. C. Cole, pastor; Mr. and Mrs. Sturtevant, evangelists; 55; continuing.

Marshalltown. Ia.. C. H. Morris, pastor; W. J. Lockhart and W. F. Lintt, evangelists; 103; continuing.

Lawrenceville. Ill., Thomas A. Hall, pastor; Frank C. Huston, singer; 45; closed.

Kenton, O., T. W. Pinkerton, pastor; Roy L. Brown, evangelist; 29; continuing.

Fairmont, W. Va.. W. H. Hampton. pastor; J. V. Coombs, evangelist; 50; continuing.

Portsmouth, O., Crayton S. Brooks, pastor; W. T. Brooks, evangelist; 150; closed.

ADDITIONS TO THE CHURCHES.

Somerset, Pa.. S. G. Buckner, pastor; 8 by baptism.

Akron, O., High Street, L. N. D. Wells, pastor; 19 at regular services, Jan. 5.

CALLS.

H. G. Burgess, Yale Divinity School, to Bridgeport, Conn. Accepts.

J. H. Craig, Logansport, Ind., to River St., Troy, N. Y.

George McGee, Arlington, Ia., to Lewistown, Ill. Accepts.

F. N. Calvin, as permanent pastor, Central, Waco, Tex. Accepts.

RESIGNATIONS.

G. A. Reinhart, Ionia, Mich.

Enid, Okla., church house was dedicated Jan. 26 by Geo. L. Snively.

O. C. Bolman, pastor at Pekin, Ill., spoke to over 100 boy scouts at Streator, Ill., on "Scoutcraft."

Pontiac, Ill., church pledged nearly $2,000 on a recent Sunday to pay an old debt. B. W. Tate is the pastor.

Owosso, Mich., church, C. R. Wolford, pastor, reports 18 accessions during 1912 and $2338 raised for all purposes.

Central Church, Peoria, talks of a fund of $50,000 for a new church home to replace the one recently destroyed by fire.

Jefferson Street Church, Buffalo, N. Y., Benj. S. Ferrall, pastor, reports congregational offerings of over $5,000 for 1912, and 111 additions to the church membership.

St. James Street Church, Boston, burned a mortgage of $2,000 recently. The debt was paid under the stimulus of a friend of the church who pledged one-half provided the other half was raised. Louis H. Stine is pastor.

Mrs. T. R. Ayars, president of the Christian Hospital, St. Louis, reports a prosperous and fruitful year for that institution. Twelve hundred and thirteen patients were admitted during the year. The receipts amounted to $27,991.

The College of Missions, Indianapolis, opened the doors of Graham Chapel to the public to hear Dr. I. N. McCash in a series of six addresses on American Missions. The attendance was large and the lectures were pronounced masterful.

Orange. Calif., church, C. C. Bentley, pastor, reports ninety-two accessions during the past year with forty-two baptisms. For current expenses the offerings of the congregation amounted to $2,861.89; for missions $742.21; for building fund $134.50.

C. W. Cauble, pastor at Martinsville, Ind., has offered his services to the Indiana state work, without pay, proposing to raise $5,000 from the churches in order to realize on Mr. M. T. Reeves' proposition to duplicate such an amount or any part of it that may be raised.

Several of our English churches are now without pastors. Leslie W. Morgan, Wringcliff, Priory Road, Hornsey, London, writes that these churches would be willing to consider American applicants who desire to settle in England, and he underscores the word "settle."

Following his "Midwinter Chautauqua" in Kansas City Prof. Walter Athearn, religious education instructor in Drake University, accepted an invitation to conduct an institute in Manhattan, Kan., under the auspices of the ministers' union, and the united Sunday-school teachers of the city.

Dr. J. H. Garrison, editor emeritus of the Christian Evangelist, is spending the winter and early spring in New Mexico and southern California. Dr. Garrison has been able to do a young man's stint of work on the paper for the past few months. He simply won't be retired! All his brethren are grateful for his good health and superabundant service.

A neat compliment was that paid to a local colleague, and deservedly bestowed, when Edgar De Witt Jones invited Milo Atkinson, pastor Centennial Church of Bloomington, Ill., to lecture in First Church auditorium, and gathered a fine audience to hear him. Mr. Jones introduced the lecturer, whose popular theme was "Love's Old Sweet Song with Variations."

H. A. Denton, pastor at Galesburg, Ill., is leading his church in preparation for an evangelistic meeting beginning on Easter Sunday. Mr. Denton will preach throughout the meeting. He reassures his people by promising them that there will be no personal solicitation during the singing of the "invitation hymn."

S. G. Buckner reports that his work at Somerset, Pa., is very promising. During the four months since he took that work the Sunday-school has doubled and now averages 400, and 125 men have enrolled in his men's class. Prayer meetings are running as high as 200, and evening audiences are reaching the 1,000 mark. The Somerset church has the finest plant in its section of Pennsylvania.

The second annual Workers' Conference of the Christian churches of Tipton County, L. E. Murray, Garry L. Cook, J. C. Todd and Mrs. Greist are expected to be present and participate in the leadership of the conference. The aim of this annual conference is to promote the efficiency of the local churches in their community life and in their co-operative work.

P. C. Macfarlane spoke in Central Church, New York City, J. M. Philputt, pastor, on Sunday evening, January 26. This is the first of four special Sunday evening services the pastor has planned After the service a social hour is held in the church parlors that the congregation, many of whom are alone and strangers in that great city, may make friends and acquaintances.

Prof. E. E. Snoddy will lecture at Bethany Assembly in Indiana next summer, on "Life in the Making;" R. H. Miller will speak each day of the first week on "Church Efficiency;" J. W. Street will lecture and conduct discussions on "The Country and Village Church Situation;" P. H. Welshimer will give four addresses. W. T. Brooks will have charge of a two and a half day evangelistic conference. Garry L. Cook and Mrs. Frank Wells will conduct the School of Methods and Missions.

H. O. Pritchard is well into the sixth year of his pastorate at Bethany, Nebr., and reports 695 additions to the church membership during his pastorate, with a net gain of 410. Fifty-seven were added during 1912. The Sunday-school now enrolls 610 pupils and the church 835 members. In 1912 the congregational offerings amounted to $3,673 for current expenses, $2,632 for missions and a total from all departments for all purposes of $8,964. The missionary spirit has been developed and refined greatly during Mr. Pritchard's ministry.

First Church, Bloomington, Ill., is entering a winter and spring campaign of much activity and promise. Early in March, Miss Eva Lemert comes to lead the church in a two months' Sunday-school campaign. The first week in April, Dr. Peter Ainslie of Baltimore, will begin a series of three weeks' de-

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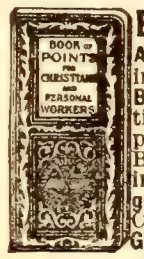
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cision services. The pastor Edgar DeWitt Jones is now in the midst of a series of evening sermons on the First Five Books of the Bible and so great is the interest in these studies that he may prolong the series through February.

Alfred O. Kuhn, pastor at Salina, Kan., officiated at the ordination to the ministry of Lee Woodward, a student in Drake University.

First Church, Youngstown, O., Levi G. Batman pastor, raised close to $7,000 last year, of which amount over $1,400 was for missions and benevolence.

The fourteen year old daughter of Pastor and Mrs. S. W. Nay of Central Church, Gary, Ind., died recently. The funeral was the occasion for a great expression of sympathy on the part of the community.

Dr. T. P. Haley, Kansas City's Bishop, Gone.

Word is received that the venerable Dr. T P. Haley, a bishop indeed for all Kansas City, passed beyond on Saturday last. The funeral services were held at Linwood Boulevard Church which he founded and of which he has been pastor-emeritus since resigning active leadership, and were conducted by Dr. Burris A. Jenkins, present pastor of the church, assisted by many pastors of Kansas City. Doctor Jenkins has promised The Christian Century an interpretation of Doctor Haley which will be given to our readers next week.

Values Children in Evangelistic Growth.

Charles W. Ross, who recently conducted an evangelistic meeting in his own parish of Litchfield, Ill., writes concerning the twenty-five children who made profession of faith, that they were all members of the Sunday-school and were ready for decision. "I am glad for the heads of families who came," he says, "but I believe that the Church of tomorrow is the one that is reaching the young people of today. In the long run, I wonder if these are not the most valuable and far-reaching results of our meeting." There were fifty adult persons gained for the church in the meeting.

Sunday School Institute in Local Church.

The church at Massillon, O., had an increase of over 240 in its membership during the past year. Offerings were made to the various missionary and benevolent interests. The Sunday-school has maintained its front-rank standing. An institute for mutual instruction and training was organized having five classes—training for service (beginners and advanced), missionary, social service and history. In the class in social service practical investigation is being undertaken. The church has maintained the Lyceum course of the city for three years. This year H. E. Stafford, the pastor, has induced the Ministerial Association to take charge of it. with the result that a larger course is being put on and more people are being reached.

A Veteran Minister's Passing.

Joseph Lowe, a veteran minister of 78 years, died at Topeka, Kan., Jan. 20. He was born in Greensburg, Ind., and was ordained a minister in the Christian church at McComb, Ill., in 1858. He held pastorates in Illinois, Minnesota, Nebraska, Missouri, California and Texas. In 1893 he went to the Pacific coast and remained there until 1905, being for a part of that time pastor of the East Side church of Los Angeles. His last ministry was at Goliad, Tex., from which place he returned to Kansas City about a year ago. During his fifty-four years' active ministry in the Christian church Mr. Lowe had administered the ordinance of baptism to more than 5,000 people. Funeral services were conducted by George H. Combs, pastor of Independence Boulevard church, Kansas City.

Vigorous Chicago Church's Active Year.

Jackson Boulevard church, Chicago, closed the year with a substantial balance in the treasury having raised $8,316 of which $1,140 was for missions. "There has never been a day since I have been with this church." says Pastor Austin Hunter, "that we have not had a balance in the treasury. There were 164 additions to the church during the year, 99 of these being by confession and baptism. These were all brought in at our regular services without any special series of evangelistic meetings. We continue the support of Miss Ora Haight as our livink link missionary in India. Our Chinese school reported nine baptisms during the year and fifty dollars given to missions. Our Sunday-school, under the fine leadership of O. G. Harris, is in the Front Rank column. We begin the New Year with a fine spirit of unity and hopefulness."

Dedicatory Week at Metropolitan Church.

This is "dedicatory work" at Metropolitan Church, People's Institute, Chicago. Dr. Charles Reign Scoville and his corps of evangelistic helpers are present to begin a revival next week. This week's services include

Rev. Elster M. Haile, New Pastor at Monroe Street Church, Chicago.

addresses by S. S. Laffin, editor the Christian Standard, J. H. O. Smith of First Church, Oklahoma City, Charles S. Medbury of Des Moines, Iowa, and the resident pastor, J. D. Hull. The People's Institute was purchased recently by Metropolitan Church for $35,000. The property was built at a cost of $80,000 some twenty years ago. Considerable remodeling has been done and the place is said to be extraordinarily well adopted for institutional church purposes. This building was the rented abode of the Union Christian Church fifteen years ago during the pastorate of J. H. O. Smith.

Evangelist Asks Opinions of Business Men.

William J. Lockhart, the evangelist, addressed a letter to a number of prominent business men of Marshalltown, Ia., where he is holding a meeting, asking concerning the attitude of men toward the church. The letter follows: "Dear Sir: I am to be in your community for a time yet laboring in the interest of the moral and religious welfare of the community. In order to make the work definite and practical I am asking a considerable number of the representative men of the city, of whom you are one, to answer the two following questions. Please be perfectly rfank and right to the point. While your reply will be read publicly, your name will be held in strict confidence. First: Why in your opinion do not more men attend church and why do they hesitate to join the church? Second: What do you believe could be done to interest them more?" Replies were intended to be read at a subsequent service.

Discuss Central Headquarters for Societies.

At a recent meeting of the National Secretaries, a committee composed of Mrs. M. E. Harlan, Geo. W. Muckley, Stephen J. Corey, Robert M. Hopkins and W. R. Warren, was appointed to consider the question of a general headquarters' building for all our National Societies. Most of the societies are now compelled to pay heavy rents for quarters that are not only inadequate for the work, but unsafe for the records. They are scattered through four cities with no two in the same building. If all were assembled in one suitable building, it is felt that safety and facility would be secured, with the maximum of work for the minimum of expense. At the same time, the building might be such a structure as to perpetually proclaim the plea. W. R. Warren, chairman of the committe says that suggestions as to the location and character of the building will be gladly received. The committee is, of course. merely making a preliminary investigation, having no power to act.

Finds Prophet in Its Own Country.

Monroe Street Church, Chicago, after struggling for a year with a list of nearly one hundred candidates for its pulpit, including ministers located in all parts of the country, has finally found its prophet in its own country. The parish of West End mission church joins the parish of Monroe Street Church. Elster M. Haile has been minister at the West End for several months. Monroe Street people learned of his sturdy, plucky work against many obstructions and asked him to come into their parish, investigate conditions and say whether he would be their leader. He did so, and decided to undertake the work. He has already begun. His call is a compliment to him and a token of the good sense of the congregation. Mr. Haile graduated from Texas Christian University, studied at the University of Chicago, and was president of Hereford College in Texas before returning to Chicago determined to do Christian work in this city. Monroe Street Church has many difficulties, but its membership is united and loyal, and enthusiastic over the new pastor.

Denver Church Propagating Unity Ideals.

George B. Van Arsdall. pastor of Central Church, Denver, preached on a recent Sunday morning on "A Cure for Melancholia" and that same evening on "A Cure for Discouragement." Central Church conducts a training school for church workers of which Mr. Van Arsdall is the head and Dr. Frank Rall of Iliff School of Theology (Methodist) is dean. It is largely attended by representatives of all denominations. Eight denominations of the city recently united in a "Christian Union Propaganda" anticipating somewhat the suggestion of group meetings for the study of our fundamental unity made by the Episcopal commission and printed in this paper on page 3. Bishop McConnell for the Methodists, Dr. Robert F. Coyle for the Presbyterians, Dr. Frank T. Bayley for the Congregationalists, Dr. John H. Houghton for the Episcopalians, Dr. B. B. Tyler for the Disciples and Dr. A. H. C. Morse for the Baptists were among the speakers at successive Sunday afternoon services. The meetings were held in Central Church.

Pastor Approves Minimum Wage Scale.

J. M. Rudy preached to a crowded house at First Church, Quincy, Ill., on "Labor Unions." Among those present were many laboring men who were at that time out on strike. Mr. Rudy affirmed the vital importance of the minimum wage scale. "How many medical associations," asked Mr. Rudy, "care to have the wage scale that they have agreed on broken down? How many preachers care to have their salaries brought down

to the starvation level? There are few people, indeed, who have any very deep or keen appreciation of the importance of our working men maintaining unbroken a minimum scale of wages. Let me ask you, what would be the profit to this community if 300 tramps were knocking at the city's doors and asking for quarters? You answer, 'no profit.' Well, suppose these 300 men got 50 cents a day, each, would they be worth any more? You say they would each be worth just 50 cents per day more. Well, suppose they received one dollar each, then your 300 men would be worth twice as much to this community. This is plain. Well, then, bring their wages up to the highest level which the principle of fair play and justice will allow, and maintan it there, and you have the labor union principle. "All the interests of society are best conserved by working men banding together for the purpose of maintaining a uniform wage scale. Let this principle be broken down among our workers, and you have opened the door for unheard of exactions from greed, and have laid the foundations for an industrial tyranny about which we know nothing at present. It is no wonder that men and women will almost starve in order to keep this great principle from being broken down."

Dr. Powell on God's Character.

The deeper question of skepticism was answered by Dr. E. L. Powell in First church, Louisville, thus:

"Is there a God? That is not the question, but if there be a God, what is He like? What is His character? What is His relation to man? The materialist asks that the proof of God be scientific. In other words, as Philip said here, in the language of the materialist of to-day: Show us the father and it sufficeth us. Well, He has not form nor shape; we cannot bring Him forth for the observation of the eye of sense, and Jesus says this, giving once for all the answer to doubt as respects the character of God, which implies, as a matter of course, the existence of God: 'He that hath seen me hath seen the Father.' 'Why,' said he to Philip, 'have I been so long a time with you and yet hast thou not known me? Do you remember the little child I took in my arms and blessed it? It was strength, loving strength, losing itself in tenderness and weakness; there you saw God at work. Do you remember, Philip, Zaccheus, the poor publican, who had lost all self-respect, how I said to him, 'Today I will abide in thy house,' and he was made conscious of a music so sweet and strong that he leaped to his feet as a self-respecting man? It was God awaking him from his dumb life into his conscious power. Have I been so long time with you, and yet hast thou not known me, Philip? Look upon me, look upon my character, look upon my ways and works, and you behold the shining of the face of God. And how else shall we interpret God except in terms of character? Better that there should be no God than that He should not be good. If any man look upon His character and call it less than divine, then there is such a thing as a smile without a face; there is such a thing as effulgence without a sun; there is such a thing as semblance without reality; there is such a thing as fragrance without a flower. My faith in God as respects His character and holiness is based upon my faith in the moral perfection exemplified in the life of Jesus Christ. 'He that hath seen Me hath seen the Father.'"

Two Most Desirable Things

One is this: the number of churches contributing to Foreign Missions in the March Offering this year should be greatly increased. Last year out of some eight thousand churches in our fellowship, not more than three thousand gave anything to the work in the regions beyond. It should go without saying that every congregation should have fellowship with Christ in what He is doing for the world's redemption. This is the one work our Lord gave His disciples to do in His name, and for His glory.

Every disciple of Christ should remember the great words of Alexander Campbell. "The Church of Christ is and ought to be a great missionary society; her field is the whole earth, from sea to sea, and from Jerusalem to the last domicile of man." A Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe.

The churches should engage in this work for their own sake quite as much as for the world's sake. They need the inspiration and the gracious aid that can come only from loyal co-operation with our Lord in this His great work. Churches that stand aloof and refuse to do their part rob God and at the same time wrong themselves. The plea sometimes made by churches that they are too poor to give is not valid, for the scriptures teach that "there is that giveth and yet increaseth." They teach also that God is able to make all grace abound towards us, to the end that we may be able to abound in every good work.

The second desirable thing is this: this year should see a marked increase in the amounts contributed by the individual churches. The average offering should be much larger than ever before. We have great reason for encouragement from the fact that in ten years the average offering has been doubled in amount. Ten years ago the average offering was very small. Not only so, but in these ten years the resources of the churches as a whole have been more than doubled. The Lord wishes us to give as he has prospered us. There are some churches giving on that scale, but they are not numerous. Of the churches that gave last year, fifteen hundred and seven gave ten dollars or less, and six hundred and ninety-four gave five dollars or less. It would seem that there is no church

The Divinity of Christ

BY EDWARD SCRIBNER AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

Published at 75 cents by

THE BETHANY PRESS

The New Christian Century Co.

700 E. 40th St. Chicago

on earth that should give less than ten dollars, and very few that should give only ten dollars.

If a larger proportion of the membership can be enlisted, that of itself will raise the average. It is believed that in many churches not more than one-third of the enrolled membership have any part or lot in the Foreign Missionary offerings. This ought not so to be. Every one who has been baptized into Christ and who comes to His table week by week, should be ready and eager to help Him spread abroad a knowledge of His saving grace and power.

The Louisville Convention gave expression to the conviction that the Foreign Society should receive a half million dollars this year in regular receipts; this amount is to be over and above what is especially given for equipment, enlargement and maintenance. Does the sum named seem excessive? It amounts to an average of only forty cents for each member. Surely no one will say that an average of forty cents is too high! On the contrary, it would seem that it is far too low. If the Louisville watchword is to be realized the churches must give two hundred thousand dollars on the first Sunday in March.

The friends of the Lord and of His work should pray and labor to the end that these two things may be brought to pass this year. In doing so they will greatly glorify the name of our Lord. The work is His and He has honored us in admitting us into fellowship with Himself in the doing of it.

F. M. Rains, Sec.

A Veteran's Dream

W. R. Warren, of the Ministerial Relief Board, sends a copy of the following letter received by the Board: "Your good brotherly letter of January 17, containing check for $30 is received, and I thank you sincerely for this second installment for this quarter. I often wish I could preach again, and bring souls to the Saviour as in years gone by, and I wonder if all old preachers feel the same. Sometimes in my dreams I am back in the good work again, and O! how blessed! But when I awake and find myself the same old ex-preacher, I have to be content with present conditions. And yet, the grat joy of my present situation is that "I have fought a good fight," and "I have finished my course," not as a money-maker, but a gatherer of sheaves in the great and all important harvest field of the Lord. Oh! what joy fills my heart in my declining years! Brethren, God bless you! Please again accept my hearts thanks."

National and State Secretaries' Meeting

ST. LOUIS, MO., MARCH 4-6.

Provisional Program.

Tuesday, March 4. How can we make our conventions more profitable? R. P. Shepherd; the Missionary Education of the Children of the Church, Robert M. Hopkins; An Improved Year Book, F. M. Rains. The Afternoon and evening is taken up with separate meetings of National and State Secretaries.

Wednesday, March 5. The Rural Church Problem, C. S. Adams, Expert Field Man from the Country Life Department of the Presbyterian Home Missionary Board; Grouping Country and Village Churches, John Wood; Our Supply of Preachers and how to locate them, I. N. McCash; The Spiritual Life of our Secretaries, A. McLean; Church Plans and the Construction of Church Buildings for Religious and Social Life, G. W. Kramer, Church Architect, New York City; Evening—The Relation of the C. W. B. M. to the Women's Classes in the Bible School, Mrs. M. E. Harlan; Definite Standards of Education for Mission Workers at Home and Abroad, Prof. Paul.

Thursday, March 6. Is there Really a Shortage of Ministers? Training the Church and Pastor for Long Service Together, B. A. Abbott; A Uniform Church Letter System, O. G. White; Uniform Reports by Mission Workers, District, State and National, F. L. Van Voorhis; The Budget System of Missions, L. E. Murray; Affiliation of the A. C. M. S. with the State Society, Chas. W. Dean.

Fifteen minutes is allowed for each paper which is to open the discussion of each subject. The meeting will be held at the Marquette Hotel, St. Louis, Mo., on 18th St.. three blocks from the Union Station. Railroad rates will be pooled, so that no secretary pays more than another.

Program Committee: G. W. Muckley, Chairman, Mrs. M. E. Harlan, Grant K. Lewis, Geo. E. Lyon.

Park Avenue church, Knoxville, Tenn., is to build a $40,000 edifice. J. L. Keevil is pastor.

Jefferson City, Mo., church is especially proud of its Ladies' Aid Society, which earned $1,600 for local work last year.

President H. B. Brown, of Valparaiso University, has been seriously ill since last September, having been stricken while in New York at that time. He is gradually regaining his strength and is expected to be at his work again in a few months.

Dr. Burris A. Jenkins, pastor Linwood Boulevard Church, Kansas City, has been kept from his pulpit for nearly six weeks by an affection of the knee which caused serious concern. He spent the last ten days of January in a Chicago hospital and received treatment by Dr. Murphy who reassures his patient as to the more serious fears previously entertained and has allowed him to return home. Doctor Jenkins' stay in the hospital was shortened a few days by the news concerning Doctor Haley's death.

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monumen. to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

THE CHRISTIAN CENTURY

Sharp Rev C M Dec12
6622 Kimbark Ave

Vol. XXX. February 13, 1913 Number 7

WAS IT GOD OR GOLD?

BY EDGAR DEWITT JONES

THE LIFE WORK OF THOMAS P. HALEY

BY BURRIS A. JENKINS

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

THE EDITORS' CORRESPONDENCE

A friend writing concerning his subscription to the bonds of the Disciples Publication Society asks whether there have been secured in advance a number of "good sized subscriptions to be sprung at the psychological moment." He alludes to the methods often employed in "dedicating" a church building—many of the larger sums being pledged in advance of the day of dedication, and announced at the proper time in the service so as to stimulate other giving.

This friend has been written plainly that there has been no such provision made for carrying through the present enterprise. And lest there may be others who assume that the organizers of the Society have something "up their sleeve," it is desirable to say frankly to all our readers and friends what was said to this good friend in our personal letter.

The editors of The Christian Century are laying the case before the Disciples' brotherhood as a whole. It was recognized that a plan such as this would gain favor by frank publicity and discussion. It was desired that the support should come as a sort of precipitate of public sentiment, spontaneously, from many rather than from a few; and it was believed that the enterprise would be more firmly established if its support was gained in this way than if the appeal for support had been privately presented to a selected few.

Except the small part that we are able to do ourselves—which part we intend to do to the extent of our ability—no pledges were secured for the enterprise in advance of its first announcement.

The whole matter lies in our mind somewhat after this fashion: We believe that The Christian Century and its ideals are vitally important to the work of the Disciples of Christ. We believe that there are others of our brethren who hold this same conviction. We believe that their interest in the maintenance and development of The Christian Century is more than sentimental. We know that without their help we will be unable to develop the paper past the modest position it has now attained. We believe that if they are frankly informed of this fact they will answer with substantial aid. We believe that those who cannot themselves invest money will take an active and hearty interest in enlisting friends who can invest money. We believe that the public ownership and control of the paper and its house rests the obligation upon the conscience of every man or woman who, like ourselves, feels the importance of the principles to which the paper and house are consecrated. We therefore believe that a fair presentation of our cause is all that is necessary to enlist their co-operation.

* * *

A generous brother in sending us his subscription for $300 worth of bonds says:

"You will have my sympathy and prayers while you are engaged in this work. I know it cannot help being a distasteful feature to you; but it is a work of great importance, which will be your inspiration."

Yes, this task is anything but to our "taste." We feel about it much as Woodrow Wilson feels about his office-appointing junction, that it is a "hateful duty." Not less than our aversion to the personal soliciting of funds is our dislike of using a single column of the valuable space of The Christian Century for the promotion of the enterprise. But there are compensations. On the personal side there is the word of encouragement offered by our correspondent in which he bids us keep in mind the inspiring end toward which the present task points. And as for the use of a little of our space for promoting this cause, we are impressed with the fact that, quite apart from the money campaign, the discussion is valuable as a campaign of education in journalistic ideals. We believe our readers will be more clearly and definitely committed to The Christian Century as a result of the interpretation of its principles which the present campaign compels us to make explicit.

* * *

Here is a letter from a young man, a student in one of our colleges. He has been reading The Christian Century for three years and says that he hesitates to be ordained to the Disciples' ministry until he sees whether the Disciples are "the Christian Century kind or some other kind." "If there is not enough interest in true Christian unity among us to support the Disciples Publication Society," he says, "I cannot help having misgivings as to my success in the Disciples' ministry." And then he adds, reflectively, "But I do not see where else I could find true fellowship for my convictions if I cannot find it among the Disciples."

This is not an extraordinary letter for us to receive. Young ministers are telling us constantly that their hopes for the principles of Thomas Campbell are lodged in The Christian Century. It is not infrequently that letters are received saying that the very existence of the "Century" has been the means of keeping their writers in the Christian ministry.

To report these things is not to boast. Letters like these humble us. The responsibility that they lay upon us awes us. We would not encourage the young man to defer his ordination until he knows the fate of the Disciples Publication Society. But it is important that our readers and friends shall perceive by such tokens as these letters that the question before us is not simply that of the perpetuation of a newspaper—that is quite unimportant—but the perpetuation and realization of the cause, the movement, of which The Christian Century is the organ and symbol.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail) Address .....

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Why We Celebrate David Livingstone

NOT BECAUSE he lies within Westminster Abbey, perhaps the only ordained Congregational minister who rests within those walls. We are not prouder of Livingstone's honored grave than of the dishonored graves of other and older Independents. Honored and dishonored alike have gone down in history as the champions of freedom and the foes of oppression. But this man drew no sword and fired no shot. He fought and won his desperate battle against immeasurable odds with the sword of the Spirit, which is the Word of God.

* * *

We celebrate his fame for many reasons. It is good in these days of wasting luxury to emphasize the noble product of a poor, simple and pious home, where there were more sacrifices than shillings, and where education had to be fought for and saved for and stinted for; where it was accounted a greater prize to buy a book than to see a football match, and where the extension of the Kingdom of God was a far more real and intense interest than what was "on" at a theatre. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity, and where the governing ideals are of sacrifice and service, not for one land only, but for the world.

* * *

It is good to remember, also, what fateful destinies may rest upon a single decision for Christ. The decision on which the liberation of millions and the evangelization of a continent depended was made within the atmosphere of a very small independent church. It was just the heart-whole decision of loyalty to the Saviour which is the highest choice any of us can make and the best thing any of us can ever do. It will be no purpose of ours to deny, or to disguise, the effects produced upon him by other influences in the course of his eventful and adventurous life. But nobody who reads his life-story can doubt for a moment that this first, deep, memorable decision made Livingstone. This it was that gave us Livingstone as we know him. It was that Lord and Leader to whom he gave himself in his young manhood; and to whom, in the silence of that hut at Ilala, he surrendered his soul.

* * *

On his gravestone,, in the Abbey, he is commemorated as "Missionary, Traveler, and Philanthropist." We do not understand that he began as a missionary and ended as a philanthropist, or that there was a time when he was merely a traveler and nothing more, but it is right to put the word missionary first; for he was that always and everywhere. There were those who would have persuaded him to put his missionary work into the background, and on the principle of art for art's sake, science for science's sake, would have had him a discoverer and geographer and a botanist, simply for the sake of these things. But he would not do it. He was a man of many interests, but a single aim. He was a citizen of many worlds, but only as a citizen of the Kingdom of God. He told his scientific friends in England before his last great journeys that he could only "feel in the way of duty" if he went out as a missionary. The cap he wore might be a consul's cap, but the head under it was thinking out the strategy of a Christian campaign; and the heart that lies buried at the foot of Dake Bangweolo burned and glowed with the love of Christ and of Christ's "other sheep."

* * *

He was a great discoverer—not so much because he discovered great areas of Central Africa as because he discovered the African; discovered the virtues that were scornfully denied by those who valued the African only as a chattel and a beast of burden. It was Livingstone, who, by his death as well as by his life, showed to all the world the devotion, the fidelity, the honor, the heroism of which the native Africans were capable. It was Livingstone who inspired the greatest chapter in the history of that continent, which was not when forced labor built the Pyramids, but when voluntary labor, inspired by purest love, carried his body and all his personal property one thousand miles from Ilala to the coast.

* * *

Livingstone is one of us. He is one of our unperishable names. Thomas Hughes called him the greatest Puritan traveler. That is what he was. Through the whole marvelous pilgrimage from Blantyre to Ilala, that is what he was. Time and thought simplified his creed and strengthened his faith. Honor and fame sat lightly upon him. His heart was set on the supreme values. The world was hot and cold towards him, as its custom is; reserving its acclamations for the achievements that mattered least, and its criticisms for the endeavors that mattered most: becoming his eulogist when he discovered a lake, and his detractor when he championed the slave; pronouncing his science magnificent and his humanity deplorable. Governments were willing to do everything if he would explore rivers, and nothing if he persisted in rescuing the oppressed. Geographers asked for maps; they did not want to hear about man. "Tell us," they cried, "about the river systems, not about the slave system."

* * *

But this man, thank God! was a Puritan, and knew how to put first things to the first place, and make religion and humanity supreme. It was not to solve the problem of the Nile, or complete the circuit of the inland lake that hs endured incredible fatigues, marching with bleeding feet and slackening strength through swamp and forest and across the blistering plains. It was primarily to end a colored oppression, to save perishing and suffering humanity, and to preach the Gospel, in which he well knew lies the only permanent guarantee of human freedom.

That is why we must celebrate Livingstone. That is why we must think again of the vast problems of Africa in the light of the life and death of the man who loved her peoples as no other man has ever done, and whose heart lies buried in her soil.

C. SILVESTER HORNE, M. A., M. P.
London, England.

Social Survey

Frankness About Franking

Our congressmen have always had a frank way about them, and it seems to be growing worse instead of better. Last autumn tons of election literature were dumped into the mails so that for the time being the postal service was completely clogged, to the detriment of the business interests of the nation, to say nothing of the nearly $4,000,000 paid by the government to handle the additional business. Every day while congress is in session there is franked out of Washington by senators and representatives twenty tons of government publications. According to a writer in Leslie's a large part of the 310,437,878 pieces of legislative and official free mail handled during the last year was sent out by congressmen. The actual cost to the government for handling it was $5,947,148. Last year thirty carloads of vegetable and flower seeds were sent out by members of congress, not where the most good would be done, but largely for political purposes. Whether the story that a certain congressman mailed his household furniture to Washington under the franking privilege is true or not, it is not uncommon for our public representatives to frank their typewriters to and from Washington. Mr. Hitchcock advocates the use of official postage stamps by senators, representatives, executives and judicial officers, so that a proper check may be placed upon the free mailing privilege and its abuse prevented. This has become so great a scandal that every self-respecting congressman—and we are sufficiently optimistic about our popular government to believe there are some of this class still left in our national halls of legislation—should see to it at once that steps are taken to end one of the biggest postal grafts in the world.

Saints Who Voted for Taft

To what extent is Mormonism a political menace? When Utah became a state the leaders of the church publicly and privately agreed to abstain in the future from interfering in the politics of the state and a clause was put in the constitution embodying that principle. In September, 1912, Pres. Joseph F. Smith sent a signed communication to one of the church publications giving his reasons why President Taft should be reëlected. During the first week in October at the general conference of the Mormon Church, held in Salt Lake City, several apostles made earnest pleas for the support of the Republican administration. They said that the people were not able to judge or rule for themselves, and Joseph F. Smith, Jr., referred to the letter sent out by his father and demanded that the "saints" should obey the instruction of their prophet. At the same time in the assembly hall, during a meeting of the women's auxiliary societies, a daughter of Brigham Young, Susie Young Gates, made a long speech of similar purport and closed by moving that all the sisters vote for President Taft. According to Dr. Bruce Kinney, hundreds of Mormons came from various parts of the state to the conference with "Bull Moose" buttons big enough to be seen a block away, but before the conference had completed its session they had completely disappeared. The landslide away from Taft everywhere except in Utah is an indication which cannot be mistaken as to the influence of the Mormon in politics.

Mummies Will Out!

Having seen what Mormonism can do in the present, it may be well to remind ourselves of one thing it did in the past, concerning which recently, through the activities of Bishop Spalding, fresh information has been obtained. When Joseph Smith founded the Mormon religion Egyptology was fortunately—for the Mormons—an unknown science. "The Book of Abraham," one of the books written by Smith, and published under the title of "The Pearl of Great Price," purported to be a new history of the world from the time of Abraham given to the prophet through the aid of an Egyptian mummy. It contained alleged translations of some Egyptian documents relating to Abraham in Egypt and some illustrations which, according to Smith, were Egyptian representations of God and Abraham and various deities. The prophet's diary records the fact that in the year 1835 he received from one Chandler some mummies and two or three pieces of papyri. Smith claims to have translated these inscriptions through a special revelation. It was an opportune time for the Mormon prophet to make his claim. Nobody knew enough about the language of the dwellers by the Nile to refute it. The Rosetta stone had not yet been deciphered, although two or three people in Europe were patiently engaged in working it out from the Greek translation of the inscription. Since that time the picture writing of the Egyptians has become as clear as any modern language. Recently Bishop Spalding asked the leading Egyptologists of the world to verify or disprove the pseudo-prophet's translations, with the result that it has become perfectly clear that, whatever may be true of Smith himself, his source of inspiration was completely ignorant of Egyptian language, history, or burial customs. What Smith declared was Abraham lying upon an altar to be sacrificed is nothing but a common mummy upon its bier. Murder will out, and so will mummies, if they are given time enough. There is no danger that Egyptian will ever be given either as an elective or a required course in any Mormon university.

The Turk's Trek Back to Asia

The delegates of the Balkan allies have packed their suit-cases and by this time have crossed the channel and are well on their way home. It is difficult to tell how much "bluff" there is in the public utterances on both sides. Each party has attempted to put the responsibility of resuming hostilities upon the other. It may be that before the storming of Adrianople begins—and the allies well know that ultimate victory can he won only at the cost of thousands of lives—some new pressure at the last moment may be brought to bear upon Turkey, whereby further conflict may be averted. During the last few days news has come of fighting between the Young Turk party and the supporters of the late Nazim Pasha. From what Professor Scott, of Robert College, says in his interesting article on another page, written several days before the recent new uprising of the Young Turk party and overthrow of the ministry of Kiamil Pasha, the internal situation of the Porte is far more serious than that resulting from the Balkan victories, and it would seem as if the new ministry under Shefket Pasha had but a short lease of life. The loss of Adrianople is now practically assured, even though the shrines of Islam may be left to direct Ottoman control. Turkey's trek back to Asia has already begun as will be seen by our first page illustration.

Putting Out Washington's Red Lights

The reform forces of the nation at Washington are experiencing some difficulty in getting through congress the bill to "clean up Washington for inauguration" by enjoining persons and places engaged in prostitution. This bill passed the senate unanimously on Jan. 17, and was sent to the house district committee. This committee has failed of a quorum every week congress has been in session since the Jones-Work's liquor act reached it from the senate as long ago as last May. All the efforts of its chairman, Benjamin Johnson, aided by Speaker Clark, to secure a quorum on Jan. 27 failed because of the conspiracy of cowardly inaction. The International Reform Bureau has appealed to the ways and means committee, of which Oscar W. Underwood is the chairman, and which selected the inefficient committee referred to, to ask the house to dismiss from the committee at least three Democrats and three Republicans who did not attend a single meeting for eight months from May 17, 1912, and substitute men who will earn the salary paid them by the people whom they are supposed to represent. Readers of The Christion Century can do a timely piece of reform work by writing Mr. Underwood at once, or better still by sending him a night-lettergram, asking him to use his utmost influence to have the house district committee reformed or "discharged" from consideration of the moral measures it has in charge. It is believed that the house will follow the example of the senate in passing this bill which will clean up the vice in our national capital, if only the religious forces of our country show their colors by voting in the mail-box for this bill.

—Dean Hensley Henson, in closing his farewell sermon at Westminster Abbey, proposed and answered the question, "What is it to preach the gospel?" "The prime end and object of all preaching," he said, "was the disclosure to men, even here, where they wandered in the dark and tangled ways of the world, of the secret of their true sonship, that they may glorify their Father which is in heaven. Men still cried, 'Show us the Father,' and still the answer which alone could satisfy that spiritual hunger was Jesus Christ. Preaching must be judged from this point of view. Is it in any true sense a revelation of the Father? Is it a presentation of him in whom the unseen Father is declared? All else is subservient and contingent. The church, the sacraments, social reform, whatever else there may be which forces its way into the Christian message and wins the audience of men, are all helpful or obstructive precisely with reference to this point."

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700-714 EAST FORTIETH ST., CHICAGO, ILL.

The Value of Continuing

A good man has good habits. His actions are not governed by chance. Habits are formed by practice. It takes time to acquire accuracy, speed and confidence in the doing of a piece of work. We must continue our practice if we are to have the right kind of habits. Carefulness today and thoughtlessness tomorrow spell confusion and disaster.

There is a value in continuing in one place. The tramp is justly suspected. A man who is bound to no place is not to be trusted. To see nothing good in the place where we live and to be always planning to move signifies that there is nothing good in us. Every situation has its difficulties. Courage and patience are needed everywhere. The worker must look the world in the face and accept his part of the bitter along with the sweet. The moving habit deprives us of the discipline that comes from carrying to completion what we have undertaken. The preacher who discovers within a few days after he has settled with a church that there are stubborn men and opinionated men and idle men in the church and who resolves at once that he will go to another place as soon as he can get a call is not fit to be in the ministry. He loses power when he runs away from hard work.

By continuing in one place we acquire friends if we are worthy. A young man who gave it out on entering college that he was expecting to be a minister made application for a loan from an aid fund. He gave the committee references. Upon investigation it was discovered that the men to whom he referred did not know that he had ever been in their town or their recollections of him were of the vaguest sort. He was very indignant at the refusal of the committee to grant the loan. His protest was met by the advice from the committee that he stay in one place long enough for somebody to find out something about him. One cannot stay over night in a town and on the strength of his residence there secure recommendations from citizens who love the truth and have some sense.

If we are going to prove ourselves friends, we must stay with people. The man whom we love and help is not he whom we visit in the day of his prosperity and avoid in the hour of defeat. It is fortunate for us that we are compelled to live by the side of the same men for years. It is fortunate if we have the spirit of men. These neighbors of ours should be loved and helped in spite of their faults. Our friendship for them must show itself constant. If we are used to getting away from whatever is disagreeable, we shall get away from our neighbors just at the time they need us most. We can do this in a very refined and genteel fashion and make ourselves believe that we are persons of consequence, when in fact we are mean, sneaking cowards.

Knowledge of the Scriptures is acquired by prolonged study. A book with few ideas in it can be exhausted at one reading and we waste our time in giving it that. The difficulty of the Bible is in a great measure due to its worth. It contains great ideas. The motives of its writers are the noblest. The experiences it records are the great experiences of the race. A glance at its pages will not put us in possession of the secret of David's popularity and power, it will not enable us to understand how the psalmist found peace in God when all the world was his enemy and scoffed at him and his faith, nor will it give us any appreciation of the meaning of the life of Jesus. Bible study is not the reading of light literature for entertainment. It is a means of intellectual and spiritual culture.

We must bear testimony to the truth in season, out of season, if we make it effective in the lives of men. "The evangelization of the world in this generation" is a phrase that is apt to mislead. You cannot evangelize the world in one generation. The gospel of Jesus Christ is too profound to be taken to a non-Christian nation in one generation or in ten generations. It is only a superficial gospel that can be preached to all the world in a short time. The slowness of the world in accepting the principles of Jesus is a testimony to their depth. Fads and fashions change in a day. The convictions by which men live change slowly. But they do change and they change as the truth is manifested. What truth we have we should give to the world. If we are disciples of Jesus we cannot take a vacation from his work. Our testimony must be given at all times and in all places. [Midweek Service, Feb. 19. John 8:31; Acts 2:42; 2 Tim. 3:14; 1 John 2:24.] S. J.

Of the Disciples, by the Disciples, and for the Christian World

A SHOP-TALK EDITORIAL.

The conception that dominates the minds of the initial organizers of the Disciples Publication Society is to make The Christian Century such a paper as will command the attention and support not of Disciples alone but of the larger Christian world.

In a single word it is our purpose to make this paper an organ of *intercommunication* between those who plead for Christian unity and those to whom the plea is made.

No newspaper among us does now so conceive its mission. This is an entirely unoccupied field—an open field, a field of rich opportunity and duty. It is to enable us to enter this field and perform this duty that the appeal is now being made for financial support.

* * *

Most religious newspapers can be classed as either denominational or undenominational.

Denominational papers are published to promote denominational interests, to give denominational information and to cultivate acquaintance within the denomination. The point of view of this class of papers is frankly limited to the circle of its own sect. The problems discussed, the duties enjoined, the news selected are all denominationally conditioned. The little touch bestowed upon the general religious world lying outside the denomination is often pathetic in its suggestion of the remoteness of Christendom from the real interests of editors and readers.

The other type of religious newspaper is the undenominational. There are several now being printed in this country, though not so many as a few years ago, and it is generally understood the circulation of those remaining is not increasing. Passing by those papers of this class which represent some organization of the general Church, like Christian Endeavor or the Sunday-school, it need only be pointed out that the limitations put upon the undenominational paper as a constructive force are not less but more stringent than those under which the denominational paper rests. The so-called "independent" religious paper is really less independent than the denominational organ. With respect to the mere reporting of news this statement does not apply; but in its selection and interpretation of news and its editorial discussion of problems such a paper is compelled to pick its way timidly among denominational prejudices. To the root of the Church's problems it cannot go. Many of the most acute problems it dare not even touch. Its editorial pages are colorless. Its news may be of interdenominational interest, but it can contribute little to Christian progress for lack of representative and vital contact with even a portion of the organic Christian body.

* * *

In thus describing these two types of religious journalism we are consciously aware that we are not doing anything like justice to their positive virtues, which are numerous enough. It is not to our present purpose to examine into and judge the value of modern religious journalism. It is to our purpose now only to draw the

line of its limitations, in order to make clear the field into which it is our desire yet further to project The Christian Century.

Least of all is it intended to bring railing accusations, or even invidious comparison, to the discredit of the first class mentioned above. In spite of the fact that it is coming to be felt that the denominational press constitutes one of the chief inhibitions upon the growth of Christian unity, it would be very illogical to say that there is no rightful place for papers with denominational limitations. On the contrary, there is a rightful place for them. They give the little chit-chat of the denominational family, they tell of the movements of ministers and the current activities of the local churches. They discuss questions of denominational polity. Matters of these sorts have a natural right to a newspaper organ, just as the still more local and neighborly doings of the parish church have a natural right to a parish paper if the congregation can afford to publish one.

* * *

But The Christian Century holds another ideal for itself. Our readers have been made aware of the nature of this ideal. For five years a distinctive note has been sounded by this paper—not merely a distinctive doctrinal note but a distinctive journalistic note. The Christian Century is neither a denominational nor an undenominational paper in the mutually exclusive sense of these terms; it has striven to make itself the organ of a Cause, the Disciples' Cause, the Cause of Christian unity. It has been compelled to challenge and discuss certain indirections in the Disciples' own practice, but it regards that as simply incidental and temporary in the working out of its primary mission. Now that a clearing has been made with respect to certain issues that concern the Disciples themselves, it asks these same Disciples to enable it to take positive and progressive steps in the direction in which its policy has unwaveringly pointed during these years.

It asks support as an undenominational Christian newspaper, *published unselfishly by the Disciples' brotherhood,* and speaking that brotherhood's message to the Christian world.

In so conceiving the mission of The Christian Century we believe we are planning a paper that will serve the Disciples themselves in a capacity in which they are not now being served by the conventional type of religious journalism. Our brotherhood needs such a paper. Intelligent laymen, Sunday-school workers, church officers, the leaders of our church societies, the average Christian household, as well as our ministers, need a religious newspaper that represents the positive ideals of the brotherhood but is not limited by denominational interests in its treatment of those ideals or its treatment of religious news. There is an unoccupied field for a paper that acknowledges brotherhood loyalties while, at the same time, it takes a Christendom-wide view.

* * *

Such a paper, adequately financed, would greatly enrich the life of the Disciples. It would widen the vision of its readers. It would cultivate interdenominational acquaintance. Besides thoroughly "covering" all the news of the brotherhood that has significance enough to deserve to appear in a national newspaper, it would "cover" the salient happenings in the rest of the Christian world, interpreting the tendencies of other communions as well as of our own, and so cultivate a Christian union *mind* by freeing its readers from the provincialism of sectarian limitations.

In a word the function of such a paper would be to prepare a people who should be ready for Christian unity when it appeared!

And this too often, alas! is not the effect produced by denominational journalism. Most conventional religious papers proceed on the more or less conscious assumption that their very existence depends upon maintaining a sectarian mind in their readers. Subscriptions to such papers are given, for the most part, from a sense of duty to the denomination, not because they are really read and enjoyed. It is with his eye on the paper that appeals primarily to sectarian motives that many a pastor is today saying to himself—and an increasing number are saying it out loud—that he does not much care whether his people take a religious paper or not.

The Christian Century has fixed for itself quite a different ideal. It strives to find success not by *catering* to the sectarian feelings and tendencies which inevitably appear even among Disciples of Christ, but by cultivating an appetite for the worthier and richer values of the unsectarian Kingdom of God.

* * *

The time has long since come for the Disciples to produce a newspaper which others than Disciples will care to read. A people with the sense of a distinctive and vital message for Christendom, such as Disciples believe themselves to possess, cannot be justified in following the beaten track of conventional religious journalism with its sectarian limitations. Not since Alexander Campbell's day have we produced a journal which was intended to circulate outside our own group. Our papers have all been published by the Disciples and *for* the Disciples, just as other denominational papers are published for their respective denominations. One can hardly imagine a printed page more uninteresting to the average churchman than a newspaper not of his own denomination. There are two or three exceptions in the American Church to this characterization, but they only prove the rule. The pathetic inadequacy of denominational journalism will appear to any imagination that will exercise itself to conceive an intelligent Presbyterian or Congregationalist or Methodist of normal interests subscribing for and reading one of our present Disciple newspapers. That all our papers can respond to this characterization by pointing to a few non-Disciple subscribers on their lists does not weaken its force. The fact is that our papers are edited and published *for ourselves,* as a brotherhood. Neither their contents nor mode of treatment could command the interest of those not "of us."

This kind of journalism may be logical enough for others to produce,—and it is logical enough for us to produce a paper or several papers of that sort,—but that this should be the only kind of paper published by the Disciples is anything but logical.

* * *

This point was recognized by the Topeka convention, in 1910, when its president made an appeal for funds wherewith to produce a paper to circulate without cost among the leaders of all denominations and to bear to them the Disciples' message of Christian unity The response was instant and substantial. But it is apparent that a modest quarterly tract, for the most part reprinting articles appearing elsewhere, and lacking altogether a constructive editorial guidance, cannot be said to convey the positive and imperative message of Christian unity which Disciples owe it to their Lord to trumpet forth.

There is no denominational paper rendering the service to its denomination which The Christian Century desires to perform for the Disciples of Christ. It was with this ideal uppermost in mind that we were persuaded to relinquish our private ownership of this paper and put it into the common possession of the brotherhood. Such a paper ought not to be a private enterprise. The Disciples themselves should publish it, not a money making private corporation. It is a brotherhood task as truly as is foreign missions or church extension.

* * *

The Christian Century, moreover, is the logical organ for such a service of intercommunication between Disciples and the Christian world. It believes in the practice of Christian unity. It pleads a cause whose ideal and practice presuppose the equal status of all Christ's people, whatever their name. The recent period of constructive controversy within the circle of Disciples has brought it to the position where it aspires to displace controversy with teaching, with interpretation, with proclamation. The fruitage of this controversy may be taken for granted as the first principles of its position, while it goes on unto perfection in advocacy and practice.

The moment has come for Disciples to cease discussing among themselves the refinements of their "plea" and to begin heralding that plea abroad through whatever instruments are necessary to reach the Christian world.

In the fear of God The Christian Century offers itself to the brotherhood for no less a purpose than this.

Can Bryan Be Made Moderator?

Admirers of Mr. William J. Bryan and President-elect Woodrow Wilson have urged their election to the moderatorship of the General Assembly of the Presbyterian Church (U. S. A.) at its coming meeting in Atlanta. Both of these nominations were made with the knowledge that their proposal was an innovation, inasmuch as the General Assembly has never had an elder as moderator. Dr. Samuel J. Niccols, of St. Louis, one of the ablest ministers of the church, in which he takes the position that to elect an elder moderator of the Assembly would be in contravention of the constitution of the church as interpreted by the action of the church and by the ancient custom of the Assembly. In this matter the Southern church, twenty-six years ago, took an advanced step by amending the Constitution so as to permit the election of a ruling elder as moderator of the Assembly. It was thought to be in line with the repeated declarations of the church as to the entire parity of the eldership.—Christian Observer (Southern Presbyterian.)

Editorial Table Talk

Newspaperdom—Secular and Religious

Some interesting facts appear in the American Newspaper Annual Directory, which is just out. During the past year newspapers were born at the rate of five per day for every day in the year, and they died or were merged at nearly the same rate. The exact number started was 1,686. In the same period 1,650 were discontinued, making the net increase for the year 36, about equally divided between the United States and Canada. As in recent years, there were many consolidations. Much the largest comparative growth was in the daily field. The Directory also brings out the fact that the publishing and printing industry is one which, in number of employees, value of products, and value added by manufacture, is exceeded only by four others in the entire realm of our country's manufacture. The increase in value of output in this industry is remarkable. In ten years it was more than 86 per cent. The annual income of newspapers and publications is now estimated at $360,000,000—a million dollars a day—of which, perhaps, two-thirds is derived from advertising. This fact is another proof that the tendency of the day is to make advertisers carry American journalism. The Chicago daily papers, which are among the very best in the country, are sold for one cent, a mere fraction of what they cost. The advertisers pay the rest of the bill. Trade journals, which the Directory says are steadily increasing, running from the large ones, devoted to religion and agriculture, to small groups, representing sociology, woman's suffrage, cement and concrete, moving pictures, esperanto, etc., also are supported for the most part by advertising. But unfortunately the religious papers are made something of an exception in this respect, for they lack what might be called trade advertising. Every good cause, new movement and reform scheme wants the religious press to give it free publicity. It matters not how much these movements may be spending on secretaries, and agents and on circular matter, their promoters are disposed to consider it an offense if reminded that religious newspapers cannot pay bills by surrendering their columns to free advertising.

Proposed American Academy of Immortals

Within the past few days not a little has been said about our so-called "American Immortals." The lists of distinguished names have been published, the happy, or unhappy, owners of which names are to constitute the charter members of our National Academy. They are good names and their selection appears to us to reflect credit upon the judgment of those to whom the task was assigned. But we should not be disappointed were the whole business to be given up, because the society of letters is all too easily rent by various feuds, and in America it is impossible to judge any man's literary merit apart from his moral and religious standpoint. Robert Ingersoll was a distinguished orator and Thomas Paine one of the most vigorous writers of the age in which he lived, but no committee could pass upon their literary merits apart from their relation to the faith of the nation. Let any one look over the purely literary degrees given by Harvard and Princeton for the last twenty-five years and say whether there ever was a conservative theologian honored by Harvard or a radical critic by Princeton. Every school has its "favorite sons," and the American Academy, if it be established, will prove no exception unless human nature has changed all at once. It will become a little clique bound to honor its special pets, as the French Academy does to this day. If a man is a truly great scholar no Academy can add to his distinction but in ignoring him it may discredit itself.

Big Income for Higher Education

The enormous income of the state universities is shown by a bulletin which has just been issued by the department of education at Washington. It approximates $35,000,000 for the past year for 87 state universities and other state-aided institutions of higher education. Of this sum the federal government contributed about $5,000,000 and the states $18,000,000. The regular current income of most of these institutions from public appropriations represents a capitalization of about $400,000,000.

The year's income passed the $2,000,000 mark in the case of the Universities of Illinois, with $2,363,711; Minnesota, $2,682,499, and Wisconsin $2,122,297. Cornell university, which is technically a private institution, but receives state and federal aid, reported receipts exceeding $3,000,000, with a net income available for current expenses of about $1,500,000.

Other state-aided institutions in the $1,000,000 income class include the Universities of Michigan, with $1,343,057; Ohio, with $1,011,571, and California, with $1,711,393.

—Prevention is a good thing and the Central Howard Association is doing plenty of it these days. Possibilities for good that are in men who are paroled from prisons and reformatories form the keynote of the twelfth annual report just issued by the association. According to the report, the association during the twelve months aided 9,162 men in Illinois, Kentucky, Ohio, Indiana, Michigan, Wisconsin and Minnesota. Jobs were found for 1,600 of the paroled wards. "It is a strange fact that these men hold their jobs and 'make good' about as well as other people," is one of the statements of President William M. R. French in the report. While it cannot get hold of the offender before the first offense, the association plays a most important part in preventing the second offense. "Prison officials are pretty well agreed that the first offender at his discharge usually is in a penitent mood to the extent at least that he thinks it does not pay to commit offenses and suffer punishment for them." According to the report, the average earnings a month of paroled men was $37.72. The total earnings of paroled men during 1912 amounted to $43,453.44. The financial report for the year shows that the society had a deficit of $672.68. The income was $10,641, of which Chicago contributed $3,110.72. The remainder came from the territory covered by the association.

—If you are very busy and haven't time to read one of the big volumes on theology but nevertheless want earnestly to know how modern men are thinking about religion, just read Edgar DeWitt Jones' little story in this issue on "Was It God or Gold?" and after you read it sit still awhile and think about it. Without intending it, the author has put into that story the suggestion of the two most significant books in recent religious literature: Dr. Clarke's "Outlines of Christian Theology," an older book, and Prof. Rauschenbusch's "Christianizing the Social Order," a book of this very season. The story-teller gets at the truth, after all, better than the philosopher. And if there's any reader who can finish Mr. Jones' tale without a good-sized tear or two bubbling over on his cheek—well, we were going to offer him a year's subscription free, but it is not our business to pay for his deficiencies, so we will let it go with saying that the editorial heart, toughened by much criticism of manuscript, is tenderer than his.

—A news dispatch says that Congregational churches in Connecticut may soon put out "canned" church services for the benefit of "shut-ins" and other parishioners who may be prevented temporarily from attending church. The trustees of South church of New Britain have taken the phonograph scheme under consideration upon recommendation of a trustee who reported that he had investigated the plan, that it was practical and would not be costly, as one machine and the records could be loaned to more than one family. He said the "shut-ins" he had talked with were delighted with the prospect of hearing the pastor's sermon and the choir's music in such form. There is little doubt, it is said, that this church's lead will be followed by other churches.

—An interesting experiment in church federation is being made at Isabel, S. D., and will be continued for three months. If results after the expiration of that time are all expected, the federation will be permanent. By the terms of the federation there will be but one regular Protestant church service conducted there at one time. The churches which have thus become federated are the Baptist, Methodist and Congregational. Sunday forenoons the sermons will be delivered alternately by the Baptist and Methodist pastors, and the Sunday evening services will be conducted by the Congregational pastor, thus dividing the work.

—Agitation against the drunkenness and all around debauchery connected with New Year's eve celebrations in the large cities has begun in good time this year. The tendency to make New Year's eve a time for license, together with the special indulgence by the city government, was condemned in resolutions last week at the meeting of the federated Chicago churches. The resolution was proposed by Rev. Joseph H. Chandler, executive secretary of the church council, the object being to arouse public sentiment early against a repetition of the scenes of past years.

—"The lasting of the white race is involved in the question of the social evil," said Charles W. Eliot, president-emeritus of Harvard University, in an address at the City club, Boston. "We must remove this evil," he continued, "or this country will not be ruled by the race that is now here. The family life of the white race is at stake in its purity, healthfulness and fertility. We have tried the policy of silence and the policy of segregation, but there is no cure except the observance by men of the same standards that nearly all races demand of their women."

—Rev. A. S. Grant, superintendent of the Presbyterian church of Canada, has announced that ten laymen of that church have each subscribed $1,000 to pay the expenses of every Presbyterian minister in Canada to the general assembly at Toronto. Expenses of many American ministers also will be paid.

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

Japanese Industries

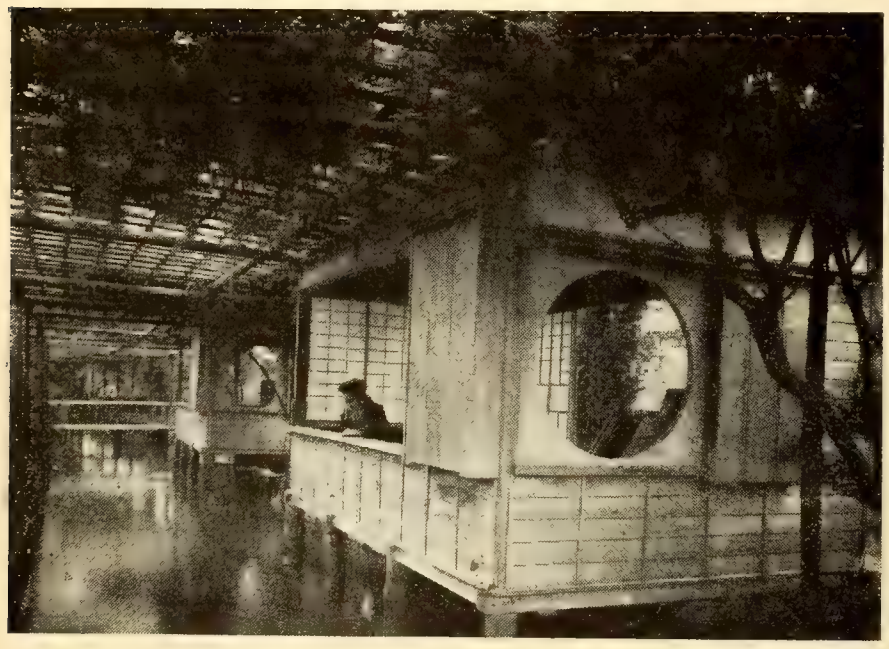
To one who keeps along the thoroughfares in this land, it seems like a very modern place. The train service is admirable, and in regard of punctuality and cheapness it is superior to our own. The tram-car is to be found in all the cities, and even inter-urban electric roads are beginning to be seen. The telephone is in common use. The automobile is no unusual sight on the streets of Tokyo, Kyoto, Osaka and Kobe. The shipping industry has reached wide bounds. Even the aeroplane has been seen in the air above Yokohama.

Of course a people could not change its manners and habits as rapidly as have the Japanese in the last generation, since the opening of the late emperor's reign, without keeping much of its primitive life undisturbed. One has only to go back a little distance into the country to find the signs of the old Japan. There primitive custom still prevails. Early habits of industry are not to be shaken easily. And the symbols of the old paganism and phallicism, which have been carefully removed from the pathway of the ordinary traveler, are still met.

Increase of Industries.

The industries of the nation have increased and widened in scope very much of late. Factories are to be found in all the centers. The introduction of more rapid vehicles than the ox and the jinrikisha has made a demand for the construction of roads which is beginning to be met. The wonderful natural resources of the country are sure to find quick development. The mines are of sufficient productivity to have yielded most of the minerals for past needs, but their capacity has never been tested. And the wonderful wealth in water power, capable of supplying the entire empire with light, heat and motive power, is only in the infancy of its employment.

Farming, as with all people, is the basis of Japan's wealth. Yet the farmer is the least rewarded of any class. His work is very hard, for much of the soil must be carefully hunted among the bases of the mountains, the implements of tillage are old and of little worth, and the taxes amount to one third of all the nation's



Tea House, with Wisteria Blossoms, Tokio.

wealth. Rice is, of course, the great staple. Yet many of the people are too poor even to eat it, and must sell their rice and raise or buy wheat, barley or millet to live upon.

Fertility of Soil.

The soil is very fertile, in spite of the centuries through which it has borne the burden of a large population. There seems to be little system about its cultivation. Year after year it bears its allotted yield of rice, and sometimes a crop of wheat in addition. There is no thought of fertilizers, and little is known of that principle of rotation of crops which used to satisfy the American farmer. The gardeners, to be sure, gather the night-earth from the towns, and spread it on their gardens. In the total absence of any sewage system this serves a certain useful purpose, though it is highly offensive to the westerner who passes the loaded carts, or the bucket-bearers on the streets. But the oriental seems to have no sensibility to vile smells, and the system goes on.

In the southern portion of Japan, especially in the region of Nara, are the great tea fields. This industry affords employment to a multitude of families. It is now becoming a regular business, managed by large operators, rather than a domestic industry as formerly.

The Silk Industry.

Another culture is that of the silk worm. Mulberry trees are carefully tended in many parts of Japan, and the raw silk is used both for domestic manufacture and foreign trade. In recent years the traffic in the manufactured product has fallen off to some extent, and most of the raw silk is now sent abroad, particularly to New York and New England. A new line of ships is now being placed upon the Pacific whose chief function will be the transportation of raw silk from Japan to America and England in the shortest possible time.

It is unfortunate for Japan that she has not been able to compete with the rest of the world in manufactured products. She makes a certain quantity of silk, for example, and her fabrics are much admired. But the very silk itself is not infrequently woven abroad, and reimported for Japanese use. In this manner a loss is sustained annually. At the present time the imports exceed the exports to a somewhat alarming extent. And this state of the ledger, together with the heavy taxation, is the cause of no small amount of socialistic agitation, in spite of a very general feeling of loyalty to the empire and the existing order.

Enormous Task—Wonderful Success.

Japan has undertaken an enormous task in attempting to overtake the rest of the world in a few years. A wonderful success has been

Fishermen on Lake Chuzenji.

achieved in the effort, but the price has been a heavy one, and it has by no means been paid as yet. The Japanese have a laudable ambition to be "in" on every world enterprise. They want western machinery and methods, and are quick to borrow from every source. Yet they have not, up to the present time, shown a large measure of originality either in the creation of their own machinery, or even in the use and adaptation of that of the west. Many stories are told of the waste of appliances brought from Europe and America, which could not be properly worked, and one of the humorous incidents of the Japanese effort to provide a merchant marine was the failure

to properly construct vessels, all the materials of which were prepared in England, but which the laudable zeal of the Japanese led them to believe they could assemble and put together as well and much more patriotically on the shores of Japan.

An instance of Japanese desire to have a "look in" on every international enterprise is connected with the recent Chinese loan. Six of the nations offered to finance a loan for the new republic. Of these Japan wished to be one, and was actually admitted to the group, though it is no secret that Japan is overwhelmingly in debt, and has not a yen to loan anyone. No doubt if the plan goes through she will go out and borrow the money to put up her share of the Chinese loan. She can neither endure nor risk the necessity of being left out of any important enterprise in the Far East.

Teapot Lane, Kyoto.

Yet a Child Nation.

These are mere incidents in the growth of a nation from feudalism to constitutional government and true democracy. Japan is as yet a child nation. To be sure it is of the firm opinion that it should be regarded by all men as grown up. The successes of the wars with China and Russia have enormously widened its horizon and expanded its sense of power. It is sure that its career has only just begun. To those who point out the comparative lightness of its task in dealing with the two moribund and misruled powers of Asia and Europe, it raises astonished protest, bidding them look at its splendid army, its developing industries and its enlarging dominion.

And Japan is right. All it needs is time to make good its hopes. A people with such abilities may be trusted to care for the future, and may be forgiven certain crudities of technique and certain limitations of character. None of the nations is perfect. None has made a more admirable record than Japan in the Meiji era. If Japan can have time, she will make good. Will that time allowance be granted her?

Was It God or Gold?

By Edgar DeWitt Jones

The accident was tragic and unspeakably pathetic. The chief actors were a little four year old boy, a big shepherd dog, and a train of freight cars. The little boy had tied a stout rope to the dog's collar and the big shepherd in great glee raced on ahead of the little fellow whose short, chubby legs worked hard and fast to keep up with the dog. Directly in front of the two a long train of freight cars was passing. The dog ran up to the track, paused a single second, then like a flash shot under a car dragging the child with him. The dog escaped to the other side of the track in safety, but the boy fell under the awful wheels and fifteen cars went over him. A very few minutes later, the conductor whitefaced and trembling was removing his coat and tenderly wrapping it about the maimed little figure in which life still lingered. A brakeman, likewise white and broken utterly, took off his sweater and reverently placed within its folds the chubby bleeding stumps, with the feet still encased in the scuffed shoes. In answer to the conductor's inquiry where he lived, the child was able to point weakly toward a cottage next to the railroad track and thence the conductor and brakeman stumbled, reeling along like drunken men.

The child spoke a few intelligible sentences to his mother and actually raised himself up and kissed her before he sank into unconsciousness, from which he soon passed into death.

The undertaker who took charge of the body, the coroner who held the inquest, and the men who composed the jury, were without exception moved as men are moved only when frightful tragedy strikes down a little child at play.

The day of the funeral witnessed the usual crowd drawn together by such an accident. The little house so meagerly furnished was full to overflowing. Two ministers took part in the service. A young clergyman but a few years out of the seminary, and lately come to the community, spoke first and briefly. He was a clean-cut, handsome young fellow and the falter of his voice and the tears that trickled down his cheeks spoke well for his heart. In substance he said,

"My friends, the sorrow that has come into this home is the sorrow of us all today. Our hearts bleed for this father and mother in the loss of their beautiful boy, but they have a great high priest in Jesus Christ who loved little children and said: 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.' The child is safe. Moreover, it was God's will that the child should die. Not a sparrow falls to the ground without His knowledge, nor His will. We must learn to say, 'Thy will, Father, not ours be done.' The little life, short as it was, had a beautiful ministry. But God willed it should come up higher. Our times are in His hand. Walk by faith. Trust on! Pray God that His will be done on earth as it is in heaven. The God of all comfort, bless and keep you, Amen."

The young man sat down, and a quartette sang. The other minister then arose. He was a familiar figure in the city, and long had his ministerial labors been in and for the community. He was tall and thin, and his hair was streaked with gray. His face was furrowed with lines that were deep but not hard nor cynical. He spoke in a low tone but everyone present heard him, so distinct was his articulation. In substance his words were these:

"My dear friends," he said, "my young brother has told you to trust in God, and he has advised you wisely. We must walk by faith, since there is no other way to walk and the Lord Christ has given us a great example of the life of faith. My young brother has also told you that this little boy is safe forever and so he is. You have given him back to God as God gave him to you, innocent, blameless, a little child unhurt by sin and in a large measure unacquainted with suffering. But my young brother here will pardon me, older and more experienced as I am, if I take a different view of the cause of the lad's death from that which he has set forth in good faith and sincerity. I do not believe that it was God's will that this little boy should die when and as he did. I cannot believe that, nor need any one so believe. God is in better business than killing little children. It was man's will not God's that caused this child's death. It is God's will that human life should be safeguarded and protected but man finds that human

beings are cheaper than devices that protect life and limb. God, through Christ, has shown us that the life of a single child is priceless. If men did God's will they would make every railroad in Christendom enclose their tracks through villages and cities against such chance passersby as this little lad. If men did God's will it would not be necessary that any man should have to live for economy's sake so close to the railroad track and rear a family midst daily dangers. No, it was not God's will that this dear little boy should die so tragically, it was man's will. If the responsibility may not be placed specifically anywhere, society as a whole is to blame and some day society as a whole, will awake to its responsibility and opportunity. Let every man and woman here today, not in bitterness nor hate, but in tenderness and love, seek to make God's will as revealed in Jesus to be humanity's standard."

There was another hymn and shortly the procession was on the way to the cemetery with the brougham carrying the two ministers leading. "My brother," said the older minister, soon after the procession started, "I hope I did not offend you by my taking issue with one statement you made. I am older than you and I have seen more of men and the world's ways are better known to me." The older man paused a second and flecked a piece of lint from his coat sleeve. He seemed to be expectant of a reply, but receiving none he continued, "Besides I know the lives of many who were at that funeral today, and their lives are hard, but not unworthy. The idea that God wills that some shall have abundance, while others starve, the idea that God wills that certain children shall live in luxury and others die so horribly as this lad died has driven hundreds into atheism and out and out hostility to the church. And such a teaching is not true, never was, nor can be true if God be the God that Jesus revealed. I thought it was better, my brother, for you to suffer a little now than that a score of men and women present, should go on hating God and all because they believed Him to be a respector of persons. You will not hold it against me, my brother?"

The younger man made no reply other than to lay his hand on his companion's arm very softly and gently.

The carriage wheels crunched upon the cemetery's graveled driveways, and after many windings and turnings, stopped by the tiny open grave, about which a crowd had already gathered.

It was the young minister who pronounced the benediction, and his voice was quite steady and strong.

"Our Father," he prayed, "bless these dear hearts so broken and hurt. Help them and all of us to take the words of thy servant, our brother, to heart. Forgive us when in our ignorance or sin we ever try to fasten on Thee actions that we ourselves are responsible for! Thou art good and thy will is perfect. But our wills are stubborn and often evil. By the memory of this little life, so precious, so full of joy, may this father and mother, these friends, yea all of us, seek to do ever thy will as revealed in Jesus Christ in whose name we commit this body to the earth and its spirit to thy good keeping until the day break and the shadows flee away, Amen!"

It was the young minister who spoke first on the way back from the burial. As the brougham passed between the pillars at the cemetery entrance he turned to his gray-haired companion and said as though in answer to a direct question, "You are right, it was not God at all, it was Gold."

The Life Work of Thomas P. Haley

An Appreciative Interpretation

By Burris A. Jenkins

Thomas P. Haley, so long a pastor in Kansas City, Mo., died at his home on the night of January 31, at eighty-one years of age. He was born near Lexington, Ky., April 19, 1832. When he was six years of age his family removed to Randolph County, Mo. What education he obtained was from the district schools of that county until at sixteen he went to the academy at Huntsville, where he made such strides that he was soon selected to teach in the institution. Beyond this he was without college or university training.

He married Miss Mary Louise McGarvey, of Kentucky, May 1, 1855, who died about 1887. They had five children, all of whom are living and were at his funeral. His second marriage was to Mrs. Mary W. Campbell, of Kirkville, Mo., July 12, 1892, who lived with him for twenty years in Kansas City, and nursed him in his last illness.

Mr. Haley went to Kansas City in 1881 to take charge of the then recently united First and Second Christian Churches. He built the present structure of the First Church at Eleventh and Locust, and under his ministry this congregation grew rapidly to great proportions and established missions in all parts of the growing young city.

Dr. Haley more nearly filled the phrase—so overworked and hackneyed—"master of assemblies," than any man I ever knew. He could not be surpassed as a presiding officer. Whether the assembly were a small, quiet prayer-meeting or officers' meeting, or a great, restless, turbulent convention, he handled it with perfect ease. His great voice could ring like a trombone, over the perturbed waves of humanity; and his natural dignity and personal magnetism completed his domination.

Administrative capacity was his most marked characteristic. He could have filled any chair at the head of any board or organization, religious or secular, given the necessary training. It chanced or was ordained that his power should be given to the church; and no man could have managed the elements put into his hand with greater skill, or to better ends.

The Statesman of Kansas City Disciples' Progress.

It is commonly known that the Disciples are stronger in Kansas City than in any other great city in the country; yes, that they are stronger in numbers, wealth, and influence than any other religious body in the city. It is due, under God, to T. P. Haley that this is true. It was due to his foresight, his administration, his broad policy inaugurated many years ago, and so persistently pressed upon the minds of his brethren that the axioms of his purpose have become rooted in their being until they are no longer aware of the origin of these precepts.

"The Church in Kansas City is one congregation meeting in a number of places." That was one of his axioms. And while it is a high ideal, the twenty-four or twenty-five different churches have tried through the years to live up to it. They have sought, by their joint-board, their city missions' committee, and their common enterprises, to carry into their work that spirit of unity and solidarity that his slogan implies. In many instances, most notably in the case of the Linwood Boulevard Church, his last pastorate, it was his judgment of strategic locations, which led to the building up of great congregations.

A Master-Executive.

His knowledge and care in the organization and management of individual congregations are further evidence of the master-executive He came to Kansas City to heal a breach in the Church, to unite two divided congregations into one. With such consummate skill did he handle the delicate and difficult situation that, I believe, there has never been a split church since among the white people of the city —and even the colored folk have lately patched up theirs. Here comes in his attention to detail, which ever marks the skilled administrator. He was always chairman of his own board of officers, and his strong hand quelled disturbances, saved time, prevented the small rift in the lute. He never allowed an important measure to pass without a practically unanimous vote.

Profound and Sympathetic Knowledge of Men.

His knowledge of human nature, which, after all, is the foundation of all executive success, was profound. He could put himself at the point of view of the perplexed or disgruntled, sympathize with the aggrieved, lend patience to the slow-witted, touch the secret

heart-strings and play upon the unconscious motives of the men and women who formed the pawns, knights, queens, and bishops of the game in which he was engaged. I do not wish to convey the

The Late Rev. Thomas P. Haley.

impression that he was an adroit master of finesse. He seldom, if ever, resorted to it. He was large enough and strong enough, body, mind, and soul, to disregard and override all strategy.

Not merely in Kansas City has his influence been felt in all these years, but throughout the state of Missouri. His hand was present, and his Christian statesmanship, in the state Board, in the Missouri Christian Lectureship, and to the close of his life he retained his membership in the national Board of Church Extension. He stood in the foremost rank of the great men the commonwealth of Missouri Discipledom has produced: Alexander Proctor, G. W. Longan, A. B. Jones, J. H. Garrison, T. P. Haley.

A Modern Preacher of Yesterday.

His career was a forecaste of the most modern demands of the Christian ministry. He was yesterday what a city preacher has got to be today. It is an accepted fact now that business must be put into Christianity; that statesmanship must be put into the pulpit; that the great city churches and the world-wide policies and undertakings of Christianity call for every ounce of administrative capacity that ministers may possess, and the most up-to-date business methods that laymen may have.

Dr. Haley loved to preach, and he was a powerful preacher. His personal presence was so majestic, his dignity so great, his ease and poise so evident, that every word and every period gained by his utterance. Therefore, like Henry Ward Beecher, no sermon of his could have been, when written or printed, what it was when spoken. His taste and judgment, in the pulpit, never erred. He never uttered, in my hearing—and it is inconceivable that he ever did in anybody's hearing—one rash, spectacular, sensational, harsh, vulgar, or ill-judged word. His thought was conservative, and he never preached what might by any be termed a dangerous doctrine.

A Master of Impromptu Speech.

But to my mind, his greatest speeches were not made on set occasions. His carefully prepared address did not ring the bulls-eye so well as his impromptu, off-hand, unthought utterances. Once, when I told him this, he smiled and said: "Yes, Proctor and Longan and the rest used to say they were never afraid of Haley in a set speech, but when the fur began to fly in general debate, then they'd rather lock horns with anybody else." When called suddenly to his feet for a speech of welcome, of congratulation, of presentation, after dinner, in a convention, at a memorial, or interdenominational meeting, in a general debate, nobody that I ever knew was his equal.

In the closer relationships of life, Dr. Haley showed himself a man. Of his home, his love for his family, of his friendships, I might write; but perhaps it is better not. It is enough to quote a word of his to me a year or so ago: "Nothing within my power was ever too good for a child of mine." Let me only tell how he treated me, since I came, nearly six years ago, to my boyhood home, to take his place in the pulpit from which he had retired. Many of the congregation were officers and teachers in the old church where I had been baptized. They knew me as "Burt." Brother Haley warned them in advance that I was to be known as "Dr. Jenkins." Whenever my boyhood name was uttered in his presence, he answered with great dignity, "Dr. Jenkins, if you please." If in these six years I ever said or did a thing which did not meet his approbation—and I know such must often have been the case—nobody ever knew it, not even myself. So did his large tact and kindliness help a prophet in his own country.

Mind Growing Younger With Age.

Dr. Haley presented the unusual phenomenon of a man broadening in his intellectual life in his old age. During the past ten to fifteen years he has developed from a conservative thinker, theologically, to a rather pronounced liberal. In general, men change in the opposite direction. Perhaps his growth was due to the fact that during these last years he found time for the reading and thought that the earlier days of an extremely busy and practical ministry did not permit. Such growth is evidence of a mind that held its greenness and freshness to the very last. To hear him talk, no one would have known, if blind-folded, that the eighty-year-old speaker was not a man in his prime. He loved to be in the company of young men, and was in harmony of spirit with their most recent thought.

On Knowing Men

"I always size a man up the first time I see him, and I rarely, if ever, have reasons to revise the first impression." That seems to be an Adamic boast. My observation is that the men who size up on sight spend most of their time repenting their short-sightedness.

"The proper study of mankind is man," seems a superfluous utterance in the light of our unwavering confidence, for why should we study mankind when a glance suffices to pierce to the lowest depth of human nature?

Our human nature plays curious pranks with us all. This supposed infallibility regarding our fellows is an exhibition of the illusion with which nature indulges us. Is it not that same curious freak in us which makes us believe that we can hold down the other fellow's job better than he, that we can preach a better sermon than the excellent one we have just heard, that while others failed in such and such a pulpit, we know that their failures would be only bold trumpets to herald our success, that while we have just read a good book written by our neighbor we could write a better one, if we had time? These are the ways that nature takes to illusion us, to make us feel that we are much greater than we are. She seems to delight to have every man burn incense to his own vanity.

A few years ago I knew a man whom I considered the very man for a prominent pulpit, and in view of the disasters which followed the union, although I would have staked my hopes of salvation on the correctness of my choice at the time, I shall welcome in the future the suggestions of my friends whose pride in their own judgments is equivalent to the voice from the burning bush.

A friend in other days trusted to my knowledge of man, mere man, in the small matter of loaning some money. Knowing both to be good men, and knowing with painful exactness the unspeakable embarrassment of vainly trying to borrow, I recommended the loan, which to this day remains a loan. I think there is a lurking suspicion in the heart of the man that I owe him that money; I know that in my own heart such a suspicion rankles, and may force me to convert it into cash.

Of course, I haven't missed my guess every time, but I know of no thread so frail as man's proud boast of his ability to read his fellow man. We seldom record the mistakes of ignorance, for that would keep us at the pen everlastingly, and would plant mines under the confidence of our comrades in our judgments; but, for all, the thesis holds that cock-sure judgments as to our acquaintance with the unexplored depths of the *genus homo*, from turret to foundation stone, should be affirmed only in secret whispers, far from the maddening influence of writing material which some day may be thrust before our eyes as the final testimoney to our monumental ignorance.

E. B. BARNES.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Passing of the Rod

A few days ago, in the town in which I live, suit was brought by a patron of the public schools against the principal, for striking his son, a boy of ten or twelve years of age. The judge of the city court imposed a fine on the principal (who was an estimable young man), in spite of the testimony of some of his fellow teachers that the boy had broken the rules of the school, and had been insolent when rebuked. Several bore witness that the punishment was slight, consisting (as was specifically stated) of "a slap on the child's back, below the belt."

This sentence of the judge for a light blow to a boy, who probably richly deserved it, is but a symptom of a revolt in public opinion against the use of corporal punishment in our schools.

Spare the Rod, and Spoil the Child.

This brought back vividly to my mind a day in my childhood, when I was riding along a road with my father, and he was talking to me of his school days, and of the teacher of his boyhood, whom he called "old Endecott."

Presently we came to a very compact canebrake, and he remarked, "Old Endecott has worn out as many switches on my back, as there are canes in that brake. He always whipped every boy in the school once a day, and as many more times as he felt disposed."

He mused awhile, and then confessed, "The main reason I wanted to grow up and be a man in those days, was that I might get a gun and shoot old Endecott—and I believe all the other boys in the school felt the same way."

Another time he was talking of a family he used to visit in his boyhood, the father of whom had been governor of Kentucky, and whose name is nobly linked with the history of the state. There were a large number of children in the household, and the discipline was as strict as in a school. When they were all together at meal time no child dared speak unless he was spoken to. And this Presbyterian father conscientiously used the rod on his children, especially his boys, until they were approaching manhood.

Two mottoes were ruling principles in family and school life then—*Children should be seen and not heard*, and *Spare the rod, and spoil the child*. That the rod was often used injudiciously, as in the case of my father's schoolmaster, as well as conscientiously and reluctantly, as in the case of many a father, goes without saying.

Those days, and the days before them, were times when the rod reigned—may we never see their like again!

On the Plantation.

In studying conditions that existed sixty or seventy years ago, one should cultivate an intelligent perspective for social usages and ideals, as well as for the historical situation.

I was reading a volume of Emancipation Poems not long ago, and the sting of the lash on the backs of the poor, helpless slaves was the burden of many of the rhymes. Mrs. Stowe's picture of plantation life in *Uncle Tom's Cabin*, is still considered classic and authoritative in parts of our country—with the cruel overseer and the cringing negro as the normal condition in days before the war. There are two reasons why we should not accept Mrs. Stowe, or Whittier, or any other fervent Abolitionist, who wrote from a heated imagination and insufficient information, as presenting a sane or just picture of the old time relation between the master and the servant.

One is, as I have indicated, that it was a time when corporal punishment was the rule in family and school life, and no one seemed to doubt that the switch was a scriptural agency in the proper training of a boy.

The other is, that while there may have been parallels for many of the sad things they tell, yet granting all that, the picture they present of the slave in the South is essentially false—false, because it presents what was rare and exceptional as normal and typical. If one would take the trouble to collect every instance one could find of cruelty and neglect of children, and put them together, a respectable argument could be made against the authority of parents; or if one would mass the daily accounts one reads in the papers of martial infelicity in these piping times of divorce, one could denounce the marriage state as a mistake, both for man and woman.

While there were doubtless many instances of the misuse of the power of the master over the slave, yet we believe that, on the whole, those relations were kindly and mutually helpful; this statement is proved by the fact that while all the men, even the boys, of the South were in the army, and the negroes were left as protectors and bread winners for the women and children, not a single instance of misuse of their power is on record, but innumerable examples are known of their fidelity and devotion to their helpless charges.

Passing of the Rod.

But I have strayed a little from my subject. "Let us return to our mutton," as the French say. What is the cause of the decline and fall of corporal punishment, both in the home and the school?

I believe, it is because woman's influence and woman's voice have become a moulding force in forming social ideals. In olden days, the voice of the father and the school master was the potent and final one; now, the "still small voice" of the mother and the school mistress is heard, and is prevailing. More than three-fourths of the teachers of our land are women—was it not a foregone conclusion that when their rule began in the school room, the harsh and brutal methods that formerly obtained should depart forever?

A note of alarm has been raised of late about "feminizing the schools," and possibly with justice. In all life we want the point of view of the man as well as of the woman—we need the father heart as well as the mother love in child training.

But the school mistress and the mother stand for discipline, as well as the school master and the father—but discipline without brutality! Both would agree that in difficult and aggravated cases limited corporal punishment may be imperative. In my secret heart, I felt that the school boy in my town possibly received the discipline that was best suited to his case, when the teacher gave him a "slap on the back, below the belt;" and if I, or any woman, used to dealing with the youth of the land, had been in the judge's seat, the teacher would probably have been commended, rather than fined.

Woman's Voice for Peace.

And when the woman's voice is heard as potently in government as in the school and the home, will it not be for the elimination of brutality in the dealing of nation with nation—will women not stand for reason and justice (call it arbitration, if you will) in the settlement of difficulties, rather than a senseless resort to arms?

Nearly three millions of women now have the ballot in our country, and soon all will have the power of expressing themselves on the government of our land. When that good day comes, the "passing of the rod," as a means of settlement of international questions will also have come, and the dawn of the reign of the Prince of Peace will be nearer than ever before.

I. W. H.

Women on Police Forces

Mayor Keller of St. Paul has announced the appointment of two women as regular members of the police department, in accordance with a recently enacted city ordinance. They assumed their duties by watching the old year out at the dance halls, where the authorities claim young girls are surrounded by bad influences. A year ago the movement reached Minneapolis where, as yet, however, only one has been appointed. A short time ago the commissioner of police of Denver appointed a woman as a member of the detective bureau, who will be entrusted with the execution of the new dance-hall ordinance and will aid in the fight against the social evil. Still more significant of the growth of the movement is the fact that there are three police women in Baltimore and one woman detective in New York. A Maryland law of 1912 provided for five, calling them "matrons to the police force," to distinguish them from "station-house matrons."

There is no true prayer without some response. Invisible wires from heaven to earth are ever virbrating with Divine blessings, and when prayertouches them, the electric stream of love enters the soul.—Newman Hall.

Church Life

CALLS.

O. W. Jennings, Belleville, Ill., to Second, St. Louis, Mo. Accepts.

J. A. Roberts, Indianapolis, to First, Dublin, Ga. Accepts.

Homer W. Carpenter, Shelbyville, Ky., to First, Ashland, Ky. Declined.

Henry F. Lutz, evangelist in New England, to H Street Church, Washington, D. C Accepts.

Mrs. Martha Trimble, Columbia, Mo., to Renick, Mo. Accepts.

O. W. Hearn, Johnson Bible College to pastorate, Harrison, O. Accepts.

J. S. Coffin, Leon, Ia., to Hampton, Ia. Accepts.

RESIGNATIONS.

Charles E. Smith, Du Quoin, Ill.

EVANGELISTIC MEETINGS.

Danville, Ill., First, Wm. E. Adams, pastor; F. B. Thomas, evangelist; 16; continuing.

Wichita, Kan., W. S. Priest, the pastor, preaching; A. E. Buss, singer; 87; closed.

Pleasantville, Ia., Walter B. Zimmerman, the pastor, preaching; 42; closed.

Warren, O., Second, Frank Brown, the pastor, preaching; C. E. McVay, singer; 36; continuing.

Dover, Okla.; Chas. S. Early, evangelist; 60; closed.

Lancaster, Ia.; C. S. Earley, evangelist; beginning.

Cashocton, O., C. M. Burkhart, pastor; Evangelist Ogden, of Bethany, Neb.; 53; continuing.

New Castle, Ind., J. H. Wilson, pastor; J P. Myers, evangelist; beginning.

Eaton, Ind.; J. P. Myers, evangelist; 33; closed.

Monticello, Ill., H. J. Hostetler, the pastor, preaching; continuing.

Havana, Ill., R. V. Callaway, pastor; R. E. Henry, pastor at Niantic, Ill., evangelist; beginning.

Gibson City, Ill., L. H. Lehman, pastor; S. H. Zendt, pastor Second, Bloomington, Ill., evangelist.

Eugene Ore., J. S. McCallum, pastor; R. W. Abberley, evangelist; 60; closed.

Flora, Ill., C. W. Marlow, pastor; John T. Brown, evangelist; 91; closed.

Palestine, Tex., L. B. Haskins, pastor; W. J. Minges, evangelist; 373; continuing.

Cincinnati, O., Norwood, C. R. Stauffer, the pastor, preaching; Una Dell Berry, singer; 100; continuing.

Marshalltown, Ia., C. H. Morris, pastor; W. J. Lockhart, evangelist; 125; continuing.

Chicago, Ill., Metropolitan, J. D. Hull, pastor; C. R. Scoville, pastor-at-large, preaching; beginning.

The church house at Beloit, Wis., built in a day some two years ago, burned to the ground last week at a loss of $2,000.

The Sunday-school offerings for American missions for the first four months of this fiscal year show a gain of $7,161 over the corresponding period last year.

Nearly $2.000 had been pledged for the Russian college at St. Petersburg at latest report. Mr. Geo. W. Kramer, 1 Madison Ave., New York, is treasurer for the committee.

Burlington Junction, Mo., church, J. W. Love, pastor, reports a net gain in membership of 57 during 1912. The offerings amounted to over $1,500, which sum was distributed for the first time by the budget plan to seven different missionary causes besides the local church.

Nashville, Tenn., churches have decided to give $10,000 to build a hospital in Tibet, to be known as the Loftis Memorial Hospital, in commemoration of Dr. Z. T. Lofts, who lost his life while engaged in mission service on "the roof of the world." Dr. Loftis had been the "living link" of Vine Street Church, Nashville.

Elmer Ward Cole and his church at Huntington, Ind., are observing the Lenten season by three special series of services one running through Sunday mornings, another through Sunday evenings and the third through Wednesday evenings. The purpose is evangelistic. During Passion Week the services will be held every evening.

Dr. Royal J. Dye, returned missionary from the Congo country, has been speaking to the colored people of our southern churches. At Nashville, Tenn., the Lea Avenue Church, of which Preston Taylor is pastor, pledged $500 toward the establishment of a hospital in China. Missionary A. E. Cory and others were present and spoke.

"Lincoln and the Twentieth Century" was the theme of an "oration" by C. C. Wilson at Perry, O., church, last Sunday night. A card bearing the announcement of the service contained a cut of Lincoln and this quotation: "I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow."

Eight Iowa City, Ia., churches are uniting in a three weeks' series of evangelistic meetings. Three pastors have been selected to preach, one week each. C. C. Rowlison, of First Christian, opened the series with six sermons on subjects as follows: "The School of Jesus." "A Christian Church." "The Christian's Secret." "Woman's Glory." "A Man's Christian," "The Marks of the Lord Jesus."

Dr. Z. T. Sweeney is preaching a series of three sermons on the topic, "Is the World Being Converted to Jesus Christ?" at Lenox Avenue Union Church, New York City. His first sermon took the position that the world is not even in a process of being converted to Christianity. The second inquired into reasons for the rapid growth of the non-Christian forces, and on last Sunday the pastor gave his remedy for the situation.

The Disciples Social Union of Philadelphia held an especially interesting meeting in Kensington Church, afternoon and evening, Jan. 22. Miss Clara Righter, missionary to China, spoke in the afternoon. The evening speaker was Rev. William B. Patterson, secretary of the Social Service Committee, Inter Church Federation, who pointed out most effectively the great problems confronting city churches, and urged united Christian action in meeting them.

Provides a "Matrimonial Parlor."

In the annex recently added to the house of worship of Central Church, Wichita, Kan., there is provided a special room called a "matrimonial parlor." The pastor, Walter Scott Priest, has solemnized many weddings in his study, which used to be on the second floor of the building, just off the auditorium. That room was small for wedding parties, so when the annex was planned for the growing Sunday-school, this novel but useful special provision was made. The annex cost $5,000.

A John the Baptist in Texas.

In a sermon preached in the Hippodrome Theater, Ft. Worth, Tex., J. O. Shelburne, of First Church, Dallas, told of a conversation he had with a wealthy manufacturer of Dallas who was converted and afterward wanted to give large sums to the church. The manufacturer had in his employ a large number of girls who were paid four dollars a week. Mr. Shelburne told him to pay the girls what they were earning before offering money to the church. Who says ministers lack back-bone?

Old Time Religion Revived.

"A Revival of the Old-time Religion" is the title under which Pastor George A. Miller characterizes a series of meetings now being held in Ninth Street Church, Washington, D. C. Some of his themes for preaching are: "The Fruits of the Old-time Religion," "Excuses for Not Accepting the Old-time Religion," "The Devil's Preaching in the Old-time Religion," "Two Opinions of the Old-time Religion," "Foolishness and Power of the Old-time Religion," "A Costly Journey Under the Old-time Religion," "The Universal Invitation of the Old-time Religion."

Miss Lemert at Springfield, Mo.

The Sunday-school campaign at Central Church, Springfield, Mo., conducted by Miss Eva Lemert, of Kansas City, is yielding noteworthy results. The attendance reached 431 on Jan. 26. Miss Lemert puts the emphasis upon efficiency, as well as the size of the school. No effort is made to have one big rally day, but rather to plan for a continuously large school equipped to do thorough Bible study. The result of the campaign is already being manifested in an awakened interest upon the part of the whole church in the Sunday-school. Officers and members are enthusiastic.

Deliberate Answer to a Great Question.

For nine weeks Pastor J. H. Goldner and his Sunday evening congregation at Euclid Avenue Church, Cleveland, made a search of the New Testament for the answer to the question, "What must I do to be saved?" Each evening a fragment of the answer was found and discussed. On the tenth evening, Feb. 2, the pastor presented "a complete, systematic, scriptural statement as to what God requires men to do in order to be saved." Dr. Loa E. Scott, whose lectures on Mormonism before the Christian women of Cleveland excited widespread interest, has been requested to repeat them on consecutive Sundays to a Bible class of Euclid Avenue Church.

A Terse and Rich Report.

H. H. Peters, pastor at Paris, Ill., would have made a good editorial writer for the Church Life department. His report of last year's activities of the church to whose leadership he was but recently called is terse and concrete. He puts the facts down thus: Resident membership, 1,089; non-resident membership, 625; total membership, 1,714. Average attendance of the Sunday-school for the year, 340; cradle roll, 151; Sunday-school of the Christian Chapel—average attendance, 44; home department, 439. Membership of the C. W. B. M., 106; King's Daughters and Sons, 128. Membership of the Christian Endeavor Society, 62. Total offering for missions, $2,281.56; total for regular work, $5,423.65; total money raised during the year, $7,705.21.

Disciples Lead Among Texas Legislators.

In a religious census of Texas' House of Representatives made by the chaplain, it

was shown that fifty-nine of the ninety-nine members are church members, divided among the denominations as follows: Sixteen Disciples, sixteen Methodists, twelve Baptists, eight Presbyterians, two Cumberland Presbyterians, two Catholics, one primitive Baptist, one Friend, one Unitarian. Four of the fifty-nine are ministers. The remaining forty are friends of the churches and express their preferences as follows: Eleven prefer the Methodist church, five the Baptist church, five the Christian church, four the Presbyterian church, two the Episcopal church, one prefers the Christian Union, one prefers the Universalist church, ten have no church preference.

Southern Illinois Church Prospering.

Main St. Church. DuQuoin, Ill., has for many years and for many reasons had a considerable deficit to make up at the end of each year for current expenses. The year 1911 closed with all current bills paid and 1912 has closed with the same record, all current bills paid and money in the treasury of every department of the church, although nearly 27 per cent of the church's expenditures were for missions, education and benevolence, besides paying their minister, Charles E. Smith, a considerably larger salary than has been their custom in the past. Three things, says the pastor, mark the upward trend of the church: During the past year this congregation became a "living link" in Eureka College and will continue; a brotherhood flourished for six months and died without a spasm while the minister was away on his vacation; and the Sunday-school has adopted graded lessons which are proving a delight to most of the teachers and pupils.

Ex-Chicago Pastor's Ambition Realized.

In a personal letter from George A. Campbell he calls attention to the fact that his appreciation of Dr. C. M. Chilton in last weeks' Christian Century was of such a nature as to preclude his saying anything in praise of the Hannibal church, which, he now says, is "a splendid church—many of the leading business and professional men of the city are with us, and they are true." The offerings by this people were $15,500 in 1912, half of which was given for improvements on the church house. This recalls a farewell speech Mr. Campbell made to a company of members of the neighboring Methodist church in Austin, Chicago, when he was leaving Chicago for Hannibal some two years ago. The Methodist congregation is the largest in Chicago and quite overshadowed the modest Disciples church only a block away. "My great ambition." said the departing Campbell, "is to be pastor of a church that will be bigger than any Methodist church in town!" Judging by the good reports of his present church. he has realized his ambition, or else the Hannibal Methodists are surely "goin' some."

Dr. Guy to Go to Orient.

While our readers are enjoying the travel articles on Japan from the pen of Dr. Willett, it is interesting to note that Dr. H. H. Guy will take a student party through Japan and China, sailing from San Francisco April 19 and returning July 21. Dr. Guy's tour is under the auspices of Pacific Theological Seminary, of whose faculty he is a member, and is managed by H. W. Dunning & Co. The Japanese consul at San Francisco says this of Dr. Guy and his enterprise: "It is particularly fortunate, I think, that the students who go on the quest for knowledge have Dr. Guy for mentor, friend, interpreter, and guide. His long residence in Japan, his perfect knowledge of the Japanese language, his valued services in the missionary field, all coupled with the happy fact that he enjoys the exceptional respect and confidence of my countrymen everywhere, make of him the ideal guide. A class led by him through Japan, which he knows so well—and so sympathetically—would give educational results of inestimable value." Meanwhile the frequency and facility of these tours impresses us with the nearness of what used to be a very remote part of the world.

Prayed God for More Fishers.

Stephen E. Fisher's birthday fell on the same date as that of two of his parishioners in University Place Church, Champaign, Ill., so the pastor gave a dinner to 100 men in their honor. Incidentally advantage was taken of the situation to say certain things about the pastor which his modesty had not intended as a part of the entertainment. Of these expressions that of Dean Townsend of the State University is typical. He was talking on "The Minister and the Church" and said that the minster should bear the relation of "spiritual physician" to his people and should be a man of such broad principles that his interest will not be limited to his own congregation, but extend to the entire community in which he labors. Mr. Townsend's ideal preacher occasionally preaches a political sermon. One of the principal duties of the minister should be the development of lay leaders, who could direct the activities of the church most effectively without depending upon the minister to do all of the work. Summing up the good qualities that should belong to the preacher the Dean pointed to the pastor and said he came as near embodying them as any man he knew, and he prayed God to make as many Fishers as possible.

Would Clean Up Nation's Capital.

Vigorous and well directed talking was that of Earle Wilfley at Vermont Avenue Church, Washington, D. C., on a recent Sunday. He urged the crying need of a moral cleanup of the nation's capital. This moral cleanup Mr. Wilfley declared, should begin near the corner of Twelfth Street and Pennsylvania Avenue where houses of ill-fame were allowed to flourish within a stone's throw of a police station. This redlight district, was the first and the last thing strangers to Washington see on their trip to Mount Vernon. Other cities, the speaker said, had nothing so flaunting, so brazen. The students of three high schools, Mr. Wilfley continued, on their way to the Public Library, pass in seven squares twenty-five saloons. Within one square of Central High School and two grade schools are fourteen saloons. A map was shown by the speaker on which the schools of the city were represented by red dots, the saloons by black dots. On Pennsylvania Avenue between the Peace Monument and the White House, forty-seven licensed drinking places were counted. Many of the saloons are known to have "ladies' entrances," and some were said to have private rooms on the floors above the saloons. Mr. Wilfley declared it to be the duty of Congress to quit trifling with the Jones-Works excise bill and to meet the issue squarely. The legislators were urged to find a way to bring the bill out of the District committee and before the House for action.

In Praise of a Notable Pastorate.

W. H. Bagby writes concerning the nine years' ministry of Jesse P. McKnight at Magnolia Avenue Church, Los Angeles, Calif., an appreciative letter. Mr. McKnight began his ministry with this congregation while it was yet a mission with 87 members and has added thereto 1,245 souls. After furnshing the charter membership of two other churches and suffering the loss that comes through dismissal, the church has on her roster today, 820 names. "But the best results," says Mr. Bagby, "achieved by this splendid church under the leadership of its aggressive pastor, as is always the case, are not those that can be expressed in terms of mathematics. The walls of the edifice will crumble, the names on the roster will, in time, be transferred to tomb-stones. Only the character that has been created will abide. And this, after an acquaintance of several months. is the thing about Magnolia Church that impresses me most. It is not length of roster but depth of piety that makes a church. God's goal is not a house full of people, but a people full of his spirit. Measured by this standard, Magnolia Avenue Church does not suffer by comparison with any other known to me. In saying this I pay him who has been its teacher and leader from the beginnng, the highest compliment that can be paid a pastor." Mr. McKnight's resignation was announced in these columns recently. He has not yet accepted a call elsewhere.

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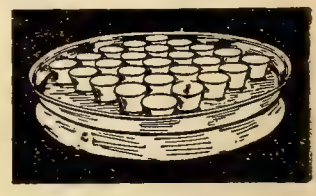

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Leaders for Toronto Convention.

The Committee of Fifteen appointed at Louisville to arrange for officering the first General Convention of Churches of Christ, to be held in Toronto next October, met in Indianapolis Jan. 19 and now makes its report as follows:

President, Judge Frederick A. Henry, Cleveland, O.; vice president, Mrs. Florence Miller Black. Louisville, Ky.; vice president, Carey E. Morgan, Nashville, Tenn.; vice president, Pres. Fred. D. Kershner, Ft. Worth, Tex.; recording secretary, Edgar D. Jones, Bloomington, Ill.; corresponding secretary, Mrs. Effie Cunningham. Indianapolis, Ind.; treasurer, A. R. Teachout, Cleveland, O.

Executive Committee: C. M. Chilton, St. Joseph, Mo.; Mrs. Claude D. Ferris, Taylorville, Ill.; George Darsie, Terre Haute, Ind.; Mrs. T. W. Grafton, Indianapolis, Ind.; Miner Lee Bates, Hiram, O.; Lee W. Grant, St. Louis. Mo.; Harry D. Smith, Hopkinsville, Ky.; Mrs. J. E. McDaniels, Topeka, Kans.

Credentials Committee: W. C. Morro, Indianapolis, Ind.; A. B. Philputt, Indianapolis, Ind.; Mrs. Effie Cunningham, Indianapolis, Ind.

Arrangements and Finance: P. H. Welshimer, Canton, O.; A. McLean, Cincinnati, O.; Robert Hopkins, Cincinnati, O.; Mrs. M. E. Harlan, Indianapolis, Ind.; J. H. Mohorter, St. Louis, Mo.

Transportation: I. N. McCash.

Program Committee: E. A. Gongwer, Washington. D. C.; Stephen J. Corey, Cincinnati, O.; J. H. Mohorter, St. Louis, Mo.; I. N. McCash, Cincinnati, O.

A Clarion Call.

A call comes ringing over the restless waves of every ocean. Its clear note comes from every mission station in the whole world. Our Lord sounds His imperial clarion along the entire line of battle. The King's army has been halting already too long. The soldiers of the Cross have spent over-time in preparation. It is time for the whole column to move as one man upon the pagan world. The last commission of our Lord comes ringing in the imperative, "Go." We must respond quickly. God has opened the door of every nation on earth. The facilities of the modern world hasten our footsteps.

Will not the emphatic note from our workers pierce our dull ears in these days of preparation for our foreign offering? Tibet calls from the roof of the world. The Congo cries from the submerged continent. India asks with a tenderness and grace to touch the dullest of us who abide at home. China not only calls; she demands. Our missionaries call long and loud. They are overworked. Their children and wives wonder why we are so tardy in sending reinforcements.

The next month should be a period of self-examination, and devout prayer to God should be made that we may hear anew the call from the Captain of our Salvation. This is no time for deaf ears; but it is a time for prompt response.

Remember March 2. Order March Offering supplies today. Address, F. M. Rains, Sec., Box 884. Cincinnati, Ohio.

Foreign Mission News

Transylvania University and the College of the Bible have raised the support of their living link in the Foreign Society through a very unique tag day campaign. The support is that of Miss Kate Galt Miller's school at Wuhu, China.

A great number of Sunday-schools will observe the David Livingstone Centenary in March and unveil the portrait of this great missionary on Sunday, March 16.

Mr. and Mrs. W. L. Burner of Transylvania University, who have recently been appointed to the foreign field, have been assigned to Cuba. They will go to Matanzas and take up their work there in the early fall.

The Foreign Society is very much in need of a college-trained woman who has specialized in music to go to the Girls' College in Tokyo, Japan. Her work would be that of missionary and music teacher.

During the past week the Foreign Society received the following telegram: "Palestine, Texas, L. B. Haskins, pastor, became living link today. Gave missionary address this a. m. and raised over $600 in ten minutes. Two hundred and seventy-five confessions in fourteen days." Signed Evangelist Wm. John Minges.

The Foreign Society has lost a loyal friend in the death of Mrs. Maggie C. Ferguson, Lexington, Ky., on January 16, 1913. Mrs. Ferguson was sixty-four years old and since girlhood was a member of the Christian church. In recent years she has made rapid growth in spiritual affairs. She gave $2,500 to build a home for Dr. A. L. Shelton, missionary of the Foreign Society in Batang, Tibet. She left $2,000 to the Central Church, Lexington, Ky., and $2,000 and some jewels to the C. W. B. M. She was greatly interested in missions.

Wellsville, Ohio, has recently come into the living-link column. They have already pledged $630 this year. B. R. Johnston is the minister and is a fine, energetic, enthusiastic man, a recent graduate of Bethany College.

Mr. and Mrs. Herbert Smith, missionaries of the Foreign Society at Lotumbe, Congo, Africa, have just reached America on their furlough. Brother Smith writes that they had a stormy passage, but that they are both quite well.

Miss Kate V. Johnson, Tokyo, Japan.

The Divinity of Christ

BY EDWARD SCRIBNER AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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writes that she is just recovering from an attack of influenza. She says five of the children have been sick with it and several of their best workers are seriously ill. Their pastor has been unable to speak for them for two months and the only young man in the church able to supply is down with typhoid fever. She says further that the Christians are growing spiritually and the Sunday-school is back to its former numbers.

Geo. W. Brown, Jubbulpore, India, writes, "We are rushing on the press building (the press building that was recently destroyed by fire). There are many things to delay it, but we are doing fairly well. I think the walls will be practically up in fifteen more days. Of course, there will be considerable still to do. The roof and floors will have to be laid and the walls plastered. I hope we may have it done by the time of the convention in March."

Mr. P. A. Sherman, Bilaspur, India, writes: "Just before the hodilays we enjoyed very much a little visit from Mr. Jackson of Scotland, formerly one of our missionaries in Mungeli. He is traveling in India in the interest of the Christian Literature Society, with whom he has been employed for nineteen years."

During the month of February 147 churches contributed to foreign missions, an increase over the corresponding month last year of thirty-four. A good sign. The individual gifts amounted to $4,884, a gain of $2,229. There was also a gain in the number of contributing Sunday-schols. The total receipts for the month were $9,940, a gain of $1,216.

The total receipts for the first four months of the current missionary year amounted to $29,691, a gain of $6,033. There was a gain in the regular receipts of $8,603. The individual gfts amounted to $14,506, an increase of $9,131. The annuity gifts sustained a loss of $2,100.

Last week a friend sent $5,000, a direct gift for the work of the Foreign Society. A number of such gifts are needed most urgently for the growing work.

It will be remembered that Dr. Hardy is a son of our well known Brother Hardy, Nashville, Tenn., at present financial agent of Transylvania Unversity.

F. M. RAINS, Sec.

CHICAGO

Austin Church gave a reception last week to its new pastor, A. R. McQueen, and Mrs. McQueen.

E. S. Ames, of Hyde Park Church, has returned from Harvard University, where he filled the first half of his engagement as university preacher. During the three Sundays of his absence his pulpit was supplied by Prof. W. D. MacClintock, Orvis F. Jordan and C. C. Morrison.

It was woman's day at Monroe Street Church last Sunday. Mrs. M. E. Harlan, C. W. B. M. national secretary, was present and made an address.

Englewood Church is expecting to dedicate its new Sunday-school and gymnasium annex on the first Sunday in March. The structure is costing about $25,000 and will lend itself helpfully to the diverse activities of this congregation. Pastor C. G. Kindred will be assisted in the dedicatory exercises by George H. Snively of Lewistown, Ill., who will remain a few days after for evangelistic services.

Dr. Charles S. Medbury, pastor University Church, Des Moines, Ia., brought a great message to the congregation of Metropolitan Church on Thursday evening of last week. It was one of the services of the week set apart for dedicating the People's Institute building recently purchased by Metropolitan Church. Dr. Medbury spoke on "The Church" and traced out with delicate and illuminating argument the lines of influence reaching from the church first to the individual member and secondly to every citizen of the community not a member of the church. Every soul went away with a more adequate appreciation of the church. The other services of the week were addressed by S. S. Lappin, of Cincinnati, P. H. Welshimer, of Canton, O., and J. H. O. Smith, of Oklahoma City, Okla. Groups from all Disciple churches in the city attended the several meetings, drawn by their interest in the well-known speakers and their desire to encourage the Metropolitan people in their heroic undertaking. The climax of the week came on Sunday when J. H. O. Smith, who preached five years in the Institute as pastor of the Union Christian Church, spoke and led in the raising of funds. Mr. and Mrs. J. C. Breeden, who gave $30,000 to the work of this church some years ago, came from their home down state and were introduced to the congregation. Pledges were made to the amount of $14,400 by the congregation in which Dr. Scoville, the pastor, led with a $5,000 gift. The old property of Metropolitan Church on the corner of Oakley and Van Buren streets is now rented for business purposes and yields the church an income of $70 per month above the interest due on its mortgage. People's Institute property contains several offices and ness etaoin shrdlu cmfwyp vbgkqj etaoin church to carry its unprovided indebtedness. Dr. Scoville and his evangelistic company will continue in a meeting until March 10, when they go to Lincoln, Nebr., for a union meeting, after which they will return to Chicago permanently to prosecute the work at Metropolitan Church.

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THE CHRISTIAN CENTURY

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Vol. XXX. February 20, 1913 Number 8

EDUCATION IN JAPAN
BY HERBERT L. WILLETT

UNDER BALKAN BATTLE SMOKE
BY HAROLD L. SCOTT

THE FALLING BIRTH RATE
BY MRS. IDA WITHERS HARRISON

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

THE EDITORS' CORRESPONDENCE

This week we are impelled by the accumulating files of letters of congratulation to give over much of this "shop-talk page" to the messages of our friends. Meantime it is our earnest hope that many decisions will be made to support the Disciples' Publication Society. Our correspondence bearing directly upon this aspect of our common enterprise is not for publication, of course, except as extracts of letters may be used to correct a misunderstanding or to further illuminate our plans. We are receiving many encouraging letters, some subscriptions to the bonds, and some fine suggestions as to the organization of the Society. Two excellent suggestions have been received with respect to the constitution of membership in the Society. Both look in the same direction, but one is somewhat more precisely worked out than the other. Both look in the direction of making the Society thoroughly democratic and representative. Let all our readers read again the last paragraph in the standing announcement at the head of this page and bear in mind that the final form of the Disciples Publication Society has not yet been determined.

But bear this also in mind: that the immediate task is the capitalization of the enterprise. Sign the blank in the corner of this page and mail to us. Or simply write us indicating what amount of the bonds you will purchase on condition that $25,000 is subscribed for.

The following letters have been received:

By G. W. WATSON, Lafayette, Ind.

It is my hope that the change to the Disciples Publication Society will make it possible to give us an enlarged "Century" but not one changed in tone. Accept my best wishes for the new year.

By PROF. E. B. WAKEFIELD, Hiram, O.

I do want The Century to prosper.

By C. C. BUCKNER, Chicago.

I cannot quite see how the "Century" is to become the property of the brotherhood and representative by your announced change, but it does seem to me that it will belong to us more than any other paper. It will be ours just to the extent that we invest in it. I wish you success.

By A. H. SEYMOUR, Volga, S. D.

I offer hearty congratulations on the plans you are undertaking, and only regret that it is impracticable for me to give any material aid.

By O. C. BOLMAN, Pekin, Ill.

I congratulate you on the realization of your plans to make The Christian Century a brotherhood paper. I am glad to have fellowship with men who think even when they think thoughts that are not in harmony with my own. Lead on brethren in the great search for truth, for truth only will live.

By I. N. GRISSO, Indianapolis, Ind.

I am pleased to know that the Disciples are to have a brotherhood paper emphasizing the need of training leaders for leadership.

By N. M. RAGLAND, Fayetteville, Ark.

My dear Bro. Morrison: In my heart I congratulate you and Dr. Willett on your efforts to place The Christian Century in the ownership and control of the Disciples, and wish you abundant success in this enterprise, which means so much to the cause we all love.

By EUGENE N. DUTY, Charleroi, Pa.

I am delighted to know of the contemplated change in The Christian Century to a brotherhood paper and feel that as such there is a much greater field of service open to you.

By WILLIS A. PARKER, Pomona College.

I have said nothing of the proposed change of ownership of the "Century." I am jealous for the future of the paper. If the change means that the program of the paper is to be changed, I am against it. The "Century" is the hope of our people. Without it I should despair of our movement—or else I should start some such protest against sectarianism as the "Century" now voices.

By E. B. BAGBY, Baltimore, Md.

I wish to express my appreciation of the energetic thought and fine literary quality of the "Century" editorials and wish you great success in your plan for a brotherhood paper.

By GEO. T. PURVES. Tucson, Ariz.

I rejoice in your forward movement and hope your fondest anticipations may be realized.

By RICHARD DICKINSON, Eureka, Ill.

Your letter with the announcement of the new project for the "Century" was received during my absence. The proposition is a large one for me to grasp at once, but on the whole, it looks to me to be favorable. The ideals expressed as to its ownership are certainly commendable. While the endowment or ownership by the brotherhood generally is good for a "middle of the road" institution, it looks to me that it might handicap a magazine whose mission it is to lead, but at that, it looks as though your plan would provide a sufficient barometer of public sentiment to be a safe guide in shaping future policies. As one who has had to look a pay roll in the face fifty-two times a year, I can imagine the feeling of relief in this direction which the proposed change would hold. With my best wishes for your continued success in the regime.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail) Address .....

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Menace of Missions

THE MISSIONARY SPIRIT rocked ancient Rome to its foundations. A Gibbon exhausts his genius to account for the transformation wrought by Christianity throughout the Empire. He balks at miracles, and affirms that conditions were favorable for the reception of the doctrines of the new faith. The early conquests are still the wonder of the world. To the authorities in those far off days Christianity was always a menace, a disturber, a revolutionist.

Back of the message were men of tremendous daring and enthusiasm. Life to them was the fulfillment of their mission. If that could be realized by dying they welcomed the scaffold as a boon. For the sake of the cross they risked all things, endured all, and gained all. But the stake on which all their triumphs hung was life. All preaching, all labors, all sacrifices, looked to the one end—the redemption of the world through the giving of themselves. Such men are always a menace to the ancient order.

* * *

The church needs men with that same spirit today. If in the pulpits the sacrificial message is sounded out there will be a response in the pews. If there is some large degree of abandonment of selfish interests in the pulpit there will be a corresponding abandonment in the pew. The pew is always a reflection of the pulpit; as the preacher thinks and feels so do his hearers. Every congregation is a photograph of the preacher's inner life, if he has been in the pulpit long enough to make deep impressions upon his people. If the preacher is morose he will have that type of congregation; if he is vivacious the congregation will grow in his likeness; if he is deeply doctrinal or spiritual in his preaching he will reap his reward in the response of the pew. If he is an ardent missionary advocate he will find his hearers warming with him, seeing as he sees, and desiring what he desires. We surely need the men in the pulpit to give us sight and sense to apprehend the greatness of the missionary enterprise, and its bearing in so many divers ways upon the life of a congregation.

* * *

Such men are a menace. For them we pay a great price. Congregations are disturbed and some would say annoyed by their presence. They have the gift of jolting us, we frequently hear it said, into doing things we have never done; they will never give us a breathing spell. So runs the dreary chiding. It is missions this year and a large offering; missions next year and a larger offering. O, when will this mission task cease to be laid upon us! It is the result, brethren, of having men to preach to you who have a large measure of the apostolic spirit. They are a menace to your ease. You as a miniature Rome are doing what the imperial empire did—you are facing a new condition in the world, and must go forward in accordance with its demands, or go down under it as it goes forward. The church can dismiss that menace to its love of ease and call his successor at a larger salary, giving him to understand in the beginning that while Pastor A was a splendid man, and loved almost to limpness by the congregation, he didn't know us, and rubbed the fur the wrong way at times.

* * *

The new preacher rubs everybody in the direction toward which all the powers of gravitation in the universe are pulling. He is not a menace, but there is always a possibility that after his initial grooming he will be so colorless about many issues that he will lull all into the sleep of the just under the mellifluous drippings of the sanctuary. He will labor for an offering that will not arouse anyone to praise or to blame. And a brilliant success will crown his efforts. He is not a menace, but he would be greater and stronger if he were. It is better for us all to close our labors in this world under the encomium, he did well, rather than he meant well. "He meant well," as a general rule is the fine phrase that covers our failures with a compliment.

* * *

And missions will ever be a menace to the churches until they treat that great cause fairly. Missions are never a menace to those who feel an interest. The generous do not shrink from the approach of the first Sunday in March. The real missionary spirits in every congregation look forward to the sunrise of that day. It is a day of reckoning with conscience, of fidelity to a great task and to the Captain of our salvation. On that day we are weighed in the balances. It will be to our shame if we are found wanting. There is no menace to the man who is bent on being as well disposed to the enterprise founded on the Great Commission as he is to his own pleasures, or to the man who boasts that he pays every debt he owes in this world, but who never figures that he owes a debt to the future, to the needy in all lands, which he never includes in the list that occasions his honest boast. It is easy to pay a debt of that kind; it ought to be as easy to pay the debts we owe for things eternal. It is well at the beginning of each year that men can say, "I am free from debt." It is well also if they can say, "I shall pay my debt to Christ this year in better ways than I have ever done; I shall pray more for the extension of his Kingdom; I shall labor to that end; I shall give of the increase of my substance; I shall give myself." And such payment of a debt always makes one the richer. It is God's way of having us all, unconsciously, perhaps, raise ourselves into immortality. It is on the same plane with that wisdom which sows the heathen land with devoted men and women that a harvest of Christian living may appear; the wisdom of losing life that it may be found; the wisdom of service in darkened lands that the darkness itself may break into glory.

E. B. B.

Social Survey

Eight Hour Day Movement in Britain

A resolution calling for an eight-hour day for all classes of workmen and workwomen was adopted by the Trades' Union congress at which more than 2,000,000 British working men and women are represented in London. The agitation for an eight-hour day without any overtime has been in progress for some time under the auspices of the parliamentary committee of the Trades Union congress, whose intention is to secure an eight-hour day or a forty-eight hour week for every member of every union allied with the congress. This means practically all organized labor in the United Kingdom. The miners already have an eight-hour day, fixed by law, but outside of London nearly all workmen have longer hours of labor. This has caused removal of shipbuilding and other works from the south of England to the north and to Scotland, because the southern contractors found it impossible to compete with the northerners, owing to the different conditions of labor. In the mercantile marine and transport industries, where fixed hours are impossible, the demand will be made for an arrangement of work such as will secure a corresponding reduction in work done by any one man in a week. A vigorous campaign for the settlement of the men's demands by conditions between employers and workmen is to be carried out and steps are to be taken to bring the whole force of the organized workmen to bear upon any trade which has definitely refused to come to terms. Notices are to be handed in March to those employers refusing the demand, and all contracts with them will be terminated at the end of April, when the men will walk out.

A POEM OF THE SOCIAL AWAKENING

"Scum O' The Earth."

At the gate of the West I stand,
On the isle where the nations throng.
We call them "scum o' the earth";

Stay, are we doing you wrong,
Young fellow from Socrates' land?—
You, like a Hermes so lissome and strong,
Fresh from the master Praxiteles' hand?
So you're of Spartan birth?
Descended, perhaps, from one of the band—
Deathless in story and song—
Who combed their long hair at Thermopylæ's pass? . . .
Ah, I forget the straits, alas!
More tragic than theirs, more compassion-worth,
That have doomed you to march in our "immigrant class"
Where you're nothing but "scum o' the earth."

You Pole with the child on your knee,
What dower bring you to the land of the free?
Hark! does she croon
That sad little tune
That Chopin once found on his Polish lea
And mounted in gold for you and for me?
Now a ragged young fiddler answers
In wild Czech melody
That Dvorak took whole from the dancers.
And the heavy faces bloom
In the wonderful Slavic way;
The little, dull eyes, the brows a-gloom,
Suddenly dawn like the day.
While, watching these folk and their mystery,
I forget that they're nothing worth;
That Bohemians, Slovaks, Croatians,
And men of all Slavic nations
Are "polacks"—and "scum o' the earth."

Genoese boy of the level brow,
Lad of the lustrous, dreamy eyes
Astare at Manhattan's pinnacles now
In the first, sweet shock of a hushed surprise;
Within your far-rapt seer's eyes
I catch the glow of the wild surmise
That played on the "Santa Maria's" prow
In that still gray dawn,
Four centuries gone,
When a world from the wave began to rise.
Oh, it's hard to foretell what high emprise
Is the goal that gleams
When Italy's dreams
Spread wing and sweep into the skies.
Cæsar dreamed him a world ruled well;
Dante dreamed heaven out of hell;
Angelo brought us there to dwell;
And you, are you of a different birth?—
You're only a "dago"—and "scum o' the earth"!

Stay, are we doing you wrong
Calling you "scum o' the earth,"
Man of the sorrow-bowed head,
Of the features tender yet strong,—
Man of the eyes full of wisdom and mystery
Mingled with patience and dread?
Have not I known you in history,
Sorrow-bowed head?
Were you the poet-king, worth
Treasures of Ophir unpriced?
Were you the prophet, perchance, whose art
Foretold how the rabble would mock
That shepherd of spirits, erelong,
Who should carry the lambs on his heart
And tenderly feed his flock?
Man—lift that sorrow-bowed head.
Lo! 'tis the face of the Christ!

The vision dies at its birth.
You're merely a butt for our mirth.
You're a "sheeny"—and therefore despised
And rejected as "scum o' the earth."

Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darers and dreamers,
Scions of singers and seers,
Our peers, and more than our peers.
"Rabble and refuse," we name them
And "scum o' the earth," to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers
At the sons of our ancient more-than-peers.
Mercy for us who despise
Men in whose loins our Homer lies;
Mothers of men who shall bring to us
The glory of Titian, the grandeur of Huss;
Children in whose frail arms shall rest
Prophets and singers and saints of the West.

Newcomers all from the Eastern seas,
Help us incarnate dreams like these.
Forget, and forgive, that we did you wrong.
Help us to father a nation, strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth.

—Robert Haven Schauffler.

The Christian World

A Page for Interdenominational Acquaintance.

Episcopal Cathedral at Anking

The permanency of the work of the Protestant Episcopal Church in the missionary district of Wuhu, China, is guaranteed now by the splendid cathedral consecrated recently at Anking. The cathedral is a noble demonstration of Chinese workmanship under both inspiration and supervision. The remarkable thing is that it cost only $10,000. Such an edifice in this country would have cost not less than $50,000, according to the Living Church, a splendid argument in itself for the multiplied power of missionary money.

Liberal Patriarch Dead

Joachim, Patriarch of Constantinople, is dead. This news may not mean much to the superficial reader of our newspapers, but to students of world religion it means much. Joachim was the hierarch who audaciously tried to modify the fasts of the Greek Church, from a hygienic point of view. But the Holy Synod opposed his move, and Joachim threatened to abdicate. This Patriarch also disclosed his liberalism in a public statement of his "desire that the cordial relations between Orthodox Greek and Anglican Churches should continue as during the occupancy of his predecessor, Constantine V., and even that more energetic action should be taken in the future than in the past."

Italian Episcopalians in New York City

The consecration last month of the Italian Church of San Salvatore, in New York City, by Bishop Burch (Protestant Episcopal) is a significant news item as showing which way the wind is blowing among Italians who have left the fatherland. The church plant is valued at about $100,000. It is an outgrowth of an Italian mission begun years ago by Grace Episcopal Church. Canon George F. Nelson, D. D., of the Cathedral of St. John the Divine, preached the consecration sermon in Italian. Bishop Burch himself read the Episcopal consecration service in Italian. A choir of forty Italian voices rendered the music of the occasion. Occasionally, one reads of Roman Catholic Italians who quietly excommunicate themselves by entering the communion of the Episcopal Church.

Roman Catholic Modernism

There are signs that the Holy Father's recent encyclical letter on Modernism, is being ignored in certain Roman Catholic quarters. Last October at Naples the Modernists of Italy held a congress. Priests and laymen were in attendance, chiefly from the southern provinces of Italy. The next annual session will be held in Rome, just a few hundred feet away from the "prison" of the man who tried to crush the whole thing. Now comes the announcement that the brilliant French Modernist, Abbe Albert Houtin, has just published an extensive history of Modernism. In England, Miss Maud C. Petre, the brilliant Catholic scholar, has just published her monumental life of Father George Tyrrell. Just how Modernism has died out since the papal encyclical, is hard to be seen. It seems to be a lively corpse.

Needed: More Naval Chaplains

A great Christian campaign for more chaplains in the United States navy should be waged. The enlisted strength allowed by law is 47,500 men and apprentice seamen. The naval enlistment stays around 40,000 men. When it is considered that there are only twenty-four chaplains among these 40,000 men scattered all over the world, away from home ties and home influences, the inadequacy of the naval chaplaincy is apparent. Hence, the need for more naval chaplains. Again, the naval chaplaincy has been an inconsequential one without change for seventy years, and it is time that Senators and Representatives were interested in the moral welfare of our homeless lads subjected to every conceivable temptation. The Churchman (New York) deserves unstinted praise for its work in enlisting the active interest and support of the nine men, who represent one-fourth of the membership of the House and Senate Committee on Naval Affairs.

Episcopalian Sunday Schools

In a period of five years, 1908-1913, there has been an increase of only sixty-eight in the Sunday School enrollment of the Protestant Episcopal Church, in the United States. In 1908 there were 436,795 pupils, while in 1912 there were 436,863, according to the Living Church (Milwaukee). In the same period, the records show that 252,638 infants were christened. Dean C. S. Lewis, of Indianapolis, editor of the Sunday School page of the Living Church, hazards a guess "that is possibly a fair one: out of that number of baptized children we should have won to the schools from 50,000 to 80,000, while as a matter of fact we have only increased our number by sixty-eight."

Recent Christian Union News

—Here is an example of Christian union between two parishes, aggregating 232 members. In Louisville, Ky., the other day, the Presbytery of Louisville effected the organic union of Immanuel Presbyterian church and West Broadway Reformed church. The two congregations, now indissolubly wedded, will be known as the Immanuel Presbyterian Church of Louisville. The consolidation was consummated by an agreement between a committee of the Reformed Board of Pittsburg and representatives of the Church Erection Board of the Presbyterian Church in the United States of America. The consideration was the payment to the Church Erection Fund of the Reformed Church the amount of $6,400 for money invested in the Broadway church property. The Reformed Presbyterian Church had been established as a mission in 1902 and as a church in 1905, and being desirous of uniting with the Presbyterian Church petitioned the Presbytery of Louisville on November 17, 1911, to take them under its care.

—Rev. S. A. King, D. D., LL. D., of Austin, Texas, comes out boldly in the Presbyterian Advance with a suggestion for Presbyterian union. He advocates "a union in the United States of all the Reformed Churches holding the Presbyterian system." He plainly says: "The evils and the distress of the present conditions are not so apparent nor so keenly felt in those sections of our country where only one of the separate families of Presbyterians is present in the field; or in the larger cities where there is room for numerous 'particular churches.' But in smaller towns, or in country districts, where there are churches labeled U. S. A., U. S., U. P., or A. R. P., all in the same field, and among whom there is more or less of rivalry and competition, the condition is far from desirable." Dr. King advocates this merger of all Presbyterian bodies on the basis of three Provincial Assemblies, the territory of one to include the states now partially occupied by the Southern Assembly, another, the states north and northeast of this, and the third, the Pacific and Rocky Mountain States. He would be "glad if the Southern Church would take the initiative." The Southern Presbyterians and United Presbyterians are now courting each other in negotiations looking toward denominational union.

—This leads to the news that committees appointed by the United and Southern Presbyterian General Assemblies have met and already agreed upon a basis of union between the two churches. These committees will report their actions to their several national bodies next May in Atlanta. Just what the proposed basis is apparently cannot be discovered, according to Rev. F. M. Spencer, D. D., writing in The United Presbyterian. He suggests that assembly action be deferred to 1914 by referring the Basis of Union to the Assembly of 1914, rather than by acting thereupon itself in 1913.

—News of the rapid consummation of the union between Baptists and Free Will Baptists is current. It is predicted that within the next two or three years the Free Will Baptists as a denomination will have disappeared entirely. The Free Will Baptists have 90,000 adherents and a history dating from 1780. The basis of union between the two bodies was agreed upon in 1908. Since that date sentiment has crystallized through the various congregations until it is now assured that the census man will have one denomination less to reckon upon in a very short period. The reason the union is slow lies mainly in the independency of the two bodies, the polity of both being strictly congregational.

—Still other news gives cause for genuine rejoicing. When Anglicans, Congregationalists, Methodists and Presbyterians can get together, surely the day is not far off when there will be in fact but "one fold." That they can get together is the implication of the news item revealing how these four bodies have actually united their seminarial interests by affiliating together with McGill University at Montreal, Canada. The union of four Protestant theological seminaries is a long step forward, particularly so when the seminaries are backed by so different a constituency as may be imagined in the four religious bodies already mentioned. These theological schools, according to the Congregationalist (Boston), "have united their faculties for common instruction of all their theological curricula, thus making a faculty of sixteen professors, with much larger classes than they have been having, and much better opportunity for specializing in their respective subjects, since the number of lectures required of each is diminished."

—And so we have spread on this page a union between two congregations of different sects; a proposed union of all the members of the great Presbyterian family; a union proposition between two members of one family and the rapid realization of another union actually begun between two members of another family, and finally a union of four theological seminaries of four entirely different denominational families.

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The Business of the Church

Every church in existence is organized under the great commission as its charter. It goes without saying that an institution must comply with the conditions of its charter or forfeit its right to exist. The one work of the church as set forth in its charter is that of evangelizing the world. It is while engaged in this work that she has the right to claim the glorious promise of the continual presence of her Founder. Alexander Campbell had something like this in mind when he said, "The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to see, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and a deviation from the order, the economy, and the government of the universe. It is through the church that the manifold wisdom of God is to be made known to the principalities and powers in the heavenly places. This is according to the eternal purpose which he purposes in Christ Jesus our Lord."

The example of Jesus has compelling force for his disciples. He sought out the needy and freely gave them of the richnes of his grace. The church that pretends to represent Jesus is false to him if it has no concern for any one outside of its own boundaries. Is God love? Are there anywhere on the earth human beings that do not know this? If we know that God is love and that the lives of millions are made miserable by their belief in demons and cruel gods, is a special text of Scripture needed to show us our duty? Will it not be our delight to tell the good news? Normal human beings like to follow in the footsteps of their heroes. Jesus is the great spiritual hero of the Christian. He allowed nothing to cause him to swerve from his duty to the ignorant and sinful. We have a weak admiration for him if we are content to receive the benefit of Christianity and civilization without making an effort to share our blessings with all the world.

He who would know the truth must share it. Salvation is something more than an individual experience. The saved individual is a social being. He lives with and for other persons. He recognizes that the gospel of his salvation is the gospel of universal salvation. There is nothing peculiar to himself or his circumstances that entitles him to a happiness that is denied to other human beings. The most degraded man and the lowest savage races have a right to know what God has prepared for them that love him. When a man begins to boast about superior races and superior individuals it is time to remind him that it is the habit of ignorant persons to boast and that it is a characteristic of the Christian to show his appreciation of any good he may have received by offering it to others.

In this age we must have a universal religion or no religion. We cannot retire into some little corner of the universe with our gods and there worship them with undisturbed minds. Science has demonstrated the unity of the material universe. The behavior of a falling apple is like that of the moon and the planets. Neither the head nor the heart is satisfied with a worship that does not have for its object the Lord of the whole universe. If we admit that there is some knowledge of the eternal goodness. But to many religious peoples the Christian must say, "What therefore ye worship in ignorance, that I set forth unto you." A religion that is for all men cannot be the possession of a few men who refuse to proclaim it to all the world. The anti-missionary church becomes anti-Christian. Its theology becomes a war about words and its love grows cold.

Formerly it was said by objectors to missions that when God wanted the non-Christian nations converted he would convert them. Nowadays we know that when God wants something done on this earth he puts it into the heart of his people to do it. And leaders are needed for his work. The business of evangelizing the world is too great to be managed by intellectual and spiritual weaklings. Men of vision and courage are needed. The church is fortunate when it has watchmen who warn it not of danger to its doctrinal standards but of the danger that it will fail to impress itself upon the life of the world. These watchmen know what is happening in the world. They keep the church informed of what its work is and of the methods by which it is to do its full task. They do not allow it to be undisturbed while it is doing the work of today by methods that were outgrown yesterday. (Midweek Service, Feb. 26. Matt. 28:16-20; Mark 16:14-20; Luke 24-44-49; Acts 1-8.)

S. J.

Essays and Reviews Once More

A few weeks since I apostrophized the volume entitled "Essays and Reviews." This week I write about it.

As many of our readers know, it introduced to the Episcopal Church in England, through some of its most prominent members, lay and clerical, a few of the conclusions in theology which had been received with great favor in circles of scholarship. It discussed the evidential value of miracles, the traditional evidences of Christianity, the tendencies of religious thought in Britain, and subjects akin to these; and though in our time the positions of the writers seem stale and commonplace, so familiar is the modern man with them all, when they appeared they aroused a storm of opposition which stirred the ecclesiastical teapot of Great Britain as it had not been stirred in years before, and, certainly, as it has not been stirred since, with the possible exception of the furore created by Bishop Colenso's publication of his work on the Pentateuch.

At first it fell from the press unnoticed. But as reviews of it began to appear, the storm gathered strength. All England stood aghast. The frenzies of the frantic broke all bounds and refused to be confined or abridged. Some thought that the end of the world had come; others were sure that Christianity was "beating funeral marches to the grave." Men who had slept soundly on many issues that were raised since their ordination now girded their sword upon their thigh and went out to slay the grim Apollyon. William Temple, headmaster at Rugby and Arnold's successor, had written the first essay, and though there was nothing in it that could be construed as offensive, yet his connection with the volume made the friends of the great school uneasy, and they tried to induce him to write a repudiation of his effort. But William Temple knew full well that if a school could not stand what honest men believed to be the light of truth, it might as well go under first as last, and he refused to fly the flag of distress. He believed that what was in the volume was worthy the attention of the English Church, and he defended his positions with the valor and skill of a loyal knight of the true.

A passage or two from his letters to the Bishop of London will reveal something of his temper. One is as follows: "Many years ago you urged us from the university pulpit to undertake the critical study of the Bible. You said that it was a dangerous study, but indispensable. You described its difficulties, and those who listened must have felt a confidence (as I assuredly did, for I was there) that if they took your advice and entered on the task, you, at any rate, would never join in treating them unjustly if their study had brought with it the difficulties you described. Such a study, so full of difficulties, imperatively demands freedom for its condition. To tell a man to study, and yet bid him, under heavy penalties, come to the same conclusions with those who have not studied, is to mock him. If the conclusions are prescribed, the study is precluded."

Once again: "What can be a grosser superstition than the theory of literal interpretation? But because that has a regular footing it is to be treated as a good man's mistake, while the courage to speak the truth about the first chapter of Genesis is a wanton piece of wickedness."

Confusion became worse confounded. Archbishop Denison insisted that the essayists be treated with great severity, as he said, "for the sake of the young who are tainted, and corrupted, and thrust almost to hell by the action of this book." At another time he declared: "Of all books in any language which I ever laid my hands on, this is incomparably the worst; it contains all the poison which is to be found in Thomas Paine's 'Age of Reason,' while it has the additional disadvantage of having been written by clergymen."

The leader in the crusade against the authors of the volume was Samuel Wilberforce, Bishop of Oxford. An eminent critic says of him:

"The gifted son of William Wilberforce, who had been honored throughout the world for his efforts in the suppression of the slave trade, he had been rapidly advanced in the English Church, and was at this time a prelate of wide influence. He was eloquent and diplomatic, witty and amiable, always sure to be with

his fellow-churchmen and polite society against uncomfortable changes. Whether the struggle was against the slave power in the United States, or the squirearchy in Great Britain, or the evolution theory of Darwin, or the new views promulgated by the Essayists and Reviewers, he was always the suave spokesman of those who opposed every innovator and "besought him to depart out of their coasts." Mingling in curious proportions a truly religious feeling with care for his own advancement, his remarkable power in the pulpit gave him great strength to carry out his purpose, and his charming facility in being all things to all men, as well as his skill in avoiding the consequences of his many mistakes, gained him the sobriquet of "Soapy Sam." If such brethren of his in the episcopate as Thirwall and Selwyn and Tait might claim to be in the apostolic succession, Wilberforce was no less surely in the succession from the most gifted and eminently respectable Sadducees who held high preferment under Pontius Pilate."

In time, and after various ecclesiastical trials and heart-breaking experiences the nation recovered its sanity, and "it was found that, after all, there existed even among churchmen a great mass of public opinion in favor of giving a full hearing to the reverent expression of honest thought, and inclined to distrust any cause which subjected fair play to zeal."

Of course the reconcilers were on hand, determined to prove that "A is B" and "A is not B" are but different ways of saying the same thing. They received their rewards, as that class always does, and forthwith retired to parsonages of plenty, and preserved an unbroken silence from that moment until the day of their death. The men who have always ushered in new views, some of which will stand the test of time and some of which will not, are cannonaded for their boldness while living and canonized for it when dead. All heretics are a pestilence in the pulpit, and an ornament in the graveyard.

As a chapter in church history "Essays and Reviews" is one of the most interesting in the long record of the English Church.

E. B. B.

The God of Our Fathers

The birthday of Washington ought never to pass without the reverent mention of his name. Not every nation has such a name as his at the head of its roll of honor. Happy, and reverently proud, may that nation be which looks back to such a man, and calls him the father of his country. Well was it said of him, "Providence left him childless, that the nation might call him father."

We have passed the first period in our judgment of Washington. We no longer compare him with his contemporaries to his disadvantage as was done in his own day. We have passed the second period in which he was lauded to the skies as a man almost greater than humanity. We have come to the time when we can judge him dispassionately. The evidence is all in. All the men who knew him are dead. All the records that involved his public and private life are closed. The material is all in hand for a judgment of the man. And he stands the test. Human, and with the weakness of humanity, he was grandly noble, a fit leader of the people in his day, and a fit example of private virtue and public probity for days that have followed.

He was a great general with an undisciplined force, unused to the restraints of camp life, ill-fed, poorly paid, and often badly officered, he won our independence in a war against a great and brave nation.

He was a great president. Viewed from this distance it appears that there was no other man who could possibly have brought order out of confusion, and by his wisdom, patience, and at times his mighty will, led the thirteen little divided colonies into the unity of a nation.

He was a great citizen, leaving his wealth and home, and accepting for himself no pay, and putting at the front of our armies a man who had no private interests to serve—an example for our statesmen and soldiers for all time in courage and self-denying patriotism.

And he was a man of faith and prayer. He trusted God, and sought God's guidance, profoundly convinced that this country of ours had a destiny for which God had wrought it, a destiny full of hope and mighty purpose, needing only courage and faith to bring it to that greatness for which God had destined this republic.

That faith sustained him in the dark hours of defeat when starvation threatened his little patriot band. That faith in him and the men he led kept

> "The old Continentals
> In their ragged regimentals
> Yielding not."

That faith sustained him when calumny and jealousy sought to dishonor him. That faith held him true when ambition tempted him to sacrifice public good for private gain.

God honored that faith. The God of our fathers fought their battles with them and for them. The words of the Hebrew psalmist sound as if they had been written for us,—

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. For they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm."

The nation that trusts God, that keeps its powder dry, that keeps its ballot box clean and its jury box free from corruption, the nation that seeks more earnestly to be righteous than rich, honest than boastful, that nation will stand.

Our nation is no longer the narrow strip along the Atlantic seaboard which it was in the days of Washington. Our ideas of heroes have changed in many ways. It might easily have been that a leader who appealed to the people of that time as a hero would have been outgrown by this time. It has not been so with Washington. As our nation has expanded, the name and character of Washington have proved adequate to our wider demands.

And this is the reason. His fame rests on the qualities that endure. Goodness, loyalty, sacrifice, are timeless. They belong to all ages. Our soldiers no longer wear the colonial buff and blue. Styles change in many things. The wars of the future will be fought very differently than the wars of the past. The problems of statecraft will not be the same in a nation of one hundred million which were with our fathers barely three million in number. But faith in God and fidelity to the public good belong to every age, and are the indispensable qualities of statesmen and soldiers in all generations.

Grateful for the good and great men of our past, we may well pray, "The Lord our God be with us, as He was with our fathers."

Uniform Divorce Laws

The Executive Committee of the Illinois Commission on uniform Laws of Marriage and Divorce held open session in Chicago last week, and considered various proposals looking toward a blessing of divorce evils. It was openly affirmed that fifty per cent of the divorces obtained in Chicago are fraudulent; and there is little reason to suppose that Chicago is the only city in America in which this evil is rife. Among the reforms proposed are the following:

Applications for a marriage license must be in writing in the form of an affidavit, verified, subscribed, and sworn to by one of the parties of contemplated marriage, and if one of the parties be a minor, the guardian, or one of the parents of such minor, shall join in making such affidavit. Such affidavit shall contain the following information:

"1. The real and full names of the parties

"2. The domicile of the parties at the time of the making of the application, and their actual place of residence and the duration of such residence.

"3. The age and place of birth of each party.

"4. To what race of mankind the parties belong.

"5. Whether the parties are related to each other, and, if they are, by what relationship.

"6 If either party has been previously married, the applicant shall state how often, when, and where, and also how and when each such marriage was annulled or dissolved, and shall give the full names of the parties to each marriage, together with their residences at the time of annulment or dissolution.

"7. That no legal impediment to the marriage is known to the applicant.

"If it shall appear to the clerk that either party to the proposed marriage is at the time of making such application or proof herein required an imbecile, or insane, or under the influence of any intoxicating liquor or narcotic drug, the application shall be refused."

There are also provisions that a judge may cause a license to be issued at once in extraordinary circumstances, but that ordinarily the application must be posted for fifteen days. If any opposition develops the case shall be heard in court.

Punishment is provided for persons who perjure themselves in making the required affidavit.

These provisions have at least this merit, that they begin at the springs instead of at the dam. One way to lessen the number of divorces is to lessen the number of hasty marriages.

"Nearer, My God, to Thee" Censored

The Roman Catholic Bishop of Dijon, France, has forbidden the singing of "Nearer, My God, to Thee" in his diocese. It seems that this great hymn was given an enormous vogue after the loss of the Titanic last year. It will be recalled that about 1,500 souls went to their oceanic grave while this hymn was being sung. The French Catholics were much effected by it, and a French translation met with an extraordinary sale. Now comes the Bishop of Dijon forbidding its singing in his diocese because of its Protestant authorship!

Church Reports for 1912

Dr. Carroll, who superintended the Religious Census of 1890 for the federal government, has each year since tabulated the year-books of American churches and furnished a summary in the New York Christian Advocate, to which paper we acknowledge our obligations for the figures here given. Only those who have undertaken the collection of so many denominational reports and their reduction to a "common denominator" realize the difficulties of the task. Some churches enroll "members," some report "communicants," and some minor organizations seem to have no basis for enumeration other than occasional attendance. These differences, however, affect only the "diaspora," for all the large bodies have practically the same basis of enumeration, namely those who have made a formal profession of faith and who have been received to the Lord's Supper.

We note this year that Dr. Carroll adds little comment upon the tables themselves, contrary to his usual custom, and we have been wondering whether this is one result of cutting down the subscription price of the Advocate and an indication of the economies necessitated. If so, the subscribers miss much; for the facts, in such a case as this, need to be supplemented by the comments of a skilled and veteran observer.

But according to the figures as we find them the actual net growth of membership in American religious organizations for the year 1912 was 579,852, bringing the total of church members in our states up to 36,675,537, in a total population of 96,500,000. Of this church aggregate 23,334,000 are Protestants, 3,292,526 being credited to the Northern Methodists alone, the first in point of numbers. Somewhat curiously our various churches seem to gain or lose in nearly equal proportions, taken "by and large." For example we often hear that the Episcopal church in America has "gained steadily upon all competitors," while the figures for the last 23 years show that it maintains the same relative position it had at the outset, standing now as it did in 1890, the eighth among evangelical churches. The Presbyterians (North) have advanced one number, rising from the sixth place to the fifth. As a group among groups the whole body of Presbyterians occupy the same relative position, that is, the fifth. We might think the rise of the Northern Presbyterians one notch due to the absorption of so many Cumberland churches, but the rise of the whole family would seem to preclude that explanation. They have risen as a family and not simply as a sect.

The Congregationalists have not completed their returns for 1912 so as to present a fair basis of comparison, but the "estimate" furnished Dr. Carroll puts the gains for the year as 9 ministers, 22 churches and 3,589 communicants, less than the Presbyterian "family" gain of 180 ministers, 65 churches and 37,768 communicants. Of the gain in communicants credited to the Presbyterians 33,000 and more are put down to the growth of the Northern branch, some of the smaller synods of minor bodies having lost.

Dr. Carroll does not seem to have much respect for the Disciples' statistics—no more than well-informed Disciples themselves have. It is high time that our people appointed some worker to gather the information systematically and keep it up to date. Not alone for our self-respect is this important but for our efficiency in rendering service to the kingdom.

Certain of the non-evangelical bodies still practice high guessing, the Spiritualists for example, reporting 200,000 members, not one more or one less—which reminds one of the old Latin proverb, "Dolus latet in generalibus," Beware of round numbers, it might well be rendered. The Christian Scientists still modestly decline to stand up and be counted; and their "communicants" (who do not commune) are put at the figures of years ago when they abruptly ceased to furnish reports; but Dr. Carroll from some source of information has put down to them a loss of 76 organizations out of 1,230, and of 152 readers out of the 2,460 previously reported.

A curious fact ascertained from these figures is that the "reorganized," or as we understand it, the non-polygamous Mormons, are gaining relatively on the Utah body, having now 1,400 of their own "ministers" as against the 1,960 reported by the Brigham Young church, and 600 churches as against the 820 of the polygamists. These figures seem large when they have but one-fifth the membership of the Salt Lake Church. Neither branch of it is of ecclesiastical or political importance apart from the fact that they scatter their forces among "doubtful" states, and so holding the balance of power in many localities get about what they ask from the bosses of either political party.

We shall refer to these figures again, but they are such as to give the earnest Christian "long, long thoughts," for they show to us that the further advance of evangelical Christianity is to be fought step by step, not so much by infidelity as by fad and schism. A score of so-called "religious" bodies hover on each flank and in the rear ready to pick off every disaffected member and, arresting the advance by the efforts needed to protect the wings and the rear. But the situation is not new and not discouraging. It only calls for a closing up of the ranks, and a more vigorous push, and greater fidelity to the only Lord we know.

Editorial Table Talk

The News Value of Philosophy

Prof. Henri Bergson, the famous French philosopher, has just arrived in this country. When the eminent French philosopher arrived in New York harbor his ship was boarded by newspaper men who asked him for his views on at least the following subjects: Laughter, American philosophers, syndicatism, Col. Roosevelt, Gov. Wilson, the Balkan War, seasickness, and woman suffrage. There must have been minor topics brought forward by the ship news men which Professor Bergson contented himself with dismissing in a word or two or with a smile. Of this list of topics the New York Nation remarks, "The list is sufficient to demonstrate how completely the New York reporter vindicates Professor Bergson's theories of a purposeless, spontaneous creative force, that formulates its questions as it goes along."

Bergson is an admirer of America, and especially of William James. He has some reason to admire James, for James first introduced Bergson's work into familiar American philosophical thought. Bergson in his interview thus spoke of James and of America: "You are doing such an immense deal of work in philosophy and psychology in America and such splendid work," said the great French philosopher. "The quality of the work done by American philosophers and psychologists is really remarkable. I consider William James one of the greatest men America has produced. I may even say, one of the great men of all countries and of all times. I am interested in the various religious movements in America, as far as they touch upon ethical questions. I am interested in these movements in America because it strikes me that there is more life in this direction in America today. In America religious and ethical questions are becoming a living study, while with us in Europe they remain theoretical questions. The Americans are practical people. They are supposed to be the most practical in the world today. They want definite rules of conduct and ethics. It is a curious fact that modern philosophers have neglected this. Liebnitz and others have given us systems of ethics, but their systems are too general. Even Kant in his great works on ethics, in his masterpiece on practical reason, laid down formulas that are far too vague to be of any use in practical life. America seems to realize that the philosophers have not given the real answers to the vital questions. And therefore there is a great feeling for these religious and ethical movements in America."

—The women have done another good thing. They have compelled the shame of Nevada's notorious divorce colony to face its probable end. Stormed by the mothers of Reno, who went to Carson in a special train to present their protest against a continuance of the "divorce colony," the Lower House of the Nevada State Legislature after a spirited fight passed an amendment to the divorce laws fixing one year as the residence requirements after January 1, 1914. It is certain the bill will pass the Upper House, and Governor Oddie has signified his intention of signing the measure. Three hundred women, the most prominent in Reno, chartered a train, and, with eminent members of the bar, the clergymen of the city and others, fairly stormed the State Capitol. The women filled every available seat in the Assembly and were hanging over the gallery. There is wailing among the merchants and hotelkeepers of Reno. Babylon is fallen. The good women have won.

—A three per cent gain in scholarship is noted by President David Starr Jordan of Leland Stanford, Jr., University, in his annual report, and he attributes it to prohibition of the sale of liquor in the neighborhood of the university. "Students who find alcoholism in any degree essential to their enjoyment," continues the report, "will not be tolerated on the campus, and those who do not have a legitimate interest in the class work will not be allowed to encumber the classes." Doctor Jordan finds that fraternity members are still below the outsiders in scholarships, although most of the evils in the chapter houses have been abolished. Greek letter men were warned last fall that they must look to their marks, and among other reforms, it was suggested that no members be pledged before the second year. The suggestion has not been adopted.

—"Both branches of the Illinois legislature are being organized satisfactorily to the Anti-Saloon League," said Rev. F. Scott McBride, superintendent of the Anti-Saloon League of Illinois, in a recent address. "The speaker of the house, is a fair-minded man and will see to it that the anti-saloon legislation is put to a vote in the house. The fight is on to the finish and we expect to have enacted into law the county option bill, the resident district bill and the search and seizure bill."

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

Education in Japan

No one who visits Japan with the least interest in the life of its people can fail to notice everywhere the evidences of an increasing desire for education for all the people, and a determination to make that education equal to the best known in other lands. This too is one of the phases of the transition from the feudalism of the last century to the modern life of the Meiji era.

Japan learned early in her time of awakening that the secret of western success and progress is education for all the people. She began the study of western educational methods at once. She sent many of her young men to Europe and America, not only to secure for themselves the benefits of western training, but with the knowledge that they would be able upon their return to organize an educational system, which would accomplish for Japan the needed end.

To be sure, these young men were not officially dispatched on their errand. But it was made increasingly evident that those who had paid the price of western training would be taken care of in governmental service. No one acquainted with the student bodies in American or European universities need be told that the stimulus was sufficient. The numbers of Japanese students in the West are far in excess of those of any other foreign people, though of course the Philippinos are now a close second. As a rule these Japanese students are able and successful in their work, and maintain an excellent standard of scholarship. The first student to receive the degree of Doctor of Philosophy at the University of Chicago was a Japanese, who is now filling an important educational position in Tokyo.

Gymnastics in Girls' School in Tokio.

Side by side with this educational awakening of the Japanese. and contributory to it, was the establishment of Christian schools by the missionary forces from the West. These schools were either the direct creation of the missionaries, or the result of Japanese effort under Christian stimulus. By the side of the mission chapel there is almost certain to be a school, and often this accomplishes what no direct preaching could do. The unselfish devotion of the Christian teachers to the welfare of the children of a community has often won entrance to the confidence and good will of the parents.

The story of the Doshisha University at Kyoto is an almost romantic illustration of the indirect results of Christian influence, even in the home land. Joseph Neesima was a youth who conceived the idea of securing an education in America. He had no means, and his people were hostile to his plans. At length he ran away to the sea, and after many adventures and hardships he reached America. He made his way to Amherst, and while a student there he came into the circle of a family whose influence so shaped his character and directed his ambition that he determined to return to Japan and give his life to the creation of a Christian college for his own people. The result of that determination and the heroic efforts he made, in spite of discouragement and bitter opposition from the Japanese, may now be seen in the splendid institution of which President Harada is the head, an institution supported in large part by American funds as yet, and with some Americans on its instructional staff, but managed by Japanese administrators.

The interest of the government in popular education has resulted in the creation of a series of schools all over the land, ranging from the kindergarten up through the middle and higher schools to the imperial universities at Toyko and Kyoto. This system is intended to reach every child, both boy and girl. And while there is as yet no compulsory school law, such is the pressure of official influence and the imitative zeal of the people that a very large percentage of the children are for some period in attendance upon the schools.

The equipment of these public schools is admirable. The teachers are graduates of the higher Japanese institutions, or even of western schools. Many of the public schools include both gymnastic and manual training apparatus, especially an equipment for the teaching of domestic science. The boys and girls wear simple uniforms, appropriate to their grades, and they often march in processions to places of interest, or on civic holidays.

Overcrowded Courses of Study.

The most outstanding point for criticism in this generally admirable plan is the overcrowding of the course of study, and the large dependence upon the oral method of instruction in the classroom. It is the fault of most new educational plans that they attempt to put too many studies into the space allotted. We have not yet outgrown this fault in America. But even more defective is the use of the lecture method in classes below the college grade. The child needs the aid of class text-book, home study and reference library to secure competent results from his work.

These schools are not free public institutions in our sense of the term. They are provided by the government, but the parents of the children pay a tuitional fee for each child. This would seem to bear rather heavily upon the poor, but the fee is quite small, and in cases of real poverty provision is made for the child.

The medical schools of Japan are of a high order. While the literary students have gone to America and England for their training, those who went in for medical and surgical work have gone to Germany. The result is that a very competent medical education can now be gotten in Japan under Japanese direction, and with instructors who have been trained in the best clinics of Berlin, Munich and Vienna.

Physical Culture Not Neglected.

As to physical culture, the Japanese students, both boys and girls, have abundant exercises in gymnastics, for the most part in the open air in all weathers. There is also a wholesome national devotion to the Japanese sports of wrestling, or ju jitsu, and fencing, the latter with the large two-handed fencing stick, in the use of which the swordsman is heavily padded and masked. Of late the returned students from America have brought the knowledge of base-ball and foot-ball, and now most of the larger schools and colleges have teams. The University of Chicago base-ball team made a visit to Japan two years ago, largely through the influence of Prof. A. W. Place, of Toyko, a former U. of C. star, and in the following year the base-ball team of Wasada University, Tokyo,

made a return visit and played the teams of several American institutions.

A good deal is made in the Japanese schools of what is called "morals." And at first it would seem that the people of the island empire are ahead of us in the inculcation of ethics. But on closer inquiry it is seen that what they mean by "morals" is contained in the two favorite maxims of obedience to parents and obedience to the emperor. The system of ancestor worship is very deeply rooted in Japan. The parent is the embodiment of this ideal, and is therefore to be reverenced and obeyed. A little more of this sentiment would not injure western education. But it leads easily to an undue subjection in family life, particularly on the part of daughters, who are hardly counted the possessors of any rights. Under the successive control of father, husband and mother-in-law the Japanese woman attains freedom only when she herself reaches the coveted position of mother-in-law, and can rule as she will.

Obedience to the Sovereign.

Much of the extraordinary devotion to country manifested by the Japanese is the result of the second precept, that of reverence for and obedience to the sovereign. He is the greater Father of all the people. With no settled idea of One God, but a half-superstitious conception of a multitude of deities, it is easy for a people loyal to the country and its welfare to invest the emperor with all the essential attributes of a god. Accordingly in most of the government schools there is a custom of doing homage to the portrait of the ruler, which though largely formal, no doubt has its influence upon the minds of the youth. Probably the patient endurance of heavy taxation, and the quick response to the military call of the land, have in part resulted from this popular instruction in reverence and obedience toward the mikado.

Of late the Christian schools in Japan have had to face a dilemma. In accordance with governmental permission they have hitherto gone on with their work of instruction, and their graduates have received credit in the higher government schools. By a recent proclamation, however, they must choose between the privilege of teaching the Bible and the Christian ethics in the schools, on the one hand, and on the other the privilege of having their students accredited by the department of education. Many efforts have been made by the Christian leaders to secure some modification of the law, but thus far without success.

Difficulties in Teaching Christianity.

At first glance the proper course seems to be clear. Whatever happens, we must insist upon the Bible and the elements of the Christian faith, and let the government credit go. But the difficulties of this course are apparent. The young men in all the schools know that government credit is essential to recognition in the public service. Most of them secure some sort of government employment, for that offers the surest way to success. Now for a school to abandon government recognition and credit is at once to lose a large proportion of the best and most ambitious of its students. Yet not a few Christian schools have taken this bold step, confident that the law will be changed, or that in some way their course will prove best.

On the other hand some of the Christian schools have decided to keep their students, discontinue formal teaching of the Bible and other religious disciplines, and depend upon the influences of the class-room, the chapel services, which are not interdicted, and voluntary meetings and classes where the same objects can be attained, though in a manner less direct. We believe that this plan is the wiser. It secures the continuance of the most promising type of students in the school, and throws about them the very same informal Christian influences which have proved so effective in institutions like the Syrian Protestant College at Beirut and Roberts College at Constantinople, where all formal teaching of the Christian faith has been officially and necessarily excluded from the curriculum.

Need of a University.

But the great need of Christianity in Japan is a university of the first rank. The Christian schools of every grade are doing a noble work. But they are in direct competition with a strong, well organized and effective governmental system. Medical mission work lost its opportunity years ago. College work is in similar danger now. The only place at which a piece of work could be done above the level of competition, and with the promise of influencing the educational program of the nation, is in the creaton of a Christian institution of the highest grade, which could dominate in a healthful and stimulating way the educational life of the people. The Japanese are quick to learn the best, eager to appropriate whatever is conducive to the largest interests of the land, well disposed toward Christianity, but contented thus far with a religionless educational system, and likely to make the cardinal mistake of setting intellectual expertness above ethical vision, and thus sacrificing the future promise of substantial and permanent efficiency to the passion for individual and national self-realization.

In the creation of such a university some American or European philanthropist might find the means of highest satisfaction to himself and benefit to the race. The need is evident. The man with the vision is needed. Such a man could find the means and create the reality.

Beneath Balkan Battle Smoke-clouds

Life in Robert College During the Present War

By Haroid L. Scott

Those who know that every race, nation, religion, and sect in the Balkan peninsula is represented in the student body of Robert College, Constantinople, and that this statement can be said to approach the truth as regards the teaching staff, will quite naturally be inquisitive as to the situation created in the college by the Balkan War.

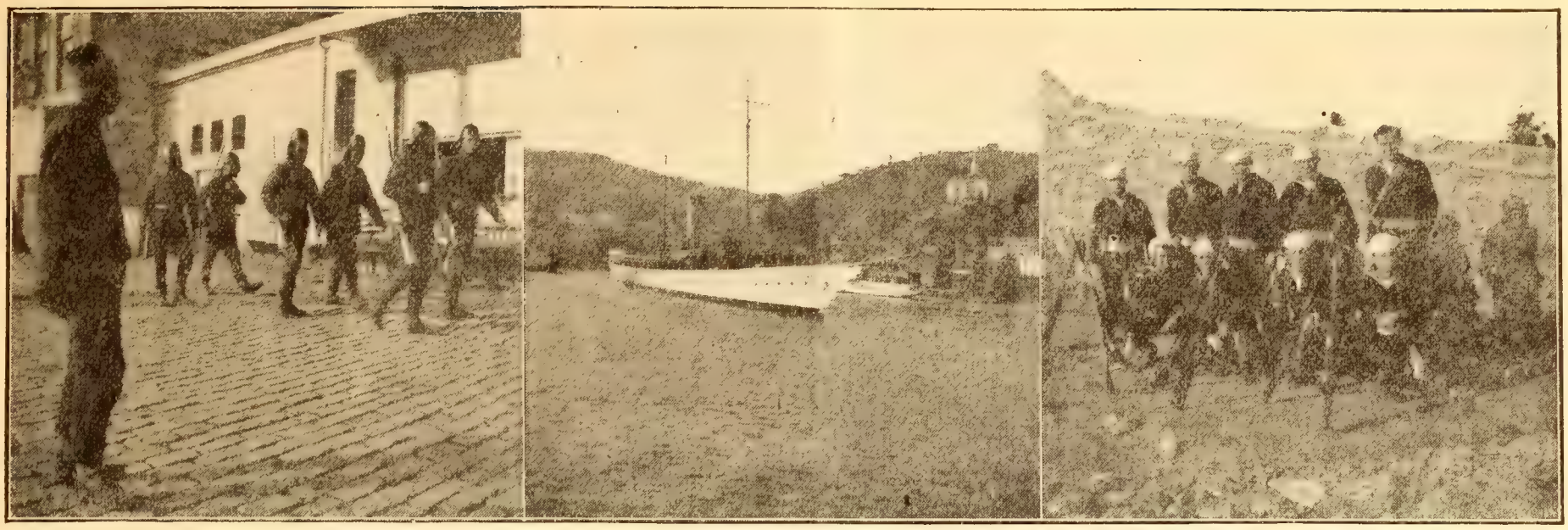
To be sure, we Americans were confronted by what we thought would be an exceedingly perplexing condition of affairs, and the feeling of responsibility and anxiety was at first great. We have Turkish, Greek, Bulgarian, Servian and Montenegrin boys in school, who have, a large majority of them at least, fathers or brothers, ofttimes both, who are engaged in the war. These boys intermingle in the class-room, in the dormitory, and on the playground; they contend with one another in debating, oratory and athletics. We asked ourselves if it were possible for them to continue to work and to engage in wholesome and natural contests, while those nearest and dearest to them were risking possessions and life in a bitter and unnatural struggle.

Self Control of Student Body.

As the days passed this question yielded a welcome answer. Not only did the students refrain from actually giving way to their emotions and so involving themselves in disputes and fistic encounters, but they pursued their daily round of duties with almost unflagging zeal. It is true that several of the autumn events of a social nature and the class football games for the championship had to be given up on account of the departure of some of the leading contestants; but otherwise there was scarcely a perceptible change in the life of the school. The only day that could be called at all trying was Sunday, Nov. 17, when heavy cannonading was heard early in the morning and continued all day. At first there was a great flutter of excitement, and a large portion of the student body rushed pell-mell to the top of the hill above the college, where even the firing of the machine guns could be heard. After an hour or two the first flush of excitement waned, and students and teachers were able to listen composedly to the morning sermon. Spasmodic firing could be heard for a few days after that, but we came to look upon it as an everyday affair, especially after it was learned that the Bulgarians would be unable to force the lines, at least for some time to come. The novelty of hearing the thunder of battle while conducting recitations, however, never quite wore off, and the whole affair was by no means soothing to the nerves of either teacher or student.

Presidential Tactfulness and International Baseball.

There are, of course, definite reasons for the good feeling that prevailed during the critical time. From the beginning all political discussion on the part of the students was proscribed; and teachers were urged to keep the students from thinking overmuch about the war by interesting them in every possible phase of school life. But even the rigid observance of these instructions would not have been efficacious had it not been for the conduct of the native teachers. I am sure every one of the Americans learned beneficial lessons of self-control and generosity from the broadminded, tactful attitude of both the Moslem and native Christian members of the teaching staff. It was a revelation to me to hear a Greek and a Turk, both patriotic representatives of two bitterly hostile nations, discuss calmly and with entire good feeling, certain aspects of the Balkan struggle. These teachers have, naturally, more influence over the boys of their respective departments than have the American teachers, and it is to them that we must assign a large share of the credit for preserving the usual atmosphere of good nature and of nonpartisan feeling in the institution. We must remember that the people of every one of the Balkan states are as patriotic and as deeply sentimental in their love for their country as any other people on earth; and that the Turks are just as fervently attached to the fatherland and their religion. Thus we know that the situation demanded a great amount of tact and fine



PRESERVING ORDER IN STAMBOUL. A STREET PATROL.

UNITED STATES DISPATCH BOAT "SCORPION" IN THE BOSPHORUS NEAR ROBERT COLLEGE.

UNITED STATES BLUE-JACKETS ON ROBERT COLLEGE CAMPUS.

War Scenes Near Constantinople.

judgment from all concerned. In the end, however, it was doubtless the coolness, tact and patience of our president, Dr. C. F. Gates, that counted for most. His was, of course, the most difficult position of all; he was responsible for the pursuance of a line of action that would insure the safety of the students and of all the members of the community. He managed so well that his measures brought scarcely any criticism from any quarter.

One can safely say that the college has passed through the crisis with its reputation for firmness, inherent strength and genuine desire to serve all races impartially strengthened within Turkey and without. Robert College was the only school in Constantinople the work of which was not interrupted by the contingencies of war or by the breaking out of cholera. Constantinople College, the American school for girls, found it wise to move from the Asiatic to the European side, where protection could be more easily given. In doing so it was forced to dismiss all day-students, and its work, of course, suffered to a certain extent. Every other school was closed for periods ranging from two weeks to two months. Some were converted into hospitals; others were ordered to close their doors to students because of their proximity to districts infected with cholera. There were only about forty students, out of a body of almost 500 who left our institution. This fact alone gives ample evidence of the confidence reposed in the school. But one is even more impressed when he finds that the only Bulgarians and Hellenic Greeks to leave were those who were ordered out for military service. There were some of the parents who recalled their sons out of fear for their safety; but they were those who knew little about the conditions here, and thus, as was generally true, were much more afraid than those who were better informed.

It was, of course, necessary to take thorough precautions as the Bulgarian army advanced; we were responsible for the safety of too great a number of persons not to be prepared for an emergency. The United States dispatch boat, the "Scorpion," was anchored in the Bosphorus just at the foot of college hill, and several blue jackets were quartered on the college grounds. The members of the community who live outside of the walls which surround the campus, sent all valuables to the college strong room, and were ready to come within the grounds at a moment's notice. And then, in case of serious trouble, there were the dozen or more foreign battleships ready to take on board all the foreign citizens. We were proud of the behavior of the American sailor boys who spent three weeks with us, and I think their conduct could not have been surpassed by the conduct of those of any other nation. They were gentlemanly and became popular with the student body, because of their active interest in all the games. Two hot baseball games were played between some of the teachers and students on one side and the sailors on the other; these contests helped materially in awakening interest in events other than those of the war.

All Quiet on the Bosphorus.

All these precautions, though undoubtedly wise, seem now to have been superfluous when we think with what a strong hand the government preserved the peace of the city, and how calmly and philosophically the majority of the Turks bore up under their awful defeats and numerous other troubles. There were no rioting, no marauding, and almost no threats of violence or massacre. If the army had been driven back upon us there might have been a different story to tell; but all clear-thinking persons regard as ridiculous the predictions made before the battle at Tchataldja of the great effusions of blood and the destruction of property that were to accompany the state of anarchy that would follow the "certain" defeat of the Ottoman army.

I will mention, however, two things that excited some real uneasiness. A party of about 4,000 wild fellows from Kurdistan, while on their way to the front, sent their chiefs to the prefect of the city to acquaint him of their arrival and to state that they were willing to kill a few Greeks before they left. The prefect appeared to be delighted at the proposal and suggested an assembling place; but as fast as the Kurds arrived at the appointed place at the appointed time, they were made prisoners by an overwhelmingly large body of troops and marched to the front under guard.

The second cause for apprehension, and for much more serious apprehension, was the untimely plotting and the agitations of the Committee of Union and Progress. My readers will recall the downfall of the Young Turk party last summer, and the coming into power of a government under the wise leadership of Kiamil Pasha. These honest and experienced leaders were unable to ward off the war, because the selfish policy and the blunders of the Porte, while under the control of the committee, made such a conflict inevitable. However, they have shown a firmness in dealing with the delicate situation in the city, and in stifling any expression of fanaticism on the part of the Moslem populace, that makes them deserving of the highest praise. The attitude of the Young Turk leaders during this decisive time has shown clearly how unfit they were to be the rulers of the nation. They have proved traitors to the country for which they promised salvation; for it was, no doubt, due to the mismanagement and corruption of the government of the past four years that the armies of Turkey were so utterly unprepared to meet those of the allies. The present government has adopted severe measures against the Union and Progress men; several were imprisoned and many more have fled the country.

It is to be hoped that Kiamil Pasha, the present grand vizier, will retain leadership until a definite peace is concluded; but as a party in favor of a continuation of the war is fast growing stronger, it may be that his pacific policy will crumble and fall before the reawakened hopes and the martial ardor of the Ottomans. The latest telegrams seem to indicate that the direct negotiations at London have failed, and that the time for the intervention of the powers has come. A renewal of the war would lead to most deplorable results for both Turkey and the allies, and the present is a period of great suspense for every one in any way interested in the future of Turkey and the Balkan States.

Constantinople, Jan. 8, 1913.

The Present Status of Foreign Missions

One of the Chicago dailies published a few days since a cartoon representing a matronly looking woman despatching a foundling to the police station and then contributing "a thousand dollars to foreign missions." That cartoonist belongs to the age of the pterodactyls and dinosaurs, not to the twentieth century of the Christian era. People who are anywhere within sight of present conditions know that the supporters of foreign missions are the supporters of all charities, and that nothing better approves itself to the well-informed citizen to-day than those missionary labors which, as Prince Ferdinand of Bulgaria says, lie at the base of every struggle for freedom. Except for foreign missions the old Sultan would be meditating new massacres of Armenians in the palace by the Bosphorus to-day, and the exiled Shah would sit on the throne of Persia and the Manchu dynasty rest undisturbed in its autocracy in the "Heavenly City," and Uganda be the scene of the bloody wars which raged through all central Africa fifty years ago. It is quite useless to expect that the boy reporters of the secular dailies, who get their church news in the hotel lobbies, will ever understand these things, but the intelligent and well-read American looks upon such scurrilities of the popular cartoonist with pity and contempt.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A Falling Birth-Rate

In his recent volume, "The Task of Social Hygiene," Havelock Ellis devotes a long chapter to the study of our falling birth-rate. He sees no cause for alarm in it, but considers it a distinctive mark of civilization, and says:

"Those who seek to restore the birth-rate of half a century ago are engaged in a task which would be criminal, if it were not based on ignorance."

The Birth-rate and the Death-rate.

He deprecates any consideration of the birth-rate, without also taking into account the death-rate. "We must always bear in mind," he says, "that a high or low birth-rate has no meaning so far as the growth of a nation is concerned, unless it is considered in relation to the death-rate. The natural increase of a nation is not the result of its birth-rate, but of its birth-rate minus its death-rate. . . . Many worthy people might have been spared the utterances of foolish and mischievous Jeremias, if, instead of being content with a hasty glance at the crude birth-rate, they had paused to consider this fairly obvious fact."

He shows how the relation is especially close between the birth-rate and infant mortality, and that they rise and sink together. "In most cases, it is the high death-rate in infancy and childhood, which exercises the counter-balancing influence against a high birth-rate. A high infantile mortality accompanies a high birth-rate, while a low infantile mortality accompanies a low birth-rate.

A Recent Phenomenon.

The decline in the birth-rate among civilized nations is hardly more than fifty years old. It began in Europe with France, which still holds a low place among the nations—mainly because it is not accompanied by an equally low death-rate.

In Norway, as well as in Australasia, on the other side of the globe, we see a low birth-rate, with a low death-rate, and a large natural increase effected, not by wasted births, but by economy in deaths, and this increase is accompanied by favorable social conditions, and great national vigor. Norway appears to have the lowest infantile death-rate in Europe.

But Russia is the most typical and appalling example of this law of population; it has at once the highest birth-rate, and the highest death-rate in Europe. In no other European country do the bulk of women marry so early, with the average size of the family so large, and the death-rate so high. Thirty years ago, the death-rate of infants in Russia was three times that of Norway, and nearly double that of England; if we compare it with countries outside of Europe, its percentage of infant mortality is four times that of South Australia. The other European countries which vie with Russia in this high birth and death rates are Austria, Hungary, Prussia, Spain and Italy.

We find this story of a decreasing birth-rate, and, when the people are fairly intelligent, of a declining infant mortality coming also from the great Anglo-Saxon centres of the world—England, Australasia, Canada and the United States.

Some Causes for a Falling Birth-Rate.

Mr. Ellis says, "Generally speaking, the age of girls at marriage is lower the lower the state of civilization is in the community to which they belong, and the earlier the period of marriage the greater the number of children to each marriage. It is said that in nearly all countries, except in northern regions, where women develop late, that mothers from fifteen to twenty years of age have the largest number of children. But in cold countries, like Norway and Finland, from twenty to twenty-five is the period of greatest fertility." "This is a reason, why, in an advanced stage of civilization, where late marriages generally are contracted, a high marriage rate is not necessarily associated with a high birth-rate."

Another reason that Mr. Ellis gives is that in city life, so many men contract venereal diseases, which causes either sterility in themselves and their wives, or a weak and degenerate offspring, unable to survive in the struggle of existence.

And a third reason that he gives, and he seems to think this the most potent and praiseworthy of all, is the voluntary limitation of the number of their children on the part of the parents themselves.

Mr. Ellis sums up his line of thought in these words: "The tendency of the birth-rate to fall with the growth of social stability is of the very essence of civilization. It represents an impulse, which may be deliberate in the individual, but may be regarded as an instinctive effort in the community to gain more complete control of the conditions of life, and to grapple with the problems of misery, disease and death."

I. W. H.

A Suffrage Year

The New Year is barely a month old, and already three State Legislatures have voted by overwhelming majorities to submit constitutional amendments giving full suffrage to women. In New York there were but five dissenting votes in the Assembly and two in the Senate. In South Dakota the vote was 70 to 30 in the House and 41 to 2 in the Senate. In Montana there were only two dissenting votes in each House. In New York it must pass another Legislature, but in Montana and South Dakota it now goes direct to the voters. In Nevada, it passed the last Legislature by a large majority; in the present Legislature it has passed the House with only three dissentients, and it will probably have passed the Senate before this issue of The Christian Century reaches our readers. Certainly 1913 starts out as an equal suffrage year!

Woman Elector Lives Simple Life

Mrs. Helen J. Scott, the first woman presidential elector ever chosen in the State of Washington, is described as a small, vivacious brunette of Southern birth, with a trace of French in her ancestry. At home she is helpmeet for her husband, playmate for her children; everywhere she is active and charming, but simple and unassuming. She has gone through many troubles, loss of relatives by death, destruction of property by fire, etc., but has kept as fresh and bright as a girl. She is versatile, an active club woman, interested in charitable and educational work, always standing for justice and for the human uplift. She has spent most of her life in Tacoma, and is one of the most popular women in the State. Her husband, Horace G. Scott, is a broad-minded man, a warm admirer and staunch supporter of his wife in all her good works. They have a daughter of sixteen and a son of fourteen.

Woman Delivers Electoral Vote

Mrs. Margaret Zane Witcher of Salt Lake City delivered the vote of the Utah Electors to the President of the United States Senate. She was the first woman to appear among the messengers coming in from the various states. She traveled 2,380 miles, and received $585 for her mileage.

God and Mammon

A Pacific coast rector publishes this as a bona fide account of a week's expenditure by a wealthy woman of his congregation. It is eloquent, surely:

Received on income account	$ 40.00
Received allowance for week from Jack	60.00
Total	$100.00
Deposited for house expenses	$ 45.00
Paid dressmaker on account	10.00
Paid Hat Shop on account	10.00
Lace for green dress	3.75
Pair party slippers	6.00
Silk stockings	7.00
Taxicab and return	1.85
Tip to chauffeur	.25
Luncheon at Emerson, with Mrs. D.	2.75
Theatre	3.00
Two boxes chocolates	1.60
Manicure and supplies	1.20
Picture shows	.30
Carfare	.60
One box face powder	.75
Sundries	2.35
Weekly envelope for Church	.25
Woman's Auxiliary	.10
Total	$96.75
Unaccounted for	2.40
Cash in purse	.85

Obscurity

I ask not that the sun in its glory may shine,
I pray not for illumining moonlight divine;
But the shadows are deep, and they lengthen afar:
In the darkness, God grant me the gleam of a star!

—Harriet Appleton Sprague.

Church Life

Dr. Ames at Harvard.

Vaughan Dabney, formerly pastor at Douglas Park Church, Chicago, writes a personal letter to the editor telling of the rare delight with which Dr. Edward Scribner Ames was received at Harvard University, where he finished last week a two weeks' section of his appointment as university preacher. "From every source," says Mr. Dabney, "the most favorable comment is heard. In spite of examinations a steady attendance was noted at the daily morning prayers. On the two Sundays Appleton chapel was filled. Dr. Ames' subjects were 'Christianity and the Social Problem,' and 'The Joy of Jesus.'" Disciple students attending Harvard and Andover Seminaries dined on two occasions with Dr. Ames as guest at Memorial Hall. Mr. Dabney reports a student saying that his talks with Dr. Ames "helped mightily in keeping him from the paths of heresy."

Dr. Ainslie at Yale.

Concerning Dr. Peter Ainslie's visit to Yale Divinity School, during which he delivered three lectures on the polity of the Disciples, Dean Charles R. Brown spoke to the students as follows: "Not only has the warm geniality and the strong personality of the speaker drawn us toward him, but the fairness and completeness of his message have given us a broader sympathy with and a greater appreciation of the great modern movement which he represents, this large and growing body of the Church of Christ. When we go out into pastorates, and while we associate here together in the capacity of students, we shall all have a clearer appreciation of the purpose and the message of this communion, and we are all drawn into closer Christian fellowship by the message we have received." Following the ordination to the ministry of Mr. Andrew Lietch, of Toronto, Can., of which interesting fact mention was made in this paper two weeks since, a banquet was held in Dr. Ainslie's honor, attended by the twenty-eight Disciple students at Yale, Dean Brown, Prof. McIntosh, L. H. Stine, pastor St. James Street Church, Boston, Wm. Haushalter, pastor East Orange, N. J., and Prof. Vernon Stauffer, of Hiram College, now studying in Union Seminary, New York.

A Home-Made Evangelistic Meeting.

It is not often that a report of an evangelistic meeting is printed in full in The Christian Century as written by the correspondent, but the following by J. H. Fillmore tells so sincerely and reservedly of an evidently substantial meeting that it cannot well be edited. He says:

"Sunday, February 9, closed the most important revival we have ever had at the Norwood, O., Christian Church. The meeting was held by our new minister, C. R. Stauffer, assisted by Miss Una Dell Berry. The meeting lasted five weeks—stormy weeks for the most part; but the attendance kept up well all the time and was overflowing during the good weather. The total number of additions were 116. There are a number of others whom we expect at our regular services of the future.

"This was a good, healthy revival. The church was strengthened by it. We are not looking for any reaction or falling away. Mr. Stauffer pleased the people with his preaching. He combined teaching with strong preaching, and won the hearts of the people by his sincerity and intelligent interpretation of the scriptures.

"Miss Berry led a large chorus of young people and sang herself into the affections of the people with her beautiful solos. She did fine work also as a personal worker, visiting the people in their homes, encouraging them to overcome their doubts and leading them to make a confession of their faith.

"About one-half of the converts were from our Sunday-school. Our school is growing healthily. The attendance on the last Sunday of the revival was 485; the largest we have yet had. It will continue to grow in all departments. Our Baraca class of young men is one of the most interesting features of the school. They have outgrown their present quarters in the cellar basement, and are this week putting up a temporary building on our church lot along side of the church. This annex will seat 125 men. We expect this class to grow to the filling of this new house within the coming six months. The attendance last Sunday was sixty-four. Most of these young men are now members of the church.

"We have our new church lot and the complete foundation set and paid for. Will begin at once building, expecting to have within six or seven months the lower story built and roofed ready for occupancy. This will accommodate from 800 to 1,000 Sunday-school folks with modern equipment for thorough work. With Mr. Stauffer as leader we can, and will, go ahead and build the new $50,000 church and fill it with live, rejoicing people when it is ready for them."

Making Mid-week Service Worth While.

"The Baptists and the Disciples—Is Actual Union Possible?" was the mid-week meeting subject at Winfield, Kan., last week. The minister, R. W. Gentry invited two representatives of each body to speak on the topics "Our Attitude on Conversion" and "Our Feeling About Union," A characteristic exhortation is printed in the bulletin announcing this service. It is entitled "The Gift of Tongue," and says: "Don't hide your light under a bushel. It's unscriptural. Talk out. Wade in. Take part. Act as if you were an inventor and the church an invention which you are trying to improve. We have but scratched the surface of our splendid plant's possibilities. Lots of heat and usefulness is going to waste. Be free with advice. The pastor has a waste basket and pigeon-holes. Bad advice goes to the waste basket and good advice on file for use. Advise and then keep sweet however things go. Remember that you are only a part of a greater whole, and that the social consciousness is always wiser than the individual mind."

Membership Near to Doubling Itself.

If forty-one new members are secured before the summer vacation by East End Church, Pittsburgh, the membership will have been doubled in the three and one-half years pastorate of John Ray Ewers. It is said the congregation will work to reach that goal. Twenty-seven new members were received during the "Decision Meetings" recently held by W. F. Richardson, of Kansas City. It is difficult to get a hearing on week nights in Pittsburgh's East End, but Mr. Richardson's "masterly sermons," says Mr. Ewers, "were listened to by the largest congregations that ever gathered for such services in this church." He adds: "The meeting was quiet and deep. The fine, spiritual personality of Dr. Richardson was a benediction. His refined and enriched life speaks louder than words."

A Union and a Rural Opportunity.

Drawn by the double appeal of a union church of Baptists and Disciples and an opportunity to serve a typical rural point, O. W. Winter relinquished his successful pastorate at Creston, Ia., and removed to Villisca, Ia. The combined congregations at Villisca extended the call without the formality of a trial sermon. The two churches are now mixing together harmoniously as one congregation and are at the moment engaged with Methodists and Presbyterians in a union evangelistic meeting conducted by local pastors. Morton Mills is a village not far from Villisca, where the characteristic problems of the rural church are present. Mr. Winter will preach there on Sunday afternoons and conduct a week night service beside spending a portions of his time in pastoral labor. This field is altogether much to his liking and without doubt under his cultivation will bear a good harvest.

Another Monument to J. H. Gilliland.

Bloomington, Ill., has three church buildings and congregations which stand as monuments to the energy and foresight of the late J. H. Gilliland, who ministered continuously in that city for twenty-five years. The house of worship at Normal, a college city adjacent and practically suburban to Bloomington, was dedicated Sunday, Feb. 9, by E. A. Gilliland, the pastor, assisted by Geo. L. Snively, who led in raising funds. This house was begun while J. H. Gilliland was pastor at Normal and at his death his talented brother was called to succeed him. The task has been carried through to great success. It seems that three-fourths of the money with which to pay for the house was not secured until dedication day when over $30,000 was pledged to go with $12,000 that had been provided at the beginning of the enterprise. This total will cover the entire cost. It was a joyous day, in which all Bloomington Disciple churches joined.

The afternoon service was especially arranged as a memorial to J. H. Gilliland, who had inspired the church by his energy and faith to undertake the great enterprise.

Deacons Give Pastor Silk Hat.

Something of a departure from conventional gift-giving was the act of the board of deacons of Union Ave Church, St. Louis, in presenting the pastor, B. A. Abbott, with a new silk hat. Most of the prominent clergymen of St. Louis appear in public in the lofty tile, but Mr. Abbott, a southerner and a thorough democrat has never donned the somewhat showy and often uneasy covering. It is said that he has become convinced of his duty and will wear the hat.

Progress a Duty, Says New Pastor.

In beginning his new pastorate at Second Church, Cedar Rapids, Ia., T. P. Paris sounded a true note of leadership. He spoke on the law of growth, saying in part: "The past is of value only as it serves as a stimulus for the present and an inspiration for the future. When we are content to live wholly in our yesterdays we confess that we are not able to cope with the issues of today or to face those of tomorrow. We shall keep the faith with those who have labored here in former days to the extent only as we approach the heights which they so clearly pointed out. The church answers the age-long challenge to 'go forward;' just in proportion as it advances to new victories and new possessions."

A Preacher's Heroes.

While Dr. Burris A. Jenkins was ill in a Chicago hospital two weeks since, he was observed to be reading Carlyle's "Heroes and Hero Worship," and in his first sermon upon returning to his Linwood Boulevard pulpit in Kansas City, he confessed himself a hero worshiper. "Great men," he said, "men who've the personality to stir a nation, draw out the best in us. In recent years two men stand out pre-eminent as our national heroes. Bryan, in the '90s, almost put the nation in his pocket. He had indefinable magnetic charm that won our admiration. He was mysterious enough to hold our respect.

"Theodore Roosevelt has given us an example of personal popularity almost unparallelled in history. Aggressive, admirable, winning and holding the wonder and love of a nation, he made every citizen better by his heroism. He almost broke up a national party. I don't know but that he did break one up. I didn't vote for him, so I can say that without fear of being charged with making a political address.

"To me, he is a hero. He is a man, greater than king or potentate. I would rather take off my hat to such men as Roosevelt and Edison than to the czar of all the Russias. I admire the way he charged up San Juan Hill. 'Yes,' some say, 'but he did that for political effect.' What if he did? He charged just the same. What if he became a soldier to prepare the way for the governorship of New York? He deserved a nation's admiration,

whatever motive inspired him. He is a brave man.

"I like the way he took that bullet last fall. In fact, I like most everything he does. But some people don't. A hero draws out the best in every nation. He makes us believe in ourselves and our possibilities. He gives us a new idea and a new ideal. He does us good to look at such a man. Don't try to check your admiration for a man or a thing. Give full play to your wonder."

New Record in Gifts to Colleges.

The largest single gift ever made to one of the Disciples' colleges was that of a St. Louis lady who while withholding her name has just given $160,000 to Christian University at Canton, Mo. The gift consists of one thousand shares of the preferred stock of one of the largest manufacturing establishments in St. Louis. The stock bears eight per cent guaranteed interest, and is now worth in the open market one hundred and sixty dollars a share. The stock thus already yields an annual income to the school of $8,000, which amount will be a great addition to the resources of this growing institution. In the last thirteen months, writes Pres. Carl Johann, Christian University has received a quarter million dollars increase in endowment.

H. D. C. Maclachlan, of Richmond, Va., practices social service as well as preaches it. He is president of the Juvenile Protective Association of Virginia, and has recently submitted to the city council of Richmond a memorial on behalf of children charged with offenses asking for the elimination of the publicity of a formal court hearing and its inevitable stigma. The memorial urges that a child be given a chance to reform under probation without being sent to jail. Evidently Virginia is behind some other states in its legislation for dealing tenderly with child offenders and Mr. Maclachlan and and his society are moving toward more humane practices.

The Christian people of Springfield, Ill., were much incensed at the fact that at the great banquet in celebration of Lincoln's birthday liquor was served. The ministers' association passed resolutions in condemnation. One pastor preached on "The Honored Lincoln Dishonored," while F. W. Burnham of First Christian Church made the matter the theme of his pulpit prayer on Sunday. It would seem that with its race riots and its liquor banquets the great Emancipator's home city is trying to be as much unlike Lincoln as it can.

Let the churches bear in mind the annual offering for foreign missions the first Sunday in March. The churches are taking a lively interest in the offering. The apportionments have been most cordially received. Many churches are determined to give more than a year ago. A number of new living-links have already been enrolled and the prospects are bright for a number more during March. There are many signs of promise.

Pres. Z. M. Williams of Central College delivered the education day address at Lexington, Mo., church, S. Boyd White, pastor. The New Era Mens Club was addressed by Judge John A. Rich and H. W. Hunter, Christian pastor at Higginsville. They considered the subject "Is the Church Making Good." Some very fine and significant things were said both by Judge Rich and Mr. Hunter. The church reports one confession of faith recently.

Pres, R. D. McCoy, of our Bible College, Tokyo, Japan, recently visited his Living-link Church, Independence, Mo., to the great delight of the pastor, H. K. Pendelton, and the whole church. President McCoy was delighted with the spirit of the church and the royal reception tendered him.

Resolutions on the death of T. P. Haley, of Kansas City, were passed by the Board of Church Extension of which Dr. Haley had been a member from the time of its organization.

S. L. Arnold has been superintendent of the Christian Sunday-school at Ashland, Ohio, for the past forty years. He has helped to lead that school and church into a larger missionary interest. Children's Day is always a great day in that school.

In the evangelistic meeting being held in Hutchinson, Kansas, Evangelist W. T. Brooks invited all the lodge men of the city to attend in their respective regalias on Sunday afternoon, each order marching from its room in a body to the church where seats were reserved for them.

C. G. Chapman, pastor First church, Joplin, Mo., has accepted an offer made to the preachers of Joplin by the chief of police to furnish a star and commission to any pastor.

Earle Wilfley, pastor Vermont Avenue Church, Washington, D. C., will conduct a party on a tour of Europe this summer, and later will go on to the Holy Land.

First Church, Ft. Worth, Tex., is laying plans for a new house of worship to cost $100,000. L. D. Anderson is the pastor.

R. A. Doan's "greatest Bible Class in the world" at Nelsonville, O., had an attendance of 1,045 men on Feb. 9.

CHICAGO

The attendance at ministers' meeting Monday, Feb. 10, was exceptionally large due to the announced presence of J. H. O. Smith, of Oklahoma City, formerly a prominent Chicago pastor and much beloved by his colleagues. Mr. Smith was in the city participating in the re-opening of the People's Institute for church purposes, a building in which he had maintained preaching services for the five years of his leadership of Union Christian Church. A number of laymen from various congregations were present. Mr. Smith spoke reminiscently of his Chicago pastorate, and declared that this city was ripe for the simple Christianity of the New Testament. The occasion was rendered yet more interesting by the presence of Dr. E. L. Powell, of Louisville, who was on his way to Valparaiso, Ind., where he is now engaged in a two weeks' meeting with Pastor Claude E. Hill. Dr. Powell also addressed the ministers, commenting especially on the type of unity which obtains here and declaring that Chicago churches have "solved the problem of practical liberty in the unity of faith, a problem which in most other places is still being discussed."

Memorial Church, Baptists and Disciples, E. L. Dakin, pastor, held its annual meeting last week and reported for the first time in its history all bills paid and a small surplus in the treasury. Mr. Dakin was called for another year. The official board of this church has voted to ask Dr. E. L. Powell, of Louisville, Ky., to preach two weeks in an evangelistic campaign. He has not signified his acceptance.

Mrs. M. E. Harlan, of Indianapolis, C. W. B. M. national secretary, was given a luncheon at Marshall Field's on Monday, Feb. 10, by ladies from the various auxiliaries of Chicago. Over fifty ladies were present. Mrs. Harlan spoke at Monroe Street and Douglas Park Churches on the preceding Sunday.

Valparaiso, Ind., church is in the midst of a meeting of great uplift conducted by Dr. E. L. Powell, of Louisville. A group of Chicago ministers went to Valparaiso last Monday and returned after the evening service.

Metropolitan Church invited neighboring pastors of all denominations and all Chicago Disciples pastors to a great Fellowship Meeting last Sunday afternoon. It was made an occasion of much rejoicing.

CALLS.

James Baker, Kenny, Ill., to Wapella. Accepts.

Geo. McGee, Arlington, Ia., to Lewistown, Ill. Accepts.

J. E. Pritchett, Mt. Vernon, Ill., to Seventeenth St., Nashville, Tenn. Accepts.

W. P. Clark, Eldora, Ia., to Liscomb, Ia. Accepts.

J. H. Wood, Shelbina, Mo., to Clarence, Mo. Accepts.

Wm. E. Adams, First, Danville, Ill., to Seattle, Wash. Acceptance probable.

J. A. Hall, Paris, Ark., to Altus, Ark. Accepts.

W. K. Clements, to Hattiesburg, Miss. Accepts.

C. C. Davis, Chariton, Ia., to Corydon, Ia. Accepts.

Walter Gibbs, Columbia, Mo., to Salisbury, Mo.

EVANGELISTIC MEETINGS.

Coshocton, O., C. M. Burkhart, pastor; Evangelist Ogden of Nebraska; 118; closed.

Watseka, Ill., N. H. Robertson, pastor; T. A. Fleming, Cleveland, O., evangelist; 69; closed.

Washington, D. C., Ninth St., G. A. Miller, the pastor, preaching; 50; closed.

Warren, O., Second, Frank W. Brown, the pastor, preaching; C. E. McVay, singer; 104; closed.

Norwood, O., C. R. Stauffer, the pastor, preaching; Una Dell Berry, singer; 116; closed.

Pine Bluff, Ark., C. C. Cline, pastor; Allen Wilson, evangelist; beginning.

Auburn, Ill.; J. E. Stout, evangelist; 38; closed.

Shoals, Ind.; J. W. Marshall, evangelist; 66; continuing.

Palestine, Tex.; W. J. Minges, evangelist; 415; closed.

Chicago, Ill., Metropolitan, J. D. Hull and C. R. Scoville, pastors; C. R. Scoville, preaching; 108; continuing.

Akron, O., Lloyd Miller, the pastor, preaching; William Leigh, singer; 63; continuing.

Cleveland, O., Crawford Road, Charles Darsie, pastor; C. J. Tanner of Detroit, evangelist; 31 in two weeks; closed.

RESIGNATIONS.

Maurice F. Murphy, Mitchell Park, St. Joseph, Mo.

Hamlet on Church Finance

(With apologies to Shakespeare.)

"To pledge or not to pledge:
That is the question.
Whether it is nobler in a man
To take the gospel free and let another foot the bill,
Or to sign a pledge and help to pay the church expenses.
To give, to pay—aye, there's the rub—to pay,
When on the free-pew plan a man may have a sitting free,
And take the gospel, too,
As though he paid.
And none the wiser be,
Save the church's committee, who,—
Most honorable men—can keep it a secret.
To err is human; human, too, to buy at cheaper rate.
I'll take the gospel so,
For others do the same—a common rule,
I'm wise; I'll wait, not work;
I'll pray, not, pay; and let the others foot the bills,
And so with me the gospel is free you see."

If We Go Forward

If we go forward in the March offering for foreign missions on Marcr 2, then—

1. *We will* encourage our brethren in the forefront of the batle on the mission fields to be of good cheer. They need every heartening word we can give them and mort.

2. *We will* nerve ourselves to do all the work we have in hand here in America. An advance step in Asia and Africa means a forward step in America. The proofs of this are overwhelming.

3. *We will* demonstrate to the world and to our own hearts anew that we do believe the gospel which we preach is the power of God unto salvation to the last lost man of earth.

4. *We will* deepen and widen the streams of blessings which we have started in all the arid regions of the non-Christian world. These gracious streams have blessed hundreds of thousands who thirst for the waters of life.

5. We *will* hasten the day when every heathen temple shall be deserted and all idols shall be destroyed, when our risen Lord shall reign supreme in every land. Let us pray that the day may not be far hence.

6. *We will* gladen the hearts of all our brethren of all tongues and all colors and in all climes. These infant churches and new-born babes in Christ long for fellowship and the leadership we can give them. They are the foundation of a new civilization and the evidence of a new life. Their existence and growth registers expansion of the Kingdom of God in the earth. They are tasting for the first time of the waters of salvafore us.

Our opportunities are overwhelming. Shall we not measure up to them? If we do, God will shower upon us blessings of which we have never dreamed. Let every Christian man prepare for a forward step March 2. F. M. RAINS, Sec.

Church Extension News

From Oct. 1, 1912 to Feb. 1, 1913, the folfowing churches have lansingburgh, N. Y.; Lampassas, Texas; Helena, Ark.; Greenwood, Township Wexford Co., Mich.; Rifle, Colo.; Bluefield, W. Va.; Valley Junction, Ia.; Carl Junction, Mo.; Teague, Texas; Hood River, Ore.; Luther, Mich.; Sault Ste.Marie, Mich.; Quinlan, Okla.; Ocean Park, Calif.; Walter, Okla.; Fargo, Okla.; Pawnee, Okla.; Chillicothe, O,; Randall St. Church, Baltimore, Md.; East Aurora, N. Y.; Whitesboro, Texas; Aaza, Ia.; Nickerson, Kan., and Boardway Church, Pueblo, Colo. These twenty-four churches by having paid off their loans promptly have greatly advanced the cause of missions, sinco the returned loans from these churches will soon make possible twenty-four new church buildings in that number of new mission fields. Let this be an incentive and example to other churches now using Church Extension money to promptly return their loans .

At the meeting of our Board on Feb. 4, the following churches were granted loans: Roanake, Va., 9th Ave. Ch. (colored), $600; Sentinel, Okla., 1st Ch., $300; Washington, D. C., 3rd Ch., $4;000; Moore, Okla., 1st Ch., $400; Edgewater, N. J., $600; Brooklyn, N. Y., Ridgewood Heights Ch., $3,000; Silsbee, Tex., $700; Greentown, Ind., $2,000; Sturgis, Ky., $5,000, and Austin Park Church, El Paso, Texas, $2,000.

The following loans were closed: aggregating $47,850 to sixteen churches to aid them in paying their last debts on completed buildings:

Middletown, Ky., $600; Hartford, Ks., $1,500; Covington, Va., $1,000; Huntington, W. Va., 6th Ave., $5.000; Madras, Ore., $500; Auburn, Neb., $5,000; Beloit, Wis., $750; Fowler, Colo., $2,500; Wichita, Ks., (West Wichita Ch.), $2,000; Rosalia, Wash., $1,500; Pittsburg, Pa., Sheraden Ch., $4,000; Portland, Ore., Central Ch., $15,000; Edmond, Okla., $500; Cohassett, Minn., $500; Murfreesboro, Tenn., $5,000; Lebanon, Ore., $2,500.

This was the largest month for the closing of loans in our history.

At a meeting on Feb. 4, a new Name Fund was established by the Christian Board of Publication of St. Louis. This fund will be known hereafter as "The Christian Board of Publication" Fund. Whatever money is sent from the publishing house will go to the building up of this Name Fund and the Board will show from year to year the number of churches that this fund has has built, as it does in the case of every other Name Fund.

Recently an annuity of $250 was received from a friend in Indiana, and a bequest of $2,500 from the estate of Albert Buchanan, of Auburn, Ind.

G. W. MUCKLEY, Sec.

Foreign Mission News

Some years ago L. B. Haskins, minister of the church at Palestine, Tex., took the confession and baptized Mrs. J. E. Moody, recently appointed missionary to the Foreign Society. Now the church in Palestine will support her in India as their living-link is another new Living-link.

A friend in Missouri sends $500 to the Foreign Society on the Annuity Plan. A number of Annuity gifts have recently been received and we will welcome others.

Mrs. C. E. Robinson, Sendai, Japan, reports that there have been four baptisms in the Sendai District since the last report. C. E. Robinson goes to Fukushima every Sunday morning to teach an English Bible class. This class is made up of normal school students. It is many miles away.

All the Christian workers of Sendai, Japan, are holding an "early dawn" prayer-meeting every morning. They meet at 5:30. They hope to keep this up for a month. They feel that their work has not been prospering as it should and they are calling upon God for a revival in their hearts and a new consecration in their lives.

Frank Garrett, Nankin, China, reports 22 students and 5 others baptized recently, and some 10 more who are asking for baptism. The missionary's heart is encouraged and we all certainly rejoice with him.

Miss Kate V. Johnson, Tokyo, Japan, says that she was a victim of influenza during the Christmas season, but that the Christians had the best Christmas in the history of the school. The native Christians paid all the expenses. Besides this, the native Christians helped a number of the sick. The beloved pastor, Mr. Woskida, has been ill for some months, but is now recovering.

E. R. Moon and wife of Oregon are on their way back to the Congo. They have had a restful furlough, although Brother Moon has been kept busy making addresses. They leave their little child with relatives. This is a trying test. They sail from New York, February 20 on the S. S. Baltic, White Star Line. They are much needed in Africa.

We are enabled to report more than 200 additions on the foreign field each month by our missionaries. This is no mean result, but it is only a tithe of all that is being done in 99 schools, 24 hospitals, 273 Sunday-schools, 155 churches, 5 Bible Colleges, besides four printing presses and an evangelistic and teaching force numbering more than one thousand. We have great reason for rejoicing over the far-reaching work that is being done.

S. M. Bernard, San Dimas, Cal., says, "Our oranges and lemons are frozen, but our zeal in missions is not." This is a fine saying, and it is a true one. Southern California never showed more zeal and interest in Foreign Missions than she is revealing today.

The students of Eureka College have become a Living-link in the Foreign Society. They have signed in pledges $787 for the first year. These pledges are to run over a five-year period. We doubt if any student body among us has ever undertaken a more heroic thing than this. The pledges are in addition to the gifts of the Eureka Church to the Foreign Society. This great advance movement was inspired through a recent visit of A. E. Cory, Dr. Dye, D. O. Cunningham and J. C. Ogden of the Million Dollar team.

At the last meeting of the Executive Committee, A. G. Saunders was appointed a missionary of the Foreign Society. He is a graduate of Bethany College.

Miss Mary Rioch, of Tokyo, will return to America this year on her regular furlough.

M. B. Madden, Osaka, Japan, reports as follows: "Seven baptisms in Osaka District, four young men and three women. One-tenth of the money raised at Christmas was given to a Christian Orphanage. Also in December the church here raised the largest amount on preacher's salary of any month since I have been here. A young banker and a medical student have volunteered to teach in the Sunday-school."

F. M. RAINS, Sec.

A New Way to Make Money

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Three Occidental Visitors in India

India has had a large number of visitors this winter. Perhaps the first to be mentioned, from the standpoints of both time and general interest, is that of John R. Mott. Doctor Mott is the chairman of the continuation committee appointed at the Edinburgh conference. The committee has been planning many things for the good of missions, among them the methods of how missions may so co-operate as largely to increase their efficiency. Last year Doctor Hodgkin came out from England in the interest of Union Language schools. Partly through his visit a language school for missionaries has been established in Lucknow. Three of our own missionaries are in attendance, studying Hindi. The principal wrote me a few days ago that they are all doing very good work.

Dr. Mott's Conferences.

But to return to Doctor Mott's visit, a carefully planned series of conferences was held in the chief mission areas of India. There were eight such conferences. In each of them a carefully prepared agenda was discussed, bearing on such matters as co-operation and unity, Christian education, evangelism, Christian literature, the Indian church and others. One of the eight conferences was held in Jubbulpore, which is the chief mission center in Mid India. About fifty missionaries and leading Indian Christians were present. The Disciples of Christ were well-represented, and their influence was quite important in the conference. Plans and methods of more effective co-operation were discussed in the most brotherly fashion. At the close of this conference five delegates, representing five of the chief missions in the area, were appointed to the National Conference in Calcutta.

At the National Conference about sixty leading missionaries and Indian Christians, representing as far as possible all the mission interests in India were present. Large matters were discussed. It was decided to form federal mission councils in each of the eight chief mission areas in India. These councils will have on them representatives of each mission at work in the area. Then there is to be a national council, representing these eight areas, and composed of twenty members. In this way it is believed that joint action can be taken by the missions on many matters affecting their common interests. One matter in which the writer feels much interest is the formation of a special committee to promote the development of Christian literature. A committee of eight or ten, including the writer, has been appointed to make a survey of the literature needed and available, and to make plans for the provision of what is still lacking.

Along with Doctor Mott there were several young men connected with the Y. M. C A., who held special meetings in the different towns through which they passed. Doctor Mott and several of these people held the most interesting meeting in Jubbulpore From five to seven hundred educated Indians and students attended the meeting. Much interest was manifested.

Dr. Willett at Jubbulpore.

Another visitor in whom the Disciples of Christ, both in India and America, have a most special interest is Dr. H. L. Willett. Doctor Willett and a party from Chicago University have been visiting many missions as all readers of this paper are well aware. Doctor and Mrs. Willett and two members of the party, visited Jubbulpore on January 11 and 12. Doctor Willett gave two addresses in English while here—one of them to educated Indians in the C. M. S. High School—and preached a morning sermon on Sunday, January 12. This, of course, had to be interpreted. Miss Parker, one of the membmers of the party gave a very interesting address on 'Religious Education' to the students of the Bible College. Dr. and Mrs. Willett left us to visit Bilaspore and Damoh. The other members of the party remained with us two days longer. The visit of Doctor Willett was a very great pleasure to us and not only to the missionaries of our own mission but to many others in Jubbulpore as well. Doctor Willett gave a most direct address and made the most urgent appeal, coupled with the strongest gospel sermon which I have ever heard delivered before an educated Indian audience and it was well received. We hope that it may bear much fruit. On Sunday morning when he preached in our church the Methodists adjourned their meeting and brought up their congregation to hear the message of the day. This was a very strong address based on Luther's "Little Bible" John 3-16. We regretted to see them go but we were glad that they might have the opportunity of seeing even a litle of our work in some of the other stations. Friends in Bilaspore and Damoh tell us that the genial personalities of Doctor and Mrs. Willett made their visit most welcome while the message which Doctor Willett gave was one which was a benefit to all who heard.

Dr. Horton's Tour.

About the time Doctor Mott was in India Dr. R. H. Horton, one of the best known ministers of Great Britain, was also here and went about throughout the chief cities of India visiting many stations and also holding meetings with educated Indians. Doctor Horton did not visit Jubbulpore but spent most of his time in university centers. His meetings too were fruitful.

GEORGE WILLIAM BROWN.

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THE CHRISTIAN CENTURY

Vol. XXX. February 27, 1913 Number 9

WHAT ARTISTS ARE DOING TODAY

BY WILLIAM E. BARTON

POLITICAL CONDITIONS IN JAPAN

BY HERBERT L. WILLETT

A VICTORY FOR HUMANITY

EDITORIAL

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

THE LIGHT IS BREAKING

President F. D. Kershner's department in last week's Christian Standard strikes a note altogether new among Disciples, outside the readers of The Christian Century. That a statement so directly contradictory of Alexander Campbell's teaching on baptism should now appear in our most reactionary newspaper marks the beginning of the end of the immersion dogma. President Kershner calls attention to the new "Baptist Bible," a version which sets the word "immerse" in parenthesis following each instance in which the word "baptize" occurs. He comments on this rendering as follows:

> "It may be well to note here that the charge so frequently brought against the translations of the Bible, both in the days of King James and of Victoria, that theological bias interfered to prevent the rendering of **baptizo** as "immerse," is a very mistaken and fallacious one. **Baptizo** means "immerse," it is true, but it also means a great deal more. It is altogether easy to immerse people without baptizing them. Every time a diver plunges under he is immersed, but he is not baptized. Baptism means immersion as a physical action, but as a religious rite it carries a far deeper significance. Had the translators not faced this difficulty I have no doubt but that they would have substituted the word "immersion" for "baptism." The situation being as it is, however, they were fully justified in translating the word as they did. To render the New Testament **baptizo** into English as "immerse," with the implication that the last-named word is a complete equivalent, is a very decided error."

This almost startling utterance was preceded the week before by the emphatic admission by the same writer that it was "most certainly and infallibly true" that Christian unity demands our recognition of the "validity of other churches' membership." If these words mean, as they must mean, that an unimmersed Presbyterian, for example, is "certainly and infallibly" a member of the Church of Christ, Mr. Kershner has in these two weeks sown two seeds in the minds of the Standard's readers which, if allowed to grow, will call for a complete reconstruction of their theory of baptism and the adoption of the practice of Christian union with Presbyterian members of the Church of Christ whether immersed or unimmersed.

For it is pretty hard for a Disciple of Christ to give a good reason for not receiving a member of the Church of Christ into his and his congregation's full fellowship.

When Brevity Is the Soul of Wit

Hetty is 8, and has learned some of the simple rules of grammar. However, they seem to have very little meaning to her.

Hetty's uncle, who is a schoolteacher, met her on the street one beautiful May day and asked her if she was going out with the Maying party.

"No, I ain't going."

"Oh, my dear!" said her uncle, "you must not say 'I ain't going.' You must say, 'I am not going.'" And he proceeded to give her a little lesson in grammar: "You are not going. He is not going. We are not going. You are not going. They are not going. Now can you say all that, Hetty?"

"Of course I can," she replied, making a courtesy. "There ain't nobody going."

The following letters have been received:

By J. P. MYERS, Marion, Ind.

I am charmed with the prospect of the new "Century." The unselfish way you approach this task is admirable. The good Lord greatly bless and prosper the launching of your new plans.

By L. F. WATSON, Petersburg, Ill.

Am in perfect sympathy with you, and your paper is a real help to me every week. It is not the largest, but it is the best read paper that comes into my house, with the exception, of course, of The Observer,—I read proof on that. [Mr. Watson is editor of the Petersburg Observer.—Editors.]

By L. B. PICKERELL, Deland, Ill.

I congratulate you on the re-organization of the Christian Century and earnestly hope for you the realization of your expectations.

By CLOYD GOODNIGHT, Shelbyville, Ind.

Tone is better than mere pages. Am glad to note your continued unwillingness to get size at the expense of vitality.

[But we'll have size, too, if our friends will furnish us the capital, and with more size more vitality. Try us and see!—Editors.]

By M. B. AINSWORTH, Georgetown, Ky.

First of all I want to express my appreciation of your editorial on the Lord's Supper It was the clearest and most accurate statement of the spiritual significance of the Lord's Supper that I have ever read in a religious paper.

By E. W. ELLIOTT, Tampa, Fla.

I love the "Century" for its freshness and originality and independence. I have been amused at some of your readers writing to the effect that they did not agree with you—as if any sane editor expected full agreement from all, or many, of his readers. What you write stimulates thought and that is more important than agreement.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail) Address .....

THE CHRISTIAN CENTURY

A Victory for Humanity

What is the real value of the discovery of either pole? Merely this: The human mind having set itself to the task of conquering the globe will stop at nothing short of the full achievement of that perilous ambition. It is matching man's will and fortitude against storm, cold and hunger. The flags of the civilized nations float now over both the poles. The real value of the discovery is its moral value. Let us be thankful that this second achievement is not to be lost out of the list of moral victories by bitter personalities. Unless the discovery of the poles records something of moral value, and is a real spiritual achievement, they are not worth discovering.

The quest of the poles has been terribly costly. Civilization has given of its bravest and best in almost hopeless battle with eternal winter. Humanity has conquered. That is to say, it has conquered its own undertaking. It has not subdued winter; the poles are still the dreariest, most uninteresting, least worth-discovering, of any two spots on the whole surface of the earth; and winter howls undisputed as in all past ages there. But the will of man has attained its determined goal. It has met its own challenge. The real conquest has been within the soul of civilization. Men have felt that it was unworthy for mankind to set a task and fail before its accomplishment. This is what has spurred them on. This, and not the supposed practical or scientific value, of their discovery, has nerved them to pull their frozen feet, one after the other, till they reached a spot where the sun rode visibly all around the horizon, and every point of the compass was north. The real value of the discovery is the proclamation of the might of the human will; the domination of man's unconquerable spirit. And now that we have seen it, at both ends of the earth, let us rejoice that this latter triumph is not to be followed by pitiful and despisable controversy.

The discovery of the North Pole was announced to the world by two different men, whose discoveries, if they had both been genuine, would have been practically simultaneous. Truth is stranger than fiction. The discovery of the South Pole is proclaimed to the world as the practically simultaneous discovery of two different expeditions. A novelist would hardly have dared to conceive of two such amazing improbabilities.

There will be no South Pole controversy. For this let us be thankful. Better that Captain Scott and the four brave men with him should die amid the snow than that they should come back to bitter wrangling and recrimination such as occurred between Peary and Cook. For after all what is the value of the discovery of either one of the poles? It is certain that no manifest practical benefit is to be derived therefrom. The South Pole is located, so it appears, on solid earth, but it is earth permanently uninhabitable. No life of any kind has been found there, either animal or vegetable. No deposits of metal or of any precious substance are indicated by any geological outcrop. If coal is there it cannot be mined by any present methods, for no company of miners could subsist there, nor can any present methods of transportation avail to bring the product to market. It is barren, dreary, and so far as we can see, an entirely worthless discovery, so far as any practical results are concerned. If any large scientific benefit is to accrue to humanity it has not yet been announced.

The explorers died bravely. They have added a new laurel to the wreath that crowns the world's heroism. The men of the British Navy who wrote their dying message with numb fingers and stout hearts have preserved the high traditions of Anglo-Saxon fortitude. The lesson will not be lost on the world. Whether the expedition was worth while or not depends not on the material reward or the scientific value of what has been found in the frigid South. The perpetual snows of the antartic glow with a new radiance because men have met death there unterrified and in pursuit of duty as they understood it. They did not boast. They did not pose. They made no weak appeal for sympathy. They met death unconquered. So far as we can discover, this is the chief value of polar exploration. All values are to be determined finally in terms of character. The real worth of the South Pole to the world is the new example which it has given to mankind of fortitude and faithfulness.

Social Survey

The Veto of the Immigration Act

President Taft, at the eleventh hour, vetoed the recently-enacted immigration act, principally upon the ground of his disapproval of the literacy test which it contained. The Senate would have passed the act over the President's veto, had the House concurred. The measure as a revision and codification of present rather loose laws of the subject of immigration is praiseworthy. The literacy test, for which New England, under the leadership of Senator Lodge, has been contending for years, has been opposed on several grounds. It is argued that it does not exclude the "Black Hand" and anarchistic elements, which are the chief menace to our American civilization. Moreover, by this test many fields are deprived of labor which is urgently needed and which is of such a character that native Americans will not perform. Perhaps the chief objection is the obvious unfairness of this test. For example, a father unable to read would bring about the exclusion of his entire family, every one of whom might be able to read and write. The determining test of exclusion should be moral, not educational. This is the second time that a literacy test for immigrants has been vetoed by a president, Grover Cleveland in 1897 likewise having refused to approve a bill barring aliens who could not read or write. Secretary Nagel has strongly opposed this test, and in a letter to the president points out, among other things, the rapid strides the foreign-born citizen is making in acquiring farm lands.

English Educational Reform

According to Lord Haldane, in a recent speech at the Manchester Reform Club, the next and most urgent social problem to be taken up by the Liberal government is that of educational reform, which, as is well known, has been for years in a most chaotic state. The scheme as proposed by Lord Haldane includes the following points: Education to begin earlier than at five years; an extension of medical treatment, and probably of school meals, to secure the fitness of the children; recognition of three types of pupils, those whose education ends with the elementary school, those who go on to the secondary school, and those who pass on to the university; a large increase of provincial universities; higher status for both elementary and secondary teachers; the cost to be met from taxes and not from the rates. Whatever plan the government may propose for educational reform, it will have to reckon with the desire of the Church of England to fasten upon the state system the right of the Church of England to enter the schools, for the purpose of giving religious instruction. The Archbishop of Canterbury has already voiced his disapproval of the proposed scheme unless it shall provide directly for religious instruction. It is generally felt that England has not been upon an equality with other nations which are her commercial competitors, in providing educational opportunities for the children of the nation, and it is evident that this is due in large measure to the obstructionist policy of the Church of England. Were the Church of England given the "right of entry" to the council schools, there would be no further opposition from that quarter. It is to be hoped that the present Liberal government may have a lease of life long enough at least to inaugurate this much needed reform.

Is Friedmann a Doctor Cook or a Judas?

Why is Dr. Friedrich Franz Friedmann withholding his discovery of a cure for tuberculosis from the world? Is his alleged discovery a fake? Or is he waiting until he can get his price? If the former, he would seem to be the Doctor Cook of medical science; if the latter, he has gone Judas one better. Some days ago Doctor Friedmann announced that he would give his live "culture" to the government for examination and testing. A statement has just been issued by Professor Kirchner, the head of the Prussian department of health, in which it is declared not only that Doctor Friedmann has not done this but that he has actually refused to submit the same to the government's usual scientific tests at the government experimental bacteriological institute at Frankfort-on-the-Main. The impression of the majority of the newspaper men who have talked with Doctor Friedmann has been that the commercial instinct is predominant with him. He is said to have estimated that the commercial rights to his culture over the world ought to be worth $5,000,000 to him. He has already engaged passage for the United States, which he doubtless regards as a rich field. The American patients admit that the treatment seems to be doing them good, but there is a disposition to criticize the doctor on account of his unprofessional methods. The official investigation carried on by the state department into the merits of this new cure at the request of congress will soon be printed, and then we shall know the facts.

An American Lloyd-George?

The sixteenth amendment to the constitution of the United States, providing congress with the "power to lay and collect taxes on incomes, from whatever sources derived, without apportionment among the several states and without regard to any census enumeration," has at last been ratified by the requisite number of states. Heretofore the burden of taxation has rested upon the consumer. Because the tax is indirect no one sees it and therefore it has not been felt to be a burden, although no one can buy a pair of shoes or a suit of clothes or a pound of sugar without making a contribution to the support of the government. Under the new amendment, the accumulated wealth of the nation, as represented by the private fortunes of its people, heretofore an untapped source of revenue, will bear its share of the burden. The Democratic party in its return to power has before it the greatest opportunity it has had for more than two generations to carry out a series of fiscal reforms, of which it has long been dreaming, and for which the public has been clamoring insistently for many years. Without placing any unjust burden upon the rich it will now be possible to lighten the burden of the poor by shifting the cost of government to the shoulders best able to bear it. Will Mr. Wilson prove to be another Lloyd-George in leading out his party upon a course of fiscal and social reform for the benefit of the entire people? There are some things which point in this direction. Whether he can get his party to follow him remains to be seen.

—The Standard Oil Company has been declaring dividends again and the "Standard Oil Company" is about $10,000,000 richer today than he was on Feb. 1. Of a special dividend declared Fef. 3 by the Standard Oil Company of New Jersey this amount approximately represents Mr. Rockefeller's share of a total distribution of $39,332,000 of the company's capital stock at the rate of $40 a share. The huge "melon" comes as a result, it was indicated in a statement given out by the company, of the Supreme court dissolution decree. This necessitated the payment to the parent company of vast sums owed to it by former subsidiaries. The Standard Oil Company of New Jersey divested itself of thirty-four subsidiary companies on Dec. 1, 1911. Under the old regime this company acted in the nature of a banker to its subsidiaries. The balance sheet of 1906 showed "accounts receivable" of $56,487,328, which was mostly represented by loans to the smaller companies. At the time of the dissolution such advances and other loans were calculated to reach $100,000,000, or just about equal to the entire capital stock of the New Jersey corporation. Since the dissolution there has been a considerable liquidation of these obligations between the different companies. The result has been the placing of Standard Oil of New Jersey in an extremely strong position.

—Illinois is going to take care of her crippled children. Difficulties in the erection and maintenance of schools for crippled children, for sub-normal children, for incipient invalid children, and for epileptic children will be overcome if bills to be introduced at the present session of the state legislature are passed. The form of the bill was approved by the board of education and the legislative committee will have the bills introduced. The first bill gives boards of education in cities of more than 100,000 population power to establish and maintain classes and schools for the instruction of crippled children and provides for the payment from the state treasury of the excess cost of operating the schools over the cost of operating elementary schools for normal children. It fixes the maximum of excess cost as $150 per pupil. The other bill is similar except that it provides for the operation of schools for the subnormal, the incipient invalid, and the epileptic. The maximum excess cost per pupil is $60 for subnormal, $110 for incipient invalid, and $75 for epileptic.

—There are 13,000,000 cases of sickness among workers in this country each year which could be ascribed to occupational diseases and a money loss of almost three-quarters of a billion dollars annually thereby, according to papers read before the women's department of the National Civic federation in New York. There is an arsenic poison menace in twenty-seven different trades, declared Dr. John Andrews, secretary of the American Association for Labor Legislation, and in 138 trades workers are in constant danger of lead poisoning. "Only three states have efficient protective occupational laws," he declared.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE

Innocence Sacrificed to Dogma

The Rev. H. Percy Silver, an innocent man in a successful divorce proceeding he instituted some years ago, cannot be the bishop coadjutor of the diocese of Kansas, to which he was elected by that diocese last fall, because a majority of the bishops of the Protestant Episcopal Church failed to give their necessary consent to his ordination and consecration. Bishop Daniel S. Tuttle of Missouri, in his capacity of Presiding Bishop of the Church, has notified Kansas of this failure, which ended forever the hope of that diocese that Doctor Silver would receive the constitutional majority.

Doctor Silver is a national figure in the Episcopal Church. His aggressive and strategic work as the general secretary of one of the missionary departments of that church, has made him so. An earned promotion at last came to him when Kansas elected him its bishop coadjutor. Kansas knew that Doctor Silver unfortunately was a divorced man. He was a chaplain in the United States Army stationed for several years in the Philippines. When he returned home from his labors, it became necessary for him to institute divorce proceedings against his wife in a civil court. He won his suit easily.

That was several years ago. The Protestant Episcopal Church is committed to the dogma of the indissolubility of marriage. It is extremely doubtful if a single clergyman in that church would remarry divorcees even according to the present canons, which permit the re-marriage of the innocent party after a lapse of one year. The Episcopal Church reasons with the Roman Catholic Church that if marriage is indissoluble, divorce is impossible, and re-marriage particularly is sinful because it is polygamous. Doctor Silver, a divorced man, has never re-married, and in all probability has never even thought of it. But, it might possibly enter into his head, while a duly consecrated Bishop, to marry again!

It was this remote possibility that inhibited many a bishop's vote. It never occurred to these venerable brethren that their own episcopal fortunes might have turned against them, if the bishops voting on their consecration had reasoned that they might have turned horse-thieves after their consecration! Those bishops with whom this remote possibility did not act as an influence in their adverse votes, had both an abstract dogma to maintain and a church opinion to fear. A dogma was at stake. There was a "Catholic Party" to appease. But in the last analysis, an innocent man was sacrificed to a dogma. This is not the first time in religious history that an innocent man has been so sacrificed.

Should the Churches Be Closed?

Professor Willard O. Fisher of Wesleyan University, at Middletown, Conn., remarked the other day, according to newspaper report, that he believed religion might benefit very materially by a closing down of all the churches for several years. Whereupon President William A. Shanklin, D. D., came to the rescue of the churches by inviting Professor Fisher to starve himself to death so far as the Wesleyan University is concerned. Professor Fisher was told indignantly that he was out of place even in a non-sectarian institution. Professor Fisher resigned, of course. Apparently, it did not occur to the Rev. Dr. Shanklin that there might be a grain of wisdom in the professor's words. Col. George Harvey, of Harper's Weekly, pertinently remarks: "It is a fact that many people whose disposition is entirely favorable to the churches ask themselves whether the churches nowadays fulfill their function as well as they should and whether they could be bettered. If that is what is going on in the mind of Professor Fisher, what is the harm? It is as though a mill inspector should be asked to resign for saying that the machinery in a certain mill seemed to him out of date and the mill might better shut down for a time. It might be a sound opinion. The operatives in the mill probably would not like it, and perhaps they would do what President Shanklin has done."

Canadian Skies Clearing

Presbyterian anti-unionism in Canada is probably at an end, according to The Continent (Presbyterian), which gives the following bit of news:

> "The Canadian General Assembly's committee on church union had a meeting not long since in Toronto, and for three days discussion ranged back and forth between the advocates of two opposing resolutions. Of these one recommended that the committee should break off all negotiations for organic consolidation with the Congregational and Methodist denominations, and proposed instead a scheme by which these denominations should co-operate in federation. The other resolution, proposed by Doctor Herridge of Ottawa and Principal McKay of Vancouver, provided that the committee would proceed with negotiations aiming to consummate union as soon as practicable. Advocates of federation declared that at least one-third of the church was set against any merger and that an attempt to proceed in that direction would simply bring into Presbyterian ranks vitally serious dissension. Through nine successive sessions, as the committee sat morning, afternoon and evening, the conflict between these antagonistic ideas went on, and at the ninth session the Herridge-McKay resolution was supported by thirty-eight votes, while the opposition could muster but six.
>
> "It seems probable that this is practically the end of Presbyterian anti-unionism in Canada. That this long debate was conducted in the very best temper was manifest by the fact that the six minority members issued a public statement, in which they thanked the majority for the courteous and kindly treatment they had received."

Professor Francis G. Peabody

Dr. Francis G. Peabody, the noted professor of Christian Morals at Harvard University, has retired after thirty years of faculty service at Harvard, was made professor emeritus, and will sail for Japan May 1 to deliver lectures at five universities.

On January 30, Professor Peabody was tendered a banquet in Boston by 100 laymen and clergymen. Dr. Charles W. Eliot, president emeritus of Harvard, presided. Around the banquet table were such notables as Bishop William Lawrence, Dr. George A. Gordon, Dr. Samuel M. Crothers, President Hyde of Bowdoin College, Bishop Boyd-Carpenter. Doctor Eliot in a speech credited Professor Peabody with being a pioneer in social reform. President Hyde remarked that before Professor Peabody went to Harvard thirty years ago to look after its religious activities, not more than one-tenth of the students were earnest Christians, whereas now, thanks to Professor Peabody's work and influence, "the world looks to Harvard for religious leadership."

Professor Peabody in responding to the various speeches, struck a high key-note, when he said: "The heart of the time is thirsty for the living God; and if God's truth is not poured down from above, it will be pumped up from the brackish waters of social revolution." The name of Professor Peabody is familiar to all who have been stirred by those two great books of his: "Jesus Christ and the Social Question" and "Jesus Christ and Christian Character." The former of these two works antedates most, if not all, of the present bibliography on social reform and service.

Dr. McArthur Quits Atlanta.

Dr. R. S. McArthur has succeeded at last in resigning the pastorate of Len G. Broughton's famous Baptist Church in Atlanta. It may be recalled that Dr. McArthur attempted to resign the same charge a few months ago, after having scarcely more than settled down. The resignation then, however, failed to work. But this time, if the press advices are reliable, the resignation sticks. Just what is the matter, we do not know. It would seem that a president of the World's Baptist Alliance ought to be big enough for the Atlanta brethren, not to mention Dr. McArthur's New York City celebrity. But then, you know, the Atlanta brethren might not be big enough for Dr. McArthur. It is a poor rule that may not work both ways.

Presbyterian Labor Temple.

It is reported by the Presbyterian Banner that a great Labor Temple, planned by Rev. Charles Stelzle a short while ago, will be built in New York City to cost between $350,000 and $500,000. The money will be raised by popular subscription. It is rumored that the "temple" will take the form of a sky-scraper, where the laboring organizations of New York City can make their various headquarters. It is estimated that some 4,000 men use the present Labor Temple, the plot of which has already been purchased for $200,000. The old Fourteenth Street Presbyterian Church is the present Labor Temple.

John D. Rockefeller and Missions.

John D. Rockefeller, whose missionary money was questioned by the Congregationalists, some years ago, has offered to give $100,000 if there is raised from other sources as much as $250,000 on or before April 1, 1913. Apparently, the Baptist brethren are not excited about "tainted money," for they seem to be going ahead to get the Rockefeller money. The Baptists this year have set out to increase their annual contributions to missions to $3,000,000.

New Education Secretary for Baptists.

Rev. Frank W. Padelford has been elected as secretary of the Board of Education of the Northern Baptist Convention. His principal labor for that board will be largely that of investigation, which will be done principally by correspondence. Doctor Padelford will continue his present relation with the Massachusetts Baptist Missionary Society.

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Gideon: The Honest Doubter

"If Jehovah is with us, why then is all this befallen us?" The doubt of Gideon was reasonable. He had heard of the ancient doings of Jehovah, how Israel had been saved by the power of her God. To him the presence of Jehovah meant help, deliverance from enemies. But at that time it could be written that the enemies of the people of Israel "came up against them; and they encamped against them, and destroyed the increase of the earth * * * and left no sustenance in Israel, neither sheep, nor ox, nor ass. * * * And Israel was brought very low." It was natural that a patriotic heart should ask for the evidence of the presence of the God of Israel.

There is nobility in honest doubt. Much that is called doubt is unworthy of the name. Men without ideals are not doubters, they are simply without character, and character of a worthy sort is expressed in doubt. Had Gideon been unpatriotic he would have been indifferent to the presence of Jehovah. He could have joined the enemy and given information against his brethren. It was his sense of oneness with his people and his sharing of their wretchedness that drew from Gideon the question, "Why then is all this befallen us?" The swinish man is not a doubter. He simply has no appreciation of the finer things of life, and the splendid enthusiasms of the heroes of the race are utterly incomprehensible to him. He calls them moonshine.

In his commentary on Habakkuk, George Adam Smith speaks thus of the doubt that arises from faith: "Habakkuk's is the burden of the finest faith. He illustrates the great commonplace of religious doubt, that problems arise and become rigorous in proportion to the purity and tenderness of a man's conception of God. It is not the coarsest but the finest temperaments which are exposed to scepticism. Every advance in assurance of God or in appreciation of His character develops new perplexities in face of the facts of experience, and faith becomes her own most cruel troubler. Habakkuk's questions are not due to any cooling of the religious temper of Israel, but are begotten of the very heat and ardor of prophecy in its encounter with experience. His tremulousness, for instance, is impossible without the high knowledge of God's purity and faithfulness, which the older prophets had achieved in Israel."

Doubt, then, is an incident in the life of faith. It is a sign of growth. The doubter is unwilling to let the world go on as it always has done. He thinks some changes should be made. And he will ultimately go to work to bring about these changes. The unbeliever expects nothing good. He is willing to leave the world as it is, lest in attempting to get a more comfortable place he lose the one he has. The faith of the doubter will force him into action. It tells him if there is wrong being done, he must do something about it. His part may not be very great but it is important enough to command all his energies. Elijah may lie down and ask that his life be taken away, after defeat has come to him, but he is soon selecting a successor and defending with his former vigor the faith of Israel. The man without faith quits work. The obstacles he meets are insuperable.

Not only does faith send us to our tasks, it is increased by honest work. The idler cannot believe that anything worth while is being done and that there is any sufficient reward for labor. The worker knows what it is to secure results. The greater the results, the more certain he becomes that the world is made on the right plan. Of course, we must do the right kind of work and get the right kind of results in order to have our faith grow. If we are engaged in a business that requires us to deceive and rob the helpless and we prosper by it, our faith in the devil will grow rather than our faith in God. Lack of confidence in men is removed by wisely seeking their coöperation in good works. Those who minister to the most wretched and sinful find nobility of character that renews their confidence in the human race.

Weak faith may demand superficial results. There were men in Jesus' day who were disappointed in him because he emphasized the spirituality of religion more than he did signs and wonders. Weak faith becomes strong when the better result is accepted and understood. Experience will teach us finally to look for the rewards of effort in disciplined character and in delight in God as truth, goodness, and love. Of course, faith looks for present satisfactions. We live for this world as well as for the world that is to come. Its beauty and its delights are for the faithful. But we may often be perplexed before we know how to use the world so that it will minister to the best in us. [Midweek Service, March 5. Judges 6:11-17, 36-40.] S. J.

The Holy Catholic Church

"I believe in the Holy Catholic Church."

Those who thus affirm put themselves on the side of those verities which can never be shaken. They are members of a body whose representatives are in many lands, whose cohorts are on many fields, whose scholars are in many halls, whose heralds are in many pulpits, whose saints are at many shrines. They are the immortal host living and dead whose influence has been the glory of the world. It is that Church which steadies the race in its ascent.

It is well for us at times to take a wide outlook and see the Church as a whole. The congregation frets us oftentimes with its pettiness. But the catholic view fills the mind with a sense of nobility, and its effect upon us is that of light breaking through clouds when storms have racked the heavens. It is an every day duty to forget the parish and behold the vast Church. The field is the world. It is a tonic for the soul to forget the denomination and recount the triumphs of the Church universal, to remember that all churches add their mite to its greatness as rivers add their freshness to the sea.

Well indeed is it for us to have our eyes unsealed that we may look beyond the cloud that rims our dwelling to the unfolding horizons wherein God is attempting to reveal to saint and prophet and seer the messages which the Amoses and Hoseas of today are striving to record. Well is it to have our ears set free from the bondage of petty controversies that we may hear the utterances of those great souls who are speaking to us in language like cathedral music. It is as though we had passed out of the marsh and the shallows to the fulness of the unfathomed deep.

The greatness of the Church universal is an inspiration in itself. To meditate upon it may easily lead our thoughts to mount up into worship. Beginning in a land that was already under subjection to legions whose eagles had been seen in every clime, committed to men who had never been far from their own firesides, the Church soon overleaped barriers which exclusiveness, luxury, licentiousness, hatred, persecution, had raised against it, and from a mountain in Galilee swept through empires until men confessed that there was no way to account for its progress save by the mighty power of God. It seems a veritable miracle of history that the provincialism of Judea should have been expanded to the confines of the globe, and that from a subject people an everlasting kingdom should be established. The very stones that told of the greatness of antiquity have crumbled into dust; the centuries have swallowed up the nations that boasted foundations so secure that they could not be shaken until the mountains were cast into the sea. But the stone cut out of the mountain without hands is filling the whole earth, the rejected stone has become the head of the corner.

To the Church universal all men belong who love the Lord Jesus in sincerity. The great saints, the heroes, the martyrs do not ask us to honor them by such an enrollment; we honor ourselves by enrolling them. Of course, the pigmy souls in all communions will deny such fellowship; moral greatness makes no such appeal to them as skill in accenting party shibboleths. But the Church knows no party lines; it overleaps or breaks these boundaries, and uses denominational scaffolding only to enlarge the enduring edifice.

Livingstone and Carey and Judson and Duff, Xavier and Damien and Martyn and Brainerd, Edwards and Spurgeon and Beecher and Storrs and Broadus belong to a congregation which no man can number. Their service to mankind secured for them a place in the Church universal. Their praise is in all the churches, and on every church their influence falls as falls the sun on every soil. No denomination can say these names are exclusively "ours" any more than it can say the harmonies of sound belong to them. The inspiration of the struggling congregation is the fact that it is part of this triumphant host.

It is well often to think of the greatness of the Church. Her

children have compelled the altering of many maps of the world; they have broken the idol in its temple; they have secured the banishment of many Baals. Their names on the page of history overshadow many other names that in life were more conspicuous than were these toilers in obscure places. But in their appointed places they were dynamiting ancient errors, exploding degrading superstitions, and adding much to the comfort and the length and the richness of life. They were sowing hoary soils with Christian manhood and the harvest has been beyond computation. A new race produced a new order in many lands, and because of them we read daily of "empires in convulsion." The glory of the universal Church is its uniformity of noble living and unparalleled daring. Its sons believe that "he is both heretic and schismatic who by word or action breaks the law of love." E. B. B.

Editorial Table Talk

Babism Again

According to the British Weekly, Abdul Baha has bobbed up in Edinburg. The "enormous meeting" he addressed in that ancient citadel of orthodoxy must have been quite comforting to a prophet who has fallen into the "seer and yellow leaf" at home. He is an old story in Syria and a not altogether interesting one to either English consuls or American missionaries. The latter have had to bury as paupers some of the Bab's perverts who were well enough off in America till they followed his will-o'-the-wisp star, and the "imprisonment" which Abdul Baha suffered seems to have been quite as much for his protection as for his suppression. The fact is, Abdul Baha is a "picturesque figure" and nothing more. He is not even that at home where every man wears "flowing robes and a beautiful turban." But as to his religious teaching, it may be summed up in a word that "nothing matters." Of course that is rank heresy among the Moslems who think the Koran matters enough to justify drawing the sword in its defense, and missionaries who have left all to preach the gospel in other lands are not ready to accept so dulcet a substitute for their message.

Education as Related to Virtue

A very prominent member of the Board of Education in Chicago is quoted as saying that "Vice is the product of ignorance. Show the difference between right and wrong and we can wipe out all the viciousness of the city." We doubt whether he ever said it, because such "invincible ignorance" of the real nature of vice seems hardly credible. Some of the foulest crimes in this country and in England are committed by the "upper classes," as was shown by the Thaw trial in New York and Stead trial in London. No rotten resort in any city slum contains more of the essential vice of the segregated district than one of the royal palaces in Europe whose unsavory repute is known to the world. Education may make the criminal more cautious but it is quite as likely to make him more cunning, as the careers of men recently sent to San Quentin and Fort Leavenworth for graft and arson and murder proves. A Baptist minister writing of a late work upon theology said the author never knew much about sin because he "always had lived among the virtuous and had no children to study." But any one who has ever been to school from the "little red school house" in the country, to the big university in the city, must be blind if he has not found the evidences of sin, conscious and cunning, secret and secretive, everywhere. A purely secular education, such as Chicago schools now give, has no more relation to vice or virtue than the weather reports.

The Fight to a Finish

A hundred years ago it was not uncommon for skeptics to prophesy that within a generation or two Christianity would be an outgrown and discarded faith. It would be difficult to conjecture where one could go at the present time to find a scholar of note who would sign his name to such a prophecy. A hundred years ago Christians quite commonly believed, as in considerable numbers they had been believing almost from the beginning, that within a short time the world was to end. This, too, is an error of the past. The most hostile of Christianity's critics must count on it as one and probably the foremost, of the world's persistent faiths. And our better knowledge of the processes by which the world, and other worlds of our system, have been built up, and a better knowledge too of the programme of Jesus as revealed in the gospels, dispels any reasonable expectation that the consummation of Christianity will be through the collapse of the physical globe. The world is reliable and Christianity is here to stay.

We may thus almost say that for the first time in the history of the world Christianity and its enemies are ready to face the future on the expectation that we are here to fight the battle through. This is the plan of God, and has been his plan in all ages, that this was the programme for which the mission of Jesus prepared the church. This is a new discovery to us and to those who oppose us, but it is no new thing to God. The plan hid with God from the foundation of the world is to endure so long as the world stands. The church is facing this new, yet eternal issue, with hope and courage.

—Vincent Astor has selected the field of agriculture for aiding humanity. He has so informed Gov. Sulzer, of New York, who announced he had appointed Mr. Astor to head the delegation which will represent New York State at the meeting of the general assembly of the International Institute of Agriculture, to be held in Rome, Italy, next May. Gov. Sulzer said Mr. Astor recently asked him for his advice on how to be a useful man. Various plans were discussed, including the naval militia, but the young man selected agriculture. He told the governor he would use the Astor farm at Rhinecliff for scientific and experimental purposes with a view to benefiting the farmers of the country. Young Astor may really become something more than his father's heir.

—Indiana lost one of her famous literary men last week when Charles Major died at his home at Shelbyville after an illness of several months of liver trouble. Mr. Major, who was born in Indianapolis, was a graduate of the University of Michigan. Mr. Major, who wrote under the name of Edwin Caskoden, was a hard worker, spending two and three years in the preparation of one novel. His big hit was "When Knighthood Was in Flower," written when he was 42 years old and a practicing lawyer in Shelbyville. "Dorothy Vernon of Hadden Hall" was another winner for Mr. Major.

—Julius Rosenwald is a most practical kind of philanthropist. Forty Chicagoans accompanied Mr. Rosenwald in a special train on a trip to Tuskegee, Ala. The object of the trip was to show the members of the party the work that is being done for the negro race by Booker T. Washington of Tuskegee institute. Mr. Rosenwald's last announced donation to the school was $25,000. This was one of a number, totaling in all $687,500, to various charitable and educational institutions, made on the occasion of the philanthropist's fiftieth birthday, on Aug. 12 of last year.

—"Tuberculosis will exterminate the native population of Alaska in the course of sixty to seventy years if not eradicated at once," says Dr. Emil Krulish of the public health service, reporting to the United States Commissioner of Education. "I am of the opinion that 15 per cent of the entire population is infected with tuberculosis in either the active or the latent stage. With the advent of the white man into the territory the native has contracted his disease, with the result that tuberculosis and other diseases are de-

—According to the National Temperance Bureau, for their work in the senate, the temperance people of the country are indebted to Senators Gallinger, Kenyon, McCumber, Borah and Sheppard for conspicuous services, and also to a number of others for quiet, but none the less effective work. In the House, Representative Webb's resourceful and tireless work, ably assisted by Reps. Beall, Sterling, Houston, Norris and other good friends, brought the bill before the House after months of inaction.

It is the habit of making sacrifices in small things that fits us for making them in great, when it is asked of us. Temper, love of pre-eminence, bodily indulgence, the quick retort, the sharp irony—in checking these let us find our cross and carry it. Or, when the moment comes for some really great service, the heart will be petrified for it, and the blinded eyes will not see the occasion for it, and the blinded eyes will not see the occasion of love.—Anthony W. Thorold.

—John R. Mott, general secretary of the World's Student Christian federation has concluded his service among the students of China. He has received 900 inquiries as to the establishment of churches in the republic. He presided at a missionary conference in Canton which recommended that the national conference to be held in Shanghai March 13 take steps to establish a united church in China and put an end to denominationalism.

—Alarm prevails among Nonconformists in England just now over reports of 32,000 losses in number of Sunday-school pupils in England last year. Wesleyans report largest losses, being no less than 12,400. Baptists, Congregationalists and Presbyterians alike fell off. The charge is made by leaders that Sunday-school lesson helps talk about the Bible instead of presenting the Bible itself.

—Hon. Lloyd George, who has promised to go to Pittsburg next summer, has been deluged with letters of invitation from Welsh societies in almost every town in America. So far he has arranged to visit New York, Boston, Chicago, and Washington, where he says he will be prepared to address his countrymen in the vernacular.

DR. WILLETT'S MISSION TOUR

Political Conditions in Japan

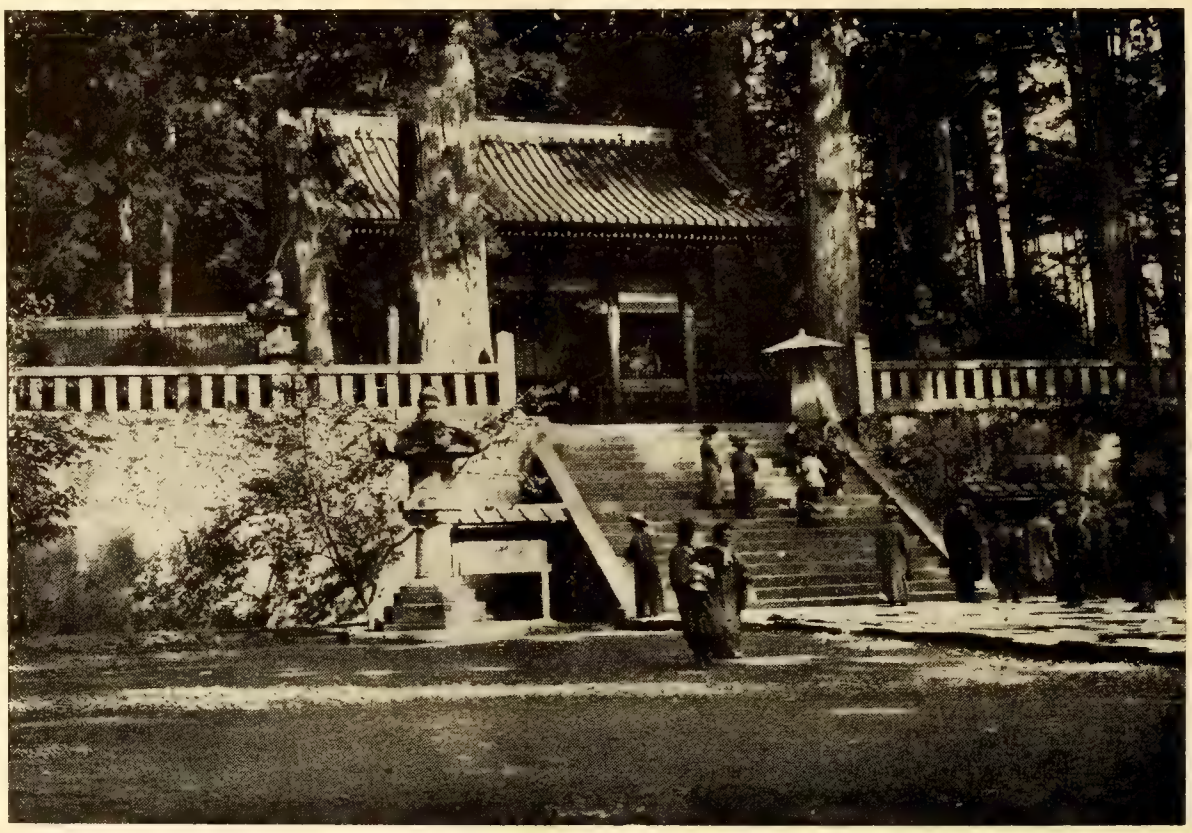
It could be said without exaggeration that the Japanese are the most patriotic people in the world. To be sure there is no definite standard of comparison. Every nation is devoted to its land and political interest in its own fashion. And perhaps few peoples have had the strong tests which Japan has faced in recent years, and to which she has responded so nobly. But judged by all the criteria by which national devotion may be measured, Japan is worthy of a very high place.

By masterful leadership and the quick and eager response of her people she has within a generation emerged from a comparatively obscure position to be one of the foremost powers of the East, and even asks for a place in the front rank of modern world politics. In that short space of time she has traversed much of the distance covered by England from the days of the Stuarts to those of Edward, or of France from Napoleon to Faure.

The Rule of the Shoguns.

As late as the close of our Civil War Japan was still a hermit nation. Nominally the land was ruled by the emperors or mikados, who lived in seclusion at Kyoto, and were believed to be descended from the gods. But in reality for hundreds of years the power was in the hands of a line of shoguns, who exercised the power of state in the name of the mikado, but under the pretence that he was too sacred a being to have a hand in the material concerns of state, they kept him shut away, and ruled the land, first from Kamakura and latter from Tokyo.

Many of these shoguns were men of great ability. There are no more illustrious names in Japanese chronicles than those of Yoritomo, the founder of the shogunate in the twelfth century, Taiko Hidiyoshi, the invader of Korea, or Ieyasu, the first of the Tokagawa shoguns and the most venerated of the national heroes. Around the shogun were the daimyos or great nobles, who in turn had their retainers and vassals in true feudal style.



Entrance to Mausoleum of Ieyasu.

This was the situation in 1863 when Commodore Perry anchored United States ships in the harbor of Yokohama and insisted upon the opening of the door of Japan to the commerce and fellowship of the world. All the traditions and instincts of the people and the court were against it. But there was no alternative. The West had broken in upon the slumber and seclusion of the East. The air was full of the voices of morning, and Japan had to arise and meet the day.

Then came the rush of the new times. Democracy was in the air. The old tyranny of the shoguns was challenged. Civil war broke out. The nation was divided. The loyal subjects of the mikado rose in power to restore his rights and put down the long usurpation of the shoguns. In the end the mikado triumphed, and the last of the shoguns is now living in Tokyo, an old man, almost in obscurity.

Reconstruction of the Nation on Modern Lines.

The late emperor, Mutsi-hito, came to the throne in 1867. Few rulers have accomplished so much for a people. From the first he set himself to the reconstruction of Japan upon modern lines. He removed his capital from the seclusion of the old palace at Kyoto to the citadel at Tokyo, where he could be in the midst of the nation's most aggressive life. He gathered about him a group of the wisest men in the land, who are even yet honored as the "senior statesmen." The emperor was both a wise administrator and a loving father to his people. He gave himself with unsleeping watchfulness to their advancement in all the pathways of progress, and he gave of his own time and treasure to provide relief for them in times of famine or plague.

In the order of his succession he was the one-hundred and twenty-first mikado of Japan. He gathered in himself all the sanctions of the past. In him the people beheld the embodiment of their heaven descended rulers. All their sentiments inclined them to reverence for the past, and for the ruler, as the divine Lord. To this was added the sentiment of personal affection for the emperor. On these sure foundations the wise ruler built the fine structure of national devotion and patriotism which has been the wonder and admiration of the world.

Popular Affection for the Emperor.

The affection of the people showed itself all through the later years of the emperor's life. They knew the struggles, hardships and disappointments of his earlier years. When he appeared in public, as he often did in true democratic spirit, they welcomed him. When he lay stricken in his last illness, they gathered in such throngs outside the palace walls as to quite fill the immense open parade ground. He was borne to his burial with marks of profound sorrow on the part of the entire nation and the accredited representatives of all the nations of the world. And now his sepulchre at Momoyama, a few miles from Kyoto, is the shrine to which vast throngs of loving and sorrowful people journey, as if on a religious pilgrimage.

The Meiji era, as the reign of the late emperor was called, has been one of great progress and success for Japan. It has produced some very notable men. Few nations could boast abler leaders than Admiral Togo, Count Kamura and Marquis Ito. Many others of less note, but no less devotion, have risen. General Nogi was one of these, a true Japanese of the old school, devoted to the emperor, and in certain ways an embodiment of modern military methods, but still so far imbued with the ancient feudal spirit that the most effective manner in which he could testify his devotion to his dead master was by committing hara-kiri. It is of interest to notice that the younger Japanese regret this act. While they admire the affection that prompted it, they are sensitive to the opinion the outer world may form of their customs.

It need hardly be said that the most important item in the national budget is the sum devoted to the army and navy. Above every other interest, agriculture, commerce, education or even pleasure, it takes the foremost place, with a long interval between. The stimulus to this condition has been given by the success of the nation in the two wars with China and Russia, and the feeling constantly kept alive in popular speech and in the press that Japan has still more to accomplish in the same direction.

Of course careful students of the military history of Japan find far less to wonder at in the overthrow of the Chinese and Russian forces than do the superficial reviewers of those events. China was fast asleep at the time. Her equipment was that of the middle ages, and hardly that. There really was never a war at all. It was only a military manoeuvre. The contest with Russia was different, and if it had been continued would perhaps have had a different ending. The Russian soldiers were brave, but ill-officered. Moreover, they were fighting in a cause in which they had no heart. The Japanese were well equipped, eager, working under the best climatic conditions, on a soil which they were hopeful of making their own. Even so, the war might have had a disastrous ending for them through mere force of opposing numbers and inability to meet the heavy expense in men and money. The end of the war came not a moment too soon.

Disappointed at Peace Terms.

Yet Japan was bitterly disappointed. She hoped for a large money indemnity from Russia to recoup her losses. The people of Japan were confident of it. When the peace terms were made known in Tokyo and other cities, the people rose up in

Entrance Bridge to the Imperial Palace, Tokio.

Corner of Imperial Palace Wall, Tokio.

wrath and rioted in the streets. What she did get out of that war, however, was Korea. And that should have been some satisfaction, considering Japan's great need of new room for her overflowing population. Formosa and Korea she has. But she wants more, and she is confident that she is able to get it.

So one sees in Japan the paradox of a nation that has been successful in two recent wars, has increased its possessions to no small degree, yet is staggering under an enormous load of taxation. This load is slowly chafing the shoulders of the people who carry it, and who are conscious that a very large proportion of the burden is due to the spirit of militarism. As in France a generation ago, thoughtful men in Japan know that practically every farmer and artisan goes to his work with a soldier on his back. How long will this last? Already socialistic agitation is heard on the streets and in the parks of the larger cities. The preachers of socialistic doctrines go at their work with the earnestness and the constancy of ministers of the gospel.

Does Japan Wish War With United States?

The question is often asked in America, "Is there danger of war with Japan?" No off-hand answer is worth anything. Facts could be marshaled on either side. But the sentiment which one meets in Japan among men of all classes is as cordial toward the United States as in England. More than this, Japan wants the good opinion of the western nations, most of all of America and England. She will be slow to endanger her vital interests in the East by any show of hostility toward a people so powerful and so quick to act as are the Americans.

But most convincing of all is Japan's financial condition. Where would she find financial backing for so dangerous an enterprise as a war with the West? Her own treasury is empty. And though her credit is good in the bourses of Europe, it is only because, and so long as, her political policy is approved. She could not borrow a pound to finance an American war. The alarmists who have tried to stir up our people to the fear and hatred of Japan may well give their time to more profitable and more pacific concerns.

China and Japan.

If Japan is brooding war plans, China is the objective point. She knows that China is awakening from the sleep of centuries. She knows that China, stripped and plundered as she has been, has still a basis of empire and a material wealth with which it will be impossible to compete. More than this, she knows that once China has come to herself, with the realization of her power, the only hope Japan can cherish of saving herself from conquest or absorption lies in such an alliance, either with China or some equally strong power, as shall insure her a separate existence. Under all the pride, patriotism and disdain of the other nations of the East, Japan in her thoughtful moments knows that the arrival of China at the hour of real national life marks the moment of crisis for Japan and all the other nations of the far Orient. Shall Japan be able to find room for her people where she may expand to dimensions which shall enable her to hold her own in that time? Or ought she to strike China now, on some pretext, valid or otherwise, and achieve the double purpose of wounding her great neighbor and of securing for herself a substantial indemnity—and perhaps Manchuria beside? In that event she would be ready, after a time of recovery, to deal with Russia. And she is thinking in her heart that the next time she will be better prepared than in the lucky but most disastrous days of Port Arthur.

Meantime Japan pushes on her enterprises, with enormous confidence, eagerness and a pushful cleverness which makes her the dread of the other nations. The subdued Koreans detest the name of Japan. The Chinese into whose cities the Japanese are pouring all along the northern frontiers, hate and fear them. Are these the sentiments which less resourceful peoples always feel toward those who succeed, or are they the natural resentment of the average spirit of humanity against the unscrupulous? The one who finds himself in the attitude of a friend to all and a sympathetic observer of the movements of the age can only say he does not know, and wait for further light.

Testimony of Toa Wen Tsuing

The author of the following testimony is looked upon, says Prof. A. E. Cory, of Nanking, as "the strongest student in the Mniversity of Nanking." He had been a vigorous opponent of Christianity.

"For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

"I have not come to him because of some improper benefit which I expect to get from him. If there is anything that I despise, it is the man who is always asking 'What can I get out of it?' I have come to believe in Jesus largely through a study of a book by Professor Jenks, of Cornell University, entitled the 'Social Principles of Jesus.' I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is his teaching that 'we should love all men as ourselves.' This principle is clearly brought out and illustrated in the book I have just mentioned.

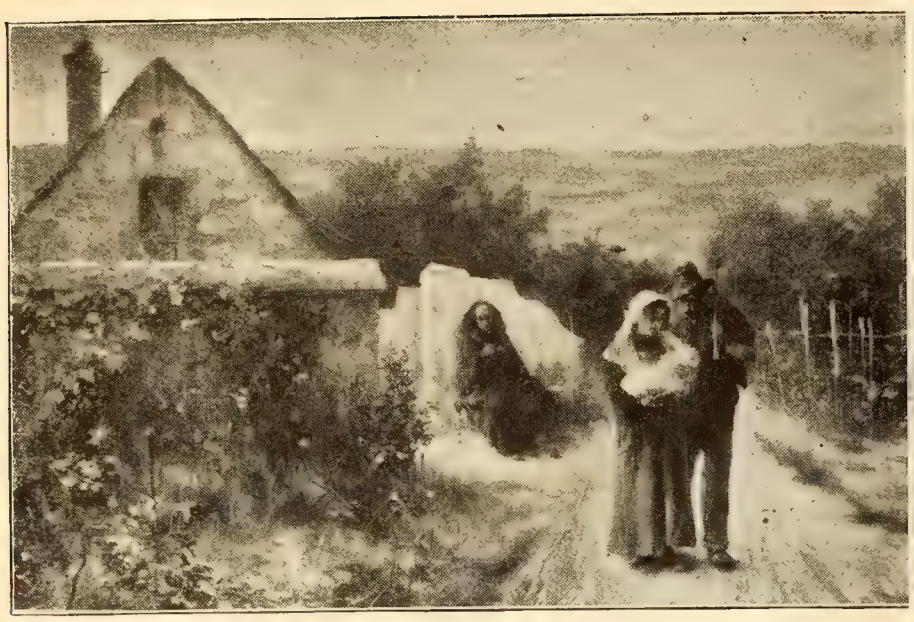
"In addition to this in my study of history I have taken notice of the great leaders, and of their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, his teaching and his church.

"Again what country today is the greatest republic on the face of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its savior. What kind of men were these? Both men, who gave themselves and all they had to their country, in the name of Jesus Christ. They loved their country and their fellow men as Jesus Christ did, because they were close followers of him.

"Where did the Chinese Republic come from? You say from the reformers and the revolutionists. You don't go back far enough. Doctor Sun Wen was in a large measure responsible for it all, but where did he come from? Where did he get his principles of freedom and equality? Those were instilled into his heart years ago by James Cantile—and who was he? He was a follower of Jesus Christ, and in China for the direct purpose of teaching how Jesus came to save the world.

"You take the system of education in China today. Where are the centers? At Canton Christian College, St. John's University, the University of Nankin, Boone University, Tientsin University, Peking University, the Tsing Hwa College in Peking and other similar institutions in China that are the direct outcome of the spirit and church of Jesus Christ. Blot out of China today the education which owes its origin to Jesus Christ and where will China be? In the depth of deepest ignorance.

"Fellow students, I most heartily commend you to Jesus Christ."



THE HOUSE OF THE WIDOW.—P. L. Delance.

THE FISHERS OF LILIES.—Paul Legrand.

What the Modern Artists are Doing

By William E. Barton

One of the first places to which a visitor to any European city makes his way is the art gallery. Why the art gallery should be almost the last place which is discerned by a visitor to any American city is not easy to explain, for many American cities now have art galleries which need not be ashamed, even with Europe just across an ever-narrowing ocean. The paintings which the visitor sees in the European galleries contain an overwhelmingly disproportion of paintings that are old. It is hardly too much to say that painting in Europe must reach a certain age before it has attained celebrity. Even in this country few artists begin to prosper till after they are dead.

There is a good deal of affectation about the love of art. A great many people skating over the slippery floors of the Louvre now gaze with tear-filled eyes at the blank space on the walls where "Mona Lisa" formerly hung, who would have looked at Mona Lisa with more than a curious and possibly half-contemptuous glance were that self-satisfied lady with her quizzical smirk hanging on the wall.

The newer artists are not idle though few of them are well fed, and many of them are doing exceedingly creditable work. He who wanders on through the great galleries, or through the annual salons of Europe finds there some inconceivably hideous nightmares. Impressionism has gone not merely stark-naked, but stark-mad. Yet alongside the horrible eye-scratching products of the ultra-impressionistic brush are many sweet and wholesome paintings, which, if they are not destined to immortality, still tell their pleasing story to the eye and heart.

LITTLE RED RIDING HOOD.—Mme. C. Molliet.

Should one wish to see what modern German art is doing in tender, sympathetic and domestic scenes, he could find a sweet and satisfying example in "The First Snowfall" by Bischoff. On one side of the door is the little maiden, emerging, her hands covered with her ample apron; and on the other side is the white rabbit approaching for its expected morsel, but in the doorway stands the grandfather with the baby in his arms. His hair is white with many snows and may be covered by next winter's snow, but this is the first snow the baby has seen and it looks out with round-eyed uncomprehending wonder.

Should you go to the Netherlands you may find "The Team" by Réné Choquet. The patient towhorse and the little donkey tug hard at their canal boat. The traces are adjusted to the unequal strain. It seems an ill-attached couple, yet there is a sense of comradeship in their plodding, and a suggestion of adequacy in the strength which they bring to their daily toil. Nor is their toil all monotony. New vistas open before them. The canal winds through fertile meadows, and the rest at night is sweet.

There are pathetic scenes in these recent paintings. "The House of the Widow," by P. L. Delance, is one of these. The widow's house is a vine-covered cottage. She has time enough to bestow upon it, and it is comfortable and not lacking in attractiveness. She sits on the bench in the sunset watching a young couple go by, he returning from his toil, she with a baby in her arms. The widow remembers the days when she, too, watched for some one's coming; she, too, held her baby in her arms. Joys like this lie behind her, but they are

FISHERMAN MENDING HIS NET.— Réné Margueritat.

THE CALM HOUR.—E. Debat-Ponson.

THE FIRST SNOWFALL.—Bischoff.

THE FLOWER GIRL.—Mme. Saizede.

THE BREAKFAST.—A. Robaudi.

present in the life of these young people passing her door.

Not altogether unlike this in the sentiment of its restfulness at the close of the day is "The Calm Hour" by E. Debat-Ponson, who has given us some religious paintings of merit. The cows are coming home along the river side, but the eye does not rest upon them. Quickly it finds the central point of interest near the margin of the painting where the laborer returns from the field, his young wife by his side, the pitchfork over his right shoulder, she balancing the baby on her left arm, and their faces both intent upon their child.

In the Paris Salon of 1909 was "The Fisherman Mending His Net" by Réné Margueritat. It is a strong, virile and skilful old man, whose face one discovers here. Every line in it has been furrowed there by his facing of the storms, by matching his wits against the wind, by earning his daily bread in peril of the great deep. Intelligence, resolute will, and a certain kindness of heart are here, in the face of the fine old fisherman.

In the old days the triptych was an altar piece, with two folding doors that swung in and covered a central painting, each having painted inside of it a related theme. Madame Molliet has utilized the triptych in a recent interpretation of "Little Red Ridinghood" and she has done it very charmingly.

ON THE ROAD TO MARKET.—Theodore Mayan.

"The Fishers of Lilies" is a picture by Paul Legrand. The last half of the title ought to be a parenthesis, for this expedition did not start out after lilies, but after fish. This boy and girl began their day's outing with the resolute intention of discovering what virtue there might be in the angleworms by way of luring little fishes into close relationship with the fish-hook. And the boy is not caring so much for lilies now, but he cares for the little girl and she cares for lilies, so this fishing trip, somewhat modified from its original intent, still gives promise of being a satisfactory holiday. There is a good deal of the philosophy of life in this little picture. It tells the whole story of human society in the foundation of its permanent institutions. Adam started fishing—or was it pruning trees?—but Eve discovered lilies, (or may be it was an apple) and things like that have been happening ever since, considerably modifying what might have been.

"On the Road to Market in the Springtime" by Theodore Mayan, is redolent of the odor of the new grass and the first flowers. Everybody is on the road to market—sheep, cattle and country yokels—and the maiden on the donkey is thither bound, carrying her load of cauliflower. But do not let yourself suppose for a moment that cauliflower is all she is taking to market. That cap of hers is set with firm intent to discover what this day's marketing may mean to her. It would not be polite to say or hint that she herself is offered with her produce, or to be had for the asking. But there she is, and if she returns from her marketing alone, it will be small credit to the enterprise of the young men at the fair.

The sweetest face that has appeared in the Paris Salon for many a day is that of "The Flower Girl" by Mme. Saizede. The girl herself is fairer than anything she carries in her basket. Her eyes, her face, her figure are the perfection of girlish beauty.

"The Breakfast" by A. Robaudi is a charming little bit of genre painting. Note the brotherly care of the boy, careful to convey the full contents of the spoon into the little round mouth and not to spill it on her clothing; and behold the eagerness, confidence and docility of the little girl, expressing itself to her very finger tips. Even the expectant cat, who looks forward to the licking of the dish, is not without its element of interest in the painting.

It would be easy to prove that these are not specimens of very high art, and probably they will not live forever, but they are pleasing examples of what artists in different foreign countries have been doing in the last few years, and are doing there and in America today.

THE TEAM.—Réné Choquet.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A GARDEN OF LONG AGO.

This is the thirteenth day of February, with the mercury hovering around zero, and gardening time seems farther off than it did in January when the thermometer reached as high as seventy degrees, and birds were singing and sap was rising. But in spite of wintry chills and snows, one's thoughts will tend gardenward; so when I found an old manuscript in our public library telling of a Lexington garden planted in March, 1824, nearly ninety years ago, it seemed a realization of my dreams and gave me so much pleasure that I want to share it with others.

A Leading City.

Lexington, Kentucky, in the beginning of the past century, seemed to have taken the lead in everything that happened west of the Alleghanies.

It was the leading commercial center in the West, and people came from far and near to buy. Here John Bradford set up the first printing press, and started the first newspaper west of the mountains. Western literature had its birth here, for John Filson wrote his History of Kentucky while a school master in Lexington, and also wrote down, from Daniel Boone's dictation, the only narrative of his life, with the old pioneer's sanction. The first public library (established in 1796), the first lunatic asylum, and the first college in the West were in this old town—and that college grew into the first university beyond the mountains—Transylvania University, which is now owned by the Disciples of Christ.

Transylvania was at the summit of its old time glory in the twenties of the past century. In addition to its literary and classical departments, it had its medical college, and its law school, with Henry Clay as one of its professors.

A Chair of Botany.

In 1819, Constantine Samuel Rafinesque, an eccentric naturalist who had lived in many foreign lands, drifted to this far western town and offered to establish a chair of botany and natural history in the academic department of the university. This seems very simple now, but it was a most progressive step for those early days when his offer was accepted. That was the time of classical education only, and there was little interest in any other roots than those of Greek and Latin origin. From a child, Rafinesque had been a devoted student of outdoor life and growing plants; before settling in Lexington, where he spent seven full and busy years, he had tramped over all accessible parts of Kentucky, studying the fauna and flora of the new region.

The Transylvania Botanic Garden.

After he had been here about five years, he inaugurated a project to start a Botanic Garden in connection with the university, the money to be raised by a joint stock company, with shares at fifty dollars each. The old manuscript that I mentioned as having found in the public library are the records in connection with that enterprise. They consist of a book of shareholders, a book of minutes, and a journal, kept by Rafinesque, and all written in his clear and beautiful handwriting. Among the shareholders are the names of Nicholas Longworth of Cincinnati, Henry Clay, John J. Crittenden, Robert Wickliffe, David Meade, and other names distinguished in Kentucky annals.

By March, 1824, one thousand dollars of the stock seems to have been paid up, and with it was bought a tract of ten acres in Lexington. Rafinesque was made superintendent, and his journal pictures to us one happy spring month of planning and working in the Transylvania Botanic Garden. I will give a few of the entries, which will be found interesting by every garden lover.

From the Old Journal.

March 15. Engaged James Stewart as gardener for $20 per month. David Meade sent Billy, an able black man, for labor. I set them to work to pull corn stalks.

March 16. Bought two spades, two hoes, two rakes, two lines for the gardeners. I try in vain to get a plough to plough three acres of the garden, and to send to the woods for 1,000 young trees. We clear the ground in front of the garden, mend fences, etc.

March 17. We dig holes for locust trees. We trace the main walk and the serpentine walk.

March 18. We plant cherry trees, raspberries, weeping willows, cotton trees, wahoos, and several wild plants.

March 19. Sent Billy to Mr. Meade's to bring cart load of trees, cuttings and seeds from his pleasure grounds.

March 21. Billy does not return. I hire a black man, William, for a week at $4.

March 22. Billy comes back with cart load of slips and cuttings from David Meade's. We begin to plant them.

March 23. We plant and plough. I make a bargain with Wasson to bring trees and roots from the knobs, at one to three dollars per 100 trees or roots.

March 24. Mr. Ficklin buys 100 trees of Wasson for $13 which I had refused to take. We plant the main alley and serpentine walks. We discover two springs in the garden.

March 25. We pull corn, grub, plant trees, begin to harrow. Martin brings 850 young locust trees and other trees at $1.50 per 100. We plant ash trees.

March 26. Having so many trees to plant, I engage William for another week.

March 28. I lay out the meridian line and alley.

The rest of the month is spent in plowing, planting, and bargaining. He mentions an order for silk worm eggs.

April 1. Locusts planted all around. We begin to graft.

April 2. Lay out garden, and begin to plant 100 kinds of seeds.

April 4—Easter Monday. Billy is sick. I lay out the central circle.

April 5. Received many presents of seeds and plants from Messrs. Clay, Ward, Fowler and Megowan.

April 6. Billy is better and works. We go in the kitchen garden. First load of plants comes.

April 7. We sow beans, pulse, and early corn. I pay William by the job—25 cents for 100 yards of spading.

April 8. Finished digging for the present; paid $18 to Solomon. We spade and sow. Bought shoes for Billy.

April 9. Wasson brings 1,500 trees, shrubs, and roots from the knobs. I pay him for 1,300—only $20. Stewart is drunk.

April 11. Planted trees, etc., brought by Wasson. Stewart is again drunk, and is to be dismissed at the end of his month.

April 12. Stewart wants his money, saying his month is out—which happens only the 14th. He has had $12 on account, and is in debt for the remaining $8, which I keep. He does mischief in the garden, steals shrubs, keeps seeds, and threatens me—being drunk all the while. I am compelled to get a warrant against him.

April 13. Stewart leaves town and clears off. Five dollars is due him, claimed by several. We plant and sow.

April 14. Planted an acre in castor oil bean. Finished the meridian walk.

April 15. Laid off level plat in front. Made a hot bed.

April 16. Sowed marsh mallows in all the borders of the level plat. Sowed medical plants.

April 18. Laid off the base of the hill. Sow camomile, aniseed, etc.

April 19. Spaded borders. Received 200 valuable fruit trees and shrubs, and 27 pots from Mr. Nicholas Longworth of Cincinnati.

April 20. Planted all Mr. Longworth's trees. Hired a man, Isaac, to help. Almost all growing, but with etiolated sprouts. One pot broken. Sent Mr. Leavy two gardenias, one rose, and to Mr. Holly two roses, one geranium, and two jasmines in pots.

The journal ends here, and I found no further record of the garden, until the following June, when Rafinesque went to Washington and wrote a letter to the president of his board before he left. There is a spice of sarcasm in this sentence in the letter:

"The managers can attend to my garden during by absence, by *walking there occasionally in the cool of the mornings and evenings.*"

Its Shoft Life Ended.

Rafinesque appears to have been absent the rest of the summer, and in the meantime the garden seems to have fallen into financial difficulties. A final entry in the minutes, more than a year later, has this resolution:

"That it is expedient to suspend further proceedings toward establishing the Transylvania Botanic Garden, and that the property be sold and the proceeds divided proportionately among such shareholders as have paid their instalments."

Rafinesque left Lexington shortly, and doubtless his departure contributed to the speedy termination of a movement so far in advance of the spirit of the times.

Anyhow, we are glad that this brief page from its brief life has drifted down to us, and preserved to us a picture of an old time garden in a spring of long ago. I. W. H

—Sylvia Pankhurst, the militant suffragette leader, was sentenced to two weeks' imprisonment or a fine of $10 by the magistrate sitting at Bow Street Police Court, London, last week. The same punishment was meted out to nineteen other women who took part in the raid on the House of Commons under the leadership of "General" Mrs. Flora Drummond, January 28. On that occasion the women tried to force their way into Parliament to obtain an interview with David Lloyd George. They were arrested and charged with resisting the police. As Miss Pankhurst was leaving the police court for the cells, she shouted: "I shall not accept either the sentence or the fine. I shall go on a hunger strike when I am locked up."

Church Life

E. L. Powell at Valparaiso.

E. L. Powell's series of meetings at Valparaiso, Ind., closed last Thursday evening. Claude E. Hill, the Valparaiso pastor, supplied Dr. Powell's Louisville pulpit on the one Sunday of the latter's absence. There were nine accessions in the nine days at Valparaiso. Added interest was given the meeting by the presence on one evening of J. H. O. Smith, a former pastor, now of Oklahoma City, and, on another evening, of a dozen or so of the Chicago ministers who were amply repaid for the trip to Valparaiso by hearing a masterly sermon on the plea and program of the Disciples. The degree of Pastor Hill's autocratic control over his congregation was indicated by his stubborn insistence upon hearing from every visiting minister after Doctor Powell had talked an hour and twenty minutes! It was after eleven o'clock before the last remnant of the congregation was formally dismissed. The people bore substantial and sincere testimony to the permanent good wrought by Doctor Powell's messages. On his way through Chicago, returning home, the faculty of the Disciples Divinity House gave a luncheon for Doctor Powell who is one of the trustees of the House, and invited a number of the graduate students to be present. Memorial Church, which extended the Louisville pastor an invitation to hold an evangelistic meeting, is hoping that the invitation will be accepted for next fall.

Proposal to Reconstruct House and Service.

A proposal to rebuild the edifice and reorganize the activities of First Church, Kansas City was made by Frank L. Bowen, city missionary, at the annual banquet of the joint official boards of Kansas City recently held in Independence Boulevard Church. The proposal was heartily applauded by those present. W. F. Richardson is pastor of First Church which is one of the oldest in the city. The proposal involved transformation into an institutional church to render a type of social service for the downtown community in which it is located.

Most of the old down town congregations have moved farther out, leaving First Church in the midst of a large opportunity which it seems difficult for a work conducted on conventional lines to embrace. It is believed that the more transient population of the section could be helpfully ministered to by an institutional plant. The joint boards further discussed the raising of a fund of $300,000 with which to complete the present unfinished church buildings of Greater Kansas City, and to pay the debts on others. Mr. Bowen reported a total Disciple membership of 11,000 in the city, against 5,000 sixteen years ago. L. J. Marshall, pastor Wabash Avenue Church, advocated the commission form of government for the churches.

Another Makeshift for Bible Practice.

And still the brethren keep on devising make-shifts and substitutes for the New Testament basis of membership in the Church of Christ. Once it was "fraternal associate" and "associate membership" and "membership in the congregation." Now it is "Album Membership." Will F. Shaw, pastor Sheffield Avenue Church, Chicago, has introduced this new form of membership which he regards as greatly superior to any form of "associate membership." Against Mr. Shaw's orthodoxy no whisper has ever been heard. Among Chicago pastors he has always been a stout defender of established procedure. It made something of a sensation, therefore, when he announced to the Chicago Ministers' Association the adoption by his flock of the "Album Membership," and gave his reasons for it, and advanced the claim for its superiority over anything that had yet been invented. Mr. Shaw explained that his church keeps an "Album" in which are carefully recorded the names of those who though not members of the "church" attend its services, and pray and otherwise support the cause of Christ. The Sheffield Avenue pastor is one of our most catholic-spirited leaders in Chicago, in spite, as some think, of his strict constructionist theology. He works with almost apostolic zeal in co-operation with people of all Christian denominations, including Lutherans and even Roman Catholics. He is a great lover of people, and is much beloved in his community for his work's sake. He could not endure, it would seem, to have no common status with these Christians whose lives were touching his own and his church's life in such manifest Christian fashion; hence the "Album Membership" as a common bond between them until they would accept the test of membership customary in his church. The Christian Century does not give its approval to the "Album Membership." We prefer to follow the New Testament strictly, and see no need for these human devices. There is need of but one class of membership, as we see it, and that is membership in the Church of Christ. If a man is a member of the Church of Christ he should be received into the membership of any congregation of Christians without any test whatever. If he is not a member he should be made one. Whom Christ has received, his disciples cannot, without sin, reject. Nevertheless Sheffield Avenue's invention is encouraging as an indicator of the disquiet with which our present sectarian practice is regarded.

Reserved Pastor Speaks Unreservedly.

One could hardly ask for a more valuable word of appreciation than that from the discriminating pastor of Charleston, Ill., church, J. McD. Horne, concerning F. B. Thomas, the evangelist who recently held a meeting there. The meeting resulted in 161 accessions to the church. But more reassuring as to the substantial good lying back of these figures is this word of the pastor: "Our church and community have been blessed by the presence and preaching of this splendid man. He is a disciple and a herald of a new evangelism. He preaches a gospel of righteousness and redemption with passionate urgency and insistent appeal. Believing in the gospel with his whole heart he relies upon the love of God in Christ to win men for the kingdom and does not exploit the agonies of death and hell to frighten folks into the church. He is a hard worker and is especially effective among men. A clear head is Thomas's and big is he in stature, strength and sympathy. To get right and to keep right constitute the burden of this teacher's message. The plain man is pleased with the lucidity of his speech and the wayfarer is given heart to take the way again. The home honors his recognition in the new motto on an old time ideal—'Every family united in Christ.' Everybody delights in his exaltation of Jesus."

Congress Offers Attractive Program.

The annual Congress of Disciples of Christ will be held in Union Avenue Church, St. Louis, beginning on Tuesday evening, April 1 and closing Thursday afternoon, April 3. The program committee, of which B. A. Abbott is chairman and Prof. A. W. Taylor, secretary, presents an intellectual menu of vital constructive and interesting character. Themes and readers of papers are as follows:

Tuesday Evening—The New Co-operative Ideals of the Disciples, W. F. Richardson; Are the Colleges Training a Ministry for the Practical Work of the Church, O. F. Jordan.

Wednesday Morning—Sane Evangelism and the Modern Revival: Their Use of Scripture and Their Theology, W. J. Wright; Their Psychological Aspects and Social Results, H. O. Pritchard; Their Effectiveness in the Practical Work of the Church, M. A. Hart.

Wednesday Afternoon—The Influence of the Modern Social Movement: On Religious Thinking, Silas Jones; On Religious Activities, F. E. Lumley.—Christianity and Socialism: Points of Sympathy, Frank W. Allen; Points of Antagonism, A. G. Gray.

Wednesday Evening—Pagan Tendencies in our Present Civilization, Dr. C. A. Elwood; A City in the Life Saving Business, Hon. Harris E. Cooley.

Thursday Morning—The Influence upon Modern Thought: Of the Most Modern Psychology, H. D. C. Maclachlan; Of the Most Modern Science, Dr. James S. Lee; Possible Relations of Comity between Baptists and Disciples, Dr. W. J. Williamson.

Thursday Morning—The Union Movement: Bearing of Some Problems in Modern Thought upon It, F. D. Kershner; What Policy shall the Disciples Pursue in Planting New Churches, Finis Idleman; The Social Service Movement and Christian Union, Ira Boswell.

Schools of Methods.

The Sunday-school Department of the American Christian Missionary Society is planning for a number of Schools of Methods in the early spring. These are to be up to the International standard and all students taking work in them will receive International certificates. A faculty of some four or five experts will be in attendance upon each of the Schools of Methods and the meetings are to have more than local significance. In fact they are intended for the workers from all over the states in which they are held. Among a number definitely planned may be mentioned the following: Ionia, Mich., February 17-21; Toronto, Ont., March 24-28; Atlanta, Ga., March 31-April 4; Memphis, Tenn., April 7-11; Oklahoma City, Okla., April 14-18. Additional schools will also in all probability be held at Little Rock, Ark., and Shreveport, La. The Memphis School will include Eastern Arkansas and Northern Mississippi as well as West Tennessee. It is to be hoped that every Sunday-school in reach of these meetings will plan to send as many of the teachers and officers as possible. These Schools of Methods will greatly stimulate the work among the Sunday-schools that send their workers to it. They constitute a very practical form of Teacher Training. Secretary Robert M. Hopkins will have the direction of the schools.

A Demonstration to Those Who Need It.

No doubt the members of Berkeley, Calif., church find great satisfaction in its numerical and material progress during the past five months, knowing as they do that a considerable body of opinion in the brotherhood with reference to their practice of Christian union is determined by the practical progress or retrogression of the congregation. Judged by practical results the ministry of Pastor H. J. Loken seems to have been blessed with multiplied fruitage since he and his church determined to conform to the teaching of the New Testament. Since Sept. 1, sixty-three new members have been received. The house of worship has been repaired at a cost of $500, a "living-link" missionary is supported in India through the C. W. B. M. at a cost of $600, through individual members the sum of $2,000 has been contributed to Prof. Guy's salary in Pacific Union Seminary, and not least important the pastor's salary has been increased $100 for the coming year. A balance remains in the treasury after all bills are paid. No really discerning observer of the factors that enter into a church's success would think of deciding the right or wrong of practicing Christian union by specific instances of a church's success or failure. All kinds of churches succeed. All kinds fail. But since some undiscerning observers do so judge, it is occasion for general satisfaction to know that the blessing of God rests so obviously upon this sacrificing congregation that determined its duty by the will of Christ rather than the counsel of men.

Ministers of the South San Joachin Valley district of California met at Fresno, Feb. 10. An address by Dr. H. O. Breeden on "The Minister and this Age" which was on the program as the chief event was displaced at the request of all present for a paper on the divorce question which Doctor Breeden had delivered on another occasion and which had caused considerable stir in the press. The ministers were stirred by it too, and carried on a vigorous discussion after hearing it. A committee was appointed to investigate as to the practicability of employ-

ing an evangelist to work among the churches of the district.

The ladies of Central Church, Peoria, Ill., planned and carried out a great dinner function on the evening of Lincoln's birthday. They rented the Coliseum for their purpose and provided for a lecture by their pastor, M. L. Pontius, to follow the dinner. Seven hundred guests sat at the tables. The ministers of various churches in the city were present and the affair took on a semi-civic aspect in its representativeness of the citizenship of Peoria. Mr. Pontius' lecture on Lincoln was pronounced by the local press a splendid interpretation.

The Ohio State Missionary Society rejoices in the reports from certain heavy mission tasks undertaken within the past year. The importance of the fields and the urgency of the call induced the society to enter Sidney, Tiffin and Marion. Later missions were opened in Cadiz and Middletown. I. J. Cahill, state secretary, writes that in four of these five cities there are now "four determined, aggressive congregations of Disciples and a total Sunday-school enrollment of 800."

An Indiana layman recently wrote to a number of the annuitants of the National Benevolent Association asking as to their satisfaction with their annuities from the Association. The replies received were of such character that the Association received, at its St. Louis office, a check last week for $2,000 from this same Indiana man on the annuity plan.

The churches of Shelbyville, Ind., united in a simultaneous "revival" during the month of January. Each pastor preached in his own pulpit. As a result the ten participating congregations received nearly 200 accessions to their membership. The Disciples Church, of which Cloyd Goodnight is minister, received thirty-two new members.

Central Kentucky's ministerial association met at the Phoenix Hotel, Lexington, Feb. 10. W. E. Ellis of Paris presided. The chief feature of interest was a paper read by E. B. Barnes, of Richmond, on systematic study for the minister. Mr. Barnes had obtained much information by a questionnaire which he had previously circulated among a large number of ministers asking concerning their habits of reading and study.

W. J. Wright is utilizing Sunday evening services at Franklin, Ind., in a discussion of "Our Religion" with the following special themes: "What is Christianity?" "Christianity as an Individual Religion," "Christianity as a Social Religion," "Christianity as the Ultimate and Universal Religion."

Twelve converts in an evangelistic meeting held by George E. Lyons at Merriam, Kans., were taken in a special car to Kansas City for the baptismal ceremony which was performed in Independence Boulevard Church. These conversions will form the nucleus of a new congregation at Merriam.

M. L. Pontius, of Peoria, Ill., has been preaching in an Opera House to very large congregations since the burning of Central Church building a few months ago. The local newspapers are being used as an advertising medium by this church to good advantage.

The College of Missions, Indianapolis, will entertain the second annual missionary conference of Indiana students February 28 to March 2. Bishop McDowell of the Methodist church and Secretary Stephen J. Corey are among the speakers.

After talking for a number of years the Downey Avenue Church, Irvington, Indianapolis, is now taking active steps in the direction of a new and adequate church building for that college community. A committee has been appointed and some pledges have been already received. Pastor C. H. Winders will be happy to see the results of his notable pastorate there gathered up and symbolized by the kind of a building which his people will no doubt wish to erect.

Sedgwick, Kan., church set out to raise $6,500 on the morning of their dedication day and could not stop until $11,000 had been given. A parsonage will be built with the surplus. Geo. L. Snively was master of the day.

Greeley, Colo., Sunday-school and church heard John L. Alexander, the boy specialist at the Christian Church, Sunday morning, Feb. 16. The attendance at the Sunday-school runs above 500 regularly. J. L. Thompson is pastor.

The King's Daughters of the church in Paris, Ill., is the largest local organization of the King's Daughters in Illinois—membership 128. They raised $400 for local benevolence last year.

M. B. Ainsworth, minister at Georgetown, Ky., who has been called by the church for an indefinite period, began his second year on February 9, with an increase of $500 in salary.

H. E. Stafford has been preaching a series of sermons at Massillon, Ohio, on the "Kingdom of God" which has brought many men to church who rarely go.

L. C. Howe, of Noblesville, and G. I. Hoover, of Tipton, Ind., exchanged pulpits recently to their own and their congregations' pleasure.

Moberly, Mo., church held a memorial service in remembrance of T. P. Haley, who died recently in Kansas City. Dr. Haley was reared in that community.

Fire damaged the building of First Church, Pittsburgh, Feb. 9. The loss is about $4,000.

EVANGELISTIC MEETINGS.

Akron, O., Lloyd Miller, the pastor, preaching; Wm. Leigh, singer; 102; continuing.

Dallas City, Ill., Orville Hawkins, pastor; F. O. Fannon, evangelist; 29; closed.

Table Grove, Ill., E. S. Cary, pastor; Geo. B. McKee, pastor Vermont, Ill., evangelist; 16; closed.

Columbus, O., South Side, R. F. Stickler, pastor; C. E. McVay, singer; 21 first night; following W. A. Sunday union revival.

Markle, Ind., Claris Yeuell, the pastor, preaching; 10 in one week; closed.

Havana, Ill., R. V. Callaway, pastor; R. E. Henry, pastor Niantic, Ill., evangelist; continuing.

CALLS.

Allen Wilson, evangelist, to Valdosta, Ga. Accepts. Mr. Wilson closes a period of 16 years in evangelistic work.

F. M. Warren, Deepwater, Mo., to Vintotn, Ia. Accepts.

A. L. Cole, Center, Mo., to Carthage, Ill. Accepts.

D. D. Dick, Rossville, to Bellflower, Ill. Accepts.

Isaac Elder, Ottumwa, to Creston, Ia. Accepts.

Adam K. Adcock, Johnson Bible College, to Du Quoin, Ill. Accepts.

G. G. Alexander, Van Buren, to San Beinto, Tex. Accepts.

Scott Calvert, Greenup, Ill., to Vancouver, B. C. Accepts.

C. W. Comstock, Mound City, Mo., to Mankato, Minn. Accepts.

RESIGNATIONS.

John P. Galvin, Fairfield, Ill.
P. E. Hawkins, Scott City, Kan.
W. H. Martin, Whittier, Calif.

Foreign Mission News

Mrs. Jaggard, writing from Monieka, Africa, December 20, says, "We have more of all kinds of vegetables than we can possibly use and supply our neighbors and passing steamers. Corn, cabbage, beans, tomatoes, cucumbers, lettuce, carrots, onions, squash, all do fine here and we think our potatoes will do well. Our garden certainly has saved us several tins (cans) and has been better for us. The soil is very rich. I have had fine success with flowers also.

Last week the Foreign Society received $651.60 from the estate of the late Miss Mary Hardin, Harrodsburg, Ky. This amount will more than provide the salary of a missionary for a whole year.

P. A. Sherman is quite busy with the school work at Bilaspur. He is working away on the new school building also. This is his first experience in building in that land.

Dr. Jaggard reports ninety-four baptized at Monieka, Congo, Africa, December 22, 1912. He baptized the ninety-four himself in forty minutes.

James Ware reports twenty-seven baptisms at Shanghai, China. He has come to be a veteran in the service. His letters are always full of cheer.

Frank Garrett reports forty-nine young men in the Univesity of Nankin taking a stand for Christ.

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Unless all signs fail, the churches will make an advance step in the March offering. Cheering reports come from every quarter.

Garabed Kevorkian reports six baptisms at Tokat, Turkey, since his last report. He asks the prayers of the people for the work of the Lord in Turkey.

A. F. Hensey, Bolenge, Africa, writing December 29, says, "Our evangelists have just gone out again after the Christmas convocation. We had a reunion of the church on Christmas day and there were sixty-three baptisms and a thank-offering of about 660 francs. Of those baptized, nineteen were from the Ubangi River district which is now the great untouched field of the Congo." Mr. Hensey further says, "H. C. Hobgood and W. R. Holder came down from Lotumbe for Christmas. We are leaving with the 'Oregon' for the Lomela River, the 31st, then expect to go to the Ubangi. Our eyes had grown weary with watching for reinforcements."

Mrs. James Lediard, mother of our missionary to Japan, Miss Mary F. Lediard, died suddenly at her home, Owen Sound, Ont., February 14. She was a devoted woman and her life was full of good deeds.

The number of new Living-link churches continues to grow. The March offering will insure still more. We are coming to be a better missionary people year by year. Men are now giving hundreds where before they gave $5 and $10. The interest is pitched on a higher plane. This marks growth in the hearts of the people.

Dr. Jaggard and wife moved into their new home at Monieka, Africa, December 5, their fifth wedding anniversary. They say they are very happy to have a clean house to live in. The little mud house was crowded and dirty.

Last week a friend in Ohio sent $1,000, a direct gift for the work of Foreign Missions.

Please send the March offering promptly to F. M. Rains, Sec., Cincinnati, Ohio. The money is needed to meet present obligations. If all the offering is not gathered in, be kind enough to send all on hand and forward the balance when collected. If friends will give local name of the church when different from the post office, they will greatly oblige,

STEPHEN J. COREY, Sec.

Church Extension News

A statement of comparative receipts from October 1, 1912, to February 15, 1913, with the corresponding period last year shows a gain for this year of $10,375.83. The total receipts for this year are $39,525.13.

On February 1 the permanent Church Extension Fund amounted to $1,021,264.28. We thus far have over $21,000 on the second million.

For the first four months twenty-nine loans have been paid out aggregating $74,700. This is the greatest amount of money we have ever paid out in loans in any four months of our history. The board is now answering about one-third of the appeals.

The Board has recently received a gift of $50 from a brother in Oregon who is tithing. He sent $10 last year and in sending $50 this year he called this Church Extension's portion of the Lord's money.

We have recently received $500 on Annuity Plan from a friend who has given money before and have received a bequest of $500 from the estate of Mary Mercer of Liberty, Ill., and $74 from the estate of Miss E. V. Willis, of Eureka, Ill., and $100 from the estate of Mary V. White, Whitesboro, Texas.

In last week's report of loans closed the North Middleton, Ky., church referred to is the colored congregation there.

G. W. MUCKLEY,
JOHN H. BOOTH.
Secretaries.

Conference of Church Workers in State Universities

The Sixth Annual Conference of Church Workers in State Universities was held at Lawrence, Kansas, seat of the Kansas State University, February 4 to 6, 1913. There was an attendance of about ninety, very representative, both in the territory covered and in the character of the workers. Eighteen states sent delegates, from Utah on the West to Massachusetts on the East, and from North Dakota to Texas. They came from twenty-three institutions of learning.

The communions represented were the Presbyterian, Disciples, Methodist Episcopal, Congregational, Baptist, Dutch Reformed, Lutheran, Unitarian, Protestant Episcopal, together with the Y. M. C. A. and Y. W. C. A.

The thought of the program sums itself up in the statement: A fuller co-operation of forces is desirable that there may be brought about economy of men and means, and a higher efficiency in service. The note of the messages was: "The Kingdom first; the denomination for the Kingdom."

Chancellor Frank Strong of the University of Kansas, pointed out the duty of the church in relation to our great educational system, especially in the State University centers thronged with increasing numbers of the best young men and women of the commonwealth. Church workers in State Universities must address themselves to this duty. But this duty is to be performed best when there is sympathetic co-operation on the part of the university authorities. This is being increasingly given.

Reports from the field showed marked progress in the interest taken in their own students by the various communions.

The Presbyterian church is handling the opportunity in the most statesmanlike manner. They have established student pastorates in twenty-four State Universities in the last seven years. In those universities are ten thousand Presbyterian students, while in the Presbyterian colleges in the same states there are but eight thousand students.

The commission of the Baptist church is working on the problem.

Bishop F. S. Spalding, of the Protestant Episcopal church of Utah, one of the speakers of the conference, recently has had placed in his hands $25,000 for the opening of a work in connection with the University of Utah.

The General Educational Boards of the churches are recognizing that there is no necessary conflict between the student pastorate efforts and the denominational college activities; but that a wise co-operation will conduce to the advantage of both. This was emphasized by Bishop Francis J. McConnell of the Methodist Episcopal church.

There was a strong sentiment in favor of a place for Bible teaching in the curriculum, but the emphasis fell upon the importance of positive religious instruction and of the personal relation between Bible teacher and student. Professor F. L. Jewett of the Bible Chair, University of Texas, is working on all three through the curriculum courses.

The faculty man looms up as a strong possible factor in the solution of the students' life problems. As Dr. Holmes, vice-president of Pennsylvania State College, put it: "A faculty man bigger than his subject, acquainted with the student and alive to his need, would make a new atmosphere in the university and give true direction to the student life."

This neglected field of the State University is receiving some of the attention it deserves, and the results thus far convince one that it is an unusually great opportunity not alone for service to the student and to the state through the student, but as a place for the enlistment and training of men for Christian service in the missionary, pastoral and social ministries.

Among the speakers were Mrs. Anna R. Atwater, President Christian Woman's Board of Missions, Indianapolis, Ind.; Chancellor Frank Strong, University of Kansas; Henry F. Cope, secretary Religious Education Association; Richard C. Hughes, University secretary, Presbyterian Board of Publication; Bishop F. S. Spalding, Protestant Episcopal Church, Salt Lake City; Dr. Arthur Holmes, vice-president Pennsylvania State College; Thomas Nicholson, secretary Educational Board, Methodist Episcopal Church; H. H. Sweets, secretary Educational Board, Methodist Episcopal Church, South; President E. P. Robertson, Wesley Affiliate College, North Dakota; Frank W. Padelford, secretary Baptist Board of Publication; John Powell, Religious work director, Y. M. C. A.; C. D. Hurrey, executive secretary, International Committee, Y. M. C. A.; F. L. Jewett, Texas Bible Chair, University of Texas; A. W. Taylor, Bible College of Missouri, University of Missouri; H. R. Gold, Lutheran University pastor, University of Wisconsin.

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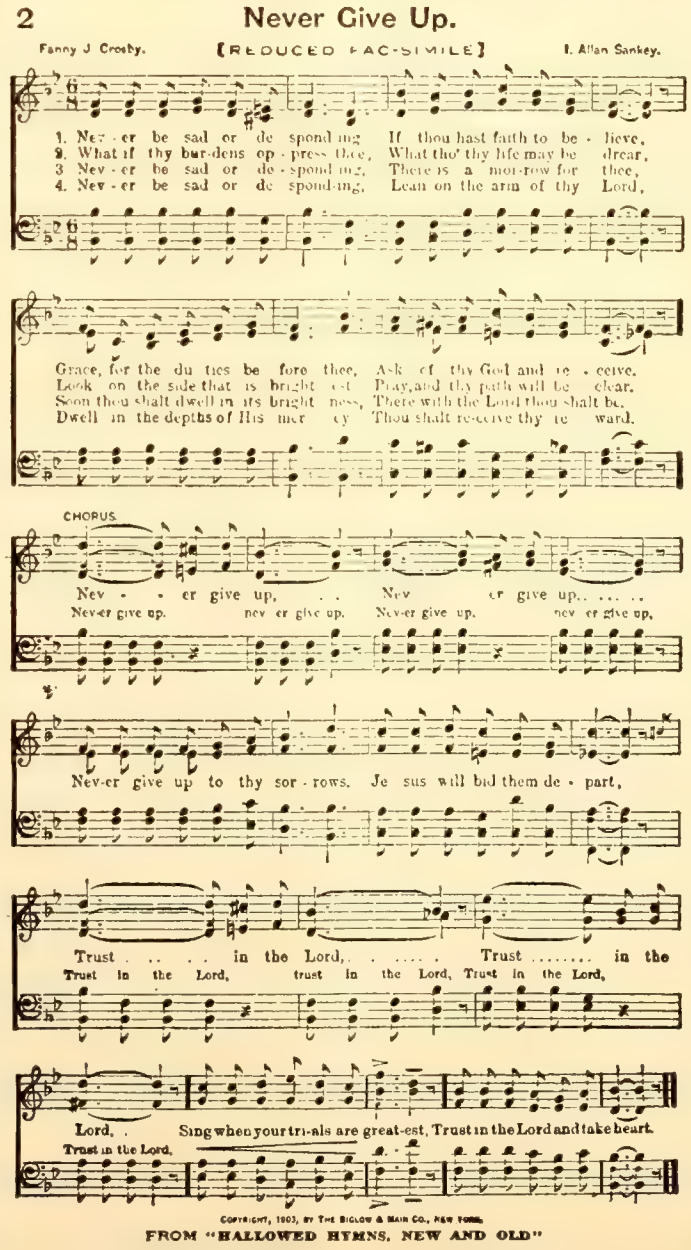
2
Never Give Up.
Fanny J. Crosby. [REDUCED FAC-SIMILE] I. Allan Sankey.
1. Nev - er be sad or de spond ing If thou hast faith to be - lieve,
2. What if thy bur-dens op - press thee, What tho' thy life may be drear,
3 Nev - er be sad or de - spond ing, There is a mor-row for thee,
4. Nev - er be sad or de spond-ing, Lean on the arm of thy Lord,
Grace, for the du ties be fore thee, Ask of thy God and re - ceive.
Look on the side that is bright est Pray, and thy path will be clear.
Soon thou shalt dwell in its bright ness, There with the Lord thou shalt be.
Dwell in the depths of His mer cy Thou shalt re-ceive thy re ward.
CHORUS.
Nev - - er give up, . . Nev er give up. . . . .
Nev-er give up. nev er give up. Nev-er give up. nev er give up.
Nev-er give up to thy sor - rows. Je sus will bid them de - part,
Trust . . . . in the Lord, ... Trust . . . . . in the
Trust in the Lord, trust in the Lord, Trust in the Lord,
Lord, . Sing when your tri-als are great-est, Trust in the Lord and take heart.
Trust in the Lord,
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10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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THE CHRISTIAN CENTURY

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Sharp Rev C M Dec12
6522 Kimbark Ave

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Accompanying Dr. Willett's Article on the Religions of Japan.

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

CHRISTIAN UNITY IN THE SUNDAY SCHOOL

Following is letter that deals with so important a point that we use it as a text for saying something about the Bethany Graded Lessons:

"Editors The Christian Century: I have been very much interested in your emphasis upon the "practice of Christian unity." Allow me to suggest that this reform like most other reforms should begin with the children. Children are early taught to think in denominational terms, and the establishment of a denominational conscience in the minds of the young is deemed an extraordinary mark of spiritual discernment. However the normal child gives little heed to sectarian superfluities, and left to grow up under unsectarian influence would be content with an order simply Christian. I suggest that a series of leaflets or supplemental studies be prepared for use in Bible-schools. The unification of the Protestant churches means as much for the Kingdom of God as the overthrow of the liquor traffic, or the prosecution of missionary work in foreign countries.

Both these great reforms are being pressed in the Bible-schools.

Enlist the young in the effort to answer our Lord's prayer for unity and the work will be done.

I earnestly hope that you will continue to advocate practicing unity, until our brethren, with affections enlarged, shall receive into formal fellowship, all whom they concede Christ has received to himself.

R. L. BESHERS."

To meet this very vital need the Bethany Graded Lessons for Sunday-schools are published. They are not sectarian. They are the product of co-operative effort on the part of a number of the leading religious bodies in America.

They approach the pupil and the lesson not from the standpoint of a denomination but from the standpoint of truth and the child's nature. The pedagogical principle upon which they are constructed entirely obliterates the denominational point of view. In selecting a lesson writer the question asked is not, To what denomination does he belong? but, Is he skilled in his understanding of child-life at this particular age, and is he skilled in presenting the Gospel materials suitable to the needs of such pupils?

* * *

The most reactionary sentiment among Disciples today is expressed in the bid for business by a denominational publishing house based upon the fact that its supplies are all written by Disciples, and that they are therefore true to "our" doctrines!

This kind of talk is a mischievous survival from a day that is dead. We are in a new day, and such publishers do not know it. We have come into a day when every informed religious teacher knows that the artificial distinctions among denominations have no place in training child life for Christ. This is especially true of the graded system where the materials selected and the treatment given are determined by the child and his needs. The scientific point of view has entirely superseded the sectarian point of view in the graded lessons.

And God be thanked that it has! No more remarkable demonstration of the degree of Christian unity already attained can be found than the fact that nearly a dozen Christian bodies—among them the official houses of the Presbyterians, Methodists and Congregationalists, with the Disciples represented through the New Christian Century Company—have actually been able to produce and to use for three years the same literature for graded Sunday-schools.

* * *

Which sentiment answers best to the Disciples' history and purposes?—to say, We must keep our schools to themselves; they must not be allowed to share in this union movement. Or, we must take our place with these Presbyterians and Methodists and cooperate with them to produce a truly union literature, untainted by sectarianism.

It seems to us to be manifest that Disciples must answer: We cannot afford to be left out of such an enterprise as this; it is more truly "ours" than an enterprise conducted solely by "our own people."

The Disciples have received nothing but the most generous consideration in this cooperative enterprise and have, in their turn, made positive contribution to the lesson teachings.

With the increase of our patronage our influence in this interdenominational work will be greatly increased.

We have space for the following letter the publishing of which is accompanied by our grateful appreciation:

By GRANVILLE SNELL.
Evangelist Seventh District, Missouri.

Enclosed you will find my renewal for your excellent paper. I hardly see how a young minister can do without it. While I do not confine my reading to the papers of our movement, I enjoy the "Century" more than any other one paper. In my evangelistic work I find that other Christians are as willing to put up with me as I with them, and sometimes more so. We *must practice* union where we can. At times I find the preacher more ready than his church, both with us and the others. I think the "Century" has a mission both to ministers and to our leaders. It is true that some will not understand you for awhile, but that is a small matter. "I have many things to say but you cannot bear them now" is the teaching of the Master. We can safely follow Him. I should like to see your latest plan succeed.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail) Address .....

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

How Big a Universe Do You Live In?

We live in an elastic Universe.

It is of many sizes, and adjustable.

It is cut and fitted to each man. He himself does the fitting and part of the cutting.

Some men live in a universe, the limit of whose outermost confines they can touch with their own finger-tips. It is their one end and aim in life to change their finger-tip touch into a good, fast clutch. If their arms were only a little longer and their grip a little stronger they would be able to hold in hand or mouth what is virtually their whole universe. They are as the beasts that perish.

From this lowest stage of human apprehension on and up the Universe expands. From the man who is his own world on to the man whose world is his home and whose concern for humanity is bounded by the four walls within which he dwells, the ascent and widening area are progressive and continuous. There are men whose universe is as big as their own country, their own church, their own profession.

* * *

The man with only his naked eye and a small imagination lives in a universe bounded by the horizon. To him even the stars are virtually only a mile high. The man with the telescope adds celestial diameters to the measure of his universe, and the man with the microscope does the same in the other direction, and the man with the X-ray machine sees still farther. But the man with the imagination, the man of spiritual vision, sees farthest of all. He can discover what eye hath not seen nor ear heard. He can see beyond the stars. He can possess for his own the regions from whose bourne no traveler has returned. God and the landscape are his; for his eyes see the King in his beauty, and he beholds the land that is very far off.

* * *

No man can measure out a universe and deed it in fee simple to another man. Discovery is creative. The universe shrinks and expands with the mind and purpose of man. It fits every man like a garment without seam. Each man grows his universe. He makes it big or little. He makes it glorious or contemptible. He fashions it according to the bulk and quality of his own soul.

There are rare souls whose horizon is expanded beyond narrow limitations. Partly because of their vision and partly because of their elevation they see things afar and count great interests their own. There are men who possess their possessions and men who are possessed by them. There are men whose life is the present only, and there are men who live also in the rich experiences of the past, and the great hopes and visions of the future. There are men who pray "Thy kingdom come" with one hand on their pocketbook, and the other reaching restlessly out for something more for self. There are others who utter the same prayer with the map of the world outspread before them.

* * *

There are men who contend that one world at a time is enough and who assume that the doing of present duty and for duty's sake is all there is of life. There are others whose vision widens till backward in the past it discerns a rocky hill surmounted by a cross, and forward until it discovers a glory "which eye hath not seen, nor ear heard, neither hath entered into the heart of man."

It belongs to the true interpretation of life to lay less and less stress upon mere means of getting a living, and more upon the contemplation and possession of those things which make it worth while to live.

* * *

Expressed in terms of time, no man's life is very large. Each man lives in the universe whose outer probable dimensions are three score years and ten; yet there are men who live not more than one-half that number of years who live them so wisely and so well that they possess the ages. There are men who live in this present world and live so greatly that already they are heirs of the kingdom of God.

The potential universe is vastly big, inconceivably big, bewilderingly big. It belongs to each one of us to discover and measure his universe, to pre-empt it and occupy it and make it his own.

* * *

Past, present and future; himself, my neighbor, God; faith, hope and love; joy, holiness and life everlasting—all these are possible measurements of each man's universe, and each dimension grows great with his apprehension and occupation.

In how big a universe are you living?

The Christian World

A Page for Interdenominational Acquaintance.

The Public Communion Cup

The Board of Health of the city of Colorado Springs has issued an order to the clergy of that city, forbidding them to "administer Holy Communion from a common chalice (cup)." It must be noted that a large part of the Colorado Springs community is formed by consumptives. To those religious communions that tolerate or encourage the use of individual communion cups, the order of the Board of Health presents no difficulty whatever. But a most serious and a most awkward religious question and situation are presented by the order to the Episcopalians who feel that the individual cup robs the sacrament of its religious symbolism or who think that the "one cup" is too Scriptural and historical to be tampered with by modern, commercial or even hygienic considerations. Individual communion cups are out of the question in these two religious bodies, and yet the order of the Board of Health seems to be positive and final. If the public drinking cup is a nuisance and a peril, so is the communion cup for identically the same reason. In the Episcopal Church, the priest who administers the rite, is obliged by his faith and by the rubrics of his ceremonials, reverently to consume all the wine not consumed by the communicants. The Living Church (Episcopal, Milwaukee), argues that if the chalice is a peril at all, it is a peril most to the priest in charge. But the longevity of Episcopalian priests prove the direct opposite. The Living Church claims that twenty-seven is the average age of ordination in the Episcopal Church. According to mortality tables, the average man of twenty-seven lives to be sixty-three years of age, but in the necrology tables of the Episcopal Living Church Annual (corresponding to a year book of that church), the average age of sixty-eight clergymen who died was sixty-seven and three-fourths years.

The same paper suggests the possibility of a new system for the administration of the sacrament in order to meet the present emergency: "The priest, carrying the chalice, a server attending him with the wafers, could take the latter, one by one for each communicant, dip the lower half into the chalice, protect it carefully from dripping, and so convey it to the mouth of the communicant" —a modification of the modus operandi of the Greek Orthodox form. It will be interesting to observe, however, just what the Episcopalians of Colorado Springs actually do under the circumstances.

Is Pastor Russell Untruthful?

The Continent (Presbyterian, Chicago) suggests that Pastor Russell is a plain, unvarnished liar. We had heard something of his domestic difficulties. We had heard something of his questionable business connections. We had heard that a libel suit against the Brooklyn Eagle, in which he figured as the injured "allegator," had fallen down completely. But The Continent of Feb. 13 does not mince words in saying that Pastor Russell is a common falsifier in addition to his other accomplishments and achievements. It says:

> "Pastor Russell of Brooklyn, if he has any accomplishment in the line of song, might appropriately devote his voice to the old tune, "I Am Something of a Liar Myself." At least, he might claim that distinction by responsible proxy. During the past fall his press bureau sent out for country papers that take his "boiler plate" what purported to be a quotation from 'Great Britain's foremost family paper,' stating that Pastor Russell had been 'inducted to the charge of the London Tabernacle, known all over the united kingdom and thousands of miles beyond as the pulpit of the revered Spurgeon.' In Brooklyn Russell calls his church 'Brooklyn Tabernacle' in the evident hope of making people suppose that he had succeeded Talmage, but he has never had the nerve to say that his church actually is the Talmage church. In regard to London he feels a little more reckless, and is willing to print in uninformed rural regions at least the black-and-white falsehood of a claim that he has preached in Spurgeon's old pulpit."

Methodist Protestants and United Brethren

A few years ago there seemed to be a strong probability of the Congregational, United Brethren and Methodist Protestant churches uniting, but at the last moment negotiations ended after some difficulties arose. In 1909, the last General Conference of the United Brethren Church, appointed a commission to approach the Methodist Protestant Church on the subject of union. The Methodist Protestants last May met the advance of the United Brethren most favorably, by naming a corresponding commission. These two committees have now met, and apparently it is a case of love at first sight. Both commissions have unanimously voted a resolution that, so far as they could see, the way was now open to proceed toward union. The name proposed is "The United Protestant Church." The banns of marriage may be announced this year, as the two committees adjourned to meet again in March.

According to the United States (1906) Census of Religious Bodies, published in 1910, the Methodist Protestant Church has 2,843 organizations with a reported total membership of 178,544. The value of 2,442 church edifices is reported at $6,053,048. Its greatest strength is in the South Atlantic Division of States. The number of ministers then reported was 1,852. The United Brethren Church appears to be the stronger of the two bodies, with a total number of 3,732 organizations having an aggregate membership of 274,649, ministered to by 1,935 preachers. A total of 3,356 organizations reported a church property value of $8,401, 539 besides having 1,004 parsonages valued at $1,423,282. Its greatest strength is in the North Central Division of States.

Another Canadian Move

The fact that the Disciples of Christ hold their first international convention on Canadian soil this coming fall lends exceptional interest to religious news from across the line. A considerable number of the clergy of the Church of England in Canada, recently signed a circular letter "on behalf of Christian unity," causing said letter to be widely distributed. The proposition of this circular is simply to promote Christian unity, from an Anglican viewpoint at any rate, by opening up both pulpit and pew to others not members of the Church of England. Christian unity would be promoted, according to these Anglican petitioners—

"(a) By the admission of ministers of other churches, under certain restrictions and by rightful authority, to the pulpits of our churches.

"(b) By permission being given to members of other communions —being members in good standing in their communion—on occasion and with consent of the ordinary, to communicate in our churches."

One synod, that of the diocese of Ottawa, held on last January 14, under the presidency of the Archbishop, however, has memorialized the General Synod of the Church of England in Canada that no such change shall be introduced into the Revised Prayer Book or the canons of the General Synod. The Bishop of Algona, while expressing sympathy with the desire for unity fears "division, if not actual disruption, within our own ranks; and it would postpone indefinitely our reunion with the ancient communions of the East."

It is plain that the Canadian Church will in all probability not open either its pulpits or its pews, but is it not clear that what is going on among the Presbyterians, the Methodists and the Congregationalists of Canada, must influence the Establishment more or less? The great forces for unity in these various bodies are whirling around the Establishment and already affecting some of its clergy.

Episcopalians in the Southwest

A missionary council of the Protestant Episcopal Church in the Southwest was held the latter part of January at Austin, Texas. The presiding bishop of the church, Bishop Tuttle, of Missouri, and the Bishops of Texas, West Texas, Oklahoma, North Texas, Arkansas, Eastern Oklahoma and Salina, with many clergy and laymen were in attendance. The Episcopalians are carefully planning to intensify and extensify their growth in this new country by and through an arrangement to be known as a Board of Strategy, something that might well be patterned after by all religious bodies. Among other things that this unique board will plan for is "popular evangelism and church extension lectures in the centres of higher education where practicable." It will be a matter of interest to note how the Episcopalians adapt themselves to "popular evangelism," something not generally associated with that conservative church.

Bishop Vincent's Eighty-One Years

Bishop John H. Vincent, originator of the Chautauqua, was eighty-one years old on February 23. The bare statement no doubt is sufficient to thrill countless multitudes who owe much of their cultural life and much of their spiritual life to this man. He was born in Tuscaloosa, Ala., in 1832. Circumstances denied him a college education. He entered the Methodist ministry at the age of eighteen. It was while circuit-riding that he educated himself. In all probability, this personal fact proved the soil out of which grew the Chautauqua in 1874. Today the Chautauqua is one of the most potent influences in our democracy. National figures are made and unmade by it. It is wonderful to think of this octogenarian still busy at work in the Master's service. No doubt much of the mutual acquaintanceship now enjoyed among Christians of all names is due to this great bishop's work.

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Miriam: The Ugliness of Envy

What is envy? Unfortunately it is unnecessary to attempt a definition. Those who need to be informed of this sin are so few that they may be ignored. It is found wherever man is found. It is partial to no rank and to no stage of culture. To be free from envy, however, may not be a mark of virtue. The envious person has some desire for self-advancement. To be free from envious feeling because we have no pride in what we are and what we can do is to fall below the level of normal humanity. The ambition that makes possible the sin we call envy is needed.

"Envy always implies conscious inferiority, wherever it resides." In this saying Pliny gives the experience of the Roman world. Were he living today, he would not have to make a different statement. The envious person is unwilling that his inferiority should be known, hence he would bring others down to his level or put them below him. "Man that hath no virtue in himself," says Bacon, "ever envieth virtue in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain another's virtue, will seek to come at even hand by depressing another's fortune."

Much of the lying with which the world is disgraced is due to envy. If we are pained at the ability and success of others, we are tempted to deny or to minimize the ability and to declare that the success is wholly due to fortunate circumstances. One sees this ugly sin in physicians, in preachers, in lawyers, in teachers, in housewives. The physician hints that the new doctor knows nothing of the science of medicine, the preacher discovers that his popular brother in the ministry is a charlatan, the lawyer denounces his fellow practitioner as a pettifogger, the teacher announces that his predecessor whom the pupils greatly honor is without scholarship and entirely innocent of pedagogical skill, and even the housewife has been known to magnify the faults of her neighbor housekeeper.

Envy is an enemy of efficiency. The time spent in contemplating with pain the influence and the happiness of others is worse than wasted. The remarks we make with the purpose of injuring another destroy our own influence with those whom we most need as friends and co-laborers. To be envious is to be wretched, and no one can do his best when he is in misery. Energy is consumed rapidly by bad feelings. Experts are called in by managers of factories to teach employes how to work most advantageously. These experts point out the way to avoid useless movements, the number of pounds that can be lifted most economically and in other ways add to the saving of the worker's energy. The moral and religious teacher is a great factor in the movement to increase efficiency. He calls the attention of men to the necessity of having the right attitude toward each other in order that they may secure the largest results. Miriam was hindered in her ministry to Israel when she allowed herself to become envious of Moses.

Happiness of the best sort is impossible where envy dwells. Happiness depends upon virtue. Every lapse from virtue decreases happiness. Pleasure may be the portion of the immoral; happiness they do not know. Envy is one of the most successful, if not the most successful, destroyer of happiness. The very things that should bring happiness are turned into instruments of racking torture.

Envy is like all sin in that it is against love. Love delights in goodness wherever it appears. It pools its interests. One who loves his neighbor feels that his neighbor's success is his success. Ability excites his admiration. He may regret that he cannot do some things that others do with ease but he does not become malicious toward any that excel him in work. "The benevolent man is the better able to bear his own calamities unruffled, from the complacency and security he has secured from contemplating the prosperity all around him." The rights of reason are respected by love. Only the fool will see any advantage in envy. The wise man asks for himself the joy in others that love supplies. [Midweek Service, March 12. Num. 12:1-15.]

S. J.

President Kershner on Baptism*

A humble-minded book on baptism—who would have predicted such a phenomenon? But here it is, fragrant with Christian charity, a token of the near approach of the millenium! It was written for an irenic purpose, not for debate. Its chapters were read by its Disciple author to the Episcopalian Commission on Christian Unity which was sitting in joint conference with the Disciples Commission on Christian Unity. The argument was prepared at the invitation of the Episcopalian Commission and is now published in book form at their request.

But it is not less impressive as a statement of the author's convictions than of his tolerance. In fact it is an illustration of how much weight one's convictions actually gain when expressed humble-mindedly. The author has drawn the thing as he sees it, plainly, but in lines softened by the feeling that others are not only entitled to their point of view but may indeed possess a truth which he has overlooked.

This tolerant attitude appears in his studied purpose to avoid pressing a specific argument to a dogmatic conclusion. Instead of that he says the argument creates a strong "presumption," and then he confirms this presumption by other arguments which he holds presumptively each by itself but which, taken together, give body and foundation to his conviction. This temper of open-mindedness in the author creates, too, in the reader a favorable presumption that the author's position is right, and that is more than half winning his battle at the start.

In the chapter on infant baptism the remissness of baptist bodies toward little children is frankly acknowledged. "Some rite analogous to Christening would seem to be a very desirable thing for Christianity," says the author. But he urges his objection to "extending the sacrament of baptism to infants" on the ground that to do so is "an essential contradiction of the character of the ordinance."

The two strongest chapters in the book, in our judgment, are the first, on "The Christ Life," and the sixth, on "Objections." In the sixth chapter Mr. Kershner weighs fairly but decisively three or four of the most common objections to the practice of immersion. With no show of dialectic he easily turns the edge of every one of them. Here for example is the way he meets the objection that immersion is sometimes physically impossible and that there should therefore be some convenient substitute:

> "Assuredly a repentence which is genuine and sincere, and a real and unfeigned bowing of the spirit to the commands of our Lord, from a moral point of view, carries with it quite as much significance as any sort of substitution for the external act of baptism. In other words the man who, spiritually, is prepared for baptism and desires it, but for physical reasons cannot receive it externally has, from the moral viewpoint, as effectually received it as though the external rite had been administered, especially in a substitute form." "To change the entire character of the ordinance, however, in order to enable all to yield a formal obedience to it, . . . comes dangerously near the substitution of external rites and ceremonies for moral worth and values."

To the objection that immersion is unfit for cold countries Mr. Kershner points out that the general use of affusion began in warm countries—Italy, Spain and France—long before it was discontinued in England. Russia, the coldest coutry in Europe, always practiced immersion and does so at the present time.

So much for the replies to objections. In the opening chapter on "The Christ Life" the author sets himself squarely on the side of ethical Christianity as contrasted with legalism. The Christian character is fundamental, he affirms, and whatever place may be allowed to rites and forms is conditioned upon their being helps to the great ends of personal goodness and the kingdom of God.

> "The ultimate test of a Christian remains, therefore, the Pauline test, the presence of the Spirit of Christ; and the presence of the Spirit is determined ultimately in the Pauline way, by its fruits, the triple trinity of the fifth chapter of Galatians."

Church rites and forms take a very subsidiary place in Paul's writings, says the author, and adds that what is true of Paul is

*CHRISTIAN BAPTISM, by Frederick D. Kershner, President Texas Christian University. Published by Commission on Christian Union of the Disciples of Christ. Pp. 116. Price 50 cents. Orders will be filled by New Christian Century Company, Chicago.

even more true of the Gospels themselves. The Christ life is the goal of the Christian religion, "the life which realizes most nearly the ideals of Christ, the life which strives to embody him as he embodied the Father in all he did while he was upon the earth."

This out and out ethical conception of religion is a reassuring note to sound at the very opening of an argument on baptism! Whether President Kershner's subsequent chapters hold consistently with his emphatic disavowal of legalism will, so far as this review is concerned, be left to the reader to judge. His emphasis upon character is not, however, mere ethical individualism. "Men need," says the author, "nay must have the Church in order to develop the Christ life." The Church is a means to an end. "It does not lessen the value of the Church to give it its proper place. On the contrary, it may do great harm to assign it a place foreign to its true function."

Baptism comes in with the Church. "The Church with its ordinances, its regular appointments for worship, its significant and impressive symbolism, affords the only possible means for the preservation and extension of vital Christianity." What the author—infelicitously, we think—calls "formal religiou" has therefore "a place in the divine economy, even though that place can never become a substitute for the life of service and love."

These are all good words and are backed by sound psychology and the common experience of mankind. Mr. Kershner is opening here a door which will admit him and his readers into a rational and scriptural conception of baptism if they but keep their bearings. But, as we view him, the author does not keep his bearings. Once inside the door the bearings determined in his approach to the Church are upset by the sense of familiarity, and the author falls into talking of baptism in the fashion to which he has previously been accustomed.

Most people have had the experience of being "turned around" in a certain city and entering it again and again with the resolution to make its houses and streets stand true with the rest of the world, only to find to their chagrin that the power of habit and association invariably overcame them and the false bearings were reinstated against their better knowledge.

Something like this, we beg to suggest, happened to President Kershner in writing this fine tempered brochure. He starts in with the determination to treat of baptism as the "initiatory rite" of the Church but falls into the traditional immersionist error of treating it as a physical act. To be sure he speaks at times of immersion as the "form" of baptism; he even refers to it as the "original *mode* of baptism," adopting thus the nomenclature of pedobaptists which Alexander Campbell strongly, and from his point of view, logically, repudiated. But Mr. Kershner does not seem to be aware of the implications of this distinction between baptism and the particular physical act by which it is administered. This pedobaptist nomenclature creeps into his speech surreptitiously, while the *conscious* purpose of his argument is to prove that immersion itself is baptism.

Illustrating directly this confusion of terms note the author's use of the familiar linguistic argument. The excellent quotation which we made last week from a very recent paragraph written by President Kershner in the Christian Standard is in such direct contradiction of certain statements in his book that we venture to place them here side by side.

In the Christian Standard.	In the Book.
"It may be well to note here that the charge so frequently brought against the translations of the Bible, both in the days of King James and of Victoria, that theological bias interfered to prevent the rendering of **baptizo** as "immerse," is a very mistaken and fallacious one. **Baptizo** means "immerse," it is true, but it also means a great deal more. It is altogether easy to immerse people without baptizing them. Every time a diver plunges under he is immersed, but he is not baptized. Baptism means immersion as a physical action, but as a religious rite it carries a far deeper significance. Had the translators not faced this difficulty I have no doubt but that they would have substituted the word "immersion" for "baptism." The situation being as it is, however, they were fully justified in translating the word as they did. To render the New Testament **baptizo** into English as "immerse," with the implication that the last-named word is a complete equivalent, is a very decided error."	The word "baptism" or in the original **baptisma**, occurs twenty-two times in the New Testament. The other related words occur a little over one hundred times. In no case will it do violence to the context to interpret the word given in the text with the idea involved in "submerge" or "immerse." "The Greek **baptizo**, as we have noted is not translated in our English Bibles, but simply transferred. In many other languages, however, it is translated. In substantially all cases where this is done, the word used is one which signifies to immerse or plunge, in the language in question. An exception to this rule is that of the Slavonic dialects where the word **krestitl**, meaning to make the sign of the cross, or to cross, is used." "The word as used in the New Testament is strictly in harmony with its context when rendered "submerge," and at no time does the meaning appear strained or forced. "Baptism can always be translated "submerge" without doing violence to the context.

Thus we are happy to find in President Kershner's later words a sufficient corrective for his own "very decided error." Had he, when he wrote the book, plainly discerned the point he now makes in the newspaper he would have devoted himself in his address before the Episcopalians to two questions: What is this "great deal more" that baptism is? And, what is the relation of the physical act to this "great deal more?" The answer to these questions would have been a rich contribution to the subject, rewarding to both Episcopalians and Disciples.

And the pity of it is that Mr. Kershner's own definition of baptism as the Church's initiatory rite, if he had clung to it from the time he entered the door of his argument until he came out, would have saved him. An initiatory rite is not a physical act. No rite, at least among civilized men, is a physical act. Neither is a particular physical act the essence or core of a rite, no matter how deeply embedded in custom or in law it may be. In rites that effect some change of status, like inauguration, or marriage, or ordination, or baptism, the particular physical act involved is the *means* of carrying out the *meaning* of the rite. The *meaning* of baptism is initiation into the Church, and President Kershner's unaware references to immersion as its "form" or "mode" of administration make much the most illuminating portion of his argument.

That our criticism is well taken is evident from the fact that Mr. Kershner gladly concedes that the unimmersed Episcopalians to whom he was addressing his argument are not without baptism. They are members of the Church of Christ—of both the invisible and the visible Church of Christ, an unscriptural and misleading distinction which the author allows to creep into his text at one point. They became members of the Church of Christ by submitting to the initiatory rite, that is, baptism. They were buried with their Lord by initiation into his Church. They arose as members of his Body to walk the new life. No doubt to Mr. Kershner's mind they were *irregularly* initiated, but he heartily concedes that their initiation was not *invalid*.

But if these unimmersed persons may be said to have been baptized, even though irregularly, our author's opportunity before a Christian Union Commission lay in the direction of defining the element common both to immersion-baptism and affusion-baptism; anl upon that basis making his plea for *regularity* in the mode of administering the rite.

It is in no other than the same gracious spirit of Mr. Kershner's book that we make these comments upon it. We would have greatly preferred to offer only words of praise. We earnestly desire that the little volume may be read widely. It marks, not only in its temper but in many of its ideas, a new approach to the baptism question from the immersionist side. It may fairly be called a work of pronounced progressive, even liberal, tendency. It is one of those many harbingers of a new day among the Disciples of Christ.

"A New Danger"

An editorial in a recent issue of the Youth's Companion calls the attention of parents to a new danger threatening their homes in the lowered standards of many of the periodicals of today. The editorial says in part: "Not long ago there was a time when parents could leave any American periodical upon the sitting-room table without misgiving. That time has passed. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another those who control them are printing stories and articles that are far from paying that deference to modesty and decency upon which our literature used justly to pride itself. This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation to be careful what they print. That obligation they are now disregarding to the injury of our youth."

This is a timely warning, and one which parents should heed. Parents may well guard with more care the tasks and habits of their children in the choice of books and periodicals, and why should they not teach the young people to love and read their own church papers?

An Adequate Return on the Investment

Our churches cost more than they did. They ought to cost more. A Puritan church was comparatively economical to operate. There was no expense for fuel, for the meeting-house was unheated. If there was any fire, people brought it in their own footstoves. There was no expense for church music. There was little expenditure for repairs, and the whole scale of life made small salaries and small expenses reasonable. We demand more in our church life. We demand a comfortable house and comfortable seats. We want carpets on our floors and cushions in the pews, and all these things have to be paid for, and ought to be paid for, and we pay for them more or less willingly. Ministers require higher salaries. It costs them more to live and to rear and educate their families. It costs just as much to keep tiles upon the roof of a large church as it would if it were an opera house. It costs as much to heat it and to insure it as to heat and insure a music hall. It costs as much to keep a church organ in repair as it would if the same organ were in a theater.

Our Puritan fathers were right in their declaration that God can be worshiped acceptably in a barn. So He can by people who themselves are living in barn-like homes, but God cannot be worshiped acceptably by a congregation whose members live in comfortable and beautiful homes, and who provide a

poor and cheap place for the worship of God. A modern church, if it has paid music at all, ought to have music as good as that to which the people accustom themselves in the secular concerts which they attend. It ought to provide a house of worship as dignified and as beautiful as any of the other public buildings of the town. Its decorations and its comforts, which should never be lavish, which should always be simple and dignified, should nevertheless find their standard of beauty and expense in their relation to the better homes in the community. A church should represent a high ideal of beauty and make its constant appeal to sacrifice.

Our churches do not cost too much. They do not make too heavy demands upon their members. The buildings are not too beautiful. The music is not too good. The sermons are not too eloquent. None of these things cost more than we ought gladly to provide and do provide for them. But the vital question is, whether we are getting out an adequate return on our investment.

Better preaching we may have; better music we certainly do have; more physical comfort is ours. But it belongs to each member of the church to secure for himself, and to see that he helps give to others, a spiritual return proportionate to the larger investment.

Is Mexican Revolution Due to Romanism?

Since the downfall of the Diaz administration, Mexico has been rent more or less continuously by anarchy, civil war, and brigandage. We have always been in the habit of looking upon Mexico as different from the republics of Central and South America, for under the benevolent dictatorship of Porfirio Diaz the nation was held in restraint, and while it was a republic only in name, yet order and happiness, as a rule, were maintained among the people in the provinces as well as in the capital city. If the future means only a kaleidoscopic succession of military dictatorships, it is but a question of time when the United States will be compelled to intervene for the protection of her own interests and those of other nations as well. The present social and political situation is an indictment of the Roman Catholic Church, or at least of that portion of it which has been supreme in that country since the days of Cortes and Hernando, and which until 1857 was the only religion tolerated. In few countries has any religion had such an opportunity as Roman Catholicism in Mexico. Until the days of the republic it owned one-third of the soil, with convents and churches innumerable. But the people as a whole have been left in the crassest ignorance and superstition. Economic oppression has been almost universal. There is not the slightest evidence that this church has ever lifted a finger to protect or to uplift the ignorant Indians and mestizos who have been its protégés for generations, and who are still often in worse than Egyptian bondage. We are not among those who are never able to see any good in the Roman Church, but it is equally impossible for us to be blind to the fact that in those countries where it has had the fullest opportunity for self-expression, Romanism seems not only to have been bankrupt in moral and social and religious uplift, but even to have been an active agency, in the very opposite direction, as the corrupt national church in Mexico well illustrates.

The Day of Judgment

We have been entirely correct in our interpretation of the principle under-lying the words of Jesus, "Inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me." But we have been sadly wrong in our application. We have assumed that it meant principally that we ought to be good to tramps. This is a mere fraction of its meaning. The principle is easier to apply at a distance, but it is more important that it be applied close at hand.

If you pass your neighbor, who is trying hard to save his business from wreck, and is bearing his burden alone, and you do not say a "Good morning" that makes him feel the warmth of your companionship in his struggle, you place yourself for that day on the left hand of Jesus. If you shout angrily at the telephone girl, or address her in tone or language other than a gentleman should use to a lady sitting across the table from him, you have doomed yourself, for that hour, to outer darkness. If your office boy needed a reproof, but you gave him a berating such as you would not have thought of giving him had he been as tall and as strong as you, you belong, for that day, among the goats. If you scolded at breakfast because the coffee was bad, and if your wife's breakfast was spoiled by your bad temper, then one of the Lord's children was hungry, and you took away not only the food but the appetite. If you have kept the end seat in church, and compelled people to climb over your knees, and you sat there resenting the fact that they rubbed the blacking off your boots or trod on your corns, your sufferings were only a part of that weeping and gnashing of teeth which the Lord promised to people who do such things. If you played a practical joke upon a sensitive man, and left him, trying to smile, but with his soul bleeding from a cruel wound behind the armor of that smile, you departed from Christ into the great gulf where live the inconsiderate and the wanton. If you have so lived, for a single day, that any living man, knowing you to be a Christian, thinks less of religion on your account, provided always that you have given him just cause for his feeling, you have arrayed yourself with those who wound and imprison and starve the Christ. If you have acted in an unbrotherly manner toward any child of God, in your own home or elsewhere, you have instituted a day of judgment, and have pleaded guilty to inflicting humiliation and wrong upon your Saviour.

But if you have acted kindly, gently, and in unselfish love, then you have uttered a creed. You have confessed that the Christ spirit is the spirit in which men ought to live. You have confessed your faith. And you have only to keep on loving and doing good, and in the great day of the Lord you shall not find yourself among those who neglected or misunderstood, but with those who already have the joy of their Lord.

Undermining War?

The Illinois state miners' convention went on record last week as favoring a general strike whenever war is declared either by or against the United States. This organization represents 82,000 miners in the state of Illinois. The resolution provides that the International Mine Workers' convention be asked to concur in this action so that in case of war being declared between any nations a universal strike of coal miners shall be called. This action—which to many will seem radical and under some circumstances almost within the bounds of treason, but which apart from its particular application as a general principle has much to commend it—is in line with what European workingmen have done in recent years, and is one of the beneficent results wrought by socialism. In the past, war has too often been a matter of determination by a comparatively small group of men. The next hundred years are bound to see a great change in this respect. The diplomatists and financiers will no longer be able alone to unleash the dogs of war. The people who do the fighting will have to be reckoned with. The chancelleries of Europe have in the past made too many human shambles. They will not do so much longer. The peasants crushed under the armaments of peace are beginning to see the economic and social folly of war. This new attitude is in large measure due to the growth of socialism. If a new era of universal peace is about to dawn upon the world, it will be due in no small measure to the rapidly spreading consciousness among the toilers of all nations of their common interests and responsibilities.

The Benedictine Bible.

The Holy Father at Rome is letting a fine chance to demonstrate his infallibility go by the board. The Order of Benedictines is now engaged, according to Harper's Weekly, on a complete revision of the Latin Scriptures of St. Jerome, which is the basis of the famous Douay Version. The Benedictines, who have yet five or six years before them to finish the work, are attempting to reproduce the exact version of Jerome, the Dalmatian. Benedictine scholars are ransacking every important library in the world, making technical comparisons of the different versions, thus deciding which reading must be the work of Saint Jerome. The Latin Bible now in use by the Roman Church was published in 1593 by Clement VIII after a commission had labored on it for forty years. According to Harper's, the method of the Benedictine scholars is something like this: When an ancient manuscript is found, it is compared with the Clementine Bible, and the annotated sheets of the field scholars are then sent to Benedictine headquarters at Rome. It is this method of work that is delaying the completion of the new Catholic Bible. Come to think of it, much valuable time might be saved if the infallible pope would just sit down in the quiet of his "prison cell" at the Vatican, and infallibly produce an infallible Bible just like St. Jerome did in the fourth century. What a fine opportunity he is letting slip from his grasp. Surely a Bible comes under "faith and morals" upon which his pronouncements when ex cathedra are taken by the faithful as absolutely inerrant. If the pope tried, he might by sheer inspiration produce a much better Bible than St. Jerome did. What is the use of comparing ancient manuscript with ancient manuscript to get at Jerome's version, which is the official version of the church, when by a piece of papal hocus-pocus he might produce a version himself that will be infallible for all time. The Clementine Commission of 1593 thought they had produced such a version, but a Commission is not a pope, and there you are!

The Livingstone Centenary

The one hundredth anniversary of the birth of David Livingstone occurs March 19, 1913. There will be celebrations all over the world. No attempt is to be made to confine these celebrations to a single day. They are to occur in different countries on different dates, during the next few months. The World in Chicago, to open May 3, will be, in its way, the most important American celebration of the hundredth anniversary of the birth of the great missionary.

The Famous Sacred Bridge at Nikko, Japan.

DR. WILLETT'S MISSION TOUR

The Religions of Japan

Japan is a land of shrines and gods. The symbols of religion of some sort are as common as in Italy. Nearly every hill has a shrine. Multitudes of torii, or gateways to temples and other places of worship, can be seen. In every town worthy of the name there will be one or more sanctuaries. And in most houses of the native kind there are shelves for offerings of rice or flowers, and for the burning of candles.

There are three religions which have a place of importance in the life of Japan—Shinto, Buddhism and Christianity. This order puts them in the successive steps of their appearance in the land, and their relative strength. Then there is the ethical system of Confucius, the Chinese sage, which is revered by a large proportion of the Japanese, but could hardly be called a religion.

The Old Native Religion.

Shinto—the "Way of the Gods"—is the old, native religion of Japan. It is made up of animism, nature worship and the worship of ancestors. It has a multitude of gods, and myths to account for their origin and cultus. Its shrines are the resort of the people of all classes and beliefs, for it has something of the old Greek love of nature, and it is not much concerned with religious rites. It is the state religion, in so far as there can be said to be such a thing, and of late has had fresh proofs of imperial favor in the decree that all the youth of the land, especially the school children, must be taken periodically to the important temples of the Shinto faith, there to do homage.

Buddhism came into Japan from China, and further back, from India, its home. It supplied what Shinto lacked, a more vital sense of religion as a fact of experience, and the necessity of having some religious sanctions in the great crisis of death. Every Japanese child was taken, under the old regime, to some Shinto temple to be registered, or enrolled as a member of the community. But at death it is the Buddhist priests who have charge of the service. Shinto is a sort of national belief by which to live, and Buddhism is a ritual in accordance with which to be buried.

Virtues of Buddhism.

Yet Buddhism is not without its religious activities, many of which are excellent. It maintains schools, gives some attention to the welfare of its people, and makes some serious effort to minister to the religious life of the community. Its priesthood is very numerous, in contrast with the Shinto. At one time, in the earlier days of the Christian propaganda, the priesthood was very corrupt, but of late there has been a considerable reform in this regard. Whether this reform is genuine and vital, or merely imitative, is a question among the missionaries. But the fact seems clear.

The presence of Christianity in Japan is increasingly evident to men of all beliefs. As yet it has only a small place in the national life. This has been a distinct disappointment to the missionary leaders. Ten or fifteen years ago the rapidly changing conditions inspired some of the missionaries with the hope that Christianity would speedily become the national religion. But the first wave of Western enthusiasm passed. A reaction came, in which missionary work became very difficult. The prophecies that in ten years Japan would be a Christian nation were seen to have been premature.

Another Turn of the Tide.

Today the tide has turned again, and Christian agencies are at work with increasing promise of success. Last year representatives of the three faiths—Shinto, Buddhism and Christianity—were invited by a representative of the government to meet in the interest of a larger place for religion in the national life. This act seems to involve the clear recognition of Christianity among the religious forces of the empire.

But to a large extent Japan is a nation without any religion. All the people recognize the propriety of taking their children to the Shinto temple soon after birth. Equally do they think it wise and proper to have a Buddhist priest attend to the offices of burial. But beyond these merely formal rites, religion seems to have little or no place in their lives. Outside the worship of ancestors and of the emperor, especially after he is dead, there is little religious sentiment to be found.

Negative Literature from the West.

And at the same time a large amount of negative and destructive literature is finding its way from the West into Japan. Works of an agnostic and sceptical character, not only in reference to Christianity but to all religion, are finding ready reception among the younger men of the country, some of whom have been to America and Europe, and have become interested in the speculations which they have readily accepted and have not always understood.

Such a moment is an opportunity for Christianity, if it possesses the wisdom and courage to take advantage of it. There is no force either in Shinto or Buddhism to meet the new occasions in Japan. Confucian ethics have only a theoretical value in the lives of the people. Christianity, not as a Western creed, but as a world-faith, has the secret of Japan's moral and spirit-

Japanese Women Painting—Japan Scene.

ual awakening. The nation needs leaders. It has only a few, and they are not men of the highest type. The traditions of feudalism linger in the private lives and conduct of most of those who are counsellors of the young mikado.

Only the Best Men Can Help.

If Christianity can furnish to Japan men of the highest ability, culture and character, both in the missionaries which it sends, and must send for some time to come, and in the young men it trains from the Japanese themselves, then there is promise of impressing the life of this eager and plastic nation with the ideals which are helping everywhere else to make a world-culture and a world-civilization. It is easy to see that only the best, either of foreign race or Japanese, can have influence in a land so well informed regarding the currents of thought in the West, and so sensitive as to the type of teachers at whose feet it is asked to sit. Christianity needs to give to Japan the very finest kind of leadership of which it can make contribution. And only such will the intelligent and proud Japanese be likely to honor with attention.

In a critical moment like the present, when the life of this young and ambitious nation is still malleable, it is a great thing to have part in shaping its ideals, so that they shall not exhaust themselves upon the smaller ambitions of war, commerce and pleasure, but shall take rather the curve of great and statesman-like principles, and shall include some adequate measure of humility, service and universal brotherhood.

Japanese Torii and Temple.

How Rudram Paid the Debt

An Incident of the Sepoy Mutiny

By Harriette Gunn Roberson

The sun beat hotly upon the mission compound; the coolies toiling in the tea-gardens suffered from its intensity; Rudram at work on the lawn felt its heat and though he paused occasionally to rest his eyes upon the majestic Himalayas stretching away in the distance like a bit of silvery ribbon he found there no comfort.

His heart was heavy and well it might be, since his beloved mistress, the mem-sahib, lay ill in the bungalow; that afternoon he had crept quietly near several times and heard the weak, wailing cry of the new babe, and when he had inquired about the mother the ayah Aitie had sadly shaken her head as she replied:

"She is very sick, so sick that she may die."

His master, the sahib, had been called down the river to see another missionary who was seriously ill and had not returned. For one week they had watched; two weeks, three weeks and yet no word; then came the new baby and still no tidings.

Rudram was also uneasy about their safety and well he might be, since all India had been swept by a wave of unrest, and discontent with English rule was everywhere. To all the native postmasters had been sent mysterious bundles containing a dozen circular cakes made of flour and water, and called by the Hindus *chipates*. Each recipient had in turn made twelve more and sent these to some one else, thus had gone forth the signal for an uprising, and slaughter of all Europeans.

It had been hoped that Assam, being a northeastern province, would escape, and to prevent the insurrection extending there, Major Holoroyd had seized the ex-rajah and taken him to Calcutta, but his efforts had only delayed the outbreak.

At this moment the reverie of Rudram was interrupted by Jimmie boy, who, escaping from the ayah, ran to him crying:

"Jimmie so lonesome. Now nobody plays with Jimmie-boy."

Ceasing from his work Rudram patted the golden ringlets upon the moist little head saying: "I must finish the task the sahib bade me do, but when through I will come and play with you."

And taking the chubby hand in his, he led the unwilling child back to the house, parting with the words, "I will soon return."

But Jimmie-boy of the usual sunny smile answered sulkily: "Jimmie lonesome. Jimmie wants something to do. Jimmie tired being a good boy."

Walking down the garden path Rudram thought he heard a door softly close, but turning and seeing no one, decided that he must have been mistaken. The work was not completed until sunset; then going to the bungalow he asked for Jimmie. The surprised look upon the face of the ayah prepared him for her reply: "Why, he ran to play with you three hours ago."

Rudram, remembering the sound of a softly closed door, shuddered —he knew not why. Turning quickly he searched the compound, but found no Jimmie; he crept along the streets, but still no Jimmie. Fear with iron hand gripped his heart. What if Jimmie, desirous to kill a tiger with his bow and arrow, had gone to the jungle as he had boasted of doing yesterday.

Terrified he made his way to the jungle which surrounded the village like a dense wall. Reaching its outskirts he began to call "Jimmie, Jimmie," but the gentle breeze swaying the leaves of the peepul and seesu trees brought no response. Then he paused, thinking he caught a low murmur of voices, and venturing farther in the dim shadows he saw gathered the head Sepoys of the garrison and heard Sudra, the leader, say:

"At twelve o'clock tonight throughout all Assam, the foreign devils are to die. Here in our village of Nowgong are only a mem-sahib and her two babas. We will first kill the woman and children, then ransack and burn the bungalow. Everything is ready."

Rudram waited to hear no more. The mem-sahib must be saved —but how; and, Oh, God! where was Jimmie-boy? Stealthily he circled the place where the meeting was being held, calling in a whisper "Jimmie, Jimmie" but still no response. Glancing up at the star-lit sky he saw the evening was growing old and realized

that but a few hours remained before his beloved mem-sahib was to die.

He knew the search must be abandoned, but where was Jimmie, Jimmie of the tender heart and winsome ways. Then recalling that the sahib had said: "The dear Lord is always near; you need never fear to ask him for help," he knelt down in the jungle path and prayed:

"Oh, God of the white man: Please help me to find Jimmie-boy, and save my beloved mem-sahib. Amen."

Rising again he hurriedly followed the tiny trail as it wound through the tangled undergrowth to the village. The end was nearly reached when he caught sight of a dark object lying beside the path. Something bade him stop, and bending down he saw by the aid of the dim light—Jimmie-boy sound asleep with the tears yet upon his cheeks. Being awakened, Jimmie, still clutching his bow and arrow, began to sob:

"Jimmie sorry he runned away, but he was so lonesome and Jimmie-baba wanted to—to kill—a—a tiger" quavered the voice as the wee lad again fell asleep.

Hastening as fast as possible with Jimmie-boy in his arms Rudram made straight for the bungalow with but one thought in his mind—he must save the mem-sahib and her two babas, but how? The mission boat was gone for his master had taken it on his trip. If he should ask to borrow one of the natives they might grow suspicious and perhaps thwart his scheme of rescue. Nevertheless he decided to go down to the river bank and see if a boat could be found.

Arriving there he saw a number and quickly choosing the best one, unfastened it and rowed to the point where the compound sloped to the river. Going to the bungalow he took provisions and bedding to make the boat habitable, and now came the hardest task of all—breaking the news to his mistress.

Entering the sick room he found the ayah sorrowfully watching beside the mem-sahib; both glanced up surprised by his entrance.

"Do not be frightened," he said, "though the Sepoys have planned to kill us at midnight I have provided a way of escape. It lacks but an hour of the appointed time. Come, get your wraps at once and follow me."

"I have feared this for a long time, but I know we can trust you, Rudram. Get my clothes and the manuscript of Doctor Bronson's partly finished Assamese dictionary. Aitie, wrap up the babas well. We must start at once."

The ayah dressed her quickly, secured the precious manuscript and with Rudram on one side and Aitie upon the other, they half led and half carried her down the steep bank to the waiting boat, while Jimmie, leading his dog, Trusty, followed.

Rudram had prayed that at the time of their departure the heavens might be clouded to better conceal their movements and as they crept to the boat a great cloud overshadowed the sky. After the mem-sahib had been made comfortable he rushed back to the house and barricaded the doors and windows, thus hoping to delay the entrance of the Sepoys and the discovery of their flight. When this was done he returned to the boat, cut it loose from its moorings and they were adrift on the river.

Where should they go? Sudra had said that throughout all Assam foreigners were to be killed. The most feasible place seemed to be Gauhati, a hundred miles down the river. Here the Sepoys had English officers and there were some European residents.

All night the little boat, urged on by the steady strokes of Rudram, sped down the river. At dawn after a consultation it was decided best to pull into a bayou and hide there until darkness again veiled the land.

All day the mem-sahib tossed upon her bed, the ayah tried to soothe the cries of the babe, Jimmie played near, while Rudram sat with a rifle across his knee because that part of the jungle was infested with tigers. Indeed, once during the morning the little dog, Trusty, trudging at Jimmie's heels had bristled up and growled and then, whining piteously, ran cowering to the feet of Rudram. Glancing around Rudram had seen two fiery eye-balls glaring at him from the tangled thicket of the jungle and knew a tiger was near.

At twilight they again set forth, and all night in spite of blistered hands and aching muscles, Rudram rowed swiftly and steadily. As the sun commenced to rise they decided to hide in another bayou. Fastening the boat Rudram started to reconnoiter. Feeling a strange premonition of danger he returned to his mistress and advised journeying onward despite the daylight. Exposure and privation had begun to tell upon the nerves of this brave woman and drawing her little ones close to her she cried:

"I am afraid to go on to Gauhati. What if all the foreigners have been slain and we should fall into the hands of the cruel Sepoys. Oh, Rudram let us stay here."

"It is not safe to stay," he replied. "We must go forward." But whenever he attempted to start it so increased her fever, that Aitie advised delay.

Each moment Rudram grew more uneasy for he feared the noises around them. At last he knew these fears were to be realized as the trees at a short distance commenced to snap and crack and they saw not far away a mad elephant, which is to be dreaded as much as a tiger, descending the sandy banks of the river.

It paused, then catching sight of the small craft plunged into the water and began to swim straight for the boat. Aitie and Rudram seizing the mem-sahib and the two babas gained the shelter of a banyan tree just as the infuriated beast reached the boat and with many stamps of its huge feet demolished the frail bamboo craft. The fugitives concealed in the shadow of the tree waited breathlessly to see what would happen next; but the fury of the mad elephant seemed appeased and not discovering them it swam across the stream and disappeared in the jungle on the opposite shore.

"What shall we do now?" sobbed the mem-sahib. Aitie and Jimmie echoed her question as they looked helplessly at Rudram while the babe continued to cry piteously.

Poor Rudram, what could he do though he felt responsible for their safety? When the sahib was obliged to leave he had clasped his hand warmly saying, "I trust my wife and boy to you. I know you will be faithful even unto death."

And he had made answer, "I can never repay the debt I owe you, sahib. I will be faithful even at the cost of my life."

Gathering up driftwood Rudram built a fire to protect them from wild beasts and making the mem-sahib comfortable sat down to consider what had best be done. Suddenly an idea flashed through his mind; running swiftly to the place where the boat had been tied to the bank, he found the stout rope still dangling in the water. Securing this he looked around and saw several old logs and large branches of trees which had been broken off by the mad elephant.

Dragging these to the shore, he bound them tightly together with the rope; when the rope was all used he searched for heavy jungle grasses, and making thongs of these built a raft and insisted that they trust their lives to this rather than meet certain death from the wild animals in the jungle. Besides, the mad elephant might return.

Tenderly carrying the protesting mem-sahib to the raft they set forth. Soon the waters of the Brahmaputra rippled softly around them as Rudram, with an oar improvised from a branch of a tree, paddled steadily. He knew the mem-sahib would die if assistance were not soon obtained. The pain from his lacerated hands was intense but when about to give up what seemed a hopeless effort, a look at his mistress spurred him onward and recalled the memory of their first meeting.

He was again a lad back in his home among the hills when one of the villagers returning from a trip to the plains told of meeting a white man who taught there was but one God, and a beautiful place called heaven. Rudram greatly feared the many evil spirits his tribe worshiped and resolved to journey down to the plains, seek the white man and learn if this report were true.

So he started on the journey of a hundred miles, at night sleeping in trees because of wild animals; while nuts, roots and berries were his only food. The rocks cut his bare feet and before the goal was reached, he was compelled to crawl upon his hands and knees. Finally nearing the mission compound, he had seen a white woman sitting upon the veranda in the cool of the evening; crawling toward her he asked if she knew of a "beautiful place called heaven."

She had helped him into the bungalow, bathed his bruised feet and given him food and shelter. Returning, he became a member of the family, attended the mission school, and learned the way to the "beautiful heaven." Though but a poor hill-boy he had longed to repay the great debt of gratitude he owed his benefactors.

The long wearisome hours of the night slowly wore away and the distance lessened until there only remained one bend in the river before they could see Gauhati, and ascertain whether the English flag was still flying over the fort. Anxiously they awaited the dawn, knowing that all was lost if the Sepoys were in power. Slowly the stars of the early morning faded, a rosy flush began to glow in the eastern sky, and there were but a few more minutes of suspense before their fate should be known. When lo, upon the first breeze of morning came the soft silvery notes of an English bugle telling them that danger was past for the Sepoys were still held in check.

Although nearly exhausted Rudram rowed straight for the ghat or landing place. An officer on watch saw the queer looking craft with waving white handkerchiefs and hastened down to the shore to meet them. Upon learning the name of the sick woman he said:

"Your husband is here with us. He returned several weeks ago from a trip down the river but was seized with an attack of jungle fever; so we have kept from him all news of the uprising."

Soon the husband and wife were reunited and as the sahib heard the tale of Rudram's bravery and devotion and saw his bleeding hands, tears filled his eyes as he exclaimed:

"My boy, you have nobly kept the promise you made to care for my dear ones."

"Oh, sahib," replied Rudram, "I would gladly have laid down my life to save them from death."

Our Flight From Mexico

By Alden B. Case

There is in Mexico a little city called San Buenaventura, of four thousand population, situated in a beautiful valley fifty miles from the nearest railroad station. Our house is a mile from the plaza of the town and on the opposite bank of the river.

The house is a very large adobe building, erected about seventy-five years ago, but in an excellent state of preservation. From its size and originally well-finished appearance, it is known far and wide as "La Casa Grande."

During the revolution of Madero, strict observance was given to the orders of this leader not to molest foreigners, and our house, with the stars and stripes waving above its front entrance, was a refuge to many frightened Mexican families from the town, who came to us with their own bedding and provisions, begging that they might camp within our walls. Also when the rebels began to take wheat from our neighbors, after the harvest in June, some came asking that they might store their crop in my granary. This, of course, I permitted and for several months I had some $1,000 worth of such property in my keeping.

Largely for the purpose of greater safety, in times of Apache raids, the house had been constructed without windows. Light was admitted through the immense and solidly built doors. On our purchase of the place, however, a number of modern windows had been put in.

During the nearly two years of our revolutionary experience we had never any fear of the Mexicans in our locality. Whether federal or rebel sympathizers, all were alike friendly. But we knew that there was danger of bandits—coming from other parts.

After the defeat of Orozco last summer, his army numbering ten thousand men, broken up into bands of two hundred to five hundred, retreated hastily to our mountainous section of Chihuahua. These men were sore and ill-tempered from defeat, wearied from marching and in desperate need of provisions. Reports of robberies along the highways and at nearby ranches became more and more frequent.

One afternoon in August a boy belonging to a good friend of ours in town came hurrying on his pony to our door. "My papa says to tell you that a lot of men are on their way to sack your house. They will be here this afternoon or evening. Papa says for you to hide your valuable papers, your money and everything else that you can!"

I thanked the boy for this kindness in bringing the information and we immediately set about putting our house in order. The secreting of things in what seemed to us good places was quite exciting. However, the visitors did not appear. They indeed arrived in town—then under the control of the insurgents, but Mexican friends informed them that we were not Mormons, as they had understood, and dissuaded them from their purpose. Two weeks later a similar warning was sent me that a night attack was to be made on a number of houses in town, and that ours was to be included, so again we had the excitement of preparing for bandits, who a second time happily disappointed us.

Between 12:00 and 1:00 o'clock on the morning of November 8, I was awakened by a light tapping at our kitchen door. Supposing that some one of our Mexican servants—in their apartments about 100 feet away—might be ill, I arose, went to the door and asked who was there. The answer came softly, "Soy yo. It is I." Not recognizing the voice, I repeated my question, which brought the same reply, now in a tone sufficiently clear to assure me that a stranger was outside. "Open the door," he said.

"But I cannot open the door until you tell me your name and what you want."

The man now stepped to the adjoining window and said, "Come to the window, I want to talk a little with you."

"I can talk quite well where I am," said I. "Tell me your name and why you are here."

"Give me five hundred dollars, or I will kill you!" came the low, but decidedly menacing reply. Then another voice was heard, "Open the door, or we will throw in a bomb!"

Seeing clearly that we were in for trouble, I returned to the bedroom and proceeded to put on some necessary articles of apparel. My wife did not seem to be awake—there was no light.

I now returned to the other room and found that the robbers were at a window on the other side, and by the clear star-light I could distinguish three rifle barrels pointing in the direction where I was supposed to be advancing. Taking a position hugging the wall, I endeavored to reason with the men,—"I have almost no money at all in the house, nothing like the amount you have spoken of." But they were becoming impatient by the delay, and I offered to get a light.

Going again to the bedroom, I lighted a lamp, and saw that my wife was now awake.

"What is the matter?" she asked.

Speaking quietly, I said, "There are robbers in the house."

"How do you know they are robbers?"

I did not need to reply, for at that instant four ruffians burst into the room and covered me with their guns. This surprise and the menacing attitude of the men at my wife's bedside angered me, and in my excitement I unconsciously addressed them in English, "Get out of here instantly."

Although I was unarmed and in no way able to enforce my command, the men at once obeyed me, and I accompanied them to the room from which they had come.

The chief now ordered me to open the door at which they had at first wished to enter. I did so, and one man was stationed there to guard against assistance which might come to us from outside. Another man was placed at the foot of the bed to see that my wife did not attempt to give the alarm to our friends, or to find arms and attempt to use them. I was now inclined to agree with our callers that it would be prudent for me to find what little money we had and deliver it to them. Leading the way to the sitting-room I unlocked a drawer of my desk and drew out two bills, one of $5 and the other of $20. Pulling out my pocket-book, which contained $2 or $3 in change, I placed all at their disposal saying, "This is all the money I have." They clearly did not believe me, and refused to touch the insignificant amount; upon which I returned the bills to the drawer and the change to my pocket. I opened another drawer, which they inspected and found no cash.

The ruffian now deliberately took aim at me and pulled the trigger, once, twice, three times, but the gun did not speak, nor did I, for there was nothing to be added to the information which I had already given him. Knowing that I believed their performance only an attempt to frighten me into finding what they asked, the bandit now shouted, "But I will kill you if you do not get it at once."

"Then you will have to kill me," I replied, "for I have told you the truth, I have no more money."

So quickly as to take me completely by surprise came a terrific blow in my chest, with the butt of the gun. I should have fallen had I not caught for support at the door, near by. The pain and insult so excited me that I instinctively looked about for something with which to strike back, but soon recovered my composure. "Shall I do it again," the coward shouted, and raised his rifle menacingly. I knew that he was capable of repeating the act, and again endeavored to convince him that I was not deceiving in the matter of the money.

"Open that upper drawer," he commanded, pointing to one which had not been examined. This I willingly did, for I knew that it contained nothing which he would care for. I took out the drawer and showed him its contents. "These are old sermons, see?"

I do not know that he had been aware that I was a minister, but from that moment there was a change in their attitude. The sermons, old and dry as they were, seemed never so effective as now.

"Sir, you will please to hand out again those bills and that change from your pocket."

This I did with a feeling of no little relief. Grasping the money, he said to me, "I understand you have arms."

"I have nothing that you want," I replied, "but come and see."

We returned to the bedroom, where I found a little 22 caliber rifle, used for rabbit hunting. This I handed him. He examined it a moment and returned it to me.

"Where are your pistols?" he asked, inspecting my hip.

"I have none," I answered, "I never carry one."

During all this time my poor wife had been observing, as best she could from her bed, the proceedings. She was more troubled than I, for she feared that at any moment my life might be taken, or if not, that they would carry me away to hold for ransom, as had already been done in the case of many men of our vicinity. As I reappeared in the room with the robbers, she feared that they were now about to take me and began to cry, saying, "Alden, do not leave me." At this the chief, rasing his hand to her, said—not unkindly—"Lady do not cry." He then called his men together and took leave of us, saying as they departed, "Tell the major (the federal commander in town) to look for us at San Lorenzo."

We learned the next morning that these men were part of a larger band which had passed in the night.

For some weeks previous to this experience, conditions had become so serious that Mrs. Case and I had decided it would be prudent for us to go to the states, as had gone already nearly all Americans of our region. Our preparations were now quietly hastened and on Dec. 1 we arrived in El Paso under the protection of the stars and strips.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Vote Versus the Veil

Mrs. Israel Zangwill, in a recent address, drew a striking equal rights moral from the Balkan War. The Turks outnumbered their adversaries. Why have the Turks been defeated all along the line? Mrs. Zangwill says:

"The explanation is simple. Every Turkish soldier is a single unit. For in Turkey the old-fashioned method of calculation still holds good. Man and wife are one—or, as it is Turkey, we must say, man and two or three wives are one. In the Balkan States man and wife may not yet be two, as they would be in a fully civilized country, but at least they are one and a considerable fraction. Thus, on a division, each married man—each much-married man—in the Turkish army counts only as one. But each married man in the Balkan army counts more or less as two. A Balkan State is in itself a dual alliance. Turkey has not been fighting against four allies but against eight.

"That this is not a fantastical explanation is shown by the actual part played by the Balkan women in this war. In their native towns and villages the women are doing most of the work that is usually performed by men. They are keeping things going while the men are at the front. Every soldier knows the importance of the base in war. The real base of the Balkan armies is formed by the Balkan women at home. Again, the Balkan women are actually employed in carrying provisions and ammunition for the forces. Among the Servians, women form the only Army Service Corps. Women are doing the cooking, the sewing, the washing for the soldiers; women are nursing the wounded; women are dying in the fighting line. And practically all this extra strength and service is on one side only, the side of the allies. What wonder that the Turks have been defeated!

"And so I feel that this war is not, as it has been called, a triumph of Christianity over Mohammedanism. It is rather a triumph of the Christian position of women over the Mohammedan position of woman. It is not a war of the Cross against the Crescent, but of the Vote against the Veil, or rather the forces that make for the vote against the forces that have fixed the veil. It is the victory of the freewomen, or the semi-freewomen of the Balkan States over Turkey's harem slaves."

Mrs. Zangwill tells how she was once on board a steamer that touched at a Moroccan port, and saw a gorgeous Mohammedan magnate come on board, accompanied by a huge packing case. She wondered what sort of baggage or goods he had in it. Later she found it contained his two wives! After drawing a comparison with pungent pen between the Turk and those white men who still want to seclude women behind a veil of disfranchisement, Mrs. Zangwill said in conclusion:

"It is this rending of the veil that we suffragists are busied at today. The work is accompanied by noise and violence. There is a lamentable sound of tearing and shattering. That is unavoidable. But gradually out of the dust and passion a new woman is arising. The 'feme covert' is throwing aside her veil; she is coming out into the light of day. And the Turk is being driven back, back into the past ages, where he belongs. He is an outworn type. He must be scrapped in the upward development of humanity. Yes, the Turk has got to go, bag and baggage. For his baggage contains not mere goods or merchandise; it contains a crushed and degraded womanhood."

Every married couple ought to be a dual alliance; and it is self-evident that the alliance can do more when both parties to it are strong than when one is a weakling.

All great redemptions are akin; and the deliverance of the lands over which Turkish rule has been a nightmare for centuries should be a source of cheer to all the friends of equal rights, and especially to the friends of equal rights for women. For it has been the women upon whom that shadow rested darkest and heaviest.

All Lands Will Be Represented

Delegates from Every Civilized Part of Globe Will Meet in Budapest Conference.

On June 15, 1913, the Seventh Conference of the International Woman Suffrage Alliance will convene in Budapest, Hungary, continuing five days thereafter.

The affiliated National Woman Suffrage Associations of the following twenty-three countries will each be entitled to twelve delegates: Austria, Australia, Belgium, Bohemia, Bulgaria, Canada, Denmark, Finland, France, Germany, Great Britain, Hungary, Iceland, Italy, Netherlands, Norway, Portugal, Russia, Servia, South Africa, Sweden, Switzerland and the United States. Applications for affiliation with the Alliance will be received from National Suffrage Associations in Poland, Roumania, Galicia and China.

All countries where women now vote, including American States, will be invited to send official delegates to the Congress. Many National Associations, of various countries, in sympathy with the woman suffrage movement, will be represented by fraternal delegates to the Congress. Many National Associations, of various countries, in sympathy with the woman suffrage movement, will be represented by fraternal delegates.

Especially invited delegates are expected from Egypt, India, Burmah, China, Japan and the Philippines. For the first time in the woman movement, it is expected that Hindu, Buddhist, Confucian, Mohammedan, Jewish and Christian women will sit together in a Congress, uniting their voices in a common plea for the liberation of their sex from those artificial discriminations which every political and religious system has directed against them.

The rapid strides taken by the woman suffrage movement within the past few years have placed it in the lead of the great reforms of the world. So rapidly has the theory of woman suffrage been transformed into established fact that at each of the previous six International Conferences there have been victories to celebrate. The gain of four American States since the last Congress, and as significant triumphs of the cause in several European countries, will furnish subject for further repoicing at Budapest.

Verily, Justice has listened to the plea of women, and is touching the intelligence of the world with understanding! The Congress at Budapest, linking together the chain of organizations which now encircle the earth, will be a milestone in the progress of the woman movement, pointing to the certain emancipation of the women of the entire world.

Carrie Chapman Catt, U. S. A., president.

Millicent Garrett Fawcett, Great Britain, first vice-president.

Annie Furuhjelm, Finland, second vice-president.

Martina Kramers, The Netherlands, secretary.

Anna Lindemann, Germany, secretary.

Signe Bergman, Sweden, secretary.

Adela Stanton Coit, Great Britain, treasurer.

Moonset and Sunrise

By William Watson.

The forts of midnight fall at last;
The ancient, baleful powers
Yield up, with countenance aghast,
Their dragon-guarded towers.
Henceforth, their might as dust being trod,
'Tis easier to believe in God.

Where were the great ones of the earth,
Kaiser and Czar and King?
Small thanks to them, for this glad birth
Whereat the daystars sing!
The little lands, with hearts of flame,
Have put the mighty thrones to shame.

Three lustrums have in turmoil sped
Since Greece, unfriended, hurled
Her javelin at the python's head,
Before a languid world,
While the great Kings, in far-off tones,
Mumbled upon their frozen thrones.

She dared too much, or dared too soon,
And broke in disarray,
Where, underneath his crescent moon,
The coiled Corruption lay.
Heartened anew, the scaly thing
Returned unto his ravening.

Pity for others had he none;
In storms of blood and fire
He slew the daughter with the son,
The mother with the sire;
And oft, where Earth had felt his tread,
The quick were envious of the dead.

But since his fierceness and his strength,
His faded pomps august,
His courage and his guile, at length
Sink into night and dust,
For him, too, let Compassion plead,
Ev'n as for all of Adam's seed.

For now the hour of dreams is past;
The gibbering ghosts depart;
And Man is unashamed at last
To have a human heart.
And lo, the doors of dawn ajar,
And in the East again a Star!

Loveless and cold was Europe's sin,
Loveless the path she chose,
And self-upbraidings deep within
She strangled as they rose;
But that dark trespass of our own
Forbids that *we* should cast a stone.

Enough, if hands that heretofore
Labored to bar His road,
Delay henceforward nevermore
The charioteers of God,
Who halt and slumber, but anon,
With burning wheels, drive thundering on.

Church Life

Dr. Haley's Foresight Recalled.

In a memorial resolution passed by the Board of Trustees of the Bible College of Missouri upon the recent death of T. P. Haley, of Kansas City, one of that institution's trustees, it is recalled that Dr. Haley and J. H. Garrison had been for ten years on a committee appointed by ten successive annual conventions of the Disciples in Missouri with instructions to found a university when they could find $250,000 with which to endow it! Failing in this they asked their brethren of the state to endow the Bible College at the seat of the state university, giving its students thus all the advantages of the millions which the commonwealth had lavished upon buildings, equipment and faculty. Dr. Haley had been, through the ten years of his committee service, an ardent advocate of the Bible college idea, but patiently waited until the impracticability of the church university idea should be made manifest. "In T. P. Haley," says the resolution, "the Bible College of Missouri has lost a tried and true friend, one of dignified mold and noble bearing, one in whom was the spirit, insight, and capacity of a statesman."

Affectionate Pastoral Relation Severed.

"Never a citizen, whether minister, other professional man or plain civilian left Danville more honored or more genuinely mourned in his departure," are the words with which a local newspaper commences a long appreciation of William E. Adams and his four years' service at First Church, Danville, Ill. Mr. Adams left last week for Seattle, Wash., where he assumes the pastorate of Queen Ann Church. He leaves his church in the midst of an evangelistic meeting led by F. B. Thomas, in which there have been already over fifty accessions. Mr. Thomas will remain with the church through the summer as stated supply. During Mr. Adams' pastorate 266 persons were received into the church, 116 of whom were by profession of faith, "but they move so rapidly here," says the retiring pastor, "that the loss is about equal to the gain." The missionary offerings have been doubled within the period and the congregation expects soon to become a "living link" in the Foreign Society. And what more discriminating word of appreciation could a minister wish than this paragraph of a "resolution" passed by the board of elders: "He has been a faithful pastor, keeping careful trace of every family in the church. His family has been a credit to him and helpful in the work. His business plans are sane, his missionary spirit intense, his preaching highly instructive and moving, his teaching unusually spiritual, his knowledge of our plea accurate, his loyalty to Christ absolute."

Lauds Slain President.

A sermon prelude by Perry J. Rice in First Church, El Paso, Tex., on the murder of Madero brought the preacher many messages of commendation not alone from those who heard it but from citizens who read it in the paper next morning. Mr. Rice believes that Huerta and Blanquet played the part of Judas and Benedict Arnold to their president, and that they were tools of the old military dictatorship that kept the Mexican people in a state of poverty and peonage. "As for Madero his humanitarian sympathies made it impossible for him to be a dashing and daring warrior. He could not be an implacable enemy even against those who fought him. He believed in his fellow men too profoundly to think that they could not be persuaded to a right and just course of action, and so he pleaded with them and offered them every consideration rather than wage war against them. His lack of political experience made it impossible for him to deal with the difficult and delicate questions which confronted him immediately upon his accession to office.

"But he was, nevertheless, a strong man. He dared when no other man dared to hurl himself against the old regime that everybody knows needed to be overthrown. For nearly two years he has stood like a true patriot and a brave man for the principles of freedom and democracy for which he fought. Repeatedly he said 'I am not afraid to die, but I refuse to resign.' He knew full well the nature of the forces which were seeking to overthrow him and demanding his resignation. History is sure to record the fact that during all this time he stood unflinchingly for constitutional government, for the freedom of the people, for the rights of the masses of enslaved and ignorant Mexicans."

Mr. Rice offered the Christian Church as a place of meeting for a proposed mass meeting of El Paso citizens called to express indignation at the murder of Madero.

Pastor Coming to Believe in the Church!

"We are on something of a high tide in Central Church this year and seemingly getting somewhere," modestly writes Allan B. Philputt, Indianapolis pastor, and specifies two facts: that many accessions are being received to the church membership and that the spirit of the congregation is strongly inclined toward practical Christian work. This church formally opened their reconstructed and redecorated church edifice Sunday, February 2. It was a great day, with large audiences and a Sunday-school of 725. The addition of an extension, 20x65 feet, to the Sunday-school wing, the making of the whole two story with large basement fitted up for use, gives double the capacity they had before and provides for a Sunday-school of one thousand. Arrangements have been made for an up-to-date graded school with all departments separated. A superintendent's office has been provided. A new cement tile-lined baptistry has been put in the auditorium at an expense of over $400. The pastor's study has been refurnished, with roll-topped desk, chairs and Globe-Werneke book cases added. A fine steam heating plant has been installed. The cost of the whole is between fifteen and twenty thousand dollars. Many ministers and Sunday-school men have visited the church and pronounced it one of the most attractive and best arranged to be found anywhere. No wonder the genial pastor writes that he is "almost coming to believe in the church as a useful institution for meeting the many problems incident to a growing democracy!"

Michigan Sunday Schools Benefitted.

Twenty-nine Sunday-schools sent seventy-two representatives to the School of Methods held in Ionia, Mich., Feb. 17 to 21. The school was conducted by Robert M. Hopkins under the auspices of the Sunday-school department of the American Christian Missionary Society. Thirty-eight persons fulfilled the requirements for graduation and received international certificates. One student who realized beforehand what value the course would be to him, walked fifty miles over winter roads to secure the week's instruction. Members of the faculty were V. Hays Miller, Sault Ste. Marie, state superintendent and dean of the school; Garry L. Cook, of Indiana; Marion Stevenson, of St. Louis; Prof. G. P. Coler, of Ann Arbor; Robert M. Hopkins and Miss Hazel A. Lewis, of the American Society. Garry L. Cook discussed organization and religious pedagogy. His ready handling of these themes revealed the secret of his success as state secretary for Indiana. Marion Stevenson lectured daily on the books of the Pentateuch, sketching the background of each book and setting forth the outstanding thought. He addressed himself also to various phases of the grading task. Professor Coler was present during two days to lecture on the New Testament and the home. Robert M. Hopkins helped to bring the school to its climax by his lectures and conferences. The last night he roused the students by an address on "The New Crusade," that of our evangelism. He asked Michigan Disciples to bring 2,500 souls into the church in five years through their Sunday-schools. Miss Mabel Lewis visited Kalamazoo after the school had adjourned. Royal L. Handley, the pastor there, writes thus of her visit: "She brought to us a tremendous lift for this year. As in her Ionia lectures, she was enthusiastic, intelligent and practical. She set the lights for our further progress. She showed us how to help ourselves to better things. She cleared the way and thrust us forth along the path of efficient Sunday-school effort. Her visit will mean help in our graded work during all the year."

Church and State United.

It was something courageous—some one said "nervy"—in these days of Roman Catholic dominance in Illinois politics, for First Church, Springfield, Ill., to plan a reception to the state officers and legislators to be held in the parlors of the new church edifice, but that is what they did, and Gov. Dunne, Lieut. Gov. O'Hara and a goodly number of senators and representatives accepted their invitations. The evening was divided into two parts, one devoted to an organ recital and the other to social fellowship. The superb organ of First Church is being used for the delight of the community in many ways beside the services of worship. On being shown through the church house Gov. Dunne remarked to the pastor, F. W. Burnham, that if he could find a congregation that would build him a house so fine as this, and with such an organ too, he would like to be a minister himself.

Two Practical Church Measures.

Central Church, Des Moines, Iowa, Finis Idleman, pastor, is conducting a church attendance campaign in an endeavor to "fix the habit" of going to church. The special effort includes the seven Sundays preceding Easter. Each member of the church is furnished with a card in the form of a ballot on which he may check himself up for the four stated services of the week. This card is to be kept by each individual member as a souvenir of the campaign. This church on a recent Sunday authorized the official board to apportion the membership for church current expenses on the basis of 2 per cent of the entire income of each member. The principle of giving one-tenth to the Lord was recognized, but the 2 per cent plan for the local church leaves to the individual the distribution of the remaining 8 per cent to other causes of benevolence and missions as he may elect. It is argued that the plan adopted will provide a definite and substantial basis of financial operation. It is fair and just to all. The rich bear their equal proportion with the poor and all have the same honor before the church. If one loses his position and the salary stops, his giving necessarily stops with it, and this will relieve many a burdened life which feels the obligation of a continuous pledge when the income has been shut off.

A Challenge from the Niagara Frontier.

Geroge B. Evans, pastor Central Church, North Tonawanda, N. Y., has been doing some figuring which sets the churches of the Niagara frontier in a most creditable light. He selected the six "living link" churches of that region and found the following facts:

Richmond Avenue Church of Buffalo, R. H. Miller, pastor, with a membership of 458, contributed to missions and to benevolences a total of $1,671.69; Jefferson Street Church of Buffalo, B. S. Ferrall, pastor, with a roll of 799, contributed $1,155.18; Forest Avenue Church of Buffalo, A. E. Sebastian, pastor, with a roll of 295, gave $849.01; Payne Avenue Church of North Tonawanda, V. W. Blair, pastor, with 361 members, contributed $902.55; Central Church of the same city of which Mr. Evans is pastor, with a roll of 300, gave $811.46; Niagara Falls Church, W. C. Brewitt, pastor, with 390 members, contributed $1,123.44.

These six churches, with a total membership of 2,603 are credited in the 1913 Year Book with a total contribution to benevolent and missionary enterprises of $6,513.33, or an average per member of two dollars and a half. Out of thirteen churches in Greater Buffalo six are "living links." Their closest rival is Kansas City, the metropolis of the

banner Disciple state; with twenty-seven churches it has five "living links," if Independence and Liberty are included. Then come cities that have three "living links:" Cincinnati with twenty-four churches, Chicago with twenty-one churches, Cleveland with fourteen churches and Louisville with eleven churches. The larger cities that have two "living links" each are Pittsburgh, with twenty-six churches, St. Louis with eighteen churches, Indianapolis with seventeen churches, Des Moines with twelve churches and Baltimore with eight churches.

Why should there be so many more "living link" churches on the Niagara frontier than elsewhere? asks Mr. Evans. Disciples are not stronger nor richer there, but quite the contrary. He does not answer the question but believes there is a moral challenge in it to the churches of the rest of the nation.

Another Building Achievement in Chicago.

Englewood Church, Chicago, dedicated its new Sunday-school annex and gymnasium last Sunday. The total cost of the improvements was $26,000. Ten thousand dollars remained to be raised before the dedicatory exercise. George L. Snively was in charge of the money raising and before the benediction was pronounced $12,000 had been pledged by the congregation. A visitor present at the service could not but be impressed with the large proportion of young men in the congregation. Englewood church is one of the great churches of Chicago. In the more than twelve years of Pastor C. G. Kindred's ministry there he has built a wonderful superstructure upon the substantial foundation laid by his predecessors of whom N. S. Haynes was the most notable. Beside the church auditorium the plant now consists of the new Sunday-school apartments, a large banquet hall, a well equipped gymnasium and a large dwelling adjoining the church which is used as a parish house. A fellowship service was held in the afternoon attended by neighborhood pastors and Disciple pastors from various parts of the city. In the evening Mr. Snively preached on "The Immortality of the Soul."

Dr. Medbury at the Sunday Evening Club.

"Chicago'll get him yet, if Des Moines doesn't watch out," is the way an old time parishioner of Charles S. Medbury's, now residing in Chicago, spoke on his way out of Orchestra Hall last Sunday night. Dr. Medbury had just finished preaching the gospel—the last three words are selected carefully—to a great audience that packed the hall in which the Theodore Thomas Orchestra plays twice every week. It was the regular service of the Sunday Evening Club held every Sunday evening, in the heart of Chicago "for Christian inspiration and fellowship."

Mr. Clifford W. Barnes, the founder of it, has enlisted the city's leading business men in its support. No expense is spared to provide the best. Its music is the finest heard in Chicago. A new speaker occupies the platform each week. Men like Henry van Dyke, W. J. Bryan, Russell H. Conwell, Herbert L. Willett, are typical of the speakers selected by Mr. Barnes. Often hundreds are turned away after the great building has been filled. This overflow was prevented last Sunday night only by the bitter cold. But every seat was taken. And every auditor listened eagerly to the clarion challenge of Christ to men of today. Christ is able to meet modern conditions, said Dr. Medbury. There is nothing essentially new in modern civilization. The Master faced it all when he "flung his disciples against the civilization of the long ago." The sophistication of Greece, the materialism of Corinth, the sense of power of Rome, the acceptance of sensuality everywhere as a matter of course, all justified St. John in locating the very seat of Satan at one of the contemporaneous cities to whose local church he wrote. Dr. Medbury pleaded for strong men, successful men, to recognize the infinite greatness of the task to which Christ called, the task of building the souls of men into the temple of the living God. The sermon was profoundly religious, wonderfully searching, and produced in all who heard it a sense of moral chastening. No better message has been spoken on that platform. When a representative of The Christian Century spoke to Mr. Barnes afterward saying, "We Disciples appreciate your having our men here occasionally," he replied, "Well, I mean to have Dr. Medbury back again." There are many Disciples in Chicago who believe that Dr. Medbury ought to live in this great city, and if these visits, so frequent of late, continue, it need not surprise any one if on one of them the Des Moines pastor is kept here for good.

The Board of Ministerial relief intends to adopt a sort of "living link" plan by providing a way for an individual contributor to pension some particular veteran minister or minister's widow, but without disclosing the name of the pensioner to anyone save the donor or allowing the pensioner himself to know from whom his payments come. According to the varying circumstances of the veterans, pensions will range from $100 to $300. An individual providing any sum above $100 may therefore be assigned the support of some specific person or persons and thus given the satisfaction of doing a definite work. But the Board does not have a name for this new relationship. Obviously "living link" is not appropriate. The first person proposing the term that is finally chosen by the Board, will be given a "token of appreciation that will be cherished as an heirloom."

Consolidation of the Congregational and Christian churches of Toppenish, Wash., under one pastor and one set of officers, though maintaining distinct bodies of membership, has been effected at a meeting of the two congregations. J. A. Lingenfelter of North Yakima, who has been acting as pastor for the Christian church, has been given a call by the joint congregations. The Congregational pastor has accepted a call elsewhere, having encouraged the union idea. Under the plan that has been adopted the title to the church and church property will be left with the Disciples Church, the building fund of the Congregational church will be turned into the joint treasury and a mortgage taken on the building.

Historic First Church, Warren, O., is facing the prospect of a new home of worship. Twelve stirring reasons are given in rapid fire on the front page of the parish paper, one of which is: "Because we have altered, changed, enlarged, improved, ennobled and beautified our private homes, again and again,

The Master of My Boat

By Joseph Addison Richards.

I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.
Mine was the boat,
And mine the air,
And mine the sea,
Not mine a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground;
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.
Mine was the boat,
And mine the net,
And mine the skill
And power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spake as never man before;
I followed Him—new life began in me,
Mine was the boat,
But His the voice,
And His the call,
Yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"
His was the boat,
And His the sea,
And His the peace
O'er all and me.

Once from His boat he taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat
And His the skill,
And His the catch,
And His my will.

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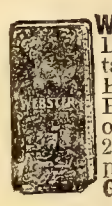
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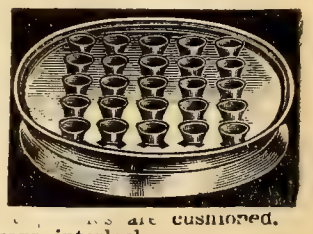
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in the last thirty years, but the Lord's house where we worship remains as it was in the days of our fathers." E. A. Hibbler, pastor for but a few months, has already wakened this substantial old congregation to its present great opportunities for serving the community.

"Day by Day with Jesus," a book for Holy Week, advertised in another column, deserves to be called special attention to at this season. Ministers who are preparing for Easter services, and for meetings in the week intervening between Palm Sunday and Easter will find this a very valuable book. It is really an Easter encyclopedia, and will be worth its price to any minister or Bible student every year that it is used. Doctor Barton's eminent place in the Congregational denomination and his equally eminent place in the minds of Christian Century readers to whom his messages often come, give this book an especial interest.

Robert Graham Frank, pastor at Liberty, Mo., was recently offered the position of Chancellor of Phillips University at Enid, Okla., but declined the offer. Mr. Frank frankly told his Liberty people that he felt he "had no aptitude for such work." His friends who know his versatility do not accept this, but they are glad he will remain in the pastorate. Mr. Frank is now holding an evangelistic meeting at Paris, Mo., where Frank W. Allen is pastor.

The total receipts for the work of Euclid Avenue Church, Cleveland, Ohio, last year, were over $18,000, of which amount $4,175 was given for missions and benevolences. This church received eighty-eight accessions during the year, twenty-five on confession of faith, and now has a resident membership of 744 and an average Sunday-school attendance of 365. J. H. Goldner's ministry grows richer and more substantial there each year.

The Chicago Union of the C. W. B. M., meets this week, Thursday, at Englewood Church, at 10:30 a. m. Dr. Jennie Crozier of India speaks in the afternoon on "The Call of the East" and Dr. F. E. Lumley of the College of Missions, Indianapolis, also speaks. In the evening Doctor Lumley will speak again. A chicken pie dinner is served at 6:30.

Homer E. Sala, recently doing field work for the American Missionary Society has organized a Sunday-school evangelistic company consisting besides himself of Mrs. Sala, William Leigh and Miss Elizabeth Bailey, to hold meetings in which evangelism and Sunday-school efficiency will be combined. Mr. Sala will leave shortly for a tour in the Orient, taking up his new work after Sept. 1.

J. H. Craig was given a reception by a churchful of his people on the occasion of his completion of nine years of pastoral service at Logansport, Ind., and his departure for Troy, N. Y., where he has assumed the pastorship of River Street Church. A fine purse was presented to him and Mrs. Craig.

Maryville, Mo., church which now supports Dr. C. C. Drummond at Harda, India, is making plans through its Woman's Society to connect with the mission field by yet another "living link." Claude J. Miller is pastor at Maryville.

The tenderest sympathy of a multitude of friends will be extended to Prof. and Mrs. R. E. Hieronymus of Eureka, Ill., in the death of their twelve year old daughter, Grace, which occurred February 12.

Edgar DeWitt Jones, of Bloomington, preached at Hoopeston, Ill., on a recent Thursday evening on "The Inner Circle." The sermon was preceded by a basket dinner at the church.

J. J. Ferry, of Decatur, Mich., and James A. Brown, of Hartford, Mich., held a fine missionary rally at Kalamazoo last week, so reports R. L. Handley, the pastor.

In a two weeks' meeting at Columbiaville, Mich., S. O. Landis organized a church of more than fifty members and raised funds for the erection of a church house.

Mason City, Ill., church observed its golden anniversary last week with a week of special services. C. H. Hands is the pastor. A new house of worship to cost $10,000 is in process of construction.

A new church edifice costing $14,000 was dedicated at Madison, Mo., February 16. A. N. Lindsay of Clinton, Mo., led in the raising of $4,700 to complete the payment for the building.

First Church, Louisville, and Dr. E. L. Powell, its pastor, are uniting with Warren Memorial Presbyterian Church in a union revival meeting. The pastors will divide the preaching.

EVANGELISTIC MEETINGS.

Zionsville, Ind., Aubrey Moore, the pastor, preaching; 131; closed.

Brooklyn, N. Y., Humboldt Street, E. E. Cowperthwaite, pastor; Harold E. Monser, evangelist; beginning.

Waldron, Mich., W. T. Hacker, the pastor, preaching; ten; closed.

Paris, Ill., South Paris, H. H. Peters preaching; ten days; ten; closed.

Paulding, Ohio; G. B. Townsend, evangelist; thirty-eight; closed.

Gibson City, Ill., L. O. Lehman, pastor; S. H. Zendt, pastor Second Bloomington, Ill., evangelist; nine; closed.

Columbus, Ohio, South Side, R. F. Strickler, pastor, C. N. Williams, evangelist, and C. E. McVay, singer; 177 following W. A. Sunday's revival.

Chardon, Ohio, H. H. Elwinger, pastor; James H. Dodd, evangelist; seventy-five; closed.

Corona, Calif., J. D. Houston, pastor; Bruce Brown, pastor at Fullerton, Calif., evangelist; twenty-three; closed.

Clinton, Ill., J. F. Rosborough, the pastor, preaching; continuing.

Normal, Ill., E. A. Gilliland, the pastor, preaching; continuing.

Detroit, Mich., Central, C. J. Tanner, pastor; J. E. Pounds, pastor Hirman, Ohio, preaching, assisted by Mrs. Pounds; two weeks; closing.

RESIGNATIONS.

E. C. Nicholson, Portage La Prairie, Manitoba.

Charles Adams, Sidney, Ill.

ADDITIONS TO THE CHURCHES.

Brooklyn, N. Y., Flatbush; nine during January.

Logansport, Ind., J. H. Craig, pastor; ten on the closing Sunday of Mr. Craig's pastorate.

CALLS.

Jesse A. Alexander, Germantown, Ky., to Falmouth, Ky. Accepts.

George P. Taubman, Kansas City, Mo., to Tulsa, Okla. Accepts.

Geo. W. Sweeney, Edinburg, Ind., to Ladoga, Ind. Accepts.

Hugh McClellan, McKinney, Tex., to Richmond, Mo. Accepts.

F. T. Ray, Council Grove, Iowa, to Eldon, Mo. Accepts.

Foreign Missions

The hospital at Luchowfu, China, Dr. James Butchart in charge is in need of four small detached cottages, two for husband and wife and two for tubercular patients, one for men and one for women. They will cost about $300 each and will be of great assistance in the work. This splendid hospital was built in 1902.

Last week a friend in Indiana sent the Foreign Society $1,000 on the Annuity Plan.

Doctor Drummond writes that the new hospital at Harda, India, will be completed by the end of March. This is good news.

Dr. G. E. Miller, the splendid missionary of the Foreign Society at Mungeli, India, starts on his return trip home for his regular furlough from Calcutta April 3. He will spend seven to ten days in London. He says he is anxious to get home though he has had a pleasant and profitable year and has enjoyed good health.

Reports continue to come from Africa to the office of the Foreign Society announcing large numbers of baptisms and an increase in the contributions from the native churches.

The Foreign Society has sent out about 10,000 volumes of missionary books since the beginning of the current missionary year, October 1.

The Livingstone Centenary is arousing the greatest interest in the churches and Sunday-schools. About 3,000 schools will unveil the portrait of David Livingstone and give a brief program on his life Sunday, March 16. A large number of pastors are planning to preach a Livingstone sermon on that date. The Personal Life of David Livingstone by Blaikie is being placed in many homes. The Endeavor Societies and groups of young people by the scores are taking courses in Africa and Livingstone Mission Study. This is the greatest united missionary educational campaign ever planned.

The printing press at Jubbulpore, India, is being rapidly rebuilt. It was recently burned in an unfortunate fire. This is a very important plant and does a great work in printing Christian literature for Hindi speaking people. STEPHEN J. COREY, Sec.

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Easter is the Association's only offering day.

Easter is being observed only by the Bible Schools.

Easter observed for the N. B. A. means a step toward Front Rank.

Easter observed with generous offerings means bread and butter for 450 children, 30 widows, 75 aged indigent Disciples, also the destitute sick under the care of the National Benevolent Association.

Easter so observed means fellowship with Christ in His compassion on the poor.

Easter neglected means our Lord's "little ones" neglected.

Easter neglected means a golden opportunity lost.

Easter should be unanimously observed Mar. 23. Order supplies at once if you have not done so.

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THE CHRISTIAN CENTURY

Vol. XXX March 20, 1913 No. 12

Sharp Dec Ct Al Dec 13
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Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

Deeds and Views of Noted Men

—William T. Stead, British reformer and author during the great World's Fair year of a most sensational book, "If Christ Should Come To Chicago" went down to death on the Titanic, but it is the intention of his British fellow-countrymen that his memory be perpetuated by hotels for poor working women. Dowager Queen Alexandra has donated $500 toward the project and a public appeal for funds is to be issued. The first institution of the kind will be built in London. The purpose of the movement is to meet the needs of women seeking employment in the large towns. The number of such women is rapidly increasing and those in charge of the labor exchanges report that often they do not know of suitable lodgings for women for whom work is waiting. It is hoped to erect a Stead home in every big town in Great Britain. A most worthy project.

—There is less graft, there is less scandal, police protection is better and nature appears more beautiful in Washington than in any city in this country, President Taft declared in his farewell speech to the business and professional men of the capital. "I have been here for the last nine years continuously," said the President. "I believe I have been in such positions as to know if graft or undue gain at the expense of the public were rife or had any substantial existence. I do not mean to say that every man in Washington in business or in banking is as pure and as disinterested as a saint, but I do mean to say that, as cities go, there is no city in the country where there is less graft, where there is less food for scandal, where there is less manipulation, or the private exploitation of individuals at the expense of the public, than in Washington. I don't know of any better policed city than the city of Washington; I don't know any city where the Sunday laws and the liquor laws are better observed than they are here."

—The treasury department's committee on efficiency and economy reported to Franklin MacVeagh that he had saved $8,000,000 for the government during his four year term as secretary of the treasury. The committee in a detailed report of the reforms instituted said: "The report shows the present annual rate of saving to be nearly $3,500,000 and the aggregate saving during your term to be nearly $8,000,000." Mr. MacVeagh prefers the bright lights of the National capitol even as a private citizen and will not return for a time to Chicago's twenty-first ward, where Mr. Taft got so many of his cabinet officers.

—Vice-president Marshall has grown tired of basking in the limelight already. His office was besieged by hundreds of visitors on the day after his inauguration, which put the head of the senate in a mood for retirement. "I don't see that this room differs much from a monkey cage," said the vice-president during a lull in the constant reception, "except that the visitors do not offer me any peanuts." The vice-president managed to maintain his dignity throughout the day, but he confided to friends that he was determined to get a "retiring room," where he could drop his official pose and enjoy a little privacy.

—Prof. Henri Bergson, who, although a Jew, is not a business man but the foremost living philosopher, who has just returned to France after lecturing in this country, does not agree with Dr. Eliot in regard to the "melting pot" theory of American immigration. "I do not believe in permanent special qualities and characteristics of races," he said to a New York Sun reporter. "There are no racial differences, only educational differences. The more elements constitute the population of America the more privileged America will be, the richer and the stronger."

—Pacific Theological Seminary, sharing with Yale, Oberlin and Andover in the movement for larger equipment, has recently, through the efforts of President C. S. Nash and members of the board of trustees, secured an increase in its endowment aggregating $100,000. Plans are forming for enlarged instruction in religious education, Christian sociology and the history and philosophy of religion. The seminary has become undenominational.

—Dr. Charles R. Henderson, the noted Sociologist of the University of Chicago, has arrived in Japan from China. Dr. Henderson was given a banquet by the local University of Chicago club. He will deliver addresses at the Imperial, Kelo and Waseda universities and will also speak before a number of learned societies. In addition to all this he is expected to appear in Japanese, Chinese and Korean Young Men's Christian Associations and churches.

—Impatient to get to his golf sticks, Mr. Taft, who is now an ex-President of the United States, arrived at Augusta, Ga., March 5. He was received by the entire city which stood in one spot—that nearest the depot, when Mr. Taft arrived. One thousand school children, each waving an American flag and cheering, 150 Richmond academy cadets, the mayor and members of the city council extended personal greetings.

—And the next day the new president discovered that he had relatives like the hosts of Xerxes army. They began coming before inauguration day and by noon the "day after" there were more than forty of them at the table for luncheon. Miss Margaret Wilson made her first tour of the historic home of Presidents accompanied by fifteen first cousins. The second cousins were not counted.

—Among the "also rans" at the great inauguration ceremonies in Washington last week was Gen. Castro, who holds Venezuela in the hollow of his hand no longer. The fiery little South American might be able to lend his assistance in straightening out the dreadful tangle in Mexico. He has had plenty of the strenuous in his somewhat eventful career.

—William Loeb, Jr., who made quite a reputation for himself as secretary to President Roosevelt, has resigned as collector of the port of New York. A position as managing director of the Guggenheim companies, with a few of which he is associated already as director, has been created for him.

—Uncle "Joe Cannon," who abiding by the decision of last November has gotten out of the habit of going to Washington, recently sold a farm. It was a 400-acre plot near the ex-speaker's home at Danville, Ill., and brought $100,000. The land cost Cannon $25.00 an acre in 1880.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Easter Message

"Why seek ye the living among the dead? He is not here, but is risen."

Nature herself proclaims the Easter message. The whole earth, risen from the dead, testifies to the truth of the resurrection. Every song-bird, brought back from the South-land by the soft breezes of spring, sings in harmony with the songs of Easter. Every flower that lifts its head out of an earth that but lately was dead and frozen, proclaims in jubilant ecstasy of color the truth that death is not the goal of life.

We do not know the date of Jesus' birth. A happy conjecture has placed it at the time when winter is coldest and the days are most short; the time when the sun turns northward, and the days begin to lengthen toward spring. But we do know the date of Easter. We know that the earth had wakened from the sleep of winter, that the fig trees were covered with leaves, and that the palms were waving in the spring sunshine. We know that the birds were singing and that the hills of Galilee and Judea were aglow with lilies, poppies and anemones, and that the whole earth echoed the jubilant cry of the disciples, "He is not dead, but is risen."

* * *

We need new faith that death does not end all. Human hearts, heavy with grief, dropping bitter tears above the ashes of their love, need the assurance and cheer that belong to the Easter message.

Have you sown your seed, and now are you staring hopelessly into the dark and cheerless earth, mourning because it is lost to you? Look not into the ground, for it is not there. Look at the waving field, now green, that tomorrow will gladden with the burden of its harvest. That which you sowed is not where you buried it. It is risen.

Have you scattered your hopes, and have they seemed to die? Have you buried them one by one, and watered them with your tears? Do they seem to lie so deep that neither sun nor rain can reach them? Does nothing mark their grave but your sad memories? Seek not the living among the dead. No true, unselfish love was ever wasted. New hopes spring confident out of the graves of the past. The present is yours, and the future also, and that which you loved still lives in holy memory, and in sacred hope.

Was faith once yours, and did it pale and die? Did some great shock come to you, or some sore disappointment that weakened your trust in God and man? And did you bear your faith sadly to the tomb and roll a great stone against the door? Your faith is not wholly dead. It cannot utterly die. You must trust some one. You must believe in goodness somewhere. While there is left in you a single spark of trust in any fellow-being, in heaven or on earth, your faith is not wholly dead. The faith that you still hold, small though it seem to you, is the precious seed of a new life, a life more precious and abundant.

Seek not for comfort in the tomb. You shall not find it there. Seek it in the sunlight, for it is there that life lives. Dwell not too much in the past, for the past is dead. The present is yours, and the future. Forget your bitterness, your heartaches, your graves. Do not dim the morning with your complainings. Seek not the living among the dead, but have faith to meet the dawn with radiant faith and thankful heart.

Mary and the Lilies

MARIE COLE HUNTER.

I. Annunciation.

Oh, sweetest, whitest blossom,
  (My heart a-fluttering)
An angel stood beside you,
  He brushed you with his wing!
A moment since he touched you,
  Yet a miracle wrought he,—
This radiant joy, prophetic
  Of Life that is to be!

II. Resurrection.

Oh, purest, holiest blossom,
  (My heart a-sorrowing)
The angel at the tomb-door
  Spoke such a wondrous thing:
"He is not dead, but risen!"
  An emblem, thou, to me,
Oh, resurrection Lily,
  Of endless life to be!

The Christian World

A Page for Interdenominational Acquaintance.

Congregational Church Extension

At the sixtieth annual meeting of the Congregational Church Building Society, held in Central Church, Brooklyn, recently, Secretary Charles H. Richards, D. D., created considerable enthusiasm by presenting his secretarial report to the society, showing that the receipts for 1912 exceeded those of 1911 by $35,000. For the first time in sixty years the Congregationalists went beyond the $300,000 mark, the society receiving $305,000 in regular offerings, in addition to the more than $330,000 received in specially designated contributions. In 1912 no less than twenty-eight states were aided in the erection of 148 churches and parsonages. The society has built 5,529 structures, of which 4,357 have been church edifices, during its sixty years of existence. The receipts during the same period have amounted to more than $7,000,000. In the last ten years alone, the receipts have amounted to $2,678,727. In 1912 there was an increase of thirty-three additional churches on the roll of contributing churches, which now totals no less than 3,091 on the society's books.

Congregationalism, judged by the society's own figures, is growing significantly either in the Mississippi Valley or on the Pacific Coast. No less than 128 of the churches and parsonages built by this organization in 1912, are located in either of these two sections named. In all the rest of the country, only twenty churches and parsonages were assisted by the society. Doctor Richard's report adds interest to the present understanding between Congregationalists and the Disciples of Christ.

Unitarian Communion Service

It may be a matter of news that Unitarian churches have a communion service at all. In The Christian Register (Boston) there is a pathetic letter to the editor, pleading for a more general observance of the Lord's Supper in Unitarian churches. Our hearts grow warm toward these Arian Christian brethren. The letter follows:

> It always makes me sad on communion Sundays to see so many persons (some holding prominent positions in the church) walk out of the church after the regular morning service, as if they had no interest in the service commemorating the Master. Many who have united with the church still do not recognize this service.
>
> Much is done nowadays to supply the secular wants of the people, but I think our Unitarian young people do not have enough done for their spiritual welfare. Why should not *that* part of their nature be more cultivated? In the Evangelical churches the church members are supposed to attend the communion service, and why should it not mean as much to Unitarians? I know that many of our young people unite with the church and receive the "right hand of fellowship." It is a beautiful sight to see them publicly acknowledge their loyalty to the Church and what it stands for, but many seem to feel the communion service is not for them. We need all the spiritual help we can get, and I would like to see more of our people remain and join in this service. I trust it may never be abolished in the Unitarian churches.

Are Baptists Going Dry?

"Taking the whole territory of the Northern Baptist Convention not more than 50 per cent of the churches reported any baptisms last year." This is the solemn statement of Rev. S. E. Wilcox, in The Standard (Baptist, Chicago). If Mr. Wilcox is correct, the baptistries of the Baptists in Northern Convention territory are in danger of drying up. However, we will let him give the facts himself:

> In Iowa, where Mr. Wilcox lives, the reports show about 400 churches; 2,005 baptisms were reported; 927 members received by letter and 541 by experience and restoration; total 3,473. Losses by letter, exclusion, erasure and death, total 3,094. This should show a gain of 379, but the totals show a loss of 317, the present total membership being 43,910. Two hundred and eight churches report baptisms; the others report none. This is not a good showing but as good or better than some other states, e. g., Minnesota with 258 churches reports only 103 churches having any baptisms; in Vermont only one-half the churches report any baptisms; Rhode Island, of seventy eight churches, thirty-nine report baptisms; and in Kansas of 626 churches only 218 report any baptisms. In New York 406 churches report no baptisms. Taking the whole territory of the Northern Baptist Convention not more than 50 per cent of the churches reported any baptisms last year.

An Interesting Example

An interesting example of Christian union may be found at Forest Hills, N. Y. Eight different denominations are represented in the enterprise to be led by Rev. J. C. Rollyman, a student of Union Theological Seminary, New York City. Presbyterians, Congregationalists, Methodists, Baptists (mark you!), Episcopalians (yes, Episcopalians!), Dutch Reformed folk, Lutherans and Friends have united in a common church enterprise, "determined to make one strong, church body, which, holding to the essentials of orthodox Protestantism, should have a basis of faith of sufficient breadth and flexibility to accommodate all evangelical Christians." Shades of John Calvin, John Wesley, Roger Williams, William Penn, and Henry VIII! Behold how good it is for brethren to dwell together in unity! We shall watch with much interest the returns on the $12,000 invested in the property of the United Church of Forest Hills, New York.

Munificence of Seventh-Day Adventists

A Baptist missionary who has made a close study of the work of the Seventh-Day Adventists gives in the *Baptist and Reflector* the following facts concerning that denomination: A membership of 105,526 gave in tithes and offerings, according to the latest report, $21.27 per capita; their 4,151 Sunday-schools gave for missions $134,830; they maintain 74 hospitals and sanitariums, valued at $3,386,000.

Strength of Congregational Foreign Missions

The 102nd annual report of the American Board of Commissioners for Foreign Missions, together with the minutes of the meeting held at Portland, Me., Oct. 8-11, 1912, is issued by the Congregational Publishing Society, and is filled with information of great value. There has been a shortage of workers in recent years, but in 1910-1911 the ranks were refilled with 73 new workers and 54 appointments have been made since the previous annual meeting. Modern missionary work calls for more highly specialized and thorough work than formerly to meet conditions on mission fields. For the fourth consecutive time the annual meeting closed with no debt. The total income was $1,062,442.98, but this was not due to the gifts of the living, for the weakest spot in the finances is the direct giving of the churches. The Balkan-Turkish War has caused suspension of work in Bulgaria and Macedonia. The statistics show missions in South and West Central Africa, Turkey, Marathi, Madura and Ceylon, China, Japan, Philippines, Micronesia, Mexico, Spain and Austria with 617 missionaries, 5,036 native laborers, 77,619 communicants, 167,071 adherents, 14 theological schools, 18 colleges, 115 boarding schools.

A Presbyterian Administration

Wilson, Marshall and Bryan constitute the Presbyterian triumvirate at the head of our nation. Records may be searched in vain for a similar contribution by a single denomination of such political leadership. No wonder our Presbyterian brethren feel like trying to make one of these their moderator at Atlanta next May. The Presbyterian church may be congratulated on having three such distinguished statesmen not only living at the same time, but working together as president, vice-president and secretary of state. While we so rejoice with the Presbyterians, yet, in the language of *The Congregationalist* (Boston) "the rest of us have to find solace in the reflection that all three gentlemen have strong leanings towards Christianity!"

Record Breaking Gift to Foreign Missions

The largest single bequest ever made in the history of Christendom to the cause of foreign missions came to light when the will of Robert Arthington, late of Teignmouth, Devon, England, came to light. The gift was $4,500,000 outright to that cause, as follows: $2,500,000 to the English Baptist Missionary Society, and $2,000,000 to the London Missionary Society, which is an Independent Congregational organization. The nearest approach to this munificence in recent times was the bequest of John S. Kennedy, who died about two years ago leaving a fortune of some $25,000,000. Mr. Kennedy bequeathed several millions to the Presbyterian Board of Foreign Missions.

Another Large Missionary Bequest

In the wake of the Robert Arthington bequest in England, of $4,500,000 to missions and the offer of John D. Rockefeller to give $100,000 conditionally to Baptist Foreign Missions in this country, it is good to record that nearly $200,000 has been added to the reserve deposits of the Board of Missions of the Protestant Episcopal Church. This large gift comes from the estate of Miss Mary Rhinelander King, which results from the sale of the King homestead on Long Island. This is emphatically an era of "greater work" in foreign missionary offerings. The cause is touching the hearts of millionaires, whatever else might be said about them.

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Joseph: The Beauty of Forgiveness

Forgiveness has been called "Christ's most striking innovation in morality." "The phrase 'a Christian spirit' is commonly regarded as synonymous with the disposition of readiness to forgive." Those who look in the Old Testament for foreshadowings of the Christ will find them in the conduct of men who had some appreciation of the wisdom and grace that appeared in their fulness in Jesus of Nazareth. Men who taught and practiced forgiveness were preparing the world for the coming of the Master of all who try to live well.

Forgiveness is the conservation and the reclamation of moral resources. The unforgiving man is a destroyer. He wills that some individuals shall be lost to the society of the virtuous. The moral advantage of the one from whom injury has been received is duly considered when the spirit of forgiveness controls our actions. Our desire then is to win him to right living. He is material not yet fitted for social uses or spoiled by misuse. The prudent manufacturer looks well to his prosperity by employing all the resources of science in the examination of his waste products. He is aware that much of what was formerly thrown away has been discovered to be of very great value. It may be that what is now thought to be waste is really valuable. He feels that he cannot afford to be complacent about the matter. He must be alert and find out what can be done. A greater alertness is demanded of the disciple of Jesus.

In the story of Joseph we have the littleness and meanness of selfishness set forth for what they are. There is a spirit within us which bids us, when men defraud us and put obstacles in our way, square the account with them by making them feel our power and contempt as soon as we are able to crush them and to deride them for their weakness. But this course never shows meanness to be mean. It justifies the other man in taking advantage of us. We condemn him only when we act with him on the level of brotherly kindness. It is the great forgiving soul that reveals the pettiness of revenge and the destructive power of hate. Preaching against any kind of sin amounts to nothing unless the opposite virtue is exhibited in the life of some one to whom the preacher can point and whom the people can understand. It is the first business of the church to furnish examples of forgiving love.

Rebuke may often necessarily precede forgiveness. Men whose actions and motives are wrong must be told what they are doing for themselves. Good natured acquiescence is in no way related to forgiveness. The one who forgives is exacting in his demands. He will be satisfied with nothing short of the best in those whom he loves. Careless work draws from him plain speech. "The command to 'rebuke,'" says Henry Churchill King, "sets forth the duty of holding the other to his best, of reminding him that he has done that which is not worthy of him—the duty to be no flatterers, spoiling our friends and ministering to their weaknesses, but to prove ourselves able to give the faithful 'wounds of a friend.'" The forgiving love of God is the greatest incentive ever offered to men to arouse them to their best endeavor. It is an invitation to enter into the enjoyment of the most exalted privilege, that of partnership with God in work. God's word of forgiveness is an assurance that we have duly recognized our sins, that we have no apology for them, and that we intend by the help of God to convert our weakness into strength.

The only way to dispose of enemies in a satisfactory manner is to forgive them. Of course this cannot be done unless they patiently listen to rebuke and honestly seek to correct what is wrong in their lives. If it is ignorance that causes another to try to harm us, then our duty is to help him to obtain knowledge that will change his conduct. It is not armies that will rid the world of perils from the savage races of the earth; it is the teacher of the truth. If personal enemies refuse to understand us and if national enemies choose to follow the rules of barbarism in preference to those of civilization and enlightenment, the forgiving spirit is still imperative. We must withhold moral fellowship from men in their evil course but as Christians, our desire will be that the opportunity of moral fellowship with all who have wronged us may come speedily. (Midweek Service, March 26. Gen. 37:23-28; 45:1-15.) S. J.

A Wave of Social Investigation

A wave of investigation has been sweeping across the country. A legislative committee has been investigating New York's dreadful police system, and the Illinois Senate has been investigating the effect of low wages upon women workers in the state. Some of the religious bodies such as the Presbyterians and the Methodists have gotten into the habit. The former with a reduction of expenses in view and the latter the charge that a publishing house has been publishing and distributing literature of a rationalistic and liberalistic tendency. The Illinois senate committee put some of Chicago's largest employers of women on the stand and compelled them to admit that the wages paid their female help was pitifully low in these days of high prices. The legislative committee on remedial police legislation concluded its public hearings in New York. It will submit a report to the legislature with recommendations for regulation of the police department and vice. Three topics of importance discussed by witnesses at the hearings were excise, disreputable resorts and gambling, as sources of police graft. Among remedies looking toward elimination of graft as considered in the committee's report are the establishment of a board of public morals, employment of women as police officers in regulating the social evil, Sunday opening of saloons during restricted hours, official consideration of the disreputable resorts as a public nuisance, regulation of the mayor's power over the police and increase of pay of policemen. Let us hope that this investigation wave will carry on its breast, reform into many needed places and not vanish into nothingness and forgotten dreams.

THE WAGES OF WORKING GIRLS.

It became very evident during the Illinois senate investigation last week that Chicago's working girls are not the highest paid workers in the world by a good deal. Julius Rosenwald, philanthropist and head of the great Sears-Roebuck concern, testified that the minimum wage paid girls employed by his concern, was $5, and that, after a period, not to exceed three months, this was raised to $5.50. He said also that it was the policy of his company not to employ girls not living at home, at less than $8 a week. He declared it as his opinion that a girl living at home ought to be able to live on $5 a week and that a girl "adrift" should be able to live honestly on $8 a week. The witness declared that he did not believe the employer was in any way responsible for the downfall of a girl, so far as the wages of the girl was concerned. Mr. Rosenwald said Sears, Roebuck & Co. earned in profits something over $7,000,000 in the fiscal year of 1911. He said the company had a surplus of more than $3,000,000 at the end of that year, after dividends to shareholders had been paid. Surplus at the end of 1912 was $12,000,000. In reply to a question, he said it would have been possible to use $2,000,000 of that amount to increase the wages of employes. One of the heads of Marshall Field & Co. testified that the Field concern in its retail store employed 4,222 women and girls regularly, that is, for eight hours each day. Of this number, 213 girls received only $5.00 a week. This witness was compelled to admit that he did not think it would seriously affect his firm if the sum of $1,070 per week was expended in raising the wages of these girls to $10.00 a week. Heads of other big retail concerns testified to a similar low wage.

REPORT OF DIVORCE COMMISSION.

The marriage relation is not as lasting in Illinois as it is in some of the other states. According to the first report of the Illinois commission on marriage and divorce Illinois leads the world in the number of its divorces. Statistics are presented to show that from 1867 to 1906 120,000 divorces were granted in this state, 632,000 in the middle western states, and 1,250,000 in the United States. The report points to the pitiful condition of 1,300,000 "divorce orphans" who have been deprived of homes and of one or both of their parents in the United States in the recent fifty years. A hundred thousand divorces were granted in this country in 1912. In 1900 twenty European countries and Australia, New Zealand, and Canada contributed to the marriage tragedies of the world 27,000 divorces. In the same period this country had 56,000 divorces. Yet this nation had only 76,000,000 population, while the other

nations cited contained 267,000,000 people. The rate of divorce, reads the report, is seven times greater than that of Europe. This condition, existent for so many years, has brought on the American people opprobrium from the civilized nations of the world. The report points out, however, that Illinois has divorce laws which have been used as a standard in many parts of the world. But complaint is made of the execution of the law in the state. The report says most of the divorces go by default. In half the cases the defendant cannot be found or has left the state. This, says the report, presents a large field for fraud. The report urges attention to the hearing of divorce cases and advises the passage of additional laws.

THE ROCKEFELLER FOUNDATION.

The senate committee has come to a conclusion in the Rockefeller matter. The proposed $100,000,000 Rockefeller foundation for benevolent purposes constitutes the safest disposition that can be made of that portion of John D. Rockefeller's immense fortune, is the conclusion expressed in a majority report from the senate judiciary committee, presented to the senate recommending the passage of the Rockefeller foundation bill. "This money is now in the control of a private individual, who could, if he chose, direct its use to purely private ends for a considerable period after his own death," says the report. "Instead of this, he proposes to place it, subject to congress, in control of a body of men now actually administering well known charities of acknowledged usefulness." The report says the bill has been changed so that all danger of an unrestricted perpetuation of the Rockefeller foundation is done away with. The choice of successors to the original incorporators must be approved, under the terms of the bill, by the president of the United States, the chief justice of the Supreme court, the president of the senate, the speaker of the house, and the presidents of Yale, Harvard, Columbia, Johns Hopkins, and Chicago universities. "The proposed foundation," says the report, "is an exception among charitable trusts in that the element of perpetuity has been practically removed."

At High Tide

Two men were speaking of the death of a mutual friend. Each had known and loved him well, and to one of them he had stood in a relation particularly close and tender. One by one they recounted his traits of character,—his sincerity, sympathy, earnestness, sweetness of spirit and unselfishness. He had devoted his life to a work that was arduous and unremitting. Much that he had done had not been seen of men. He had not lacked for appreciation, for all who knew him recognized his goodness of heart and his unfailing kindness, but much that he had done was inconspicuous, and many of the burdens he bore alone. The two friends told over to each other the qualities that made the man; the entire lack of condescension toward those that did not rise as high as he in public favor, and his equal lack of jealousy toward those who appeared to have risen above him, and they both said that it seemed as though he never had been so much needed as when he was taken away.

"But," said one of them, "there was one lesson to me in the tributes which his death brought forth,—we have been able to measure the influence of his life at high tide."

Then they spoke again of what sometimes happens to the man who lives beyond his prime; of failing powers and the lack of adaptation to the continual movements of the world; of living until one's real life work has become a memory, and his influence has ceased to count largely in favor of the things for which his life has been spent; and they agreed that it is needful in this thoughtless world, that now and then a good man should die in the full strength of his career, that men may realize how much life is worth at its best.

So many hearts are burdened amid similar cares; so many minds are perplexed by the same problem, it may be well to recall the judgment of those two men of the friend they honored and loved. We are not wise enough to explain the mysteries of life and death, or to interpret infallibly the providences of God. But we may accept the sorrow that comes with the bereavement in the assurance that no good life is wasted, and that some lives most truly fulfill their purpose that are ended in their prime,—ended for a new and better beginning.

From wholly unexpected quarters came tributes to his memory. Constant discoveries of those who were being helped by his life are coming continually to light. Even the friends who loved him best felt and knew as they had never felt, the full strength and dignity of his influence. His power for good was measured at high tide.

The White House Pulpit

Woodrow Wilson, preacher! No one can read the inaugural address of the new president without being stirred to the depths. It is almost as if one were reading from Isaiah or Amos, when our eyes fall upon the words, "We have been proud of our industrial achievements, but we have not hitherto stopped thoughtfully enough to count the cost, the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through." Or again, when we read, "This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity." Mr. Wilson is not the first occupant of the White House who has exercised the office of preacher, but this document, not only for its mastery of style, but for its ringing moral challenge, will perhaps take place beside the memorable messages of Abraham Lincoln. The true object of government is not the piling up of unlimited wealth, but the safeguarding of humanity. Were it not for the restrained and chastened style, one might almost imagine that this were a part of an address by Mr. Lloyd-George, the British chancellor. For it breathes the same lofty moral purpose and has as a background a similar religious spirit.

Interpretations

Mrs. M. E. Harlan

When I first entered college Mrs. Harlan was married and in school with her husband. I think Mr. Harlan was not a member of the church when they married. She won him to the church and inspired him to enter the ministry. Gladly did she sacrifice in order that he might be well equipped for what she considered the greatest task to which a soul can be called, the ministry of Christ. Little did she think during those happy sacrificial college days that she was preparing for a very large place in Christ's church.

Where it was that she received the missionary vision that shaped all her subsequent life, I do not know. It may have been in her mother's home. It may have been in the little country church. But certainly early, for she had the vision in college; she and her Lord held a tryst, the holiness and compulsion of which she never for a moment forgot. She, more than any other, was the inspiration of the early missionary spirit and plans at Drake University.

It was our good fortune to have Mrs. Harlan in our home last Thanksgiving. It was a quiet day. We had her to ourselves. Her conversation ranged from the small talk about former days to the great passions of her missionary soul. I marked her growth, and so when The Christian Century wrote and asked for a few words of appreciation I considered the task not a difficult one, but one that must be performed with a subdued soul. She seemed so well last Thanksgiving, and so full of large plans for the Kingdom. She talked much, too, of her sons and their prospects. And today she is dead! We can never steel our souls to the ways of death. His ruthless taking away of our loved ones almost causes our hearts to stop beating. The sky today is overhung with clouds. I hear a little bird singing, but his song is not joyful. And to think that death is to be the last enemy to be destroyed! Glad we all must be that ultimately life is to be victor.

"Nor blame I death, because he bore
The use of virtue out of earth;
I know transplanted human worth
Will bloom to profit otherwhere.

"So many worlds, so much to do,
So little done, such things to be,
How know I what had need of thee,
For thou wert strong as thou wert true."

Today, before I heard of Mrs. Harlan's death, I was reading Samuel Rutherford. He is a splendid key to her life. No better could be found. Let me quote a few typical sentences from Rutherford:

"Sweet, sweet is the Lord's cross."

"I esteem suffering for Christ a king's life."

"Welcome, welcome, sweet, sweet cross of Christ."

"Christ hath eased me, when I saw it not, lifting the cross off my shoulders, so I think it to be but a feather, because beneath are everlasting arms."

It was the cross of Christ that was the determining motive and power of Mrs. Harlan's life. Her Christianity was joyous in its hardship. Her soul was never so heavenly in its feeling as when bleeding with burdens. Never did she think she could have fellowship with Christ without having fellowship with his sufferings. With Rutherford she would say: "Losses and disgraces are the wheels of Christ's triumphal chariot." And, "I know that an inflicted life looks very like the way that leads to the kingdom."

I remember E. S. Ames remarking to me about this emphatic characteristic of Mrs. Harlan. His remark was made a dozen years ago. I think we both then thought it somewhat abnormal.

Do we think so now? No. The dozen years that have passed since have taught us much. And then the soul of Mrs. Harlan has gone where earth values count for nought, but only the eternal survives.

Even in college the sacrificial spirit in her was dominant; but it grew as the years of her abode "in heavenly places" increased. There came to her two great experiences. First, the death of her husband after darkness had come to him; and, second, she was led to face an unevangelized world with official responsibility.

On Thanksgiving day she told us about the last wonderful prayer her husband offered. She said it was like Christ's prayer in Gethsemane. In the last supreme effort of his soul he seemed vitally to lay hold of God and to hold awful fellowship with Christ. And then the dark—while life continued awhile.

Again she faced the task of taking the Christ of the cross to an indifferent church as well as to a world ignorant even of His name. The cross became richer in her life because of these experiences. Its tenderness became greater. Its forgiveness was more stressed. Its encompassing love was more believed in. Its glow and life was brighter and fuller.

And so, if you would understand the early ambitions of Mrs. Harlan for an education; if you would understand her arduous labors as a minister's wife; if you would know the secret of the simplicity of her speech and dress; if you would fathom the deep motives of her missionary zeal; if you would explain the growth of her mind until she thought in terms of the world; if you would discover the secret of her ever-broadening sympathies; if you would get into her very heart of hearts—you will hear her deathless spirit singing—ever singing:

"In the cross of Christ I glory, towering o'er the wrecks of time;
All the light of sacred story, gathers 'round its head sublime."

A great heritage has been left her sons and the church, the heritage of a Christian soul intensely in earnest with Christ. Surely somewhere this white soul must still be a missionary of the cross.

Hannibal. GEORGE A. CAMPBELL.

Conditions in Mexico

What They Promise.

BY PERRY J. RICE.

The overthrow of Madero and the developments which have followed are deeply significant. They indicate a complete reversal of the regime inaugurated with the overthrow of Diaz two years ago, and the rise to power of the old military despotism. Huerta and Blanquet as well as Felix Diaz are men of the old type, and have no other sentiments or purposes than those which actuated Porfirio Diaz. The proof of this is seen in the murder of Madero and Suarez and others who were influential in the establishment of constitutional government. No one who knows at all the Mexican character, or who is at all acquainted with the methods of the former military rulers doubts for a moment that the men now at the head of the government were more or less definitely cognizant of the plot which culminated in the death of the deposed president. It was in line with a policy that has been pursued for years and by which numbers of liberators of Mexico have lost their lives. The personnel of the old regime is in the saddle and the old despotism is at least temporarily triumphant.

The men who have usurped the reigns of government promise to restore peace, and it is not improbable that they will succeed. But it will be the peace of suppression and oppression—the peace of a grave yard. They will shoot down in cold blood every man who has been associated with the Madero program, and every man who dares to raise his voice in defense of human rights and liberties. They will, by sheer force of military power, subject to peonage and abject slavery the great masses of the Mexican people who are too poor to resist and too weak and ignorant to protest. Let no one be deceived by the plausible promises of the present usurpers. Diaz made similar promises but did not even attempt to fulfil them. There will be no distribution of lands, there will be no release from poverty and ignorance. The large estates will continue to be held by the few, and valuable concessions will be given to Mexicans in good favor and to foreigners who will pay the price exacted by the rulers.

Who can believe that the men who could form and carry out as treacherous a plot as that formed for the overthrow of Madero, are moved by any sentiments of civilized patriotism or of humanity? There is absolutely nothing in the present situation that promises relief for the masses or surcease of suffering on the part of those now living in the most degraded state of poverty and ignorance. It is doubtful if Livingstone found anything in Central Africa, where the slavers carried on their diabolical traffic, more distressing than might be found in Mexico today. Against these conditions Madero, the unselfish champion of human rights, the man of great wealth who refused the luxury and ease which he might have enjoyed, hurled himself with all the force of his wealth and learning, with all the passion of sympathy which he felt for the helpless; and for a brief period was triumphant. But the odds were against him. The army never rallied to his support, the holders of vast estates secretly desired his overthrow; the former supporters of Diaz lent him little or no assistance, and finally traitorously turned against him, overthrew him and murdered him.

During all this time what has the United States done? I regret to say it, but the truth of it is too apparent to be denied. She has done nothing worthy of her ideals or her precedents. The army has maneuvered along the border at great expense to the country, but has given only a weak and hesitating protection to Americans and American interests. Her diplomatic measures have been anything but creditable. It is useless to name over the mistakes of the past, but I cannot but express the conviction that if our government had played a stronger hand a year ago the life of Madero might have been spared and the reforms which he advocated might have been substantially advanced. No, it would not have required intervention; no one who knows the nature of the country and the character of the people can have wished for that. Besides, we do not favor war. We are pleading for international peace and long for the day of its realization. There has been reason enough for intervention, but even these reasons have grown very largely out of the lack of real statesmanlike handling of the situation.

Had we exhibited as much of diplomatic ability as was exhibited sixty years ago in our relations with Japan, the whole situation might have been altered. We have signally failed to do our duty as a big brother in the terrible crisis through which Mexico has recently passed. I say the crisis which is past. I think it is past and with it a great opportunity. Despotism is in the saddle again. Felix Diaz will in all probability be elected to the presidency. The traitorous usurpers of the government will continue in power. The people wiill be subdued and the concessionaires, Americans and others, will be able to dig the ores out of the mines, to fell the rich forests, to pump the oil out of the ground and enrich themselves and the Mexican rulers. And the United States will be compelled to recognize the government and wink at its atrocities. It is in the interest of business, of trade and commerce which, of course, we must not interrupt.

I am thinking of the duty of the church in this situation. There is a method of intervention which, after all, costly as it is, we dare not refuse. It is an armed intervention, too, but the weapons of this warfare are not carnal. Urged on by every sentiment of justice and of humanity, the church must enter Mexico, armed with the sword of the spirit and with all the implements of moral and spiritual conquest. In this way only, as it now appears, will we be able to reclaim the nation and make amends for our failures during recent years. Deep as our resentment is because of the crimes that have been recently committed, it may be that it is all a part of the divine program for the redemption of Mexico. At any rate the call is to the churches, and it ought to be answered heartily and liberally.

I cannot be quite so sure as I was a week ago that the provisional government in Mexico will be successful in restoring peace even though the most severe and rigid military measures be adopted. In case the various revolutionary forces are not subdued the opportunity for the United States to exercise its diplomatic skill still remains. It is to be hoped that the new administration will seize this opportunity and thus evince our friendship for Mexico, and make amends for the mistakes of the past year. After all this is done the opportunity for the churches to enter the country with greatly augmented forces, and carry on with vigor educational and industrial as well as evangelistic enterprises still is open. Only in this way will peace be permanently restored in that war swept republic.

El Paso, Tex.

James Bryce and Federation

There never has been a shrewder observer and a more capable critic of American conditions than James Bryce, author of "The American Commonwealth" and retiring Ambassador from Great Britain. Anything this distinguished Englishman has to say, therefore, about religious conditions in America, is of extreme value. On February 17 the Federation of Churches in Greater New York City gave Mr. Bryce a luncheon at Hotel Astor. Bishop David R. Greer of the Protestant Episcopal Church, presided. Mr. Bryce eulogized the work of the Federation, and said it had caused a distinct change in dealing with the problems of the day. He said: "The first advance made by religious bodies, is that they are now far more willing to co-operate with one another than they ever have been before, in every kind of work that makes for the material and moral improvement of the people. There is a wish to lay more and more stress upon all that they have in common. Differences of view as regards ecclesiastical arrangements and still deeper differences of view as regards the doctrines of theology still exist and are likely long to continue, but there is a stronger feeling today than there has ever been before of that which they have in common in worshipping one Almighty Ruler, in recognizing Him as the Author of all good, and in feeling that as His children they are bound to one another by ties which rise above their differences."

DR. WILLETT'S MISSION TOUR

The Disciples of Christ in Japan

It was natural that a people full of a desire to have a part in the great enterprises of the kingdom of God should wish to send missionaries to so promising a field as Japan. Accordingly, in the second period of modern missionary work in the Sunrise Empire, the period of rapid growth and great success, two families were sent out by the Foreign Christian Missionary Society, Charles E. Garst and George T. Smith and their wives. That was in 1883, and after six months of study of the language in Yokohama, they went to Akita, an important city of the north, on the west coast.

In an important sense Mr. Garst was the father of our mission work in Japan. First at Akita and later on at Tokyo he and Mrs. Garst gave themselves with complete devotion to the enterprise of representing the message of the gospel to the people who seemed so ready to receive it. With rare personal charm they won their way into the hearts of a growing company of believers. Mr. Garst was tireless in his labors. The missionaries there speak of him with high appreciation and affection. He literally gave his life to the cause. His long and hard journeys and his disregard of his own comfort in a too-ready satisfaction with native food and shelter, to which he was not accustomed, no doubt hastened his untimely death.

Mrs. Laura Delaney Garst, who shared Japan's pioneer mission task.

The Late Charles E. Garst, Founder of Disciples Mission Work in Japan.

Miss Gretchen Garst who has taken up the task left by her father.

Mr. Garst's Work Still Lives.

But Mr. Garst's work lives. He laid foundations both in Akita and Tokyo on which substantial structures have risen. Mrs. Garst, now residing in Des Moines, Ia., has helped on the work to which she and her husband gave their united efforts. Among her missionary writings, "In the Shadow of the Drum Tower," the story of the labors of Dr. Macklin in Nanking, China, and of the experiences of Mrs. Macklin, her sister, has a value not only for the study of Chinese missionary work, but for similar labors the world around; and only this year, a few days before we sailed for Japan, her daughter, Gretchen, left for Akita to take up there something of the task which her father did not live to complete.

From the beginnings under the hands of Garst and Smith and their wives has grown a work which is now distributed in four centers, Akita, Sendai, Tokyo and Osaka, each of which has several out-stations. It might have been supposed that after thirty years in Japan we should have a larger number of mission centers. But in nothing is the wisdom of missionary administration shown more admirably than in the strengthening of stations to true effectiveness and the refusal to push out into fields for which there is no adequate equipment in sight, and where at best only a questionable work can be done. It would be better for a missionary board to have a single station in a country, and make it strong in all the essentials of missionary efficiency, as for example the Southern Methodist Board has done so admirably at Soochow, China, than to plant a dozen stations, no matter how promising the fields, without the ability to bring them to real effectiveness. Such a practice was common in the first days of missionary work. The boards of all the denominations have seen the error of this method, and are giving thought to the efficient manning and equipping of the most promising of their stations, rather than the planting of more.

The Work in Tokyo and Osaka.

It was a great disappointment to me that we were unable to visit Akita and Sendai. Both are interesting cities for other reasons than our missionary interests there. The work in both is intimately connected with the lives of very dear friends of mine. But it was impossible to go so far north, and Japan is, lengthwise at least, a large country.

But in Tokyo and Osaka it was possible to see something of the work. Of our churches in Tokyo I have spoken in a previous letter. But the institutions we are building up in the suburb of Takinogawa, an important part of Tokyo, are among the most promising we have in mission lands. This was the district of the city selected by Dr. H. H. Guy when the plan of founding a school and seminary was first contemplated. It was made possible by the gifts of Gen. Drake, and now includes the Bible School, the Middle School, corresponding to an American high school, and an English Night School. It was a great misfortune to the Bible School, and indeed to all our work in Japan, that Prof. Guy was compelled, for health considerations in his family, to give up his work and return to America. By many he is rated as the best master of the Japanese language among the younger men who have labored there.

Schools for Boys and Girls.

The faculty of the Bible School includes R. D. McCoy, A. W. Place, N. Otsuka, P. A. Davey and Pres. Ishikawa. The latter is the head of the Chu Gakko, or Middle School. His relation to the Disciples is interesting. He first learned of our people while a student in America. He studied in the Imperial State University and at Ohio State University. After his return to Japan he was employed as a teacher in a middle school, but his abilities were discovered, and he was made professor in the Nobles College in Tokyo, where he received from the Imperial Household department an order of merit. Yet he was all the time interested in the work of the church, and preached on occasion. At length he gave up his governmental position, with its higher salary and its assurance of a retiring pension, and took service in our Middle School, where his accurate scholarship and high teaching ability have made him a most valuable factor.

There is also a Girls' College in close connection with the Boys' College. This includes a Bible school and a high school. The leaders are Miss Bertha Clawson, Miss Mary Lediard, and a corps of teachers, both native and foreign. The Takinogawa

Three Present-Day Disciple Missionary Leaders in Japan

Rev. M. B. Madden.

Prof. A. W. Place.

Rev. Fred E. Hagin.

Church was the direct outgrowth of the schools. The first services were held in the home of Prof. Guy, and the men in the Bible College have been its sponsors and preachers.

The Stay and Staff of Japanese Missions.

It must not be forgotten that the stay and staff of our work in Japan is the force of native preachers, teachers and evangelists. A few of them I have named, but their number is far greater, and their labors have been the secret of the success which has been attained by the Disciples. Many of them are men of ability. Most of them have been trained in our school in Tokyo, and some, like Professors Ishikawa and Otsuka, in America. It is they who have the burden of the active field work and preaching, and it is such as they to whom the care of the churches and schools must be increasingly entrusted.

In Osaka we have a church at Tennoji, a part of the city which takes its name from a Buddhist temple of some considerable celebrity. M. B. Madden is the missionary in connection with the Tennoji Church. The structure is an attractive one, built through the generosity of an Indiana Disciple. The Japanese pastor lives in a house attached to the church, and therefore convenient for gatherings of the members, one of which we greatly enjoyed after the public meeting in the church. The memories of Mr. and Mrs. C. S. Weaver, who were with the church for several years, are very dear. Mr. and Mrs. Madden are active and efficient, and are rearing a family of boys whose lives are committed to the work of missions.

The total list of our missionaries who have labored in Japan, or are now there, runs to more than fifty, and includes such names as Garst, Smith, Stevens, Guy, Pruett, Marshall, Erskine, McCall, and many others, in addition to those whom I have mentioned in these letters. Besides there have been and are several who have labored under independent auspices, but none the less effectively.

Forces Are Pitifully Small.

But all told, our forces in Japan are pitifully small. They could all be placed in a single station without unduly augmenting the number of workers. In Osaka, for example, we have the single church with its out-stations, and one missionary family in charge. In such circumstances the proper increase of the work is absolutely impossible. No school work can be attempted, where it would be an effective power for spreading the message. The reason is, of course, that there are no workers to take the added burden. It is hardly creditable to a people like the Disciples to open work in such important centers and leave it half cared for.

The same thing is in large measure true of the equipment of our work in Tokyo. The schools there need additional property and buildings. The Buddhist school a short distance away has imitated several of the features of our institutions, and has recently planted two new centers in the neighborhood. That is a section of Tokyo which the Disciples could take as their own if they were able to secure the men and the means for such an advance. The adequate strengthening of such educational opportunities as Takinogawa offers, or such church openings as wait for the enlargement of the force at Tennoji, is a duty to which the Disciples must respond.

Difficulty of Selecting Missionaries.

It is a satisfaction to know the men and women who are our fellow-workers and representatives in Japan. The selection of missionaries is a very difficult process. It is hard to know who will succeed and who will fail, who will be able to work with others on the field, and who will prove impossible and a source of strife. All missionary boards find this a hard problem to face, and our own Foreign Christian Missionary Society has had its troubles in Japan as elsewhere. All such experiences point to the facts, now more clearly than ever recognized, that the prospective missionary must have physical, mental and moral soundness, the best educational training afforded by the times, and sufficient experience at home to test his abilities and his wisdom. Beyond these, many things may be desired; less than these no man or woman should carry to the non-Christian lands.

To the plea and purpose of the Disciples our missionaries in Japan, the best of them at least, are true. By this I do not mean that they are merely sound on some of the denominational insistences to which some of the Disciples have attached their affection, as if those few tenets represented the faith of the fathers. I mean rather the insistence upon the unity of the people of God as the imperial duty of the church in this generation.

Place of Disciples in United Counsels.

Our missionaries in Japan have an intimate and honored place in the counsels of the united churches. Their coöperation is asked and expected, and more than one of them has been entrusted with official duties in connection with the common program of Protestantism in Japan which reflected credit upon them and the people they represent. Other and even more notable services of this kind will be rendered by them in the future.

As one looks back on a short month of delightful and impressive experiences in Japan, among our own people, with those of other Protestant bodies, among the shrines of Shinto and Buddhist faith, and in the circles of the Japanese themselves, he is appreciative of all the values that the experience has brought, and is haunted by the desire to spend a longer time upon that soil, to plough with deeper furrow into the interests and lives of so fascinating a people, and to have some larger share in that work to which the honored men and women whose names we utter in daily prayer are devoting their lives in the land of the Rising Sun.

An Income Tax

Under the new amendment to the constitution of the United States an income tax becomes a possibility. On the face of it, an income tax is the fairest of all taxes. But that does not prove that it is best. An income tax is declared on high authority to produce "a nation of liars." So does any other tax. How few men, and still fewer women step down the gang-plank after a return from Europe, without some mental juggling with figures; and how few men return to the assessor a perfectly truthful answer! David said in his haste, "All men are liars." David never was a tax-collector, or he would have said it deliberately. And who ever loved a tax-gatherer? The publicans were tax-collectors, no wonder they were unpopular. Has not the time come when a scheme can be devised for the collecting of taxes in such fashion that it shall be easy for men to do right?

Have We Found The Real Tomb of Christ

By William E. Barton

The Crusaders fought for an empty tomb. The mere statement of the fact seems to condemn it as an act of folly. Yet that sentiment for which hundreds of brave men laid down their lives is not to be dismissed with a sneer. They cared enough for the Holy Sepulchre to die for its recovery, and their wars changed the history of the world. We have no occasion to fight for it, but we cannot well fail to be interested.

THE GARDEN TOMB.

Ever since the fourth Christian century a particular spot in Jerusalem has been pointed out as the site of the place where Jesus was crucified and buried. Helena, the mother of the Emperor Constantine, making her pilgrimage to Jerusalem, identified, as she believed, the place where Jesus had been crucified, and caused a church to be erected above it. This "Church of the Holy Sepulchre" from that time on has been held in reverence; and when Jerusalem fell into possession of the Mohammedans it was this that nerved the army of the Crusaders in their efforts to recapture Jerusalem and recover the tomb of Christ. Hundreds of thousands of pilgrims visit Jerusalem and stand reverently under the dome of the great building which is supposed to cover the site of the hill on which Jesus was crucified and the tomb in which He was laid.

Spot of Peculiar Interest.

Even to one who does not credit the tradition, which makes this the veritable tomb of Jesus, the spot is one of peculiar interest. Round it gather more of sacred sentiment and holy tradition than belong to any other spot on earth. For it hundreds of thousands of Christian people have shed their blood, and to it millions from all over the world have made reverent pilgrimages.

Still, it cannot be claimed that a visit to this spot is wholly free from disillusionment. As one descends the steps that lead into the open court before the door, he finds himself surrounded by noisy peddlers. Some of them are selling rosaries that have been blessed before that shrine. Others sell hideous white cotton shrouds, printed in black with grewsome inscriptions, and these are sold to pilgrims, who take them inside the church, fold them on the stone where the dead body of Jesus is said to have been anointed, and convey them to distant lands—especially Russia—to be kept with those folds unopened till the pilgrim himself is laid out in his shroud for burial. Others sell pictures, and others vend mother-of-pearl crosses. They have made what ought to be the holiest place in Christendom a place of merchandise. They have coined into petty cash the very blood-drops of the Lord.

Three sects hold the place in common—the Greek, the Roman Catholic, and the Armenian. Just inside the door on a platform is the Turkish guard of about a dozen armed soldiers. It is pretended that the Turks are needed there to keep the Christians from killing each other. Largely this is pretense, and is used as a pretext for petty graft; but the presence of a Moslem guard in the church that is supposed to contain the tomb of Christ, for the alleged purpose of keeping these Christians from leaping at each others' throats, is one of the high scandals of Christendom.

Crucifixion Outside City.

The New Testament story shows that He suffered outside the city—was not crucified inside the walls. It also tells us that the place was "near the city," and it is evident that a public road, and perhaps more than one, passed near it. There is good reason to believe that the place was on the north side of the city, for the palace of the Governor was not far inside the Damascus Gate, and the place of execution, which doubtless was often used, was not likely to be on the opposite side. All the sites that have any tradition in support of them are north.

But the Church of the Holy Sepulchre is well inside the present walls, and the more carefully we study the ground the less likely does it seem that the walls as they stood in the time of Christ could have run south and east of it. Either there was a sharp reentering angle, or the wall went around the site of the present church. If this is so, then the Church of the Holy Sepulchre does not stand where Jesus was crucified and buried, and we must look for the place farther north. The deeper the spade goes at the base of the old walls, the less probable it seems that Calvary occupied the site of the Church of the Holy Sepulchre. But whether it is the site or not, it is impossible to make it real to oneself in the surroundings and atmosphere of the present Church of the Holy Sepulchre.

Place of the Skull.

In the belief that the second wall in the time of Christ ran not very far from the line of the present wall, reverent men set forth to explore the space just outside the wall of Jerusalem to the north in the effort to find there, if possible, a site which fulfilled the conditions of the Scripture narrative. There is just such a hill situated near the highway that leads from the Damascus Gate. It is an elevated spot adjacent to the main Damascus road, not far from the Damascus Gate, and presenting toward the city a rocky face with deep caverns that instantly suggest some resemblance to a human skull and makes the name Golgotha, or the Place of the Skull, strikingly suggestive.

But if this was the hill of Calvary, where was the tomb? Can we with any approach to certainty identify the place where Jesus was buried? Not certainly, for Jerusalem abounds in tombs; yet there has been discovered a tomb which strikingly satisfies the conditions of the narrative. It is close by the site of the crucifixion, and the Gospel narrative tells us that His burial place was "in the place where He was crucified." It is a single tomb, in a garden, and on important archeological grounds it is believed to date from the Jewish period. When found it was filled almost to the top with skulls and bones which had been thrown into it from other graves. It contained no skeleton in place. The human remains evidently had been thrown in from several other graves. Though apparently a Jewish tomb originally, it had been occupied in later centuries by Christians. Two crosses in red paint were found upon the walls with Greek letters at the corners. These, of course, are centuries later than the crucifixion. It contains spaces for three bodies, two adults and one child. But only one of these spaces was ever finished. It was distinctly "a new tomb," and apparently only one body was buried in it. From the level of the ground outside one looks down into it as Peter and John are said to have done. When we say that only one human body appears to have been buried in it, we find another interesting fact, that bits of rock at the bottom of the one finished compartment, when analyzed at the British Museum, are alleged to show that no human body ever decomposed above it. The skulls and bones that later were thrown in decomposed in other graves. As an actual place of burial this tomb was completed for only a single occupant, and that occupant left no chemical trace of the decomposition of organic matter, such as belongs in the human body, to penetrate the porous rock beneath.

Do all these facts prove conclusively that this was the tomb of Christ? No, they do not. They merely prove that this may be that tomb, or that this is a tomb essentially like that in which Jesus was buried and from which He rose.

Church of the Holy Sepulchre.

One Sunday morning I went early to the Church of the Holy Sepulchre. It was thronged. An English-speaking monk and a Turkish sergeant made way for me, pushing devout worshipers right and left that I might come near to each of the score of holy places under that historic roof. I saw them all, and left with heavy heart. Not so could I make real to myself the mystery of our Lord's passion and resurrection.

It still lacked an hour of breakfast time, and I went to the garden outside the city wall, and rapping at the gate, was admitted. It was spring, and the garden was abloom with all the flowers of Palestine. Alone and in silence I made my way through the flowers to the tomb. I stopped at the door as John stopped, and then, reverently, walked within.

Whether this be the very spot or not, I thought, this is the one place where a reverent pilgrim can make the scene real to himself without the presence of the superstitious throng and the pitiful presence of much that desecrates the scene. "Come, see the place where the Lord lay!" How real the message seemed! How the hewn rock sepulchre made the message almost audible!

At last I turned, and walked out of the tomb. I had forgotten the world outside. I had forgotten what day it was, and what time and season. But it came back to me in a flood of light and beauty as I stepped forth into the spring sunlight and walked among the flowers. I plucked a red anemone and put it in my Bible—a flower that grew near to where his blood was shed, and his life rose up in beauty from the earth. And all the flowers and all the sunshine of that Sunday morning in the spring proclaimed to me the glad message of Easter.

A Notable Painting of the Triumphal Entry

One of the most notable successes in British Art was attained by Benjamin Robert Haydon in 1831, when he exhibited his "Entry into Jerusalem." Of his three greatest works it was the most noted, and he himself was the foremost English painter of his day. Charles Lamb wrote a poem in its praise; Wordsworth declared it was worth waiting fifty years to get so perfect a picture. All London went to see it and paid a shilling a head. The painting was hailed as the harbinger of a new era in British Art.

What became of this notable picture? One may find in London less notable productions by this versatile artist, but this, his greatest picture, is in America, in the Art Museum of Cincinnati.

It is a notable picture for many reasons. One is that Haydon wrought into it a considerable number of the literary people of his own time. The Saviour's left hand almost touches the face of the Apostle John, a portrait of John Howard Payne, the American author of "Home, Sweet Home." The profile in the door, still farther to the left, is Keats', and immediately before him, with hand upon the breast, is Wordsworth. The sharp-visaged, alert face looking over Wordsworth's shoulder is Voltaire, and the profile just beyond him is Sir Isaac Newton. The Virgin in the painting is said to be Mrs. Siddons, though this is disputed; and other faces identified by an authentic key are those of Hazlett, William Berwick, the artist, and other early Nineteenth Century notables.

Many stories are told about this painting. It is generally believed that the ass was painted by Landseer, at that time Haydon's most promising pupil; and it is said that Haydon himself was greatly disturbed because so many people said, "What a wonderful donkey," instead of "What a wonderful Christ."

In 1810 his troubles began. His father had been allowing two hundred pounds a year and this stopped. From this time on he was harassed by debt. He had a genuis, however, to turn even his difficulties to advantage. When he got into jail for debt he gathered his companions around him and painted a picture, over which the King, George IV, laughed and swore and paid him 500 pounds for it. While arguing with a sheriff he would sketch him and get free use of a model and later make a picture of it. He was vain and quarrelsome and improvident, but he was industrious and made a good husband to a young widow whom he married in 1821 and a good father to the children whom she brought to him. He was a man of deep piety, and believed himself guided by a personal, merciful and over-ruling Providence. He had the most profound confidence in his own mission and believed in himself with an unquestioned devotion which was at once the cause of his triumph and downfall.

No picture that he ever painted drew such crowds as this of "The Triumphal Entry." Years afterward, with some feeling of bitterness and sense of the ingratitude of England, he painted "The Banishment of Aristides," but England did not pay a shilling to find herself rebuked. The great picture was exhibited in a hall in one end of the building, while down the corridor at the other end was another exhibition hall, where the American dwarf, Tom Thumb, was also on exhibition. The British public by this time cared a great deal more to see Tom Thumb than it did to look at Haydon's picture. Haydon had become a back number. The exhibition was unsuccessful. The artist's difficulties increased. Overcome by debt, disappointment and ingratitude, he wrote, "Stretch me no longer on this rough world." On June 22, 1846, he died by a pistol shot at his own hand.

He left a great name in English Art. By some critics he was applauded, and by others derided, but by the public he was neglected. His "Lazarus" is in the National Gallery, London, and his other great paintings are scattered. Few writers on the subject of Art have realized that his masterpiece was in America; yet here it is, and Cincinnati may well be proud to possess this notable production. Overrated as it is doubtless was by those who first trod on each other's toes to obtain a sight of it, it still is a great and reverent attempt to set forth the hour of our Lord's brief triumph. Painted as it was in the midst of Haydon's triumph, a triumph followed soon by his rejection and ultimately by his tragic death, there is much in it that may well suggest a lesson for this Passion-tide.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE PASSING OF A NOBLE WOMAN

A great loss has come to the Christian Woman's Board of Missions in the death of its most able and beloved leader. Mrs. M. E. Harlan died at St. Louis on the morning of Tuesday, March 11, after an illness of only a few days. She left Indianapolis for St. Louis on Monday, March 3, seemingly in perfect health. After she was stricken, President McLean telegraphed to headquarters, that he had talked with her on Tuesday, and that he had never seen her look brighter and better.

She was taken suddenly ill on Friday, and was sent to the hospital, where she received every care that human skill and the tender care of friends could bestow. It is a source of thankfulness to her friends that her summons came in a place where the best surgical and hospital facilities were available, and that nothing was lacking for her comfort and healing. Her two sons, Earl and Paul Harlan, were with her, and several of the great company of her friends were at her bedside.

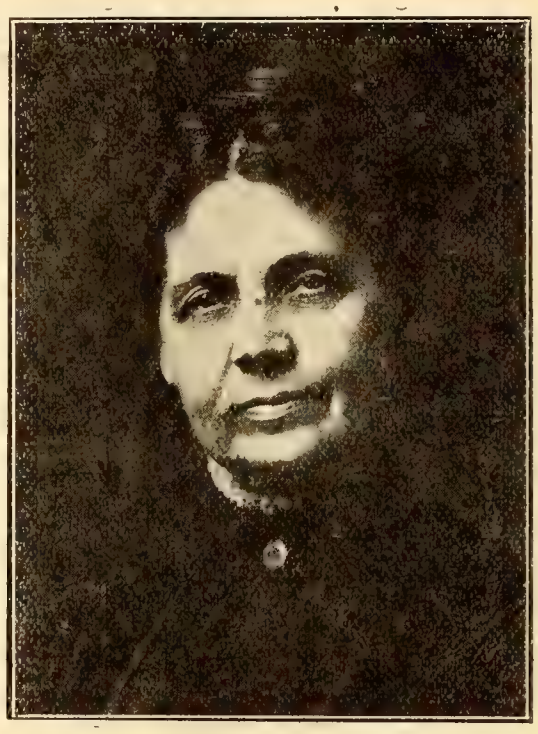
Those who knew Mrs. Harlan well often feared she was working too hard. Though seemingly of vigorous physique, she often had sudden and severe attacks of sickness, after protracted spells of hard work and responsibility. The mental and physical strain attending the issuing of the annual reports of the board was always a season of solicitude to those who loved her; her consuming passion for the work often lead her to over step the boundaries of her own strength and endurance.

And yet, in a way, her passing was to be desired; she was called by Him who giveth his beloved rest, in the very fulness of her service to His work. What greater prize could one ask than that! But a few weeks ago, another of our faithful and capable workers was called in like manner to her reward; in December, Mrs. Sara K. Yancey, for twelve years corresponding secretary of the Kentucky Christian Woman's Board of Missions, was making her round of C. W. B. M. Day addresses—she reached one of her appointments on Saturday evening and died before the dawn of Sunday morning.

Mrs. Harlan's special line of work was the oversight and development of the home base of the Woman's Board, and it has broadened in many ways under her leadership. One of her distinctive contributions to it was the inauguration and superintendence of the Jubilee Campaign, where our board co-operated with all the great women's organizations of other churches in a Coast to Coast series of meetings for foreign missions; this movement not only promoted the great cause for which it stood, but established a cordial acquaintance and fellowship with the women of other churches, which had been lacking in our work hitherto.

Another contribution, was a closer co-operation with the boards in our own church. The Secretaries' Association that she was attending when she was stricken, was one of the expressions of this wider and closer unity. She was the representative of the Christian Woman's Board of Missions on the Two Million Dollar Campaign Committee, and was full of plans for launching this great enterprise next fall. The last meeting of the executive committee that she attended showed in a striking way the growth of her department of the work—the whole of an all day's session was devoted to the consideration of the plans and problems of the home base of our work.

Mrs. Harlan's whole life was one of unbroken Christian service; in her girlhood at college, she was influential in organizing the first Young Women's Missionary Circle among us. After her marriage to Marion E. Harlan, she was untiring in her labors for the churches he served—even filling his pulpit in his absence, when it was unusual for a woman to do such a thing. She thus came to our work, equipped by the companionship of one of the noblest of our preachers, and of joint care with him of the churches to which he ministered. She has given our board nearly seven years of beautiful and whole-hearted service, and her love and her praise are in the hearts of thousands of women all over the land with whom she came in touch through her busy pen and persuasive voice. She had the crowning gift of knowing the human heart; she was all things to all women—wherever she went, she made friends for herself, and for the work.



Mrs. M. E. Harlan.

Her book of remembrance is written in loving and mourning hearts wherever the Christian Woman's Board of Missions is known; her imperishable epitaph is in her life of service for her Master. Of her, it may be truly said, in the words of the Good Book:

Her own works praise her in the gates.

I. W. H.

A Reasonable Protest

The Mississippi Valley Woman Suffrage Conference holds its second meeting in St. Louis the first week in April. The first of these conferences was held in Chicago last spring, and representatives from sixteen states in the South and Middle West were present. In four of these states Kansas, Wisconsin, Ohio and Michigan, constitutional amendments were pending granting the franchise to women, which were to be voted on at the following November election. The Ohio and Wisconsin amendments failed of passage; in Kansas, full suffrage was granted to the women by a large majority; in Michigan, the amendment passed, and was thrown out by (as we believe) a fraudulent re-count of the ballots.

Within the past two months, constitutional amendments have passed the legislatures of three more states, and will be submitted to the people at a subsequent general election; in a number of other states, vigorous suffrage campaigns are being conducted. All of this makes woman suffrage loom large on the horizon, not only of its advocates, but of the public at large.

In view of these facts, as well as of the fact that in nine of our states women have equal political rights with men, the complaint in the following letter is not unreasonable. It is written by a well known woman, who has been a leader in religious and missionary work in our church for a long time. It seems hard, that ministers should use the pulpit to denounce a cause so dear to a large part of their congregations—especially when there is no opportunity given to answer and show the fallacy of the arguments advanced.

"Dear Mrs. Harrison: What can be done to reach those ministers of our church who use the pulpit for the denouncement of woman suffrage? Does it not seem hard that the ministers can speak against woman's cause when they have depended on women so largely for sympathy, service and support? I love the church and I have labored for it from earliest childhood. I love missionary work and will be true to Christ and the spread of his gospel till the end of life. But it really may quench the spirit of some good women to have men say from the pulpit that "there is no application of Bible texts to suffrage—and it is neither right nor expedient for women to vote. They should be true to their sacred calling, etc." Of course every argument could be answered but there is no opportunity. The one argument that every well read minister should have at his tongue's end is "The liberty of the individual is a principle of Christ's gospel." The application has ever cost strife and trouble. But the expediency should not concern us—the justice of our cause is enough now. If it is right, time will adjust conditions.

"Some men argue that women will not vote for temperance and hence should not be allowed to vote at all. I want to ask can they (men) decide questions of womanly fitness or right? Can good men afford to see this question, and line up with saloon keepers and white-slave traders? None of the last named classes ever did favor woman's suffrage. Preachers may believe that women will not be true at the polls, but men interested in degrading humanity never will believe it.

"Can we write to some of our leading brethren and ask them to speak out and help our cause?

"Years ago John A. Brooks, J. A. Lord, and other pastors, did not hesitate to speak for franchise when in or out of the pulpit. You will remember that when women began to speak in our conventions, J. B. Briney and others wrote against the custom in our church papers. I remember that though a young woman then, I wrote to him and asked him to see from my standpoint. We exchanged several letters and he was most courteous and just, and he ceased his objections—so far as I know. He has ever been a true friend of the Christian Woman's Board of Missions.

"Another time my dearly beloved brother, T. P. Haley, refused his pulpit to women. I pleaded with him to see from our standpoint, and he invited me to speak a number of times from his pulpit, and gave me his time in the Lord's Day service; he was a great power, and so true to us. Now you see my point? Could we not render more efficient service by visiting with our Christian editors or writing to them? I ask you because you know our people and love both causes—but they are really one."

Church Life

A Flagrant Inaccuracy Effectively Corrected.

Our readers will recall an article reprinted in The Christian Century from the London Christian World and presenting a blunt but, in the main, not unkind critique of the Disciples of Christ. One flagrant inaccuracy in a statement of fact, however, was patently incredible. The writer, Geoffrey Palmer, quoted an "Irish churchwoman" as reporting have heard a Disciple minister preach "a picturesquely American sermon on 'He that is not baptized shall be damned.'" Leslie W. Morgan, Disciple pastor at Hornsey, London, wrote to Mr. Palmer for the name of his informant. On receiving it he communicated with the lady and found that she had referred to a serman she had heard in Southport preached by James Small, the American evangelist now at work in England. Her impression was vague and uncertain as to just what Mr. Small did say. Upon submitting copies of her letter to the minister and officers of the Southport Church, they signed a statement, which, after a sentence of preamble, reads: "We hereby assert that no such teaching was given during the mission in October last as stated; and that if anyone has drawn any such conclusion from what was said his impression is wrong; and further that the repetition of such statement is a gross misrepresentation of the position of the Disciples of Christ." Mr. Small was also shown the letter and replied, in part, with the following flat denial: "I did not preach any such doctrine, and never have in a twenty-six years' ministry in the Church of Christ. I should look upon it as a terrible doctrine if I heard any man preach it . . . As to my interpretation of Mark xvi., 16, I emphatically deny that I ever drew the conclusion that a person unbaptized will be damned. I said that very evening that a man is not lost because he is not baptized." These statements were promptly communicated to the editor of the Christian World, and appeared in the issue of February 20, together with a letter from Mr. Palmer, saying: "I welcome, with enthusiasm, this official repudiation of a generally misunderstood sermon, and, of course, accept it without the slightest reservation." And he adds: "It does seem a pity, however, that such emphasis should have been placed upon immersion at an evangelistic service as to mislead such intelligent hearers." Mr. Morgan in recounting the incident in his parish monthly paper admits that it is indeed a "pity," and he does not wholly aquit the Disciples themselves of fault in creating the all too common misunderstanding. Without reflecting upon Mr. Small he declares that "we cannot throw the responsibility upon the hearers and say that they have no business to misunderstand." "We carry on our work professedly in the interests of Christian union, and where there are misunderstandings, disruption is often created instead of union, and thus the purpose for which we exist is thwarted." He quotes Mr. Small as saying that he has come to feel that whenever he preaches an argumentative sermon on baptism "the temperature of the meeting is perceptibly lowered." Hence the evangelist has abandoned a strong sermon on the subject which he used years ago. "Of this we are convinced," adds Mr. Morgan, "that it would be better to leave the people forever unbaptized [we presume he means "unimmersed"—Editors] than to bring them to see it in a distorted light."

A Disciple's Church Before the Disciples.

Harlem Avenue Church, Baltimore, whose celebration of the twenty-fifth anniversary of the building of its present house of worship was recorded in these columns last week, is one of the oldest congregations among the Disciples. It was founded in 1805, four years before the famous Declaration and Address was written by Thomas Campbell, by a disciple of the Haldanes who had emigrated from Scotland to this country. Several years later while Alexander Campbell was yet a Baptist he visited the congregation soliciting funds to help in the building of a Baptist church at Wellsbury, W. Va. It early became identified with the Disciples movement and at its final incorporation in 1849 bore the beautiful name of The Congregation of the Disciples of Jesus Christ." The anniversary addresses delivered by former pastors C. K. Marshall, of Richmond, Ky., James Vernon, of Henderson, Ky., B. A. Abbott, of St. Louis, Mo., and W. E. Sweeney of Evansville, Ind., were listened to by large congregations. The present pastor, H. C. Armstrong, is greatly encouraged in his leadership of this church.

"The Heart of a Man."

First Church, Paris, Ill., gave a men's banquet, Thursday evening, March 6. There were 200 present. Edgar D. Jones, of Bloomington, Ill., delivered the address of the evening, on "The Heart of a Man." The local papers speak in glowing terms of the speaker and his speech. The Paris Church is the strongest in Edgar County. It has within its fellowship a large number of the most representative men in eastern Illinois. H. H. Peters has been with this congregation only three months. The church has had two pastors during the past nine years, Finis Idleman, now of Des Moines, Ia., and W. W. Sniff, now of New Castle, Penn. Mr. Peters solemnized twenty-three marriages and conducted thirteen funerals the first three months of his pastorate there.

Paris, Mo., and F. W. Allen.

How fine a spirit of Christian unity already obtains at Paris, Mo., where Frank Waller Allen is pastor, was indicated by the fact that the Presbyterian pastor sang in the choir, all the other pastors of the city assisted in other ways, and all prayer-meetings and Sunday evening services were merged in united services, while Graham Frank, of Liberty, Mo., was conducting evangelistic meetings in the Paris Christian Church. In fourteen days there were fifty-four accessions. Men and boys were in the majority among the converts. Mr. Allen saw much of the work of his seven years' pastorate there come to fruition. He speaks glowingly of Mr. Frank's preaching.

Presbyterian Text for Disciples' Plea.

I. J. Cahill, Ohio state secretary, has published a tract on the program of the Disciples of Christ. An interesting feature of the tract is that the author takes for his text a statement from the minutes of the General Assembly of the Presbyterian Church for 1900 which he quotes as follows: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural principles and methods, the kingdom of our Lord Jesus Christ." This, says Mr. Cahill, the Disciples of Christ undertake to do in the homeland and in all Christendom as well as in heathendom.

Silver Anniversary to be Celebrated.

Fifty years of church life will be celebrated March 28, by the Iowa City, Ia., congregation which was organized March 28, 1863. J. Madison Williams, for many years the pastor of Iowa City church, now residing in Des Moines, will be present as the guest and speaker of honor in the celebration. On the Sundays approaching the anniversary special addresses are being given by the pastor, C. C. Rowlison and by Dr. J. L. Deming, the new professor of sociology in the state university at Iowa City. Professor Deming came there recently from Yale and has attached himself in the spirit of service to the Disciples congregation.

Secretaries Honor President McLean.

At the secretaries' meeting held in St. Louis and reported in last week's Christian Century, it became known that the date of the thirty-first anniversary of President A. McLean's relation with the Foreign Missionary Society was coincident with the opening day of the convention. An informal luncheon was prepared with Dr. McLean as guest of honor, and toasts were proposed in which his high character was lauded and his unique service to the Disciples of Christ appreciated.

President Frederick D. Kershner, of the Texas Christian University is to be the chief speaker at the Kansas Ministerial Institute to be held in Emporia, April 6-9. He has announced a very attractive series of subjects, on the main theme of "Christian Idealism." They are as follows: "Christian Idealism Defined," "Religious Interpretation of Christian Idealism," "Christian Idealism and Union" "Christian Idealism in the Home," "Christian Idealism and the Individual," "Christian Idealism and Social Service."

"The state secretary was privileged to be with them on that day, and largely owing to the preparation of Brother Pearce and the Marion people the full amount asked for, $3,500, was raised"—this is the refreshingly modest way in which a dedication service at

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Marion, Ind., is reported by Secretary I. J. Cahill. He gives the pastor, C. A. Pearce, full credit for the thorough way in which the people were prepared to make their offerings.

Cedar Rapids, Iowa, First Church gave an "anticipatory banquet" recently looking forward to the dedication of their beautiful new building in August. C. H. Morris, pastor at Marshalltown, Iowa, was the chief speaker. The pastor, Walter M. White announced that the dedicatory services would be followed by an evangelistic meeting led by E. E. Violett, and said that to expect an increase in their membership of 500 persons was not putting a strain upon his faith. The congregation is enthusiastic.

The total offerings from October 1 to March 1, for Ministerial Relief, amounted to $13,037 against $4,951 for the same period last year, a gain of $8,086. Of this, $5,000 is in the Permanent Fund, leaving a gain of $3,086 for current use. All of this is needed says Secretary W. R. Warren, to take care of the roll of veterans, which has been increased by eighteen since October, and the enlarged payments which have been made to meet their actual necessities.

Dr. C. M. Chilton seems to have gotten into a sort of "evangelistic gait" this season and can't stop. After conducting a four weeks' meeting in his own First Church, St. Joseph, Mo., he preached for three weeks in a Hannibal, Mo., meeting and now finds himself at King Hill church in St. Joseph, where he is rendering unselfish service to a daughter congregation with excellent results.

A "New Life Meeting" began March 9 and will continue for two weeks at South Street Church, Springfield, Mo., conducted by F. L. Moffett, the pastor. The purpose of the meeting is not simply to win recruits to the church but "to instill new spiritual life into the church members and to encourage them to adopt systematic church attendance."

The disintegration of the membership of a Universalist Church at Ottawa, Ill., opened an opportunity for the Disciples to secure a house of worship in that city and to establish a congregation. The building was purchased for $1,525 at public auction by agents of the Illinois state board. A minister will be appointed to this work immediately.

S. G. Inman, missionary leader of the "People's Institute" at Piedros Negros just across the line in Mexico, writes to say that he thinks there will be no harm come to his own and other American families there for provision has been made, in anticipation of the opening of hostilities, to convey them quickly to the American side.

Announcement is made of the marriage next May of Miss Lura V. Thompson of Carthage, Ill., and J. W. Porter, a former pastor of the church at Rutland, Ill. Miss Thompson has been state secretary of the Woman's Missionary Society in Illinois for a number of years and is greatly esteemed among the churches.

J. H. O. Smith, pastor First Church, Oklahoma City, was asked by a delegation of his townsmen attending a cattlemen's convention at Amarillo, Tex., to accompany them and act as spokesman in presenting the invitation of Oklahoma City for the next convention.

The Ohio state convention to be held at Lima in May, will devote less time to speech-making and more to business discussion than in previous years and will give a place of special prominence to the rural church.

"One thousand pupils in attendance and one thousaand dollars in the offering" is the Easter Sunday aim of Terre Haute, Ind., Sunday-school of which George Darsie is pastor.

Charles Reign Scoville, evangelist, is now holding a union revival meeting at Lincoln, Nebr. He was called there with especial reference to a pending local option battle.

Kearney, Nebr., church dedicated a house of worship costing $28,000 on March 9. Geo. L. Snively assisted the pastor, A. L. Zink, in raising $12,500 on that day.

In the death of Mrs. George Pasfield, First Church, Springfield, Ill., loses one of its most abundant financial givers and one of its finest Christian personalities.

The Northern Illinois Ministerial Institute will be held at Lincoln April 9 and 10.

The Disciples Congress—April 1-3—St. Louis.

Church Extension Notes

At the meeting of the Church Extension Board on March 4, the following churches were promised loans: Porterville, Calif. First Church, $1,000, $600 increase; Hazelwood, Ind., $2,000; Louisville, Ky., Flora Heights Church, $750; Estacada, Ore., First Church $400; Coshocton, O., $4,000; Caddo, Okla., First Church, $800.

The following loans were closed during the month of February: San Dimas, Calif., (General Fund) $7,500; Altoona, Pa., second loan (Frankfort, Ky. Church Fund) $1,500; Blacksburg, Va., (Geo. F. Rand Fund) $1,250; Seymour, Ia., (General Fund) $3,500; Baldwin, Ga., (Y. P. S. C. E. Fund) $300; Corning, Calif., (T. W. Phillips Fund) $1,500; Alma, Nebr. (Kansas City, Mo., Independence Boulevard Church Fund) $750; Doland, S. D., (General Fund) $1,400; Total $17,700.

During the month of February the Associate Secretary, John H. Booth, made a tour of the Oklahoma and Texas churches with splendid results in securing payments on loans that were due. Mr. Booth is doing remarkable work in this department. During March the Associate Secretary makes a tour of the churches of Southwest Missouri with District Secretary Jones and Grant K. Lewis in a campaign of education and helpfulness to the churches.

The Corresponding Secretary has just finished two Church Extension Institutes at

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JOHN H. BOOTH,
G. W. MUCKLEY,
Secretaries.

CALLS.

Arthur Long, Des Moines, Iowa, to Coffeyville, Kans. Accepts and has begun work.

A. L. Chapman, Boise, Ida., to Bozeman, Mont. Accepts. Resignation at Boise not accepted by church which desires him to reconsider.

A. R. Adams, East St. Louis, Ill., to Chillicothe, O. Accepts.

RESIGNATIONS.

James T. Lawson, Baton Rouge, La.

J. K. Shellenburger, temporary pastor at Wilshire Boulevard, Los Angeles.

EVANGELISTIC MEETINGS.

Lancaster, Ia.; Charles S. Early, evangelist; closed.

Clinton, Ill., J. F. Rosborough, the pastor, preaching; 26; closed.

Havana, Ill., R. V. Callaway, pastor; R. E. Henry, of Niantic, preaching; closed.

Toronto, Ont., Cecil Street, C. O. Reynolds, the pastor, preaching; 12; closed.

Fresno, Calif., H. O. Breeden, the pastor, preaching; Shirley Shaw, the associate pastor, leading the music; beginning.

Columbus, O., E. F. Strickler, pastor; E. N. Williams and C. E. McVay, evangelists; 293; closed.

Columbus, O., Wilson Ave., J. J. Tisdale, pastor; Fife Brothers, evangelists; 576; closed.

Columbus, O., Fourth Ave., T. L. Lowe, pastor; Roy L. Brown, evangelist; 401; closed.

Manhattan, Kan., David Arnold, pastor; J. P. Myers, evangelist; continuing.

Fall City, Neb., W. T. Brooks, evangelist; 25; continuing.

Rock Island, Ill., Third Mission, A. K. Adcock, evangelist; 64; closed.

Clarinda, Ia., C. M. Eppard, pastor; Arthur Long, evangelist; 136; closed.

Perry, O., C. C. Wilson, pastor; Mark Wayne Williams, Milwaukee, Second, practicing; continuing.

North Yakima, Wash., W. F. Turner, the pastor, preaching; 71; closed.

India Letter

Mr. Grainger reports six more baptisms in Mungeli. The work is doing nicely in that station. There is a caste of people known as the "Satnamis" who are much more responsive towards Christianity than most of the castes of India. It is from among these that converts are coming. Many of them are poor, which does not matter greatly, as those who have more wealth usually have to abandon it all when they become Christian. Mr. Grainger hopes to see many more in that locality entering into the fold of Christ.

One of the interesting works of the mission is the Women's and Bibies' Home in Kulphar. Mrs. Lohr has charge of this work and is assisted by Miss Vance. There are over one hundred women and children in this institution. Many of them are exceedingly ignorant women. It is surprising though what a change a short residence in the institution makes upon them. They learn to do sewing, though many of them have never handled a needle before. Each woman is required to do two hours field work daily. This work is the means of keeping them all in robust health. Some time is also given to school work and they are taught reading and writing. The women are all well disciplined and very much attached to their home. After a short residence they usually become Christian. The supporters of this work should feel every encouragement in regard to it.

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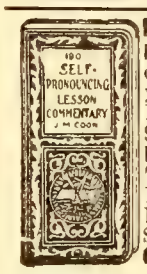

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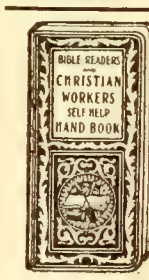

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Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

Published at 75 cents by

THE BETHANY PRESS
The New Christian Century Co.

700 E. 40th St.
Chicago

HERE IT IS AT LAST

Here's the best thing that ever happened. Readers, listen sharp! Don't miss. Investigate. Hundreds of years coming—here at last—so startling you may not believe it at first—yet absolutely true.

INGENIOUS OHIOAN INVENTS A DEVICE THAT SAVES WORK, HEALTH, TIME AND MONEY.

Astonishing but true. Proven facts. No experiment. Circulars give full details. Many praise it. NOT SOLD IN STORES.

$5 to $10 a Day for Agents FREE SAMPLE TO AGENTS

A SPLENDID OPPORTUNITY to Make Money, Both Men and Women. WRITE TODAY.

How often have many lady readers longed for the death of the old stove-heated sad iron and the hard, tiresome, hot days work it means to them each week—for the man that cut ironing day in two.

He lives—a genius of Cincinnati has invented a device that is proving **a blessing to women** folks. Made ironing day troubles all over—changed—**there's a new way of ironing**—astonishing but true. The family ironing can now be done in **less than half the time**—less than half the work, and with one-tenth the usual fuel expense. **No running back and forth** between stove and ironing board—iron where you please—you do not need to stay in the hot kitchen—iron in any room—on porch—under shade of tree if you wish. **No drudgery**—that is past. Goodbye to the old style stove heated irons. The easy way of ironing is here to bless our dear women.

SEE HOW SIMPLE, DIFFERENT, EASY

Light the iron; set it for the amount of heat desired. **See how rapidly the hot iron slides over the damp clothes,** ironing and pressing them quickly and easily, the smooth point in and out of the gathers, tucks and ruffles, drying them as it goes. **Nothing to delay;** it is hot, keeps hot, **runs easily and smoothly.** Iron on the table all the time, one hand on the iron—the other to smooth, turn and fold the clothes. It is a fast iron, you unconsciously move quickly to keep up with it. You can go as fast as you choose, and the clothes are ironed better and in one-half the time.

No waiting with this iron. Go right along, one thing after another. **Irons all kinds of goods.** No time wasted—iron right heat; regulate it to the required amount for any kind of ironing. If you want more heat, turn it on; if you want less heat, turn some off. **Always ready for use** when you want it. Just light the iron and go ahead, you don't need to build a fire in the kitchen range and wait for three or four irons to heat. With the Self-Heating Iron you have the iron when you want it, where you want it, and with the heat you want; whether you want to do a big ironing, or whether you want to press and iron only a few pieces. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—it's all true. No experiment—going on daily. **THOUSANDS ARE IN USE** and customers are delighted. It not only irons white goods, finest laces, curtains, but anything that can be ironed by the old method. **Saves time, fuel, health and money.** Well and durably made, will last for years. Right size, right weight, right shape. **Perfectly safe**—anyone can use it.

HUNDREDS A WEEK

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U. S. **FACTORY ALREADY RUSHED WITH THOUSANDS OF ORDERS.** Evidently the company's agents are making big money, as they offer big commissions to active agents, and will also send a free sample to those who mean business.

It will be noticed from the engraving that this iron is different from any other iron. Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

It will be seen that the Standard Self-Heating Iron is **complete in itself,** simple and compact in construction. Carries its own fuel, makes its own gas, burns its own gas. The reservoir is placed above the iron and under the handle, convenient for filling, yet out of the way, does not interfere with the ironing. By an ingenious device, when lighting it is only necessary to open a small slide which can be again closed, thus **retaining all the heat in the iron.** With our new burner the flame is evenly distributed over the bottom of the iron, insuring a **steady, regular heat.** The valve for regulating the heat is on the outside, under the handle; turning this one way or the other gives more or less heat. No attachments, connecting pipes, no elevated tanks projecting to be in the way when operating.

The handle is of wood and requires no cloth or holder; the iron burns perfectly, standing on heel when not in use.

CUSTOMERS PRAISE IT

The writer was shown hundreds of letters from actual users of this grand invention, proving it a **positive success** and giving splendid satisfaction. The following extracts may interest our readers: Alex Stalker, N. Y. writes: "The Self-Heating Iron received some time ago and will say right here **it is the most useful and money-saving device that was ever made.** My wife has just finished a large ironing in two hours that usually took her half a day with the old stove-heating irons, and the house is cool. **It is certainly just the only iron made.** We want the agency." W. P Farnum: After receiving your iron and giving it a thorough trial it **will be a perfect success. My wife is enthusiastic** over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. **Well pleased with it.** Want the agency." J. N Newby, Ill.: "**Find it to be all you claim for it.**" Mrs. Josephine Route, N. Y.: "Received the iron O K. and did my ironing with it yesterday. **I like it very much.**" A E Covert, N. Y.: "Have lighted it several times already and find I **can do ironing so much quicker and cleaner than in the old way.** Think it is the **best thing I have ever had in my house.**" Miss Roxie Sheete, N.C.: "The 2 irons received and am delighted. **Have turned off our regular ironer and will do the ironing ourselves, now.** Sold the extra iron to the first lady I showed it to." Mrs Watson C. McNall, N. Y.: "**I am more than pleased with it** and its work. **It is not a bit clumsy. It is a delight to use it.**" Mrs Cora Wright, Ill.: "I received the iron Saturday and **like it fine.**" Mrs C. M. Winstead, Ky.: "I received my iron about three weeks ago. **Like it better than anything I ever saw in the way of irons.**"

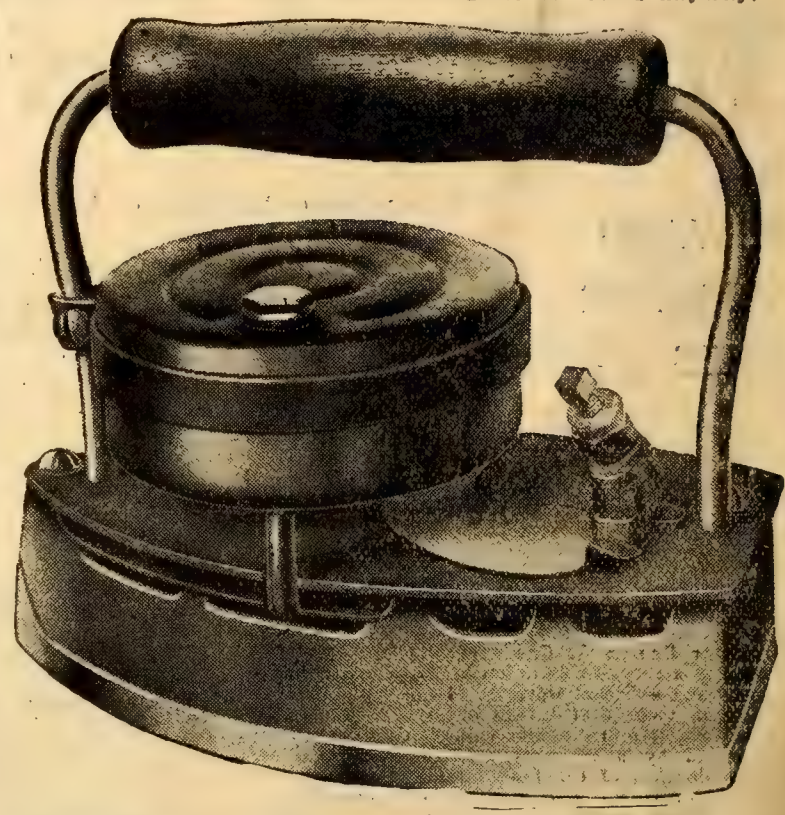
This invention must, indeed, be wonderful, yes, a God-send, that cuts ironing-day in less than half and cuts fuel expense to almost nothing.

The writer personally saw this iron in operation and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Standard Self-Heating Iron, made by the Cincinnati firm, seems to delight the users and the makers guarantee every one.

HOW TO GET ONE

It is not sold in stores. Write to the **C. BROWN MFG. CO. 1075 Brown Bldg., Cincinnati, O.** the only manufacturers of this grand invention. Send no money—simply your name and address, and they will send you circulars giving full description, and testimonials from users. The price of the Standard Self-Heating Iron, complete, ready for use, with full directions, so anyone can operate it, is only $4.50. If you prefer to order at once, do so—you won't be disappointed, as the makers fully guarantee every iron. They are reliable, have been in business for years, and do just as they agree.

Don't fail to send for circulars anyway.



FREE SAMPLE TO AGENTS

The firm wants agents, salesmen, managers, both men and women, all, or part of time, home or traveling, take orders and appoint agents. All year business—experience not necessary. This iron sells on merit—sells itself. **SPLENDID INDUCEMENTS, $30.00 to $50.00 a week.** Standard Iron is new—nothing else like it. World unsupplied; five million to be sold. Every home a prospect. Price low. All can afford it. Where operated, people stop, get excited, watch it. How they do sell. **Even 2 or 3 a day gives $27.00 to $40.00 a week profit;** 6 sales a day is fair for an agent; some will sell a dozen in one day. **Show 10 families—sell 8.** Not sold in stores. Why should any of our readers be hard up or poor with such a chance at hand? Send no money. Write postal today for description, agents selling plan. **How to get FREE SAMPLE.**

C. BROWN MFG. CO.

THE CHRISTIAN CENTURY

Sharp Bro (?) Inc
6622 Kimbark Ave

Vol. XXX Thursday, March 27, 1913 No. 13

THE DISCIPLES AT THE TOMB

Henry O. Tanner

See "A Christian Painter of Christian Pictures" in This Issue.

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

The Disciples Congress

St. Louis, April 1-3, 1913.

We publish again the program of the St. Louis Congress for the benefit of any who may have overlooked it some weeks ago. With such a program the Congress promises to be highly stimulating and profitable.

TUESDAY EVENING

The New Co-operative Ideals of the Disciples, W. F. Richardson.

Are the Colleges Training a Ministry for the Practical Work of the Church? O. F. Jordan.

WEDNESDAY MORNING

(Sane Evangelism and the Modern Revival.)

Their Use of Scripture and Their Theology, W. J. Wright.

Their Psychological Aspects and Social Results, H. O. Pritchard.

Their Effectiveness in the Practical Work of the Church, M. A. Hart.

WEDNESDAY AFTERNOON

(The Influence of the Modern Social Movement.)

On Religious Thinking, Silas Jones.

On Religious Activities, F. E. Lumley.

(Christianity and Socialism:)

Points of Sympathy, Frank W. Allen.

Points of Antagonism, A. C. Gray.

WEDNESDAY EVENING

Pagan Tendencies in Our Present Civilization, Dr. C. A. Elwood.

A City in the Life Saving Business, Hon. Harris E. Cooley.

THURSDAY MORNING

(The Influence Upon Modern Thought:)

Of the Modern Psychology, H. D. C. Maclachlan.

Of the Most Modern Science, Dr. Lee.

Possible Relations of Comity Between Baptists and Disciples, Dr. W. J. Williamson.

THURSDAY AFTERNOON

(The Union Movement:)

Bearing of Some Problems in Modern Thought Upon It, F. D. Kershner.

What Policy Shall the Disciples Pursue in Planting New Churches, Finis Idleman.

The Social Service Movement and Christian Union, Ira Boswell.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

By GILBERT J. ELLIS and J. H. FILLMORE

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains what is used by the most advanced churches. The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested. The hymns and tunes of the church universal are found in **The New Praise Hymnal,** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The sales of **The New Praise Hymnal** are larger now than they have ever been. The sales are increasing day by day. This means that it meets the demands better than any other book. Sample Copies mailed for examination.

Prices: Silk Cloth Sides, Leather Back, at $70 per 100; Vellum Cloth, at $50 per 100.

FILLMORE MUSIC HOUSE, 528 Elm Street, CINCINNATI, O.

Foreign Mission News

A friend in California sent $5,000 and a friend in Texas $1,000 last week on the annuity plan. We hope other friends in California and other states will remember the great work in the same way.

The church at Huntington, W. Va., has raised its living-link fund and indeed think they will go up to $800 this year.

F. C. Buck, Luchowfu, China, says: "The spirit which now prevails in China is quite different from that which was before the Revolution. There is now the spirit of hope among the people and a kindly disposition characterizes their relationships with us and our work. China now feels that she is well on the way to progress."

The Foreign Society has determined to build a hospital in Manila as soon as the funds can be secured. This is an important step. It will be of tremendous influence and will accomplish great good among the people.

First Church, Akron, Ohio, sends $750 cash and about that much more will be received from this great missionary church. This does not include the Children's Day Offering. The Sunday-school supports a living-link by itself.

Sir John Kirk, who went out to Africa with Livingstone as the scientist on the Zambesi Expedition in 1860, still lives and resides in retirement at Sevenoaks, England. A daughter of Livingstone resides in Scotland, his native land.

The celebration of David Livingstone's one hundreth anniversary was observed on Sunday, March 15. This has been a great inspiration to the churches. The books read and the sermons preached on the life of this great missionary hero have lifted the churches to a higher spiritual plane. One writes: "I want to thank the Foreign Society for this great missionary campaign on Livingstone. The unveiling of the great hero's portrait thrilled our people. I am a better man from having studied Livingstone's life afresh. My people are on a higher level."

The new Children's Day Exercise is a gem. Half of it is a program on the life of G. L. Wharton, pioneer missionary to India, closing with the unveiling of his portrait. The lithograph portrait will be furnished free to all Sunday-schools observing Children's Day.

STEPHEN J. COREY, Secretary.

WHAT WE ARE APT TO FORGET.

That politeness costs nothing.
That we should live and let live.
That we should live within our means.
That our lives are what we make them.
That others have feelings as well as ourselves.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Missions and Our List of Heroes

Of late there have been additions to the list of reasons for the work of foreign missions. We are called to remember certain by-products of missionary endeavor. We are told that missions improve sanitation, tend to diminish the dangers to civilization from infectious disease, promote commerce, and spread civilization. Beside which, we are reminded, they do the thing which primarily they were established to do, in adding to the number of redeemed souls. To this list of incidental benefits let there be added another. Missions are adding to the world's list of heroes.

That list is none too long. It has lengthened slowly and by various methods of increment. Round the rim of history with its monotonous horizon of human weakness and timidity stand out solitary figures here and there—brave Horatius on the bridge, intrepid Leonidas at the pass of Thermopylae, Jim Bludsoe at his engine on the burning steamer, the boy upon the burning deck, and here and there another and another. Let none of them be forgotten. In olden time every boy in Greece had to learn the full list of names of the brave three hundred who died at their post at Thermopylae; three hundred names were not too many to add in one feat of memory to the too short list of heroes of the world.

* * *

There is no justification of war; but insofar as any good word can be said for it, it is this, that through war with all its cruelty and barbarity the world has discovered names of those who counted not their lives dear unto themselves in the presence of an ideal.

The Crusades were a bloody and foolish undertaking, with free intermixture of fanaticism and licentiousness, but they gave to the world such names as Baldwin and Barbarossa and Richard of the Lion-heart.

The attempts to discover the poles have been terribly costly and commercially indefensible; but the English-speaking world is holding its head the higher to-day because of the exploits of Captain Scott and his associates.

Who that has ever witnessed a truly brave deed can forget it? The writer of this article was early on the scene of the Iroquois fire, and saw the first fireman enter the building by means of a ladder. When he was three-fourths up the ladder the heavy plate glass front above the main entrance bulged and broke outward, possibly by reason of the explosion of superheated air behind the proscenium arch; probably by reason of the very burst of flame and poisonous gas that killed hundreds of people in their seats. The fireman looked upward at that bulging glass and heard the heavy cracking sound as it fell outward, and leaned a little forward protecting his hands with his body, and received the full weight of the falling glass and lead upon his helmet and shoulders. He reeled upon the ladder, but recovered his hold, and climbed slowly up and disappeared in the jagged hole in the glass. There were no reporters there at that early moment. Few, comparatively, saw what was done, and it never received any official mention; but again and again the mind recalls the picture of that helmeted figure on the latter, reeling, bruised and cut, but pushing straight on to make a way for the men who followed with the hose.

Whose blood does not run more swiftly when he recalls some deed of heroism? Who does not grow more proud of his manhood when he remembers what brave deeds men have done? Nay, though heroism has been esteemed the monoply of men, who that has lived long or observed thoughtfully has failed to discover that heroes are not more in number than heroines; that women have added their full quota to the world's honor roll of the heroic?

* * *

Now, if missionaries were misguided and fanatical, this still would need to be said to their credit, that in an age when occasions of heroism have diminished by reason of the growth of peace, the missionaries have added brilliant names to the world's list of heroes. From the days when the mediaeval Church sent forth Augustine to England and Wilfrid to Germany, down to these very days in which we are living, there have been illustrious examples of sheer physical courage which challenged the admiration of the world.

But the enterprise of missions has given to the world examples of physical and moral courage combined. It has sent into the heart of dark continents and brought back the bodies of men who have died at their posts, and has enshrined them in the holiest spots in Christendom, because the world honors courage.

Carlyle had no wish to be buried in Westminster Abbey. Taken all in all he did not like the company he would have to keep there. He said there would be a great jail delivery there some day, and he did not want his bones disturbed by it. Men have broken into Westminster Abbey for their burial in various ways. There are some who have little right to be buried there on any classification of greatness. But among those whose right is undisputed is David Livingstone. Whether because he added to the world's knowledge, or moved forward the world's hope, or preached the world's salvation, he belongs there. And for one other reason his place is there. He added one to the list of the world's illustrious heroes.

The Christian World

A Page for Interdenominational Acquaintance.

Y. M. C. A. and the Word "Evangelical"

Active membership and official control of the Y. M. C. A. is limited to "evangelical" Christians. In 1869, the Portland (Me.) convention of the Y. M. C. A. gave a definition of the word "evangelical" as follows: "We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment, and to life eternal."

In 1907, nearly forty years after the Portland convention, a committee of fifteen was appointed by the Y. M. C. A. to "consider the desirability of rephrasing the definition of the word 'evangelical' as contained in the Portland basis." This question of rephrasing followed an agitation to extend active membership and official directorship in the Y. M. C. A. to churches whose evangelicalism was questioned. After six years of study, the committee has come to a conclusion not to recast the phraseology of 1869. And so, according to Y. M. C. A. authority, the word "evangelical" means in 1913 what it meant in 1869. On the other hand, fourteen members of the Y. M. C. A. Committee of Fifteen, admitted that the same policy may be enforced under a different form of words and recommended that associations be fully recognized which propose to accept active members from all the churches associated in the Federal Council of Churches of Christ in America.

Wanted: 900 Presbyterian Preachers!

The Presbyterian Church (U. S. A.) is now studying its Vacancy and Supply problem. Walter H. Houston, corresponding secretary of the Permanent Committee on Vacancy and Supply, is letting the Presbyterians know through their denominational organs that "the Presbyterian Church in the United States of America, at the present time, needs upwards of 900 additional pastors in order to properly man and carry on its regular work." There seems to be a genuine preacher-famine even in that wealthy and powerful denomination. There are 296 presbyteries in the denomination, but 234 presbyteries were selected for purposes of study by the Houston Committee. Of these 234 presbyteries scrutinized, actually only twenty-two presbyteries, less than 10 per cent, reported all fields supplied. Dr. Houston carefully figures out that these 234 presbyteries "in order to properly care for the work of the fields able to support ministers, actually need a total of 706 pastors in addition to those already serving within their bounds." Nothing but final figures from all presbyteries could possibly change Dr. Houston's estimate, he says, and these would have to "differ in a very remarkable degree" from the figures already obtained from 234 out of 296 presbyteries.

Henry Ward Beecher's Centennial

The centennial of Henry Ward Beecher's birthday will be June 24 of this year. Undoubtedly, it will be observed the nation over, since Mr. Beecher is justly regarded as perhaps the greatest preacher ever produced by this country. Dr. Lyman Abbott, Beecher's successor at Plymouth Church, thus estimates Mr. Beecher's art: "If the test of the oration or sermon is its perfection, whether of structure or expression, other orators have surpassed Mr. Beecher; if the test is the power of the speaker to impart to his audience his life, to impress on them his conviction, animate them with his purpose, and direct their action to the accomplishment of his end, then Mr. Beecher was the greatest orator I ever heard; and, in my judgment, whether measured by the immediate or permanent effects of his addresses, takes his place in the rank of the greatest orators of the world."

Henry Ward Beecher was born in Litchfield, Conn., on June 24, 1813. He was the son of the famous Rev. Lyman Beecher, a brother of Harriet Beecher Stowe, author of "Uncle Tom's Cabin." He graduated from Amherst in 1834. In his own witty language, "he stood next to the head of his class, but it was when the class was arranged in a circle." He studied theology under his famous father at Lane Theological Seminary, Cincinnati. In 1837 he was called to the pastorate of a small Presbyterian church at Lawrenceburg, Ind., at a salary of $400 a year, including aid from the Home Missionary Society. He lasted two years there, and in 1839 he became pastor of the Second Presbyterian Church, of Indianapolis, at a salary of $600 a year. It was here that he first became famous for his eloquence. New York City had heard of him. Strong churches were calling him, but he declined them all. Finally, he did accept a call to a newly organized parish in 1847. It was Plymouth Church. He remained there forty years, dying in 1887.

Mr. Beecher's services to the nation at a critical time in 1863, endeared him to the Lincoln administration. He went to England at the request of the administration in 1863 to vindicate with all his commanding eloquence the Lincoln policy in the war for the Union. In 1865 he delivered an oration at Fort Sumter, on the anniversary of its fall, at the request of the government. He was one of the founders of The Independent. He even tried his hand at novel-writing, when in 1866 he published "Norwood." a novel of New England life. But it was as a preacher, that he will be chiefly remembered.

Athansiam Creed Unpopular in England

The Church of England has three creeds in her prayer-book—the Apostles', the Nicean and the Quicunque Vult or, as it is erroneously but popularly called, the Athanasian Creed. For more than a millennium this "pæan of intellectual orthodoxy" has thundered out its horrific wrath against Arianism in Europe. The Church of England has treasured it for centuries as of inestimable value in keeping her clergy intellectually straight. The Protestant Episcopal Church, the American child of the Church of England, felt from the very first that the Separatists, the Puritans and the Anabaptists of the early colonies would not stand for its presumptuous "damnatory clauses." In October 1784 in New York City, representatives of the Episcopal Church from Pennsylvania, New York, New Jersey, Deleware, Maryland, Virginia and Connecticut convened and conferred together. There and then the so-called "Creed of St. Anthanasius" was quietly dropped during a revision of the prayer-book. While the Church of England in the colonies could and did adapt itself to American conditions, and Americanized itself as much as possible after the surrender of Cornwallis, the Church of England in Great Britain continued its traditions. There was no great need then to drop the Quicunque Vult. But the need is being felt now, nearly 130 years after the Episcopal Church in this country, her own daughter in the faith and "succession," had felt it and heeded it. From an orthodox point of view, there is no particular theological objection to this creed. But while its theology may be correct enough, according to trinitarian standards, its religion is certainly inferior to its theology. More and more, the "Athanasian Creed" is striking the average Englishman as a case of bad religion. Its harsh, damnatory tone and preface is becoming offensive to English ears. Already, a growing sentiment is becoming crystallized in open protest. It is strongly felt to be out of joint with the spirit of the age. As a test of modern orthodoxy, it is as unnecessary as it is exclusive. Worst of all, it is clearly felt to be a discord in public worship.

The Luxury of an Episcopate.

There is a "grave situation" in the Methodist Episcopal Church, caused by an uncomfortable failure of its funds to provide the support of its bishops. By an act of the last General Conference of that church, the support of the missionary bishops was taken from the foreign mission fund and placed upon the episcopal fund. This meant a larger demand upon the episcopal fund. And yet, in the face of this increased demand, the reported receipts for the fund in the last fiscal year were $10,815 less than in the year preceding. The congregations are assessed on account of this episcopal fund one and three-fourths per cent of the amount paid for pastor's salaries. Verily, our Northern Methodist brethren are beginning to feel apparently that the episcopate is a luxury. The estimate for the year 1913 reveals that it will take $243,810.88 to carry the espiscopate. The high cost of the episcopate is divided as follows: Salaries, house rent, stenographic expenses of all bishops, $202,416; traveling expenses of all bishops, $24,815.49; allowances to widows of bishops, $6,212.50; moving expenses (this year) $6,679; office rent, attendance upon anniversaries, printing and sundries, $3,787.89. Total, $243,810.88. Let non-episcopal churches take what comfort they can from these figures.

Interchurch Comity at Worcester

The Congregationalists and Methodists of Worcester through their pastors have entered the following compact: "We, the pastors of Methodist and Congregational churches of the City of Worcester, the district superintendent of the Methodist church and the president of the Worcester City Missionary Society hereby make a joint declaration that it is our intention in the future to take no steps toward the extension of Christian work in Worcester until representatives of the two denominations shall have fully consulted together." The *Congregationalist,* reporting the compact says to Christians of other cities: "Go and do thou likewise!"

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Balaam: The Wasting Conscience

The view that Balaam betrayed his conscience is not held by all students of the Old Testament. There is a recent study of Balaam by George Adam Smith in the Expositor. I quote from it the following paragraphs which present the seer in a more favorable light than that in which Christianity has usually seen him.

"Balaam is essentially an Arab seer of an early type, the type which combined the priest's office of ritual, the diviner's reliance upon spells and lots, and the prophet's use of ecstasy and trance. Some of these men rose to great fame in Arabia, and were frequently called from a great distance, as Balaam was called by Balak, to assist chiefs or tribes who were in difficulty. One of the principle functions for which they were employed was to curse the foes of their employers; and this was regarded as a sacred function of divine efficacy, and was accompanied by sacrifices and other rites and by the reading of omens and the casting of lots."

"To such practices our text states that Balaam was accustomed. He himself directs the building of altars and the elaborate sacrifices which precede his oracles, and he goes to seek for omens. Observe also in Chapter twenty-three, that when one site for these performances proves inauspicious and fails to compel him to curse Israel, he consents on Balak's motion to change the stage on the chance that his message may change with it. That is a resource characteristic of paganism all the world over; and along with other features of the story proves the writer's fidelity to the religious conditions of the time."

"But while continuing to try all these, his professional rites and shifts, Balaam holds true to one thing, that he will only speak the word which God shall speak to him. To this he is constant, making it plain both before he will consent to come with Balak's messengers and throughout the course of gambling artifices which after his coming are employed to influence his message. His faithfulness is rewarded and his patience to listen receives an answer. The word comes to him, and it is a word not to curse but to bless."

"On what does Balaam base the conviction for which he has waited so impartially, and which when it arrives is strong enough to overwhelm his former practices and ideas? He rests it on the fact that God has already blessed Israel. There is no use in him, Balaam, fighting against a Divine Fact. That is the whole matter—very simple and very clear."

The early Hebrew seers were like their Arab kinsmen. They were busy with ritual and with divination by omens and lots. "Such men, bred like Balaam in more or less servile relations to the truth, subject in many ways to the superstitions and false science of their age, God lifted out of their slavery and, in the words of Christ, made them His friends. They enjoyed, as they tell us, a close communion with Himself. They were forgiven and they were trusted afresh by His Grace, past all their deserts or abilities. They were steeped in His purity, His patience and His love. He led them into the secrets of His nature and His will. He made them partners with Himself in His Passion for men. By their own sufferings for the sins of others, He gave them an understanding of His very heart; and they felt how it was not only full of travail for the spiritual victory of His children, but itself bore to the uttermost weight the shame and misery of their sins and defeats."

If Balaam then is no longer for us all an example of a wasting conscience, he shows us how to respect our sense of right. An example of that sort is more useful than one of a man who missed his opportunity. We wrong our conscience when we have no great purpose to which our lives are dedicated or when having a purpose we are caused to swerve from it by love of pleasure or dread of pain. Every day we are tempted to forget our high calling. Both failure and success are temptations. If we fail, we may say, "What's the use? There is a little pleasure at hand, why reject it for the sake of some future enjoyment that may never come?" If we succeed, we are in danger of overemphasizing the externals of power and place and of ignoring the righteousness of the heart. Again, in a world where differences of opinion obtain as to what is right, it is difficult to hold opinions of our own and at the same time grant to others the right to think for themselves. Neither the opinionated man nor the man without convictions has the right sort of conscience. [Midweek Service, April 2. Num. 22-41; 31:16; Jude 11.]

S. J.

Church Sends Greetings to President Wilson

President Woodrow Wilson's Inaugural Address promises to become a classic, possibly ranking alongside of Lincoln's Gettsburg speech. If the Prophet Amos had been making such an address, it is hard to see how the prophet could have done better. The address is fired peculiarly with the prophetic spirit of Amos. It is a sermon. Moral passion distinguished it more even than its literary excellence. It is, in effect, a challenge to the Christian manhood of the nation by an unmistakably Christian statesman. It is therefore fitting that the Federal Council of the Churches of Christ in America, should at the outset of the President's administration greet him as follows:

"To Hon. Woodrow Wilson, President of the United States: The Federal Council of the Churches of Christ in America extends to you the good will and the prayerful sympathy of the Churches of Christ, and tenders you the serious and earnest co-operation of the forces represented by the churches, as you take up the task, as the chief magistrate of the nation, of guiding the moral forces of the people, and of the leadership of the nations of the world.

"Your warm and sympathetic sense of our democracy; your conviction expressed in so many ways, both by utterance and execution, that our social order must be fashioned after the Kingdom of God as taught by Jesus Christ; together with your public faithfulness and your personal faith, lead the churches of the nation to look with confidence to the performance of the serious and solemn duties of the coming years.

"The beginning of your first Quadrennium as President is almost coincident with the beginning of the Second Quadrennium of the Federal Council. While you are planning for these four years, the Federal Council is also projecting for the same term of years, larger movements in the interest of the spirit and realization of Christian unity expressed by the Council. It is to be hoped that, without unwise embarrassment, with both sympathy and discrimination, with social vision and social emotion, the political forces of the nation, and its moral forces as embodied in the churches of Christ, may feel and serve together for the social and spiritual wellbeing of the people."

Sorrow Without Hope

In the midst of the expectant hope and joy which stirs the world at Easter time, a life passed into the unknown, leaving to the sorrowing ones here an estate and three dying wishes. Those who loved and sorrowed were, according to these wishes, to be denied the sweet privileges of laying the body of their beloved one in its last resting place, of reverently laying upon it Easter lilies, as emblems of their love, and hope, and of committing the soul to the tender care of God. Instead, not one unnecessary penny was to be spent upon funeral expenses; a common wagon was to carry the body to a crematory where, after cremation, the ashes were to be scattered to the four winds of the earth; and all "so-called Christian rites or ceremonies" were expressly forbidden. And all this to be done "in the name of that unknown, unseen force that created, controls and directs the affairs and destiny of man."

Without any commentary the newspaper states that friends assembled at the grave and that a minister of the gospel conducted services there. So, the little group, left on this side of Eternity, are witnesses that the hope, born at Easter time centuries ago, will always live. The human heart will believe in immortality whether or no. The dying wishes of those we love often seem to us to be inspired by a more than earthly vision and to bind us with an authority, born not of time, but of eternity. But such authority is not so binding as the insistent claims of immorality for recognition. No commands, uttered "in the name of an unknown, unseen force," can ever triumph over the hope and faith offered to a sorrowing world by Him who "brought life and immortality to light."

White Ribbon Ideals at the White House.

Race customs are hard to down. It took a long time to discredit duelling. Even after the conscience of society had been aroused to its immorality, those who refused to fight frequently had the charge of cowardice flung at them. It has been the same with temperance. Mrs. Hayes was the first mistress of the White House to do away with liquor at state functions, and all through her husband's administration, she was subjected to a fire of cheap criticism. The recent announcement that President and Mrs. Wilson are likewise to banish liquor from the public functions of the White House has elicited similar criticism. They are "narrow," it is said, and one London paper expresses the fear that the new president is a crank, which only illustrates the delightful provincialism of some Englishmen in its implied ignorance of the constantly growing temperance sentiment in this country. But not only have President and Mrs. Wilson announced that liquors will be taboo at their table, but other leading families in the administration are to adopt the same practice, among them Vice-president and Mrs. Marshall, Secretary and Mrs. William J. Bryan, and Speaker and Mrs. Champ Clark. Surely the temperance "cranks" are neither isolated nor obscure! This policy ought to commend itself not only to temperance advocates, but also to those whose moral standards permit personal liberty in the matter of the use of liquor. Why it is "narrow" and characteristic of a "crank" not to have liquor on the table is difficult to understand. The example of the first lady of the land and other Washington leaders may have no particular effect upon those for whom the church and religion mean little, but it ought to brace up mightily a good many church members who have conformed to the growing habit in certain circles of using liquor at social functions, if not having it constantly on the sideboard.

One Day Rest in Seven

Modern society is becoming so complex that industry is getting to be of necessity more and more continuous. "During May, 1910," states the United States Bureau of Labor, "50,000, or 29 per cent of the 173,000 employes of blast furnaces, steel works and rolling mills covered by this report (all those in the United States except the Bethlehem Steel Works) customarily worked seven days per week." In the Bethlehem Steel Works, "out of 9,184 persons employed (in January, 1910) 2,628 or 29 per cent worked regularly seven days a week. Sunday work was the rule and was not considered overtime." The rush of modern conditions has made continuous seven-day toil a necessity. "Sunday laws do not and cannot deal adequately with the situation," says John Fitch. "Stop all trains, all street-cars, all heating and lighting plants, all delivery of milk, and all garbage removal, on Sundays, and the great cities will suffer as under a pestilence. Stop the blast furnaces, smelters, and other industries which for technical reasons require continuous operation, and those industries will be paralyzed." In sixteen groups of occupations employing about 180,000 trade-union members in the state of New York one man in every five worked regularly seven days a week. In Massachusetts in 1907 a joint legislative committee estimated that 221,985 persons, or over 7 per cent of the population, were engaged in seven-day labor. A new type of law is needed based on a new principle—a law that will forbid an employer to work his men seven days a week, and yet permit an industry necessarily or desirably continuous to operate seven days a week. The American Association for Labor Legislation has a standard bill for one day rest in seven which it is trying to introduce into all states. More than ever people are realizing that Sunday legislation must recognize economic as well as religious sanctions.

Russians Persecuting Baptists

Religious persecution by Russians, as all the world knows, is one of the fine arts of the Holy Synod of the Czar's domains. For years, the world, and especially the western hemisphere, was shocked at the series of persecutions visited upon the 5,000,000 Jews of Russia. We have not heard recently of these persecutions, but every now and then the trained persecutors of Russia are turning their judicial guns on Christian believers and workers not attached to the state religion. It appears that the Baptists are encountering persecution there now, as they have encountered similar treatment in every land where they have come in contact with a more settled religion. A Baptist pastor in St. Petersburg, William Fetler, has written to American friends of a new outbreak upon Baptist missionaries. Local authorities have harassed them in petty ways. The general government threatens to forbid preaching itineraries. This will certainly cramp the Baptist missionary conscience. Heavy fines, imprisonment, and even exile may be their reward. A Rev. V. Povloff, of Odessa, reports that he has had to pay a fine of $250 for performing a marriage ceremony for two members of his own church because the police discovered the bride had not formally declared before the magistrate her separation from the Orthodox communion. An indictment also hangs over his head, alleging that he allowed a statement by a Baptist to the effect that the latter was influenced in his apostasy from the Greek Orthodox Church by the disgraceful character of its clergy. If convicted under this indictment, Pavloff goes to prison for conscience's sake. It is reported that all the Baptist chapels in the province of Livonia have been closed and padlocked by the secret service agents of the Czar.

Our Churches and Our Charities

When a university professor, deeply interested in a special department of philanthropy, attacks through the press the whole Christian church because churches have not responded to his appeals as he thinks they should, he makes a serious mistake and one which is not likely to benefit his cause. In the first place we have in the United States, according to the federal report just published, 5,397 benevolent institutions, enough to confuse contributors, and, except a very few supported by Jews, they are all the offspring of the church. When that attack declares the church is "peculiarly indifferent to the welfare of children" it is sufficient answer to know that 1,365 such institutions in the states are exclusively for children and 1,442 others admit children. We asked the well known head of one of the best known of these independent organizations for the care of children—their instruction, nurture and intellectual development here in Chicago—who were the helpers in her work. The answer was direct and unequivocal, "Christians; I have never had a secularist last over three weeks in the actual work." Such institutions are the distinguishing feature of a Christian civilization. Drop out the church and they would drop dead.

—The Children's Day Association in Chicago is doing a grand, good work in a small way and has set a new standard for personal service charitable work. With the service of one paid visitor, assistance of executive officers and the 163 members, the association clothed 115 children, either to enable them to go to work or to school; furnished Christmas dinners for 129 families; remembered forty-two families with money gifts at Thanksgiving and boarded ninety-four children from one week to five months. Twenty-six of these boarded children were infants under one year old, for whom there is no institutional provision in Chicago except the Foundlings' Home, where the mother must relinquish the right to her child. Forty-three homes were re-established, the greatest amount spent on one of them being $68. Emergency relief was given 810 families and 1,544 children were directly benefited at a total expenditure of approximately $5,000.

—Bishop C. E. Cheney of Christ's Reformed Episcopal Church, Chicago, has just completed his fifty-third year as its rector. The bishop is still in excellent health and there is no talk of his resigning for another ten years. Bishop Cheney out of his years of experience says: "Avoid a leading contributor. It is hard for a church to succeed that has an overshadowing member. Let the burden of support and work fall equally on all alike." The Bishop thinks that Chicago has changed since he preached his first sermon at Twenty-fourth street and Michigan avenue. The day he arrived he drove away out over the prairie from the end of Michigan avenue at Twelfth street. He had been called to Christ's Church, Carville, not Chicago, the Illinois Central shops having created a village away out at what is now downtown Chicago.

—The churches of Washington are already after Mr. Bryan to become a member, knowing full well that the fact of his membership would have a most stimulating effect in strengthening the work. Mr. Bryan has been invited to take charge of the Young Men's Bible class in the First Presbyterian Church Sunday-school, and in consequence the membership of the class is going up by leaps and bounds. Mr. Bryan has not yet accepted.

—The ministers of Evansville, Ind., led by Rev. J. A. McCuaig, got after the business concerns of that city whose female employes were receiving very low wages. The result was an increase in wages for girls in Evansville. A ministerial body can do more perhaps for reform than a senate commission when it takes off its coat and goes after some of the tangled problems of the day with its sleeves rolled up.

—Scenes from the life of Christ are being shown in all St. Paul motion picture houses during the week preceding Easter. The slides are furnished by the Social Service church, which is behind a movement to lift the moral standard of pictures.

DR. WILLETT'S MISSION TOUR

An Inland Sea

It often occurs to the traveler in Japan that a somewhat undue amount of beautiful scenery has been lavished upon this island. There are other spots on the planet which are beautiful in some degree, the Rhine, Switzerland, Niagara, Kentucky and California. And then there are tropical lands where the wonder of vegetation never ceases. But in the combination of the most pleasing and impressive of natural beauties, mountain, river, forest and sea, with the artistic devices that the skill of man has contrived, Japan seems to have the place of leadership.

That was what we thought as we left Kobe for two days of travel westward on the Inland Sea, that body of water that flings itself far across the land from the Yellow Sea, and reaches from Kobe and Osaka on the east to Nagasaki and Shimonoseki on the west.

We had seen something of the hurrying life of Yokohama and Tokyo; we had taken our way to the mountain retreats of Nikko and Lake Chuzenji under the shadow of Nantizan, and of Myanoshita and Lake Hakone beneath the snow line of Mt. Fuji; we had visited the historic sanctuaries of Kamakura with its temple of the war-god Hallimon, Nara, with its temple dancing girls, at each of which there is a huge image of the meditating Buddha; we had spent delightful days at Kyoto, the old capital, a city of wonderful temples and still more wonderful schools; and we had passed all too brief a time within the walls of Osaka, whose ancient castle contrasts strongly with its many factories, and with Luna Park, its amusement ground; and along the hillside at Kobe, whose modern, and almost European appearance, and great Commercial College under governmental direction, as well as its many and admirable mission schools for boys and girls, make it worthy of a visit of many days.

Torii at Lake Hakone.

To the Land's End of Japan.

It was on a Saturday evening that we took the ship at the Kobe docks to make the journey westward to the Land's End of Japan. The lights were just coming out along the streets and up the hillside, where the great red eye of the court-yard light at the Tor Hotel seemed to gather to itself the converging lanes of light. Presently the little ship dropped the cables and slipped out into the darker night, and the city was left behind.

The boat, the Tonagawa Maru, was only of a few hundred tons, and had just about cabins enough for our party. The rest of the passenger list was a miscellaneous assortment of Japanese, of second and third class, and the latter can be very simple and primitive on a boat of this sort. But none seemed to mind. The deck or the bow were good enough. The first class cabins opened directly on the main deck, with a very narrow passage along the side, and from time to time the other people on board came and looked curiously and amiably in through the doors to our cabins, which the warmth of the night had induced us to leave open.

Toward midnight, lured out by the brilliant moonlight, I stood for a time by the gunwale, when presently I saw that several of the crew were taking the inevitable Japanese hot bath. There was a little room forward into which they went one at a time, and presently returned to the open deck, where the air began to be chilly, steaming from the boiling to which they had just consigned themselves. There were at various times at least a dozen gathered in this cheerful and unabashed devotion to the gods of the boiling springs.

Enchanting Scenes Suggesting Worship.

The next day was Sunday, and all day long we were in the midst of some of the most enchanting scenes it is possible to imagine. We should have preferred to spend the day as is our custom. But in the necessity which lay upon us to make the journey partly on that day we found compensation in the thoughts of wonder and worship which the scene suggested. Hour after hour we sat on the upper deck in the midst of a panorama of mountains, hills, valleys stretching away to hide in the uplands, towns hugging the shore and sending out little cargoes of people and merchandise to hail the passing ship, lighthouses and fortifications set upon hills, fishing junks, with curious high bows and sails of alternate white and black, traffic-boats whose power was usually a woman working with curious rolling motion the single oar at the stern of the craft, islands around which we had to make our way with care, and channels so narrow that it seemed hardly possible to pass through, or so completely land-locked that there would be no exit.

Then we would slip quietly by some town, whose stone docks we almost touched without stopping, and into all the privacies of whose domestic life we could look without exciting the least interest or resentment on the part of the villagers. Then again it would be a large harbor, in which war ships were gathered for practice, to be reviewed by a member of the government. And in the meantime the people who came and went, arriving from the towns along the shore, or leaving us as the boat paused opposite some landing, were a constant source of interest. They were all curious, interested, observant, but wholly unconventional in many of the matters concerning which a westerner is sensitive.

The Island of Miyajima.

And so the day wore to its close, and long after dark we reached the island of Miyajima, where we were to stop. The ship, as usual did not go to the dock, if there was one, but waited for the small boats to come out for cargo and passengers. Presently we saw the lights of the hotel launch approaching, and were soon making our way across to the little hotel dock, at some distance from the town. Then we were led around the face of the cliff from the landing to the Miyajima Hotel, and waited for morning to bring us the satisfaction of seeing one of the most beautiful places in Japan.

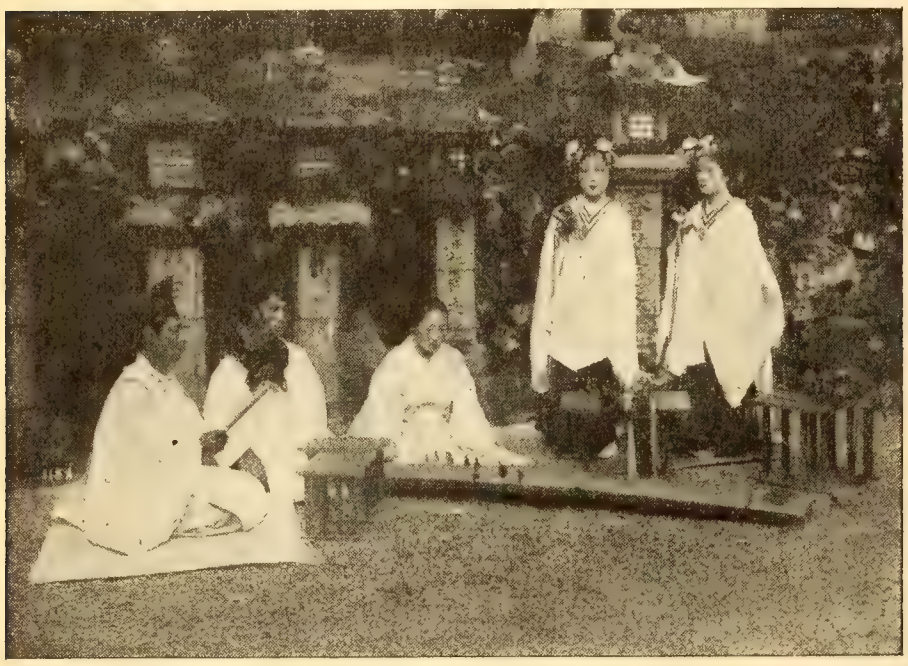
The island is perhaps a mile from the mainland, and along its front the tide comes and goes over a wide stretch of beach. Out in the tide-water stands the famous torii, or temple gateway, which is one of the favorite devices in Japanese art. It is most picturesque, forming as it does a sort of sea-gate to the sanctuary, which however, is never approached that way. The town, of which the temple is the most significant building, sprawls along the shore for half a mile. Just back of it rise the hills, whose sides are covered

with beautiful maples at this season of the year.

There are no vehicles of any sort on the island. You can wander about through the forest-covered hills, or stroll along the shore past the town to the school, or take a boat and circle the island, taking in the lovely views from every side. The hotel is a rustic, comfortable place, which is open all the year through, and it is not strange that people come from all the near-by cities to rest in so enchanting a spot.

School of the "Lady of the Decoration."

From Miyajima we took the little hotel launch across to the railway station on the line which connects Tokyo and Shimonoseki, and went to Hiroshima where there are two important schools for girls, one of which is connected with the story of "The Lady of the Decoration." The authoress of that charming series of letters was not there, but we visited the kindergarten in which she is chiefly interested, and saw the girls of the school in their chapel assembly as well as the regular school work. Many appreciative references were made by our hosts to the visit of Professor Mac-



Temple Dancers at Nara.

Clintock of the University of Chicago, who came over to Japan and China from his educational work in the Philippines last year, and delivered lectures in a number of places.

On the return to Miyajima we saw one of the astonishing sights of the Inland Sea, immense numbers of jelly fish, which at points were so numerous as to completely cover the surface of the water. It is a common sight to see one or more of these curious sea creatures in waters of this region, but the enormous numbers gathered in this channel were almost beyond belief. Their thin, soft white films lay outspread in vibrating circles, seemingly too fragile even to expand and contract in the breath-like pulsations that made them so fascinating to watch.

From Miyajima we took an afternoon train at the little station on the the through line, and all the rest of the day, and until ten at night, we were running along the shore of that beautiful Inland Sea, catching sight of little craft in one place and of ocean-going steamers in another, with alternating pictures of bamboo groves, garden spaces, villages with fishing boats in the harbors, country roads with loads of vegetables, turnips, lettuce, hay, firewood, charcoal, fish, pottery and scores of other market materials, carried by men, women and donkeys.

First Unpleasant Weather.

As the evening came on a cold rain set in, and we saw that we were to leave Japan in the midst of almost the only unpleasant weather we had experienced during our stay. Rains there had been, but none of serious or uncomfortable sort. In most cases they had been just sufficient to bring out the funny bamboo umbrellas in such multitudes as to make the streets look like a shiny, slippery moving mass of yellow circles. But this was a steady, heavy downpour. And as we pulled into the station at Shimonoseki the jinrikisha men drawn up in the shelter of the railway shed did not look as if they cared even for the fares that would take them out into the wet.

Fortunately for us there was no need of such exposure. We had a brief wait, in which the luggage was rechecked, and then presently were conducted to the little tender at the foot of the covered pier, in whose stuffy little cabin we took a ten-minute ride out through the many ships in the harbor to the Oji Maru (you will notice that every Japanese boat of any size is named some sort of a "maru," or ship), and soon we were under steam for the coast of Korea, across the rather unquiet strait which connects the Sea of Japan with the East China Sea. The Japanese chapter of our journey was all too soon at an end.

A New Court for Girls

Judge Pinckney of the Chicago Juvenile Court, has added to the admirable changes which he has already made, another of very great importance. What is practically a new court, with the purpose of shielding delinquent girls from morbid hangers-on in the Juvenile court and of obtaining data on the social evil, was opened recently in connection with the Juvenile court in the county building. Miss Mary M. Bartelme, for sixteen years public guardian, is the "judge." She was appointed by Judge Pinckney as a sort of master in chancery to hear cases of delinquency and report to him. "The object," she said, "is to get at the truth. Many girls lie when they are subjected to the gaze of men in the courtroom. We take only one case at a time. All of the assistants are women. One girl, only 14 years old, was on trial to-day. She told us everything—things she could not possibly have told to Judge Pinckney. We learned the truth about her." From the success of the first day the new "judge" was hopeful that in a few months she might be able to furnish statistics which will be of vital importance in analyzing the social evil. The court room is on the tenth floor of the county building adjoining the Juvenile court, where Judge Pinckney hears the boys' cases. While theoretically the purpose of the new department is to get at the truth, this branch of the court should be made to serve important moral interests. The method by which women, and especially young girls, have been and are placed on trial in the presence of a crowd of loafers violate every principle of decency. May this excellent departure be but the beginning of a wide reaching reform.

Abbie Ben Adams

Abbie Ben Adams, may her life be spared,
Awoke one night and felt a trifle scared,
For on her shirt-waist box, cross-legged, sat
A vision writing on a little slate.
Exceeding nervousness made Abbie quake,
And to the vision timidly she spake:
"What writest thou?" The vision looked appalled
At the presumption, and quite coldly drawled:
"The list of Our Best People who depart
For watering places sumptuous and smart."
"And I am in it?" asked Miss Abbie. "No,"
The scornful vision said: "You're poor, you know."
"I know," said Abbie: "I go where it is cheap;
I can't afford mountains or prices steep.
But, just jot this down before you fade—
I never leave my mission dues unpaid."
The Vision wrote and vanished. Next night, late
He came again, and brought his little slate,
And showed the names of people really best,
And, lo, Miss Abbie's name led all the rest.

—Carolyn Wells with Apologies.

New Timber in the Cabinet

Years ago, in his book on "Constitutional Government," President Wilson, then professional historian, pointed out that in the early years of our government it was common for the president to summon to his cabinet part leaders and veteran politicans, but that more recently the tendency was to disregard politics and secure experienced men of affairs rather than those whose chief profession was that of politics. The new cabinet on the whole is an illustration of this tendency. The men selected by President Wilson to be his advisors come largely from the South and East. It may be thought by some that the appointment of the new secretary of state, William Jennings Bryan, is one of the political order. It must be remembered, however, that Mr. Bryan's connection with the peace movement, his contribution to the Taft arbitration treaties, and his acquaintance with the world's leading statesmen, are qualifications for this office which will please most people except the militarist class and those who have benefited by the "dollar diplomacy" which has been the recent policy of the state department. The appointment of Franklin K. Lane, of California, as secretary of the interior, is regarded by those who know as a guarantee of a sound conservation policy, one of the most vital public questions to be determined by the new administration. Another appointment which will probably give offense to the militarist class is that of Josephus Daniels, of North Carolina, which seems to indicate a not overly aggressive naval policy, which on the other hand will please more people than it will offend. Many have felt that the cabinet would have been greatly strengthened by the presence in it of Louis Brandeis, of Massachusetts, who was, however, if newspaper reports are to be relied upon, strongly opposed by Governor Foss. As a whole the cabinet is progressive. No reactionary is in it. For practical influence it will far outrank the members of the cabinet whose portfolios have just been given up.

A Christian Painter of Christian Pictures

Autobiography of Henry Ossawa Tanner

EDITORS' NOTE: The art struggles of Henry Ossawa Tanner, the American colored painter, son of Bishop Tanner of the African Methodist Church, lend themselves to singularly interesting story telling. Their intrinsic interest is heightened greatly when the artist himself tells the story. Mr. Tanner now lives in Paris, where his color does not count against him, and where he and his wife have always moved freely in such society as they chose. Two of his pictures hang in the gallery of the Luxembourg, one of them being "The Disciples at Emmaus" which it is our privilege to reproduce here. Dr. William E. Barton, the artist's personal friend, has written the interpretative suggestions accompanying the smaller reproductions on the following pages.

THE DISCIPLES AT EMMAUS. PAINTING BY HENRY O. TANNER.

I BECAME AN ARTIST at the age of thirteen. I was walking out with my father one fine, fair afternoon in Fairmount Park, Philadelphia, and there for the first time I saw an artist at work. Since that moment I, too, have been an artist. He sat in the park with his easel and palette, painting a tree, using a spy glass now and then to assist him in the detail. As a school boy I had been accustomed to draw pictures on my slate, and somewhat to the detriment of my lessons, but all this was without aim or purpose until I saw a living artist actually transcribing nature and interpreting it with oil and color. That night I shortened an awning that hung over our kitchen door, made a palette out of the cover of an old geography with a hole jabbed through for my thumb, and I began to paint.

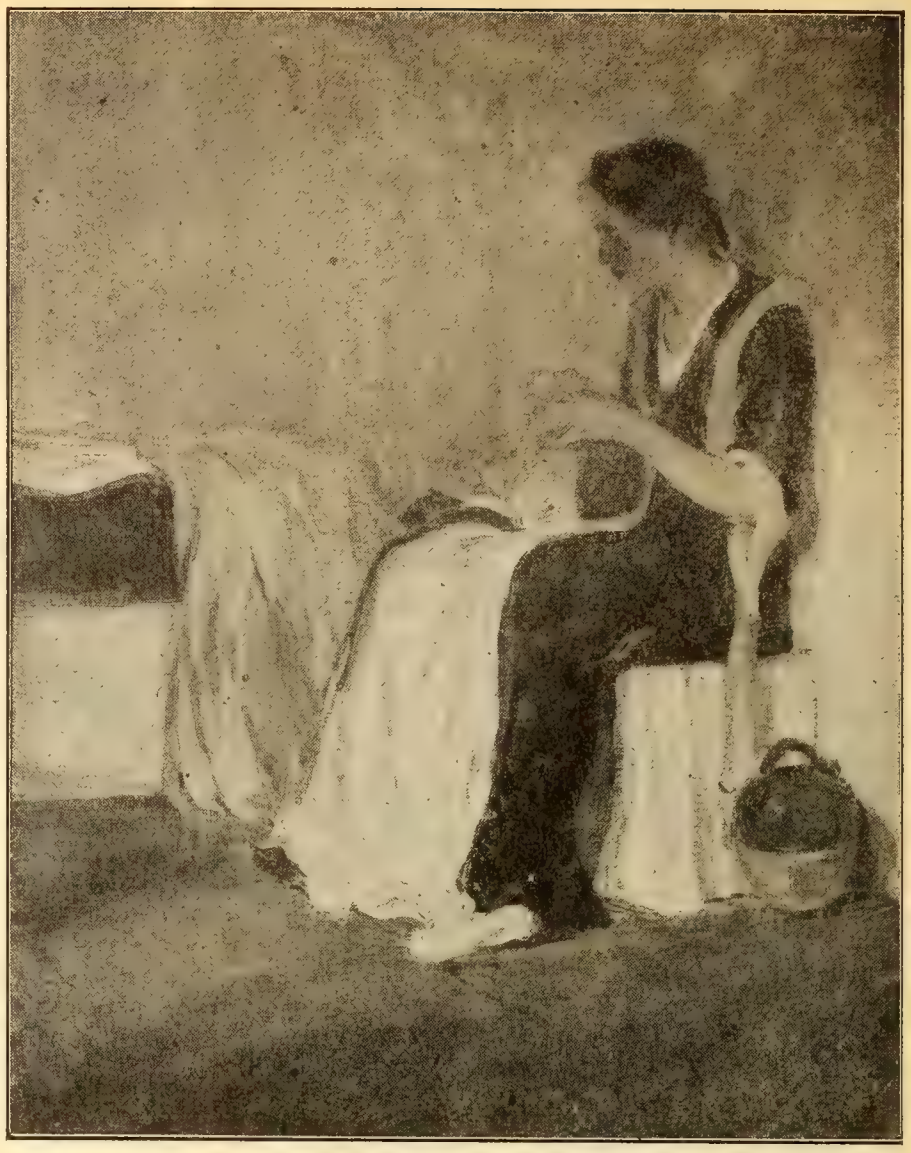
I was one of a large family, my father a minister and later a bishop of the African Methodist Church. My birthplace was in Pittsburgh, but we seemed likely to live sometime in Philadelphia and my father was trying to buy a home. However, after a long conversation with my mother I secured 15 cents, and with this I went to work next morning, returning to the spot where I had seen the artist and endeavoring to paint the same tree. I got more paint upon myself than I did upon the canvas, but I went home happy and well satisfied with my first attempt. I turned my picture right side up and upside down, and from whichever point of view I regarded it I was sure any one would recognize that it was a tree. The picture looked better upside down than any other way, but that fact did not in the least disturb me. I was an artist, and I have been one ever since.

From that time onward I was all aglow with enthusiasm, working at spare times between school hours, and soon afterwards my companions knew—indeed I had no hesitation in proclaiming it to them—that I was an artist. Some of them were thoughtful enough to tell me that all artists lived in garrets and died poor. My answer was ready. I was not going to be that kind of an artist. I was to be no ordinary, every-day artist, but one who obtained recognition and grew wealthy and great.

After school I would often go down on Chestnut Street to see the pictures in the galleries, and they delighted my soul. I soon had my favorite subjects. I was to be a marine artist; indeed, I definitely decided that I would be America's greatest marine artist. I saw a note in some art journal that the great crying need of America was a good marine painter. I never hesitated, but determined to supply that need. This was within a year from the time that I became an artist. I still was thirteen years of age.

JESUS LEARNING TO READ. BY HENRY O. TANNER.

One of his most recent paintings, and one of the most attractive as well. There is something in the face of Mary and her son which holds the visitor's attention and causes him to suspect some more than usual interest on the part of the artist in their portrayal. I asked Mr. Tanner where he found his models for that painting, and after a little hesitation he told me that they are his own wife and little son.



MARY. BY HENRY O. TANNER.

The Virgin sits in a room almost completely bare, a low-arched roof above her, with a water pot beside her, and her sewing in her hands. This is all one sees at first till following her own vision the eye rests upon the cradle toward which she looks in wonder and with something of foreboding in her half-comprehending eyes.

I later came to know that even then there were a number of very reputable marine painters in America, but I do not think that if I had known the fact it would in any way have altered my determination.

Something occurred to change this plan, however, and this was my meeting with an animal painter, Mr. J. M. Hess, now dead. From him I learned that animal painters were even less numerous in America than marine painters. I determined that my country should not be left longer in this deplorable situation. I renounced the inviting field of marine painting to become the great American Landseer. By this time I must have been fourteen.

During one of my school vacations I worked and saved $50. This was earned with the express understanding that it should be devoted to study. But with whom should I study? What great artist should I make greater by instructing me and receiving some part of this $50? I made the round of the studios. Alas! it was a disheartening process. The artists had other pupils, or they had no time for pupils, and the men whom I first visited had little time to bestow on a boy who knew nothing and had little money. Finally, Mr. I. L. Williams agreed to take me for $2 a lesson. I was so excited I could hardly wait for the appointed day. What a wonderland his studio was to me! I was dazzled, I was dazed by the thought that at last I was to be the real pupil of a real artist. What astonishment I should now make! What great pictures I should begin immediately to paint! How I should strive in a few lessons to overtake his one other pupil! I dreamed of it by night, and my day-dreams were on the same subject and not less vivid.

The day or two of waiting finally passed. I did not know before how less than half a week could seem a large cross-section of eternity. I was on hand long before the appointed hour, and I spent the time after my hasty breakfast walking up and down Chestnut Street waiting for it to be nine o'clock. At last trembling with excitement I entered the studio and met this most kindly old artist. His first question was, "Can you draw a straight line?" I never had tried, and he suggested that I try. I tried for three hours to draw simple, straight lines, horizontal and perpendicular. At the end of three hours I paid my $2 and left.

Philadelphia did not contain on that day a more thoroughly disheartened boy. So this was art! This was all I was getting for my precious $2. My dreams were smashed to smithereens. My confidence that I could ever be an artist mocked me from the sheets of my faulty efforts to draw straight lines.

It took a couple of days to restore my depressed spirit. One thing was decided. If I should have to learn to draw straight lines I should have to do it by myself. To pay $2 a lesson for this would be likely to ruin a Rothschild, so I set myself to drawing straight lines and plodded along as best I could without instruction.

I must have made a little progress, for the next summer while at Atlantic City I made a sketch of a wrecked schooner driven ashore in a great storm. My ambition to become a great marine painter had left me, but I must have made a little progress, for an amateur artist noticed my sketch and commended it. He learned that I was from Philadelphia. That was his home. He offered to give me some instructions on our return in the fall. He became like a father to me. He was a man of generous impulses, though erratic, and he required a complete renunciation of all ideas not in accord with his own. Every whim of his had to be religiously followed. I lived for a year in his house, and though it was a most constrained life and our acquaintance came to a rather sudden ending, I have much to thank him for. We had a misunderstanding, and I found all my belongings outside of his studio door. I made several efforts to see him, but without avail. I never met him but once again and that was years afterward.

About this time I left school, and my father, feeling the uncertainty of an artist's life, put me with a friend to learn the flour business. But this work proved too trying for me, and a severe illness, from which I did not fully recover for many years, brought my career as a merchant to an end. My family decided to let me be an artist if I could. I was now a lad of eighteen, hampered by frail health and lacking in money. Friends advised me to go to the Adirondacks. But how? Though no very feasible way appeared, necessity found a way. My dear mother finally saw me off, expecting, as she told me afterward, never to see me return alive. But I got to the Adirondacks and returned alive, thankful to this day to the good God who opened the way and gave me friends, filling me with confidence for the future, and who never deserted me in those darkest days.

Upon my return to Philadelphia I had the good fortune to make the intimate acquaintance of Mr. C. H. Shearer, an artist, whose stories of life in Dusseldorf and Munich fired my desire to visit Europe. Besides this, he gave me personal advice and helped me to reduce the bitterness which at this time had crept into my life, and gave me a hopeful view of my individual situation. A visit to him always renewed my courage. There were things in

my life then that were very hard to endure, and it was he who helped me with the idea that I might have qualities that, cultivated, would help me to conquer in the battle of life. He called my attention to my own best qualities and encouraged me to cultivate them. He told me I had an attractive manner, which made it easy for people to like me, and he encouraged me to put bitterness out of my soul and to cultivate the best within me.

About this time Mr. Thomas Eakins, under whom I was studying in the Pennsylvania Academy of Fine Arts, gave me a criticism which aided me much. I had made a start on a study which was not altogether bad; indeed, I think it was the best thing which up to that time I had ever done. He encouraged me to go on with it, but I was so afraid I should destroy what I had done that I really did nothing the rest of the week. He was disgusted and gave me emphatic orders to work it over. "Get it better or get it worse," he said; "no middle ground compromise." This advice has helped me ever since. Mediocrity is the foe of real excellence.

I began to paint sheep pictures. I made this discovery, that while a flock of sheep is docile and peaceful, one sheep alone is the most stubborn, balky, befuddled, run-away animal that any one can imagine. The individual sheep has hardly any of the characteristics of the flock of sheep. I finally succeeded in painting a sheep picture, which I traded for a pair of antlers, worth $10. I thought I could sell the antlers, perhaps for $5. Everything in creation seemed to have market value, except pictures.

Yet, now and then I began to sell some of my paintings, and about this time I met with substantial encouragement from Bishop and Mrs. Hartzell, through whose assistance I arranged an exhibition of my pictures in Cincinnati in the fall of 1890. They did their very best for me, but I did not sell a picture. I would gladly have parted with the whole collection for $25. However, I had saved a little money and my friends made up a sum

ELIZABETH. FROM PAINTING BY H. O. TANNER.

A striking interpretation of the Visitation. Elizabeth sits facing a table with fruit and a water jar before her, expectant of her approaching motherhood. Into the open door enters Mary and Elizabeth greets her with uplifted hands, chanting the Benedictus.

beside, and on Jan. 4, 1891, I set sail for Rome, by way of London and Paris.

I did not get to Rome. I stopped in Paris and began painting there. I had little money, and I suffered much self-denial, but I never suffered anything on account of my color. No bars were ever put in my way. From the beginning I was counted a hopeful student, and in time I was called a credit to American art.

I began painting at the Académie Julian. Never had I seen or heard such a bedlam, nor beheld men wasting so much time. Windows were nailed fast at the beginning of the cold season and for five or six months never opened. Fifty to sixty men smoking in such a room for two or three hours at a stretch would make the room so thick with smoke that one could hardly see the model. All the competitive examinations, known as concours, came on Sunday. I disliked this and was at not a little disadvantage. I made a canvass of the foreigners to see if enough of us objected to this to bring about a change. No considerable number objected, but I am sure we could not have changed the custom if all of us had protested. I did, however, argue with the secretary, and as he was a good friend of mine he agreed that should I loyally follow out all the other requirements he would change the day for the acceptance of my sketch from Sunday to Monday and would place it to be judged among the rest. This he had no authority to do, but he did it, and to my great surprise my sketch, "The Deluge," received one of the two prizes. I had other matters of conscience also, and I need not record them here. I believe it is worth while for a man to be loyal to his conviction.

I kept a strict account of all my money and my expenses for the first two years were $365 a year. The third year I had typhoid fever and I have no doubt that too much work and too little food were contributing causes.

I was in Paris two years before I ever heard of the Salon. Then, one Sunday, returning from the American Church, I saw a throng of people going there and followed them in. By that time I had a new ambition. I would hang one of my paintings there. My first attempt was refused. Two years afterward, in 1895, one of my pictures was accepted. It made no impression. It was skied. Had I been the son of the western farmer whose boy came to study art in New York, my father would have been proud of me. Recounting to his friends in the West what he had seen in New York, he said, "There were paintings all over the wall everywhere, but Bob's picture, my boy's, was over them all." Mine was as high as the ceiling would permit. I am satisfied no one ever saw it but myself, and it nearly broke my neck to find it.

In 1895 I painted "Daniel in the Lion's Den," and this was exhibited in the Salon in 1896. For it I received my first official recognition. It was only a "mention honorable," but it was an honor. It brought back my day-dreams and I went to work with new heart.

More and more I worked on religious subjects. I stayed in Paris through the summer, for I had not money enough to make the usual exodus in even the cheapest way which students commonly did. In summer one can make special terms with models, and I needed all the terms I could make. I was working on "The Resurrection of Lazarus." I continued to work upon it. Upon its completion it was shown to a gentleman from Philadelphia whose business office was in Paris, and he was so much pleased with it that he thought I ought to see the Holy Land, so in February, 1897, through the generosity of this Philadelphia gentleman, I visited Egypt and the Holy Land.

My six weeks' stay in Jerusalem passed quickly, and before I could realize it it was time to return homeward. While in Venice on the way back I received the offer of the French government to purchase my picture "The Resurrection of Lazarus," for the Luxembourg. I could hardly believe it, and as the letter was three weeks old I feared by that time the offer had lapsed, so I nearly went bankrupt on a long telegram of acceptance. I received two telegrams in reply, one from the government confirming the purchase, the other from a friend in Paris, saying, "Come home, Tanner, to see the crowds before your picture."

The next year I painted "The Annunciation," but was not satisfied with the result. I tried again with better success and the newer picture now hangs in the Wilstack Gallery in Philadelphia.

Again, I visited the Holy Land, and spent six months painting around Jerusalem and the Dead Sea and gained an insight into the country and character of the people. There I made a study of the Mount of Temptation, from which I afterward painted "Moses and the Burning Bush." I afterward commenced the picture, "The Scapegoat," which still is in a dark closet among other unfinished efforts. I also painted "Christ and Nicodemus," and I remember so well the Yammanite Jew who posed for Nicodemus. Several times I have painted "The Flight into Egypt." Up to this time I had painted only pictures of males. Now I began a series of five pictures, "Mothers of the Bible"—Mary, Hagar, Sarah, Rachel and the mother of Moses. Probably the most difficult effect I have ever undertaken is that in the picture, "Christ in the Home of Mary and Martha," now in the Carnegie Gallery.

I am glad to have won a measure of recognition abroad and now to be winning it at home. The picture, "The Disciples at the Tomb," which received the Harris prize at the Art Institute and was bought by the gallery a number of years ago, is one which I am truly glad to leave in America.

It is not by accident that I have chosen to be a religious painter. I am very glad to say that I have not been forced to paint any pot boilers for twenty years and I never do them. I paint the things I see and believe. I have no doubt an inheritance of religious feeling, and for this I am glad, but I have also a decided and I hope an intelligent religious faith not due to inheritance but to my own convictions. I believe my religion. I choose religious subjects not primarily because I believe they will interest people, nor because I consider them most salable. I am very glad if they do interest the people, and certainly am glad to sell them. Yet, I have chosen the character of my art because it conveys my message and tells what I want to tell to my own generation and leave to the future.

You will notice that the critics habitually speak of me as "young." They are quite right. A man is as old as he feels, and I marked twenty years off the number which the calendar allows me in my hope to continue for many years to come in my work of interpreting through my brush the holiest and greatest theme that belongs to the literature and hope of the world.

Etaples, France.

Grace and the Law

By G. Campbell Morgan

"Fear not: for God is come to prove you, and that His fear may be before you, that ye sin not."—Exodus 20:20.

In those wonderful days of the emancipation of the Hebrew people and their realization of a constitutional national life, Moses twice uttered these words, "Fear not." In each case they were addressed to the people when they were filled with fear. In the first case the fear was that of Egypt; in the second it was that of God.

Law is a revelation. It was a revelation to these men, first of life according to the will of God. It was a revelation to men of the standards of life in the economy of God. As the first ten words were uttered they constituted a revelation of holiness in human life. They are words which define man's relationship to God and man's relationship to his fellowman; broad foundation words, upon which all future codes were to be erected. They discovered God in His purity, in His holiness, in His justice, in His righteousness. The first four revealed denoting man's relation to God as the foundation of all morality; the last six revealed man's relationship to his fellowman as the expression of his obedience to the first four. From these words of the law, there shone upon men the light, the awful light of the holiness of God.

That revelation of holiness was in the hearts of the men who heard it, inspiration, the creation of desire, or of admiration of the ideal. Perhaps as Paul became the most remarkable illustration in the apostolic records of incarnate Christianity, so also Saul of Tarsus was the most remarkable revelation in the Bible of incarnate Hebraism. In his Roman letter he declared that after the inward man, he delighted in the law of God; he knew its glory, he knew its beauty. That is the first thing that the law does for a man.

If the law is thus a revelation of God, it becomes necessarily to the men who receive it, a revelation of themselves. When the light of the law flamed upon these men they knew their failure, and they knew their weakness; and so while it is true that law becomes an inspiration, the final word is that law becomes a condemnation. It is the revelation of failure. Because in the light of the requirement of the law I learn how I fail, and how weak I am, it rests upon me as a perpetual condemnation and denunciation. The law then is a revelation which inspires and creates admiration for goodness in the soul of a man; but as it reveals it condemns, making a man conscious how far he has come short and how appallingly weak he is.

Thus we come to the final note. "That ye sin not." There are many words in our Bible both in Hebrew and in Greek translated "sin," but the common word in the Hebrew and the common word in the Greek have exactly the same significance. Sin is missing of the mark, failure to realize; and that, whether it be wilful or ignorant. If we are dealing with sin as guilt, then the sin of ignorance brings no guilt with it. It is wilful sin that brings guilt. But if we are dealing with man, and attempting to see his place in the economy of God, and the purpose of heaven, for the true realization of life, then sin is failure. If a man comes short of the highest fulfilment of his own life, that is sin. The law was given that men may not sin, that they may not miss the mark, that they may not fail to realize the real meaning and purpose of their own lives.

A Wider View of Law.

In this connection we must take a wider view of law than Exodus affords. We go back to the beginning of human history as the Bible records it, and there we find law; not the law which was here uttered, but human life conditioned in the will of God; God uttering His own word, a commandment laid upon man as a safeguard, and revealing to him his relation to a supreme authority. That is law. Leave these earlier records and come to the New Testament, and in the teaching of Jesus we find law; but the Master goes to deeper depths, searching the profound things of human life; no longer merely conditioning external conduct, but setting up His standard in the inner recesses of motive and desire. The broadest conception shows that law is a revelation to man of himself, made by the grace of the Divine love; a kindly and tender declaration of the path in which he should go, that he may not miss his way; a statement of the principles that govern his life that he may not violate them. In Christ, men are set free from the law, which is Hebrew; but they are brought under the law of the Spirit of life. That law is the language of love. God bending over a nation, or bending over a man, says to it or to him, "Thou shalt have no other gods before Me." That is not the language of hardness, of severity, of unkindness. It is love showing the nation or the man that life must be adjusted to the supreme things in order that it may rise to the height of its possibility.

This is true of every one of the ten words; and it is equally true of the words of Jesus. They are severe, they are awe-inspiring, they search and scorch and frighten the soul, if men will listen to them. Nevertheless they are the words of infinite compassion, of infinite tenderness; they are words uttered to my soul in order that I may know the way wherein I should go, if I am not to miss the meaning of my life, if I am to realize it in its height, its breadth, its depth, its glory. Jesus said that He did not come into the world to condemn the world, but that the world through Him might have life.

If law is the expression of grace, it is not its final word. Law brings man to a consciousness of his sin, and has no more that it can do. What will grace say to a man who stands condemned by this uttering of law? Let us first remember this. Grace does not deny that man's sin. The business of grace is not that of hiding sin or cloaking it over or denying the reality of it. Let us remember in the second place that grace does not excuse the sinning man. Nevertheless grace operates, in some infinite mystery of love, in such a way that the sin of sinning man may be forgiven, and the sinning man himself conformed to the very ideal of purity and beauty which the law has revealed. The central word of grace is that of God, "I will come to thee." That is what grace says to the man condemned under the law; it draws near with healing, with renewal.

If you ask me how grace can accomplish this, I point you to the Cross, and ask you to listen to the words of inspiration as you gaze upon the profound mystery. "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses," Or again, "God commendeth His love toward us in that while we were yet sinners Christ died." By an infinite transaction in the very Being of God, grace having spoken in the law and thereby revealed to me my failure, reaches me, captures me, holds me, remakes me, energizes me; and all this in order that I may become that which law has revealed to me I have failed to be.

The Simplest Figure.

If again you ask me for an illustration of how this can be, I shall take you to the simplest figure in the New Testament used by Christ and His holy apostles; realizing that it is but a figure, realizing that it is a figure that we do not often make use of in this regard; and yet convinced that it is one of the most illuminative in all the New Testament. I mean the figure of the forgiveness of debt. What is it to forgive debt? Remember in the first place that no man can forgive debt, except the man to whom the debt is owed. Let me reverently place the illustration upon the commonplace level of the currency. Here is a man who owes to another man a hundred pounds. He has nothing to pay, he is bankrupt. The man to whom it is owed, in grace forgives it. Has he a right to do it? No one will question the right. How does he do it? By himself suffering the loss. That is the principle of the Cross. He bore our sins, He carried our sins, He made Himself responsible for our moral debts. Grace confronts the bankrupt soul and says, I forgive by suffering the loss. I know the frailty and the imperfection of all this illustration. I would not use such a figure if it were not a figure in the New Testament. Yet this is exactly what God does. He forgives by suffering loss. The very grace that is set upon my perfecting, and has given me the law that I may know what perfection is; and thereby revealed to me my imperfection, steps into the breach, gathers into itself the infinite loss, cancels the bond, and so gives me forgiveness and life.

Think once more in the realm of that illustration. On the level of human inter-relationship the illustration may break down in ninety-nine cases out of a hundred, but in the one-hundredth it is fulfilled in the sense in which I now use it. Let us go back to the two men. The one owes the other. The other forgives his debt, himself suffering the loss of that which is owed, in order to do so. What happens? The man forgiven, goes out to begin again, freed from encumbrance, freed from the burden. In the passion born of gratitude for the act of grace, he gives himself no rest until a day when he pays his debt.

I do not hesitate to use the illustration now. So will it be with all the truly ransomed. He Who met me, and revealed to me my failure, and made known to me how far I am in debt; He Who then in infinite grace bore the loss Himself, and uttered the word of freedom; He at last, by the inspiration of the love and gratitude of my heart, by an operation of power given to me in the economy of that grace, will present me faultless before the throne of God; He shall see of the travail of His soul and be satisfied.

Law is beneficent, the language of love, and yet it condemns. The grace that utters law has other things to say, and by virtue of what it is in itself brings to men more than law. It brings the pardon and power by which at last, measured by the standards of law, they will be perfect in the sight of God.

Church Life

Passing of Well-known Churchman.

Payne Avenue Church, North Tonawanda, N. Y., is mourning the death of Mr. George B. Vandervoort, one of its charter members and for many years an elder of the congregation. Mr. Vandervoort's interests included every agency that made for human uplift in his own community and in the life of the nation. With great business responsibilities he was never too much engaged to give time and personal energy to the unselfish tasks of the Kingdom. It was he who bluntly told the workers in behalf of the foreign mission equipment fund to ask for a round million dollars instead of $500,000. "This is a million dollar age," he said. And the workers from that day set a new aim for themselves. In his domestic life Mr. Vandervoort was an ideal husband and father. Many young men were present at his funeral and testified to the inspiring influence of his personality upon their lives. Broad-minded and tolerant, without a trace of sectarian bigotry, he was nevertheless deeply loyal to his own church and counted no sacrifice too great to promote its welfare. His pastor, V. W. Blair, bears testimony to his sympathy and constancy. "His unfailing sympathy," adds William C. Hull, a former pastor, "helped me through some of the most trying experiences of my life." The church feels doubly weakened at this time because Mr. Vandervoort's death followed only ten days after that of Levant R. Vandervoort, who was taken very suddenly and whose place in church and community was similar to that of his brother.

Bible College Enlarges to University.

The spirit of the West is playing havoc with the original plans of certain Disciple leaders in the Inland Empire who had a vision of a Bible College at Spokane, Wash., and had already made a start at realizing their vision. The vision has grown since class-work was begun last September. It is now believed that it is more practicable to build a university that will meet adequately the all around needs of the educational situation than a vocational seminary to prepare men for the single profession of the ministry. "Spokane University" was therefore incorporated March 7, 1913. A tract of land, 400 acres, valued now at $150,000 and certain to bring $400,000 when sold in building lots, situated in a beautiful suburban relation to Spokane, has been offered to the new university on terms that call for the outlay of only $125,000. B. E. Utz, who is known by those who know him at all as anything but a promoter of wildcat enterprises has been elected chairman of the board of trustees and president of the University, "until the right man can be secured to take this important position," he adds, referring with unnecessary modesty to the presidential office. Mr. Utz believes profoundly in the enterprise. He points out that a radius of 500 miles shows only one educational institution maintained by the Disciples—the Eugene Bible Seminary at Eugene, Oregon. It is 1,460 miles to the nearest Disciples' College—Cotner, at Lincoln, Nebr. Spokane is the logical center for an Inland Empire university, he declares. It is already the intellectual center of that great section. The citizens, regardless of denominational lines, are showing an interest in the proposed school. Mr. Utz describes what is happening as follows: "On March 6 the trustees gathered from the Inland Empire were taken in automobiles to see the grounds and then to an elaborate banquet where 300 guests were seated. Regardless of religious belief all the people joined in a most royal welcome to the trustees to whom the land was tendered. These rich orchard lands suburban to the city of Spokane, are occupied by a superior people. Many Spokane business men have their homes here. An atmosphere more congenial for Christian homes and the home of a Christian institution would be very hard to find. University Place is on an elevated ridge overlooking the rich orchard lands of the valley as well as the city of Spokane, while it is in turn surrounded upon all sides by beautiful mountain scenery. The elevation and location of the site will make the university buildings observable to practically all through trains, being very conspicuous from eight railroads. Our beginning is very auspicious. The people generally seem to be awakening to our possibilities. Students from various sections of the country are planning to enroll for next year's work. Families are getting ready to make their homes in University Place. Conditions challenge us for leadership in a great institution."

Will Maintain Two Sunday Schools.

An afternoon Sunday-school, following the practice of some Eastern cities, has been undertaken by Central Church, Des Moines, Ia., of which Finis Idleman is pastor. It is not intended to give up the regular school which meets at the noon hour nor to urge its attendants to return in the afternoon. The afternoon session is primarily for the children of the down town community in the midst of which the church is situated and from which it draws confessedly all too small a share of its church and Sunday-school attendants. Writing of the new work Mr. Idleman diagnoses the situation and suggests Central Church's program as follows: "All the down town Sunday-schools are held at the noon hour from 12 to 1 o'clock. It is not to be imagined that everybody is free at just that hour to go to Sunday-school should he wish to do so. Many boarding houses have dinner at that hour. Many people are engaged at work—a great number of young people are assisting in boarding houses, hotels and restaurants in various ways, and not the least hindrance is the fact that nine out of ten non-Christian homes in this part of the city do not make provision so that the children can attend at that hour. The family dinner is first. Because of all these hindrances to those who might wish to attend, we propose to begin an afternoon Sunday-school at three o'clock. We shall not ask any of our pupils in the main school to return, although they will not be prohibited from doing so. We are making an appeal to the immediate vicinity of the down town section. We have an adequate corps of teachers who are both willing to give themselves in teaching and in calling to make this school a success. It will be under the supervision of the main Sunday-school. It is planned to put the very best of equipment and service into its administration. A stereopticon will be used at the close of the school to illustrate Bible geography and history. We count this but a reasonable service that we owe to our immediate vicinity. To do less than this would be to shirk our honest duty. We are but meeting our church neighborhood responsibility." No doubt other church workers in down town or rapidly shifting sections of cities will find helpful suggestion in this plan of Central Church.

Edgar D. Jones on Wilson's Inaugural.

Taking President Woodrow Wilson's inaugural address at the subject of his Sunday evening sermon recently, Edgar DeWitt Jones, of Bloomington, Ill., spoke in part as follows at First Church: "The inaugural address of an incoming president is always a matter of nation-wide interest. The inaugural address of President Wilson has been read perhaps even more widely and with deeper interest than usual. There are two reasons for this: first, the personality of the man; second, the transition period that after a period of sixteen years, returned a political party to power. The address is a model of chaste and beautiful English, of simple and noble rhetoric. There is not a pedantic term nor an unusual word in it, and the diction is the choicest. The sentences are short for the most part, although one contains one hundred and sixty-seven words, and are cogent and complete. Literally considered, the address indicates anew the skill and aptitude of Mr. Wilson as a phraseologist. For four years at least we may expect presidential papers and speeches of a superior literary style. President Wilson's inaugural reads in places like passages from the Hebrew prophets. The prophetic strain or note runs throughout the entire address. Take for example this fine sentence, 'The feeling with which we face this new age of right and opportunity, sweeps across our heart strings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one.' How like the prophet Micah in the sixth chapter and eighth verse of his book: 'He has showed thee, O Man, what is good and what doth the Lord require of thee but to do justice and to love mercy and to walk humbly with thy God.' The modern social gospel pervades the president's inaugural as the fragrance of an apple orchard in blossom does a day in May. Compassion for the poor, oppressed, long wronged, imparts to the oration a solemnity that strikes and stirs to the depths, strong emotions. Here and there both in spirit and cadence there is a suggestion of Lincoln in his speech at Gettysburg and his second inaugural. One may search in vain for anything approaching the partisan spirit in his address. The exultant note of 'To the victor belong the spoils' is lost in the deep, solemn chord of self-dedication by a people's leader. There is nothing visionary in the speech save in the sense that to the speaker there has been vouchsafed a vision of the world's need and the possibilities of governmental aid in assuaging social hurts. The entire document reflects the character of our new president as the water the boughs that over-arch the stream. A brave, far-seeing man, possessing the modern mind and spirit; a democrat first, without the capital "D"; a democrat second with the big "D"; and a modest, reverent, ready-to-learn type of public man—the common people have a friend at court and the kingdom of God moves on apace."

Danger in Caution, says Dr. Richardson.

"To succeed in any undertaking we must create right circumstances and a favorable environment, and then we must take some risk," said Dr. W. F. Richardson at First Christian Church, Kansas City, recently. "It is not good to be rash, but rashness is overestimated. The thing to do is to make reasonable preparations, seize the opportunity, face the way that seems to be right and eagerly go ahead. Overcaution applies also to our charitable gifts and our religious life. Some of us are so afraid we are going to help some unworthy person that we will say 'no' to a hundred who are worthy and in need. It is the same with persons who hesitate to accept Christianity until they can understand every word of the Bible. Too many want to see the end from the beginning and want to be sure of every step of the way. No one will ever become a Christian if he waits until every member of the Church is perfect and until he can understand every verse of Scripture. We should make a start and then put our trust and faith in God."

Progress in the March Missionary Offering.

Encouraging reports come from the Foreign Society office, concerning the March offering. More churches are giving so far than last year. Many new "living-links" are being enrolled. Eight were registered in one week. Words of encouragement come from every quarter. "There is a growing appreciation," writes Secretary F. M. Rains, "of the co-operation of our churches in making Jesus Christ known to the ends of the earth. Our people are coming to speak where the Book speaks on the subject of missions as upon other questions. The churches are anxious for a larger and more worthy task than they have heretofore assigned themselves. They are not satisfied with the routine and humdrum of church life that has characterized many of them in the days of the past. They have come to a new and larger religious life. There are new standards and more worthy ideals before them." Old churches, and well-to-do churches, he says, are making their first offerings to the missionary cause. The congregations that have been standing loyally by the work, year by year, are increasing their gifts. There is a steady increase in the individual gifts. Some churches

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have deferred their offerings for better weather and, in the country, for better roads. These churches are asked to swing into line next Sunday if possible. There is no time to be lost now. The missionary year is rapidly passing. The call of the missionaries on the field is to us the voice of God. They recognize the deep and wide-spread need on every hand. Missionaries, over-burdened with responsibility, are staggering under the heavy weight. It is hoped that every church will come to their relief at once. The mark before the Society is $500,000 for the year.

Sound Psychology and Good Religion.

In the "New Life Meetings" at South Street Church, Springfield. Mo., Pastor F. L. Moffett spoke one evening on the "Beginnings of the Spiritual Life." The following sensible analysis was the preface to a searching appeal to begin the new life: "To the ordinary mind the beginning of spiritual life is full of much mystery, but when we look deeper into the subject the mental clouds begin to disappear," the speaker said. "We will take it for granted that when we speak of the soul, heart or mind we mean the same thing, and with this thought in our mind the mystery unfolds. When we speak about psychological or mental processes we mean the laws of the mind or soul. We know more about the laws of the mind than we formerly did and the minister has as much right to study the mind or soul as the physician does the body. When we talk about the heart we mean the mind. It is said in scripture that we believe with the heart. Jesus said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. There are certain mental processes that can take place or that have already occurred or are normal to the child that fit him for the kingdom of heaven. It is all a matter of mind. God appeals to the mind."

Radium and God.

"I did not bring my radium to church with me tonight," said Dr. Charles M. Sheldon, author of "In His Steps," speaking to a Sunday night congregation in Central Church, Des Moines, "but it is in my bag at the hotel. It was given to me by William Crooke, an English scientist, ten years ago and I have carried it with me ever since. Whenever I look at my radium, and I look at it often, I am impressed by a movement of tiny sparks of light in it. Those little specks of light, so small that the naked eye can hardly see them, have been going forward and receding, going forward and receding, ever since I was given the radium ten years ago. Their movement never varies in the least. When I watch them, I always think: 'Where do they get the power to move?' Nobody knows. But my answer always is: 'There is a God.'"

Church Long Closed to be Reopened.

A Disciple house of worship at Dows, Ia., closed for years, will be soon reopened and the congregation reorganized. A local business man recently conferred with B. S. Denny, state secretary of Iowa, asking whether or not the church property was for sale, and if so what the price would be. He received a letter stating that the church property was not for sale, and that the Disciples of Iowa had no notion of giving it up. On the contrary, Mr. Denny said, plans were perfected for sending an evangelist in the near future to hold a series of revivals with a view to putting the congregation on its feet and locating a resident pastor.

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Typical Informal Memorial Service.

Many memorial services for the late Mrs. M. E. Harlan are being held in all parts of the country. The business session of the Chicago C. W. B. M. board was turned into such a memorial service. Mrs. Russell the president, Mrs. Chapin of Irving Park and Mrs. Brannum of Monroe Street auxiliaries spoke intimately of the good influences of Mrs. Harlan's very recent visit to Chicago. Mrs. Brannum, whose guest she was, described the eagerness with which the missionary leader visited with her such places of interest as Hull House and the Disciples' modest Russian mission, and her grasp of mind upon all matters concerning this city's religious progress. Mrs. Jackson of Englewood auxiliary also spoke an interpretive word.

Long and Fruitful Ministry Closed by Death.

L. B. Ames, veteran Disciple minister, eighty-one years of age, father of E. S. Ames, pastor of Hyde Park Church, Chicago, died in Des Moines, Ia., March 9. He had lived in Des Moines since 1885 and was a charter member of the University Church, organized in 1888. Mr. Ames had been pastor in Wisconsin and New England. He was originally a Baptist, and entered the Disciples' ministry in his early manhood. The funeral service conducted by Dr. Charles S. Medbury was the occasion of many tender and interesting reminiscences by Professors A. M. Haggard and J. Madison Williams of Drake University, whose acquaintance with Mr. Ames extended back many years.

Miss Loduska Wirick, missionary in Japan, has been visiting in Des Moines, Ia., and speaking in Cedar Rapids and other cities of the state. Miss Wirick went to Japan nearly twenty years ago and was sustained for a time by the Belle Bennett Board of Drake University from a fund contributed by friends of Miss Belle Bennett who while preparing herself for missionary service was accidentally drowned in the Des Moines River. Miss Wirick's mission work is now independent of any missionary society.

Dr. Peter Ainslie, of Baltimore, and President J. L. Garvin, of William Woods College, Fulton, Mo., are prominent speakers on the program of the Central Illinois Ministerial Institute which holds its meeting April 9 and 10 at Lincoln. The subject of Dr. Ainslie's address is "Christian Union" and Mr. Garvin's is "The Preacher as a Preacher." H. H. Pe-

ters, pastor at Paris, Ill., reads a paper on Authority in Religion and W. F. Shaw of Chicago speaks at an evening session on "The Efficient Church."

Edward O. Sharpe, pastor South Dallas, Tex., Church, has been taking the text of his Sunday evening sermons of late from masterpieces of literature. The following books are being interpreted especially with reference to the troublesome problems in society today: Gen. Lew Wallace's story of "Ben-Hur," Charles Read's "Cloister and Hearth," Victor Hugo's "Les Miserables," and Hawthorne's "Scarlet Letter."

Mrs. Decima Campbell Barclay, daughter of Alexander Campbell, has promised W. R. Warren, secretary of Ministerial Relief, "to donate some book or some relic of my dear father, that will be appreciated and kept as an heir-loom" to the person who first suggests an acceptable name or title to describe those who provide the entire pension of a veteran preacher or preacher's widow.

In her initial meeting with the Sunday-school workers of First church, Bloomington, Ill.. with which she is conducting a several weeks' campaign, Miss Eva Lemert, Sunday-school specialist, asked particularly that no efforts should be made to induce pupils of other schools to leave their own schools. Only non-attendants at Sunday-school were to be the objects of solicitation.

While Pastor I. J. Spencer of Central Church, Lexington, Ky., is abroad Prof. Farquhar of the state university is speaking on the Bible in literature at the morning services and Prof. A. W. Fortune of Transylvania University is preaching in the evenings. Both Prof. Farquhar and Prof. Fortune are drawing large hearings.

Dr. George H. Combs, pastor Independence Boulevard Church, Kansas City, delivered six lectures at Drake University the second week of March, speaking to ministerial students on fundamental Christian doctrines in the daytime and to the general public on themes of literature in the evening.

J. P. Rowlison, the new secretary of the Sixth District in N. E. Missouri is holding county conferences in all the counties for the primary purpose of creating solidarity and co-operation among the churches. The District convention meets at Macon May 5 and 6.

Frederick W. Burnham, pastor at Springfield, Ill., filled First Church twice on Palm Sunday evening by offering the public moving pictures of the life of Christ. The second audience assembled at 9 o'clock.

The corner stone of a new church edifice, was laid at Atlanta, Ill., March 16. Milo Atkinson, pastor Centennial Church, Bloomington, Ill., delivered the address. R. H. Newton is pastor at Atlanta.

The Christian Church Hospital Association of Kansas City, recently sold a Missouri farm for $20,000. The farm was the gift of Miss Mary Chiles of Independence, Mo., some two years ago.

Harry Minnick, pastor of First Church, Worcester, Mass., was welcomed back to his pulpit on a recent Sunday morning after an absence of ten months owing to illness.

W. T. Fisher, Iowa's State Sunday-school superintendent, has relinquished the work and removed to Canton, O., where he will teach in the Philipps Bible Institute.

M. L. Pontius, pastor Central Church, Peoria, Ill., was guest and speaker at a church banquet at Mackinaw, Ill., recently, much to the delight of all who heard him.

Roger T. Nooe, pastor Frankfort, Ky., preached on Wednesday evening of last week on David Livingstone to a union service at the Methodist church.

Prof. and Mrs. Guy W. Sarvis, of the University of Nanking, China, are parents of a baby boy, David, who came Feb. 2.

Wichita Falls, Tex., church has awarded a contract for building a new house of worship to cost $30,000.

Kearney, Nebr., Church dedicated a house of worship costing $35,000 on March 9.

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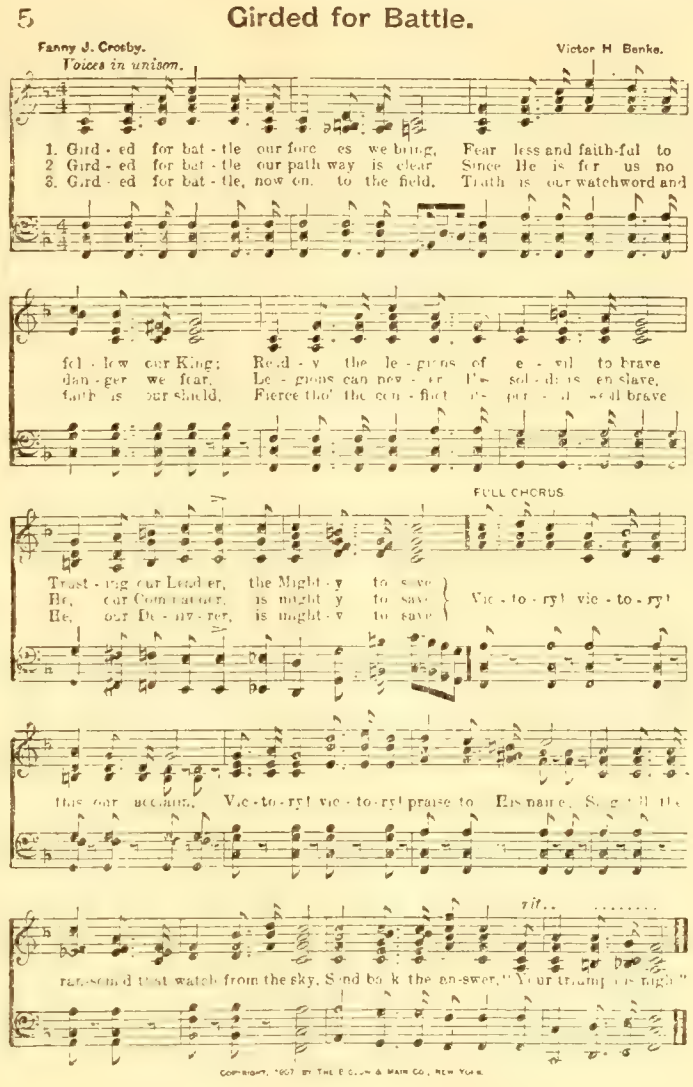
5 Girded for Battle.
Fanny J. Crosby.
Victor H Benke.
Voices in unison.
1. Gird - ed for bat - tle our fore - es we bring, Fear - less and faith-ful to
2 Gird - ed for bat - tle our path way is clear Since He is for us no
3. Gird - ed for bat - tle, now on to the field. Truth is our watchword and
fol - low our King; Read - y the le - gions of e - vil to brave
dan - ger we fear, Le - gions can nev - er pre - vail a - gainst
faith is our shield, Fierce tho' the con - flict may pur - sue we'll brave
FULL CHORUS
Trust - ing our Leader, the Might - y to save
He, our Com-mander, is might - y to save
He, our De - liv - rer, is might - y to save
Vic - to - ry! vic - to - ry!
this our watch-cry, Vic - to - ry! vic - to - ry! praise to His name, Sing all the
ran-somed dust watch from the sky, Send back the an-swer, "Your fighting is right"

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EVANGELISTIC MEETINGS.

Williamsport, Md., Roy Schmucker, pastor; H. D. Coffey and C. E. McVay, evangelists; 18; continuing.

Albion, Ill., T. J. Clark, the pastor, preaching; 46; closed.

St. Joseph, Mo., King Hill, T. H. Capp, pastor; C. M. Chilton, pastor First, preaching; 18; continuing.

Detroit, Mich., Central, C. J. Tanner, pastor; John E. Pounds, Hiram, O., preaching; 12 in two weeks; closed.

Mayfield, Ky.; W. J. Wright, Franklin, Ind., preaching; continuing.

Visalia, Calif., Jasper Bogue, pastor; C. R. L. Vawter, evangelist; 24 on first Sunday; continuing.

Columbus, Kan., Chas. Stewart, pastor; O. E. Hamilton, evangelist; 229; continuing.

Hot Springs, Ark., Percy Cross, pastor; W. J. Minges, evangelist; 304; continuing.

Manhattan, Kas., David Arnold, pastor; J. P. Myers, evangelist; 9 first Sunday; continuing.

Athens, Ohio.; Fife Brothers, evangelists; 47: continuing.

Pearl, Ill., S. R. Lewis, the pastor, preaching; J. Wade Seniff, singer; 10; continuing.

Akron, O., Lloyd H. Miller, the pastor, preaching; 121; closed.

Lima, O., South Side, F. C. Lake, pastor; F. M. Field, Norwood, Toledo, preaching; 28; closed.

CALLS.

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S. O. Landis, Bloomingdale, to Flint, Mich. Accepts.

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Atlanta, Ill., R. H. Newton, pastor; 3 in recent services.

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Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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Vol. XXX. April 3, 1913 Number 14

A GOD OF STORM AND FLOOD

EDITORIAL

CHURCH UNION IN CANADA

BY C. O. REYNARD

LIFE EVERLASTING

BY WASHINGTON GLADDEN

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

A Book Review

THE DOCTRINE OF THE PERSON OF CHRIST. By H. R. Mackintosh, Professor of Theology, New College, Edinburgh. This volume is one of the well known series of the International Theological Library, of which some twenty numbers have previously appeared. It is designed, as the author states, for a student's manual, covering the whole field of Christology. Accordingly the book falls into three main divisions: I. Christology in the New Testament. II. History of Christological Doctrine. III. The Reconstructive Statement of the Doctrine.

The first division receives the usual treatment accorded the doctrine by those who recognize the several types of New Testament thought distinguished by criticism. The Synoptic Gospels are held to reflect Jesus' own self-estimate, while the rest of the New Testament literature in so far as it dwells upon the person of Christ expresses the values which Christian faith found in him. These values are diversely conceived and expressed, it is true, and yet the view of Christ's person presented throughout the main stream of New Testament thought is essentially one. In the Synoptics, in Paul's writings, and the Johannine literature alike, is expressed the conviction that in Christ God had been personally present in the midst of men for their salvation. Jesus Christ is set forth as the proper object of religious faith, even as the "Son of God from all eternity" (p. 35). All the New Testament estimates of Christ, however, are purely religious, and proceed from no theoretical interest. The history of Christological doctrine proper begins only with the sub-apostolic age, and especially with the Apologists of the second century.

In the second division our author traces the development that culminated in the formula of Chalcedon, thus fixing the doctrine that was to be orthodox for centuries to come. Upon the Chalcedonian doctrine of the two natures combined in the one person of Christ, Professor Mackintosh is specially severe. He quotes approvingly the strictures of Principal Dykes,—"A Being who combines in an inscrutable fashion divine with human properties, and of whom consequently contradictory statements can be made, whose single Person is Divine, while His dual natures hold an undefined relation to one another: this is not a scheme to satisfy either head or heart" (p. 215). Further he says that the Chalcedonian symbol represents a "form of interpretation which it is no real gain but a distinct loss to carry back in our minds to the study of the gospels." (p. 292.) With this it is interesting to compare Professor Warfield's recent appraisal of the doctrine of the two natures as being "a very perfect synthesis of the biblical data," "the key that unlocks the treasures of biblical instruction on the person of Christ as none other can, etc."

In his constructive statement our author seeks to avoid the contradictions of the Chalcedonian Christology while at the same time he tries to save the true divinity of Jesus Christ. He frankly abandons the old philosophy which sought to define and contrast the human and divine in terms of "substance" or "nature" apart from "personality," and presents a solution primarily ethical, spiritual and personal. His view may be seen in the following citation: "If we are inspired by Christian faith to affirm that Jesus Christ is identical with God in Will—a Will manifested in His achievement—we have reached a point beyond which no advance is possible; for in ethical terms, the highest terms available, we have affirmed His ontological unity with God in a sense generically different from that which is predicable of man as man. Intelligent will is the organic center of personality; and the will of Jesus fixes his absolute status in the world of being" (p. 304). Nevertheless this ethical Sonship of Christ is not to be thought of as opposed to the metaphysical aspect of Sonship. We should not forget that "the ethical is the metaphysical, that it represents the key to being as such. The ultimate and central reality of things is Will" (p. 417).

In a brief review it is not possible to discuss the problems raised in such a book as this. The test of our author's thought will appear when one tries upon his own principles to apply his conception to the New Testament facts, and when one asks for an explanation of how this absolute identity of will was possible to Jesus and to no other. In answer to this latter question our author can only use words which are after all equivalent to what the ancient formulas meant by "*the homousios.*" Thus he speaks of "Jesus' possession of some inward and essential relationship with God, a living actuality which formed the conditioning *prius* of His ethical self-determination," etc. (p. 414).

The book constitutes a fresh and interesting presentation of Christology from a conservative viewpoint. Students of theology, however, will hardly accept it as forming a contribution to the subject. They will not acquiesce in the author's exemption of the New Testament origins of Christological doctrine from the same sort of scrutiny he applies to later developments. Nor will they admit that he has transcended the dualism which has been the bane of all Christologies. [New York: Charles Scribner's Sons. 1912, pp. 340. $2.50, net.]

CHARLES M. SHARPE.
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The Germ of Infantile Paralysis

The medical amphitheater of Johns Hopkins hospital was packed last week when two tremendously significant announcements were made before an audience of physicians and other scientific men. Dr. Simon Flexner, director of Rockefeller Institute in New York City, declared that he had discovered and isolated the germ of infantile paralysis. He had found it, identified and cultivated it. At the same meeting Dr. Hideyo Noguchi, of the same institution, declared that he had discovered the presence of treponema pallidum in the brain of general paresis. The latter discovery means that this most hopeless of brain diseases sustains an intimate connection with syphilis; in other words, that "the wages of sin is death." It is another proof of what the world ought to have known long ago and which slowly and surely it is discovering. Now that the germ of infantile paralysis has been discovered the scientists of the country will give themselves no rest night or day till they discover a serum which will counteract that germ. Success to them, and all honor to those who thus devote their lives to the discovery of those agencies by which untimely death may be averted and add years to the span of productive human life.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The God of Storm and Flood

Out of the sunlight of Easter into the night and the storm; out of the day of gladness into the black midnight of desolation! Is it not enough that the forces of Nature set at naught the puny works of men's hands; must she also wreck the holiest of memorials of the faith of the human heart? The band played "Nearer My God, to Thee," and the Titanic went down into the ice-cold and fathomless depth. The choirs of Omaha sang, "I Know That My Redeemer Liveth," and the whirling storm drowned out the anthem.

We live in a highly improbable world.

In and of itself it does not certify a God of Love.

"Nature, red in tooth and claw, with raving shrieks against the creed" that God is love.

Nature, howling in the demon of the gale, Nature exulting in the fury of the fire, Nature dragging the great ship down into the black abyss, Nature overwhelming cities with the rushing flood, does not of herself assure us of a sufficiently good God to satisfy the needs of a time when men sit in the midst of desolation.

* * *

If some of the old Christian philosophies were inadquate to this strain, still less adequate are some of the newer forms of thought. The storm that burst on Omaha was no mere "error of mortal mind." The flood that desolated Dayton was not a mere mental delusion. These ills are incurable by means of soft sayings.

Let us have done with our cheap and mouth-filling platitudes. We live in a very stern world. Let us meet the facts as they are.

Christian faith is capable of facing all the facts of life unterrified. When Reason hesitates and Philosophy stumbles, Faith spreads her wings and lifts her voice:

> "The storm may roar without me,
> My heart may low be laid,
> But God is round about me,
> And can I be dismayed?"

After such events there are men who say, "My faith is gone. Could God be good and such things happen?" There are others to whom God long has been speaking and who have not heeded who listen now, and after the earthquake or fire or flood they hear the still, small voice.

* * *

There has come to this country a pamphlet in German by Prof. Lutgert, of Germany, on the shock which the optimism of Europe received from the earthquake of 1775. At that time the greatest name among philosophers was Leibnitz with his laws of monads and their eternal harmony. The brightest mind in contemporary life was Voltaire with a theory of an aesthetic benevolence in nature. And everywhere was a complacent deism that thought God was good but that he was not very much in earnest.

Then on November 1, 1755, the city of Lisbon went down with a loss of between 30,000 and 40,000 lives, and men began anew to examine their theories. From that time, Prof. Lutgert maintains, the rationalists ceased to be as optimistic as formerly and taught a doctrine of submission to the inevitable; while the orthodox, who had been counted pessimists in their sterner doctrine of God now rallied to a new faith, preached a goodness that could not be submerged by any calamity of life, a trust in God that no shock could overthrow, and a new emphasis on free will. Thus, as this author contends, the rationalists became the pessimists, and the Christians were revealed as the true optimists.

There had been a removal of the things that had been shaken, that the things that were not shaken might remain.

* * *

The true Christian has a faith in God which at such a time not only stands unshaken, but as this German scholar has so ably shown, proves in its very contemplation of the severity of God, the logical ground of optimism through faith in his goodness.

When human nature, appalled at the calamities that afflict the world, cries out that God is cruel, and life is a misfortune, something within us revolts at our own logic. If we, puny as we are, dare to demand of God that He shall be just and kind, then kindness and justice must lie very close to the heart of things. Justice must be very dear to the Maker of the universe, since He made us capable of such insistence. Our very doubt is an appeal to a goodness higher than nature alone reveals. It is a cry to the God that veils a smiling goodness behind the calamities of life.

We walk by faith, not by sight. When human wisdom has done its best, and has strained itself in its attempt to fathom profound mysteries, we return and learn anew our lesson of trust. We must believe in goodness somewhere.

Still within the shadow standeth God, and He careth for His children.

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Eli: A Good Man But a Bad Parent

Can a man be good as a man and bad as a parent? A similar question is that of the good father who is a bad citizen. There is something lacking in the goodness of a man who fails in his duty as father or citizen. Of course good parents may have bad sons, just as good citizens may live in badly governed cities. But the sons will be bad in spite of the parents and not with their aid, and the cities are badly governed in spite of the efforts of good citizens. The family does not live unto itself. It receives and gives to the social life of which it is a part. The evil from the outside may destroy the influence of very wise fathers. Many who deride pious men for the evil in the lives of their sons have helped to ruin the sons.

The sons of Eli were public officials. It was their business to offer the sacrifices when the people came to the altar. For this service they were allowed a portion of the sacrifice. They were not willing to follow the customs regulating their pay but chose a method better suited to the demands of greed. In modern times we should call such men grafters. They used their office for private profit. It seems not to have occurred to them that the people had any rights. Their methods were violent. If the worshiper expostulated he received further insult. The whole procedure of the priests shows that they considered it foolish for any man to think he had rights which they were under obligation to respect.

The greatness of the sin of the sons of Eli is revealed in the statement: "The men despised the offering of Jehovah." That which was the center of the religious and racial life of the people was made contemptible. The result was that life was disorganized. Patriotism declined. Israel was easily overrun by her enemies. Heavy tribute was paid to the conquerors. That the sons of Eli later lost their lives in a vain endeavor to drive the enemy from the land does not redeem their names from shame. The methods they employed to save the country illustrate their ignorance of the requirements of true patriotism. They trusted to the magic influence of the ark rather than to character and courage, and the coöperation that is gained by unselfish leadership.

Eli is condemned because he did not restrain his sons. There is a report of one speech of remonstrance which he made to them in his old age. He used plain words about their sins. They paid no attention to his warnings. He was too late in making his protest. Wicked men have no sense. Reasons which appeal strongly to the good and wise are foolishness to the wicked. Had Eli trained his sons when they were children and caused them to walk in the way of right, they might have heard him when in his old age and weakness he gave them wise counsel. The habits of childhood largely determine what is possible in later life.

The good father takes account of the environment in which his children grow up. He stands for righteousness in the city and in the state. He does not consider his duty ended when he selects as the place of his residence a town with a good reputation. It is a part of his business to see that the good reputation is maintained and that a still better one is acquired. Men who demand good laws and safe environment for their families and yet refuse to bear any part of the burden of public responsibility are teaching their sons to be immoral in their relation to the public. If the sons learn to graft, they will not be departing far from the path in which their fathers walked. The fathers recognize no public obligation; why should the sons discover any rights of the public?

A man may be good in the sense that he is kind and desires the happiness of every one and at the same time be bad in the sense that through ignorance he is doing what is hurtful to his children. He wishes his children to be religious but he teaches them a religion of fear and causes them to lend a willing ear to those who say religion is useless and burdensome. He would have his children become good citizens but he instils into their minds prejudices that hinder the exercise of their powers in ways useful to the public. It pains him that any one should be feeble in body; especially is he grieved that ill health should spoil the careers of ambitious young people; yet he is ignorant of the laws of heredity and his own children pay the penalty of his ignorance. He is a reformer, perhaps, or thinks he is, but he does not know enough of history and social science to understand the causes of misery and he gives his children the example of a man who wasted his life trying to do the impossible. They must learn from some one else what is worth while or remain without ambition. [Midweek Service, April 9. I Sam. 2:12; 17; 3:9-14.] S. J.

Are the Episcopalians Protestant?

A few months ago, it will be remembered, certain Episcopalians, representing not the Protestant Episcopal Church, but a commission of that church in the Chicago meeting of the Federal Council of the Churches of Christ of America, protested against the use of the word "Protestant" in a report of the executive committee of the Council. The protest was heeded, strange to say, and the word was dropped out of that report. Many are still wondering, perhaps, how it came about that the protest of those not really representing any church should have had so much weight with the Council. Perhaps some are wondering why members of the Protestant Episcopal Church should have fought so hard against the use of the term "Protestant" in the executive committee's report. At the time the reason assigned was that the word "Protestant" prevented the Roman Catholics from even wishing to come into the colossal movement for federation.

But, more and more, as one keeps up with the controversy now raging in the Protestant Episcopal Church over changing its name from Protestant Episcopal to American Catholic, it is becoming apparent that their protest against the use of the word "Protestant" does not arise so much from a desire to make it possible for Roman Catholics to come into the Federal Council, as from a desire to bear witness that the Protestant Episcopal Church is not a Protestant body, despite its name. There is little doubt that the vast majority of the episcopate and the presbytery of the Protestant Episcopal Church are in a state of ecclesiastical convulsion over this very name "Protestant." Ever since 1886, there has been a movement to change the name of that church, chiefly because of that one word. That movement undoubtedly will come to a head next October in the General Convention to be held in New York City.

The latest champion for change-of-name is a Broad Church Party representative of the Protestant Episcopal Church, Rev. Dr. C. B. Wilmer of Atlanta, Ga. In a recent essay in The Churchman (New York City) Doctor Wilmer says:

> Truly and undeniably, the word Protestant misrepresents our position both historically and doctrinally. Not that we do not hold many things in common, but the word stands for some things we do not stand for. After doing full justice to the past and present work of Protestantism in the world, it remains true that "Protestant" is the antithesis not only of Roman Catholic, but also of Catholic. It does not stand, for instance, for the visible unity of the Church, but for the right and privilege of breaking that unity in order to propagate limited interpretations of Christianity, as Calvinism, or Converted Membership, etc. Was not Dr. Newman Smyth exactly right when he said of the "destruction of the oneness of the Church" that it is "the summation of the losses of Protestantism"?
>
> We are told, indeed, that to drop the word Protestant from our name will be to widen the chasm between us and our separated brethren. That would be sad indeed, but are we entitled to a truce dependent on keeping in the dark what our real position is? And I make bold to affirm that the statement of real catholicity will cause less offense among intelligent Protestants than our present misunderstood position, because a religious body claiming catholicity and wearing a sectarian name is either absurd or arrogant. On the other hand, there are many indications that the whole Protestant world is ripe, or getting ripe, to consider an ecclesiastical position which is neither Protestant nor Roman but comprehensive enough to do justice to and include the truth that is in both. Never has there been among Prot-

estants the appreciation that there is now of the corporate strength of Rome, nor such an appreciation of the evils of division.

This language is not totally unfamiliar to Disciples of Christ who have historically labeled their plea as a protest against Protestantism, and have insisted that they were neither Protestant nor Roman, but striving to occupy a truly catholic position. "A religious body claiming catholicity and bearing a sectarian name is either absurd or arrogant"—here is the interpretation of the stubborn refusal of the Disciples through all the years to allow a denominational title to be attached to them.

If the title "American Church" or even "American Catholic Church" could be worn without arrogance or presumption by those now called Episcopalians or Presbyterians or Methodists or Disciples or any other portion of the body of Christ, not exclusively, nor with the presumption of superiority, but in the humble desire to prepare the way for ultimate unity, no disciple who understands the mind of his Lord could make any intelligent objection.

Not all of us are thoroughly convinced that Episcopalian name changers conceive the matter in just this way, however.

"An Old Game Keeper"

A sea captain, who conveyed Livingstone back to Africa on his last voyage, has told the story in one of the British newspapers. Neither he nor the men on board suspected that Livingstone was an extraordinary man. He was a good man and they liked him and on Sunday they called all hands aft and he read the service of the Church of England and gave short talks, which the captain remembers to have heard, but none of whose subjects he can recall. He does remember, however, some bits of conversation with the great missionary. In one of these he asked Livingstone why he did not now settle down at home and take advantage of his well-earned rest as he was getting on in years and the climate was perilous? Livingstone answered him that his work was not yet done. This was his stereotype reply, but he gave one other answer: "What could I do if I should return to England? There is nothing I could do to earn a living but just to be an old gamekeeper."

If David Livingstone had not gone to Africa the last time he might have stayed in England, great as he was and good as he was, and died an old gamekeeper. Yet he would have been a hero deserving of better things.

There are missionaries just as faithful as Livingstone who for entirely good reasons do not go back when they are old and feeble; there are faithful home missionaries who are forced out of the pulpit much against their will when old age comes upon them. Some of them are just as good, heroic and consecrated as Livingstone. There are ministers who have wrought with great self-denial through years of sacrifice, who find old age and poverty staring them in the face and with hardly even so inviting an opportunity to earn a livelihood as by becoming old gamekeepers. Is it not time for the Church of Christ to do something for its aged heroes? Let it be remembered that he who sleeps in Westminster Abbey might have been prevented from returning through no fault of his own and being still a hero might have spent his last years as "an old gamekeeper."

A New Cult for Foolish Women

It calls itself "Improved Christian Divine Science, the Coming Church," and it is sending out its literature and giving its treatments present and absent. We substitute "John Doe" for the real name of "this child of God" who is announcing his revelation after this fashion:

"If you cannot see me in person dear Soul, and you are in any kind of suffering, I will make you feel happy and successful 'just the same,' if you will do what I ask of you. I ask of you, dear Soul, to love me divinely—a divine love that has no doubt, fear, or lust. Unquestionably you would be willing to obey and serve me. Unquestionably you will or would not allow yourself to find any fault with me. Come into this spirit towards me dear one, and the second you do you will be made free and happy, and the grace of God will be felt and rest with you.

"This is a Godly promise I swear unto you.

"THE DIAMOND KEY
"A Special Divine Message for Womankind.

"Come dear sister and I will deliver you from all pain, sorrow, failure, drudgery, slavery, ungodliness, ignorance, the strong sinful hand of man and your unbeauty.

"I will make you a Queen, a divine woman, also beautiful in looks, deeds, and acts.

"You will strengthen every man's character, redeem him and perfectly subdue him with your Godliness.

"You will have all your wants gratified, all your desires fulfilled.

"You will succeed in every undertaking. You will be able to come, go, and do all things you wish to do, and no one could harm you.

"You will have a Godly power to do Godly things, and cause man to treat you Godly and be worthy of you. You will set a Christly example for all mankind, and you will possess all Godly wisdom, power, freedom, success, and happiness. . . .

"Come get well and free dear Child of God, and believe me it does not make any difference if you have disobeyed God's ways in the past, and not any difference the kind of sickness you may have, and not any difference if you are with or without any kind of faith.

"Come just the same and get perfectly well and happy once more.

"Come and get freedom from any and all bondage.

"Come and learn the art of truthfulness, love and kindheartedness.

"THE PRICE

"Is to sincerely ask and earnestly desire it, and then appreciate it, and then divinely love this child of God, John Doe, that God has chosen to manifest Himself in and through, which is all that is asked."

The "Safety" Razor?

Is there any accounting for tastes—in whiskers? Sometimes we think there is and then again we don't know. Just now the fact that one member of President Wilson's cabinet wears "side-burns" appears to make him the most talked-of member of the presidents' advisers. That the soldier should be "bearded like a pard" is reasonable. The soldier in active service is bearded because he has no time to shave. The Crimean War re-introduced the beard to England, as a glance at old volumes of Punch will show, and the Civil War changed the beardless American to a nation of brigands—operatic brigands we mean. Although practically every Protestant reformer in England and every Puritan divine in the American colonies, wore a mustache and "imperial" no minister with such facial adornments could have got a call in either England or America sixty years ago. The minister of that period adopted side-whiskers with the receipt of his license to preach. But the politician without close-cropped "chin whiskers" was looked upon with suspicion in Illinois and the west generally "before the war." It is safe to say that the clergy are the most conservative class in any country and even Episcopal bishops give up reluctantly the upper-lip adornment which none of their predecessors possessed for two hundred years. So far as we know the Dunkards are the only considerable body of Christians in our country who seek to regulate the disciple's beard in the interests of his religion and with the authority of the church. But we would advise our young candidates about to seek pulpits to study their environments and to follow rather than seek to lead the customs and fashions of their parishioners.

Church Peace League of America

The universal peace movement has been given another tremendous impetus by the announcement that the Federal Churches of Christ in America has organized the Church Peace League of America, a fruit of the Chicago convention of the Council last December. The Council at that time authorized the formation of such a league. Church Peace Leagues in both Germany and Great Britain have proved powerful influences for good in those empires. For three years past, requests from these empires have come across the Atlantic Ocean for a similar organization on this continent. It is significant that the churches of Great Britain, Germany and America have now come together in a movement that will go a long way forward in cementing fraternal sentiments between the peoples. The churches may do what politicians so conspicuously fail to do.

There are no dues in the new organization. It is the hope of the Council, we understand, that every minister of Christ will enroll and lend his influence to the aims and ends of the movement. Probably the first thing the Church Peace League will try to do is to encourage and promote the arbitration of the Panama tolls question. The temporary chairman of the new league is Dr. J. M. Remensnyder of New York City, and Rev. Frederick Lynch is serving as secretary.

Lay Preaching in Kansas

The unworked possibilities of lay service are brought out graphically by A. M. Brodie in The Continent (Presbyterian, Chicago) who gives an account of "An Epidemic of Lay Preaching in Kansas," to use the headline of his remarkable story. Under the magnetic spell of a business man, Tom Blodgett of the wholesale firm of Cox-Blodgett, of Wichita, about twenty-four "gospel teams" of lay preachers have in one year effected the conversions of 1,913 men and boys within a radius of 250 miles of Wichita. As one team leaves a town, a local team is formed which reaches others around its center with the gospel. These gospel teams, inspired by Tom Blodgett, are formed of all sorts and conditions of men.

The Christian World

A Page for Interdenominational Acquaintance.

The New Baptist Feeling for Unity

A few weeks ago Rev. George E. Horr, D. D., president of Newton Theological Institution, delivered an address at Harvard Church, Brookline, Mass., under the title "The Baptists and Church Unity." In it Dr. Horr answers the question: "What will Baptists sacrifice for the sake of union?" as follows:

"It seems to me their answer is, 1. Northern Baptists by their union with Free Baptists have practically remanded the matter of so-called 'close communion' from the denomination to the individual church.

"2. We may properly countenance the public dedication of infants on the part of their parents to the Christian life with the insistence that the observance shall not be called baptism or in any way confused with it.

"3. We are showing by the organization of the Northern Baptist Convention and the increasing vogue of permanent councils that tendencies toward representative government are bringing us into closer affinity with more centralized communions.

"4. We may appropriately welcome a larger liturgical element in worship. This attitude on our part would do much to break down a bar to church unity that has been more serious than any suppose."

Northern Methodist Sunday School Figures

The Northern Methodists report substantial increases in all their annual Sunday-school figures just published, an encouraging sign of its vigor. The most encouraging features are the increase of 274,060 of scholars who are church members and probationers and the increase of 163,805 conversions, showing conclusively the relative merits in that church of both revivalism and the Sunday-school as an evangelistic force within the church. The claim is made that in its 381,069 officers and teachers the Methodist Episcopal Church has "the largest body of lay workers in the world." The Board of Sunday-schools gave out the following figures at its first annual meeting for the new quadrennium:

		Increase
Sunday-schools	35,644	342
Officers and teachers	381,069	8,475
Scholars of all grades not including Cradle Roll and Home Department	3,428,294	228,213
Average attendance of all grades	2,037,257	151,318
Members of Home Department	207,488	16,967
Members of Cradle Roll	255,413	14,498
Total enrollment in all departments	3,891,195	259,678
Grand total in all departments including officers and teachers	4,272,264	268,153
Officers and teachers who are church members or probationers	250,937	15,171
Scholars who are church members or probationers	1,409,102	274,060
Conversions	163,805	8,698
Current expenses	$1,937,434	$270,456

Co-operation by Federation at Park Ridge

The Central Methodist Episcopal and the First Congregational Churches of Park Ridge, Ill., a suburb of Chicago, have not organically united, but have definitely federated in a coöperative religious work under the pastorate of Rev. J. L. Dickson, formerly pastor of the Central Methodist Church, according to the Northwestern Christian Advocate (Chicago). At the present time, both church edifices of the former two congregations are being used by the federated churches, but a splendid church building to domicile the unique enterprise, is now being planned.

Park Ridge is a suburb of 2,500 inhabitants. The Congregationalists first possessed the land. The initiative in the new federation was taken by the Congregationalists. Committees of both churches conferred, and both committees then organized as a joint committee to begin work at once. This was last summer. In due course of time, federation, not organic union, was decided upon. A plan was proposed to be passed upon by the Coöperative Council for City Missions of the City of Chicago, consisting of representatives of the following churches: Baptists, Congregationalists, Disciples of Christ, Methodist Episcopal and Presbyterian. With recommendations of some minor changes the plan was approved by the Council, leaving the details to be worked out by a board of directors. This is now being satisfactorily worked out by the board consisting of an equal number of representatives from each of the bodies federated and of which the pastor is, ex-officio, the chairman. The preamble of the Park Ridge agreement is as follows:

"The churches named in the title to this agreement, in order to bear witness to the unity of the Church of Christ, to promote and to maintain her spirit and aims, to conserve and to augment her resources both spiritual and temporal, and to use those resources constantly in the ministry of word and deed, to form and to build Christian character, and for the glory of God and the good of men, do by the terms of this agreement establish a federation."

Union Seminary and the General Assembly

Ever since the memorable Briggs heresy case in the '90s, Union Theological Seminary, New York City, has been independent of the control of the General Assembly of the Presbyterian Church, U. S. A. But today committees on both sides are gravely discussing the reestablishment of harmonious relations. The seminary has appointed a committee and so has the General Assembly. These committees met jointly for the first time in New York City on March 13, and discussed hopefully the resumption of the former relation. Among the members of the seminary committee are President Francis Brown, Dr. Anthony H. Evans and Dr. Charles H. Parkhurst. The church's committee has Dr. John F. Carson as chairman. The other clerical members are Dr. David G. Wylie of Scotch Church, who introduced the original resolution before Assembly, John R. Davies of Philadelphia, Samuel S. Palmer of Columbus, Ohio; Frank C. Monfort, editor of The Herald and Presbyter. All the laymen on the committee are judges except Louis H. Severance. The judges are Warren E. Settle of Frankfort, Ky.; Henry B. Freeman of Chicago, and Elisha H. Perkins of Baltimore.

Church Sexton Buried with Honors

After serving as sexton for fifty-one consecutive years in the Second Presbyterian Church, Chicago, Edward L. Bradley died March 10. He had retired from active life only five months before his death. He was born in Dansville, N. Y., in 1842. After being dismissed from military service following the Civil War, he became sexton of the Second Presbyterian Church. Probably no other American has died with so unique a distinction in the kingdom of God—that of being a doorkeeper in the house of God for more than fifty years. It is said that Mr. Bradley had a custom of holding impromptu prayer meetings when things went wrong about the church and applied common sense that was remarkable for its obvious sanctification. Some years ago, Mr. Bradley became the author of a book, "Talks on Many Topics," said to be the only book ever written by a church sexton. At his funeral the elders of the church, wealthy and distinguished citizens of Chicago, acted as pallbearers, and a great concourse of people attended.

—The Chinese Evangelical Church of Chicago will be the name of the church to be erected in Chinatown and operated under the direction of the co-operative council of city missions. The council, which represents the Baptist, Christian, Congregational, Methodist and Presbyterian churches has elected officers. It is estimated that $50,000 will be required for the building and equipment which will be solicited from the denominations interested and from the Chinese.

—President Wilson has not decided on what church he will attend regularly in Washington. With a dozen or more Presbyterian churches located within easy reach of the White House the President has kept Washington folk guessing each Sunday as to the one he would select. There is a friendly rivalry among those who would have the President worship at a particular church all the time, but Mr. Wilson will probably not make a final selection, if at all, until he has attended all the Presbyterian churches.

—Rev. Robert E. Hill of the Trinity Baptist Church, Brooklyn, has been preaching a series of Real Life sermons—sermons that carry a powerful punch on such subjects as "The Old Folks at Home." Says Dr. Hill: "The religion of Jesus Christ is a religion of hope, of cheer, of optimism of inspiration. We don't find Jesus Christ expecting sons and daughters to fail because their parents failed. That boy or girl is already on the high road to a better life who, recognizing the fact that his parents are failures, registers a solemn vow to become an improvement on the old stock."

—Another of the brands plucked from the burning by that old-time life saver of Chicago's well-known Pacific Garden Mission, Harry Munroe, went Home last week. It was "Old Dick Lane," who years ago was a burglar with many bad years behind him and an awful hatred of society in his heart. He fell into the mission one night, as they say, some eighteen years ago and was converted by Mr. Munroe. "Well, I thought if religion could do that man Monroe any good it wouldn't harm me any—and, besides, I rather wanted a place to hide," Lane writes in his autobiography, "so I went inside." Harry Munroe pulls a stroke oar in a lifeboat that has pulled in many a floater tied only to a fast sinking spar.

Religious Education Association

The decennial convention of the Religious Education Association was held at Cleveland, O., during the second week of March. The general topic discussed was "Religious Education and Civic Progress." This was treated in ninety principal and sub-principal topics. Fully 160 speakers were assigned to discuss them. President Charles F. Thwing of Western Reserve University, Cleveland, who later in the convention was chosen its next president, welcomed the big gathering to the "second city of the lakes." Among the speakers were President Harry Pratt Judson of the University of Chicago, the successor of Dr. W. R. Harper, who founded the association ten years ago; President Robert A. Falconer of the University of Toronto; Doctor William C. Bitting, of St. Louis, Dean W. T. Sumner of Chicago, President Henry Churchill King of Oberlin, President E. Y. Mullins of Louisville.

One of the most interesting sections was that of Sunday-schools. Last year a special commission was appointed under the chairmanship of Professor Walter S. Athearn of Drake University, to consider the conflict of functions between Sunday-schools, young people's societies, missionary organizations and brotherhoods in typical American congregations. The commission had been asked to report some sort of a program to unify all such activities. Professor Athearn made the report as its chairman. His main suggestion was that every congregation should maintain a live educational committee, comprising representatives from every organization that attempt anything of an educational or training function. This report will be printed, and a wide circulation is predicted for it.. The officers for the ensuing year are as follows: President, Dr. Charles F. Thwing, Cleveland; first vice-president, Dr. Henry S. Pritchett, New York; treasurer, Charles L. Hutchinson, Chicago; executive board chairman, Dr. Abram W. Harris, Chicago; recording secretary, Dr. Charles M. Stuart, Evanston, Illinois; general secretary, Dr. Henry F. Cope, Chicago. New Haven, Conn., will be next year's meeting place.

The Church in China

Is there a Church in China? And if there is, what is that Church? It appears that the name Chung Hua Sheng Kung Hui (literally translated as "The Church in China") was the name adopted by missionary bodies of the Protestant Episcopal Church and the Church of England. Apparently, such an adopted name was bound to give rise to unfriendly criticism on the part of the missionaries of other Christian bodies. It did. The implications of such a name galled them. If "The Church in China" is exclusively Protestant Episcopal and Church of England, where did other missionaries stand and what were their converts members of? "Sincere regret" has been expressed by the Hunan Synod of the Wesleyan Methodist Church in a painful resolution. Here is a paragraph of such a resolution, showing which way the wind is blowing in China:

> "The adoption of the name which belongs to the whole 'congregation of faithful men' in China in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance in all those things that are requisite to the same by one part of that 'congregation' is improper.
>
> "Moreover the acquiescence of the remainder in such a use of the words would necessarily imply that those thus excluded acknowledged themselves to be unchurched and to be living in schism apart from the Body of Christ.
>
> "This being so, we resolve not to use the two names assumed by the Anglican section of Christ's Church in China. We deprecate the use of these names in any books or literature published in connection with the general work of missions in China.
>
> "We are convinced that if the action of the Episcopalians, which is as far as we know without any precedent in the West, is not reversed, the result must seriously jeopardize the cause of unity among missionaries and also among Chinese Christians."

OUR READERS' OPINIONS

CONCERNING CONVENTION SUGGESTIONS.

Some time ago there appeared a suggestion from Rev. George A. Campbell that the communion service at the Toronto Convention be held, not in one place on Sunday afternoon, but in the local churches where our ministers speak at the morning services. I have two points to note with regard to this very good suggestion.

First, it would be very difficult to make such an arrangement with the local churches in question. Our people are not widely known in Canada, and our motive would probably not be clear to the mass of the membership of these churches.

Second, the objectionable features in connection with this service, which have been sometimes quite apparent, will scarcely be possible here. Massey Hall is compact, well carpeted and cushioned with splendid acoustic properties. A fine pipe organ will render cornets unnecessary, and photographers will be quite out of the question. I believe this service will prove to be deeply devotional, the climax of the Convention, as it ought to be.

There is a suggestion which has come to me from one of our local men, that I trust may be considered by our brotherhood and by the Program Committee. It is that we give some time on the program to the recognition of the fact of one hundred years of peace between the two great English speaking nations, the United States and Great Britain. This is a fact of great political significance in the maintenance and promotion of the movement toward universal peace. It ought to be emphasized on our program by one or more speakers of the right calibre and prominence. "Peace Day" in our program would give our Convention real international importance. Our brotherhood will seldom have an opportunity of such timeliness to give the weight of our influence to the movement toward world-wide peace. C. O. Reynard.

Toronto.

EDITORS WILL COME AND APOLOGIZE GLADLY!

Editors The Christian Century: In your recent issue you state that Mr. Taft arriving, as has been a frequent custom of his, in Augusta, Ga., "was received by the entire city, which stood in one spot—that nearest the depot." Your implication is either a reflection upon the avordupois of Mr. Taft or the size of our city. In view of the fact that the last census gave us more than forty thousand and we have since annexed ten thousand more, the entire city could scarcely stand "in one spot" within our corporate limits. May I advise your readers that Augusta, Ga., is "no mean city": she is an ideal "spot" for winter tourists like Mr. Taft, Mr. Rockefeller, Mr. Carnegie and others who come annually, attracted by our charming winter climate and southern hospitality, though we never all stand in one spot to receive any of them. If "ye editors" will make us a visit I shall be on the spot to receive them and make them feel as much at home as do our other "noted men" of the nation. Howard T. Cree.

Augusta, Ga.

THINKS SCOTT NOT A GENUINE HERO.

Editors The Christian Century: In your issue of Feb. 27 appears an editorial entitled, "A Victory for Humanity," referring to the discovery of the poles. I at once made a slight change in the last word of your conspicuous title, and it has looked down from my paper-rack ever since as "A Victory for Inhumanity."

I thought that it must be the lack of the heroic or some other lamentable defect or twist in my nature not to appreciate the real issue of an article to which you had devoted the best page and an entire page of your space.

So I read again, only, however, to underscore that last word in its changed form, and—well, I must not read again or I shall probably conclude that your pen was possessed by the spirit of Mark Twain or Bill Nye.

The story is told of a stranger who happened into a political meeting in a small town. After one of those characteristic outbursts of vociferous applause he asked one of the patriots who had shouted himself hoarse in the excitement, "Sir, what do you really think of the issue?" who promptly replied, "I want you to understand I did not come here to think. I came here to holler." It is only in the frame of mind of this patriotic citizen that I can get my consent to "holler" with the Century on the subject of North Pole heroism.

It is certainly a question of values which must determine our judgment. And the Century's editorial asks in the outset, "What is the real value of the discovery of either pole? Merely this: The human mind having set itself to the task of conquering the globe will stop at nothing short of the full achievement of that perilous ambition. It is matching man's will and fortitude against storm, cold and hunger. The flags of the civilized nations float now over both poles."

My mind feels like simply putting a "What of it?" after each period and then wait a minute to see a real hero step out. It reminds me of the farmer who went to his fields one morning and as he heard the low rumbling of an approaching express train he stepped to the fence to see it go by. A large, long-horned Texas steer had just reached the track. When he saw the black object rushing towards him he raised his head and curled his huge neck ready for the attack. When the train had rolled by and the crushed and bleeding mass of flesh and bone had rolled down the embankment the farmer exclaimed, "Glory to your spunk but confound your judgment!" Was he mistaken? and should he have called it a victory for cattledom?

The editorial asks, "For after all what is the value of the discovery of either one of the poles?" The answer follows: "It is certain that no manifest practical benefit is to be derived therefrom." This statement would not have been disputed a hundred years ago. No one ever expected any beneficial results from the discovery of the poles. The whole wild scheme but recounts a long series of foolhardy adventures with a criminal sacrifice of life and fortune upon the altar of nothingness.

The awful and reckless waste of polar expeditions ought to be held up as a part of the very common and fearful tragedy of the failure to compute real values rather than as an achievement which merits the applause of right-thinking men.

Holland, Tex. C. G. Brelos.

DR. WILLETT'S MISSION TOUR

The Land of Korea

When we came out on deck about nine o'clock on the morning after we left Japan, the shores of Korea were plainly in view, and we soon came into the harbor of Fusan. This port has rapidly attained importance in the last few years as the southern terminal of the Korean Railway, that runs north and south from end to end of the peninsula.

For Korea is situated in much the same manner as Florida, a somewhat long tongue of land running south from Manchuria, between the Yellow Sea on the west and the Sea of Japan on the east. It is something like six hundred miles in length, about 150 wide, and has a coast line of more than 1,700 miles.

We had not left the ship before we were made forcibly aware that we were in a land strikingly different from Japan. The Koreans on the dock were not for a moment to be identified under any classification we had met. The men were dressed in white trousers, coat and usually a long overcoat, all of white, but not thick enough to seem a protection from the rather chilly weather. Yet this is the invariable costume of the people, save where dirt has changed the color. As far as you can see him, you can tell a Korean by this white clothing.

South Gate, Seoul, Korea.

Hats Are Distinctive.

But the hats are the peculiar feature of the make-up. They are of black thread or horsehair, tall like a silk hat, but so small in diameter as to sit high up on the head, with a rather narrow rim, and a strap under the chin. Within this hat the Korean usually wears a small round skull-cap of the same material, which he keeps on in the house. And under all he wears his hair done up in a knot, which is as characteristic of his race as is the queue of the older type of Chinese.

The women have a still more curious dress. There is a skirt, or pair of loose, baggy trousers, of the same white goods worn by the men. This ends at the waist in a belt of several folds of the goods. Over this is worn a very short, loose jacket, which comes down only half way from the shoulder to the waist, and when there is no movement of the body, just reaches to the upper border of the wide belt. But this is not usually the case, and there is often displayed a strip of bare flesh quite around the body, and when the arms are lifted in carrying burdens on the head, the breast is entirely exposed.

It would seem as if white should be the last color for such a people, for they at once make the impression of utter disregard of filth. A short trip through the streets of Fusan made it evident to us that here there were no daily baths in hot or any other sort of water. The dwellings are low and dirty, the children unwashed and scantily clothed, in spite of the cold weather, and the men and women distinctly unkempt. The men usually wear thin, stringy beards, unlike the shaven Japanese. There seems no attention to sanitation, and a sewage system is unknown.

Heavy Loads Carried by Men and Boys.

The thing that struck us all with astonishment was the size of the loads carried by the men and boys, and even by the women. They have a sort of rack, which they hang over the back as the basis and binder for whatever they are carrying. These racks are made of limbs of trees with a convenient knot projecting, so as to form a crotch, on which the load is placed. There seems to be no limit to the weights the people can transport with these contrivances.

But the population of Fusan is only in small part Korean. The Japanese have come pouring into the country at such rate in the last few years that in all of the cities and towns of importance they are the leading factor if not actually in the majority. Japan has need of just such an outlet for her crowded population, and she got control of Korea just in time to serve her purpose. The ship on wnich we crossed to Fusan brought a large group of Japanese, who had the appearance of newcomers who intended to stay. And I was told that every arrival from across the straits brings fresh consignments of the conquering race.

The train equipment from Fusan up through the country to the Manchurian border is excellent. There are two trains a day in each direction, with good, comfortable coaches. Then three times a week there is a so-called train de luxe, which has a make up equal to the best Japanese trains. This road is operated by the Japanese government, which is of course the master of the land. Probably these best trains are run at considerable loss, but they are regarded as a good investment by the officials of the state railway department, because they advertise the country, and stimulate the investment of capital there both by the Japanese and foreigners.

Korea Unlike Japan.

But the true character of Korea appears as soon as one leaves the vicinity of the city and traverses the country inland. The train moves through a land as different from Japan as could be imagined. It is very uneven, but has little of the picturesqueness of Japan. The hills and mountains have little of the forest beauty which is so abundant across the straits. It is a meager, poor, unkempt landscape that one sees.

The villages are squalid and for the most part composed of thatched mud huts. Only now and then is there a town of substantial structures. The fields are little, irregular bits of land, mostly used for the growth of beans and rice. In the latter case the water necessary for the crop is held in by low mud dykes around the patches, and is drawn off from one to another level through little openings. In the spring and summer one judges the land must be much more attractive, but at the autumn season in which we passed through it looked dreary enough.

The roads are nearly all paths, along which the white-clothed people were making their way in all directions. Far out across the plain we could see them walking singly or in companies, following single-file along the paths. Only rarely did there seem to be a road wide and smooth enough for one of the two-wheeled carts that can now and then be seen. These are drawn by bullocks, and carry loads of produce along their creaking way. But nearly all the burdens are carried by human beings. Human flesh is cheaper than animal. And even the cattle, which we began to see here, are more valuable for beef in the markets of Japan than for draft purposes on the highways of Korea.

It was an all-day trip from Fusan to Seoul, the capital city, where we arrived about nine at night. It was a cold, windy night, in striking contrast with the comfortable weather we had been enjoying in Japan. The porters from the Sontag Hotel met us, and took us to the line of waiting 'rikisha men who stood just outside the station, each carrying a paper lantern with the hotel name upon it. It was a ride of some twenty minutes to the hotel, and we were glad to reach the warmth of heated rooms after the chill of the streets.

Uncomfortable But Interesting Days.

The days we spent in Seoul were most interesting, though not the most comfortable one could wish. We were hardly ready for winter so quickly after leaving Japan. But the place was worth taking time to see. The walls of the city, that include not only the settled part, but as well a large open tract on the mountain side to the west, recount the story of earlier struggles with Chinese and Japanese invaders. The tradition of Hideyoshi's invasion of Korea is one of the classics of Japanese history, though the expedition brought nothing to Japan but glory, and to Korea only suffering.

The city gates are impressive, though the walls have been

Section of City Wall, Seoul, Korea.

broken down near them to facilitate traffic, and the streets now run around rather than through them. These streets are wide and windy, and on the busiest of them the wares are set far out toward the center of the street in front of the shops. Now and then some enterprising merchant takes a bucket of water and sprinkles the road in front of his door, but usually the dust has free way before the wind.

In the center of the city stands the palace, surrounded by a wall. On certain days admission may be gained, though the time spent is hardly profitable. Seoul was once the capital of the country, but now is only the residence of the governor-general, who rules in the name of Japan. The old deposed emperor of Korea and his young successor, who first took up his place at the command of Japan, and later gave us his throne, likewise at the command of Japan, are pensioners of the Tokyo administration. Korea is a land without a ruler, an army or a hope of its own. It is bowed down under the dominion of Japan. It is a heart-broken country.

There is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not to see the glory of life. —Theodore Munger.

Church Union in Canada

By C. O. Reynard

EDITORS' NOTE: **Extraordinary interest attaches just now to religious movements and conditions in Canada. For the first time in their history the Disciples of Christ will be entertained in their annual convention by their brethren of the Dominion. They will find many features of Canadian Christianity worthy of emulation. It will surprise not a few to discover how far the sentiment of Christian unity has developed in certain of the communions where it might have been supposed the general conservatism of the people would inhibit its spread. When our first regularly organized "General Convention" meets in Toronto next October it will be difficult to repress the question in some hearts at least: Why do not the Disciples, whose essential business it is to practice unity, have a part in this movement which is the most ambitious departure from the denominational order yet undertaken on this continent? Mr. Reynard's painstaking and graphic tracing of the movement for our readers will whet their appetite to know more of it when they can talk face to face with their Canadian brethren.**

The present day negotiations looking toward the organic union of the Presbyterian, Methodist and Congregational churches in Canada are the logical and almost inevitable outcome of the past history of these bodies. They have had practical experience of Christian union; they have found it profitable and statesmanlike; they believe that the application of the same principles among the denominations that they have found practicable within their own denominations, will work out on a larger scale the benefits that have come in the smaller way.

The Presbyterian Union.

The Presbyterian church in Canada is a great, aggressive, unified body with a communicant membership in 1912 of 295,935 persons. It is the result of a process of unification beginning in 1817. In that year the Synod of Nova Scotia was effected, uniting the "Burgher" Presbytery of Truro and the "Anti-burgher" Presbytery of Pictou. There were opponents, one Presbytery in particular. Other bodies of Presbyterians which were carrying names designed to distinguish them in particular from their brethren in general, entered into unions in the years 1840, 1860, 1861, 1866 and 1868. The result of these six unions was that in 1868 there were but four Synods, or organic bodies, of Presbyterians in Canada, from coast to coast.

Negotiations were entered into by men prominent in the life of these four Synods, with the result that in the early part of Tuesday, June 15, 1875, the supreme courts of the four negotiating churches met separately for the last time, in various churches in the city of Montreal. Each adopted a resolution to repair to Victoria Hall, there to consummate the union. From that day dates the union of all Presbyterians in Canada, under the name "The Presbyterian Church in Canada."

The roll of members of that first General Assembly showed the names of 623 ministers. In June of this year, 1913, will assemble in Knox church, Toronto, the thirty-ninth General Assembly of the Presbyterian Church in Canada, with a roll of 1769 ministers, and the one outstanding matter for consideration will be the ratification or rejection of the Basis of Union now proposed between that body and the other two already named.

The Methodist Union.

The Methodist Church of Canada has had a somewhat similar history. While in the United States there are sixteen differing kinds of Methodist bodies, in Canada there is one great Methodist church with a membership of 351,710 in 1912. This unity has not been brought about easily, or without opposition and friction; there are still a few Methodists standing aloof from the present day organization; but within itself Methodism is today a strongly aggressive body, putting its men and its money in a statesmanlike way into the new and growing West.

The present unified body is the result of two union movements. In September, 1874, there met in the Metropolitan Church in Toronto, a General Conference of the Wesleyan Methodist Church, Methodist New Connection, and the Conference of Eastern British America. This Conference effected the union of these bodies, which took the name "The Methodist Church of Canada." It was divided on geographical lines, into six annual conferences. In four years they reported an increase of 134 ministers, 20,659 members, 221 Sunday-schools, and 19,754 scholars. Union was seen to mean growth and economy.

In September, 1883, this union body was joined by the remaining Methodist bodies—the Methodist Episcopal, Primitive Methodist, and the Bible Christians. Since that time, Methodism in Canada has been one. Their leaders testify that "Pentecostal prosperity has followed the union." The evidences of the benefits are seen in every department of the work of the church: in evangelism, in Home and Foreign Missions, in Bible Schools and young people's work.

They are ready for the larger union that has been proposed, and are hastening it on. At a meeting of the Special Committee of the Methodist General Committee in July, 1912, the following resolution was adopted: "That in view of the urgency of the situation throughout Canada, especially in the West, due to the great inrush of new settlers, and to the desire of the people in many centers of population to secure actual union in their own localities, this General Conference Special Committee is of the opinion that if the union of the negotiating churches is to be brought about, it is in the interest of the Church and of the extension of the Kingdom of Christ that the said union should be consummated as soon as practicable."

The Congregationalists.

The third member of the proposed union is the body of Congregationalists. Their last year book reports ninety-six pastors and supplies, 197 churches and stations, and a communicant membership of 13,000. Included in this number is the membership of the United Brethren of Canada, which body entered into union with the Congregationalists in 1907. This relatively small body has shown admirable spirit in the negotiations for union. They were the first to vote favorably upon the proposed Basis of Union, casting a vote of 86 per cent in favor of the measure. It is doubtful whether the negotiations between the two larger bodies could have proceeded very far, without the presence of this smaller group which has acted as a kind of buffer between the larger groups. Their influence has been considerable in settling points of theological and executive difficulty.

A Larger Union Desired.

With these three bodies enjoying the benefits of union within

themselves, it was but natural that the desire for a more comprehensive union should be felt. In 1899 the Presbyterians appointed a small committee "to bring about a more satisfactory state of things in our Home Mission Fields, so that the overlapping now complained of may be prevented." In 1902 the Methodists appointed a similar committee, and the two committees addressed resolutions to the men on the field advising coöperation and comity in their respective work. Meanwhile, a definite proposal for the organic union of the Presbyterian, Methodist and Congregational churches had emanated from the Methodist church. Their General Conference which met at Winnipeg, Man., in September, 1902, appointed a committee of fifteen, composed of the General Superintendent, seven laymen and seven ministers to act as a Committee on Union, backed by a strong resolution proposing the union. A part of that resolution is this:

> And whereas a definite proposal has been discussed to some extent in the press and elsewhere looking to ultimate organic union of the Presbyterian, Congregational and Methodist churches in Canada, this General Conference, in no spirit of exclusiveness toward others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a Basis of Union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which successful consumation of such movements ultimately so largely depends.
>
> And this General Conference would further commend this movement to the prayerful interest and sympathy of the Methodist Church, in the devout and earnest hope that, if organic union of the denominations named be achieved, it may be accompanied with great blessings to the Church and to the nation at large and redound to the greater glory of God.

This resolution was presented to the Presbyterians and Congregationalists, and they appointed similar committees. The chairmen of these committees were: Presbyterian, Rev. Principal Caven, D. D.; Methodist, Rev. Dr. Carman; Congregational, Rev. Hugh Pedley. Their first joint meeting was in Toronto, Dec. 21, 1904. They met again in 1905 and 1906, and at the latter meeting addressed communications to the English church (called Episcopalians in U. S.) and the Baptist churches. The former replied to the effect that their coöperation would be possible only upon the acceptance of the "Lambeth Quadrilateral" including the "historic episcopate," and this the joint committee of the three churches felt unanimously obliged to decline. The Baptist Convention of Ontario and Quebec, in reply, set forth a statement of the distinctive principles of their church, and stated that because of these principles, they considered it "necessary to maintain a separate organized existence" and to "propagate these views throughout the world."

The joint committee held its last meeting in December, 1908, having finished its work, the preparation of a Basis of Union, to be submitted to the three bodies, and voted upon by them. All of their sessions, excepting the first, had been in the Metropolitan Methodist Church, Toronto.

The Basis of Union.

The Basis of Union is a lengthy document of about ten thousand words treating of I. Doctrine, nineteen articles; II. Polity, (a) the Church, (b) the Pastoral Charge or Circuit or Congregation, (c) the Presbytery (District Meeting or Association), (d) the Annual Conference (Synod or Union), (e) the General Council or conference, III. The Ministry; IV. Administration; and V. Law. Article XV, under Doctrine, has the following an Baptism:

"Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament instituted by our Lord to signify and seal our union to himself and our participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will receive, by the operation of the Holy Spirit, the benefits which the Sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction."

The Basis of Union was submitted to vote, first to the highest courts, then downward to the local membership. The Congregationalists sent it at once, in 1909, to their local churches and membership; 50 per cent voted, 86 per cent voted Yes. They are ready for the consummation of the Union.

The Methodist Conferences were without exception for the Union. All thirteen Conferences voted for it. When it was submitted to the membership, however, there was found to be a pretty strong minority dissenting. The question as submitted was as follows: "Are you in favor of organic union between the Methodist, Presbyterian and Congregational churches, upon the proposed Basis of Union?" Answer "Yes" or "No." The vote was as follows:

	For	Against
Members of Official Boards	23,475	3,869
Communicants, over 18 years,	150,941	24,357
Communicants, under 18,	17,918	2,615
Adherents	42,115	7,234
Totals	234,449	38,075

This is a vote of 86 per cent in favor of organic union on the proposed Basis. The Methodists may be said to be ready for it. The West is overwhelmingly so; Montreal and Ottawa Districts show the strongest opposition.

The Presbyterians submitted the matter to their people in the form of three questions as follows:

1. Are you in favor of the organic union of the Presbyterian, Methodist and Congregational churches?
2. Do you approve of the proposed Basis of Union?
3. Have you any suggestions or alternatives to offer?

The returns were interesting. In the ministers' and elders' vote, representing the churches officially, the Presbyteries (groups of churches) voted 54 for to 14 against the union. But taking the Presbyteries as represented by the popular vote, the vote was sixty-seven to one (that one curiously enough the same Presbytery of Pictou in Nova Scotia which had been in opposition away back in 1817!) The popular vote on the questions, as numbered above was:

	For	Against	For
Question 1—			
Elders	6,391	2,535	72 per cent
Communicants	109,577	49,156	69 per cent
Adherents	38,356	14,380	73 per cent
Question 2—			
Elders	5,321	2,273	70 per cent
Communicants	82,090	38,265	68 per cent
Adherents	30,011	10,773	73 per cent

Question 3 brought forth some alternative suggestions; mainly in the line of church federation and coöperative work.

The vote of the Presbyterians showed too strong a minority to be disregarded. It was thought by many to put an end to the movement toward union. But the vote was found to be more favorable than those by which Presbyterianism itself has been unified. The last General Assembly of the church held in Edmonton, Alberta, in June, 1912, referred the vote to a much larger committee enbracing some of the strongest opposition leaders. It declared the Assembly in favor of the union and resolved "in view, however of the extent of the minority which is not yet convinced that organic union is the best method of expressing the union sincerely desired by all, the Assembly deems it unwise immediately to proceed to consummate the union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time."

This committee has been interrogating the opposition, and are considering most carefully their position. It is firmly believed, however, by the leaders of the church, that in the next General Assembly to be held in Knox Church, Toronto, this year, June, the matter will be favorably considered by a largely increased portion of the Presbyterian church in Canada. The last barriers to organic union are being removed.

It will take some years to settle and adjust all matters of detail, but no one seriously doubts that the modern world's first experiment in organic union of three large Protestant bodies is close at hand in Canada.

How will the united church be named? There is nothing said on that point in the Basis of Union. But its opening words are these: "We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada"—

Church Union at Work.

But real church union does not wait for the formal acceptance of it. It is already on a working basis, to some extent, at least. The Home Mission Boards of these three denominations are working in close affiliation to prevent overlapping of their mission fields. A Joint Committee on Church Extension in Toronto decides upon the location of new mission points in that city. There is an increasing number of union charges in the West, where churches of these bodies are served by a minister of one of them. Even in conservative Ontario there are some of these. The Orangeville Presbytery has been redistricted, so that Methodist and Presbyterian preachers serve churches within easy reach of each other, without regard to previous denominational name.

In Montreal, the theological schools of these churches, and of the Anglicans beside, are all in affiliation with McGill University and their theological courses are very largely in common. This is

(Concluded on page 11.)

The Life Everlasting

By Washington Gladden.

The Christian faith which I am trying to confess is that the conscious life of the spirit does not terminate with the death of the body; that the physical organism is the shelter or the temple of the immortal life. There are those who suppose that science has undermined and overthrown this belief; that it has succeeded in so fully identifying the body and the soul as to leave no room for faith in any separate existence of the soul. This is a great error. Few of the great scientists of the present day make any such assertions; many of the greatest of them emphatically declare that there is not a particle of proof that the human intelligence may not exist apart from the body. "Biology," say Thomson and Geddes, "admits, through, probably, the majority of its experts, that the phenomena distinctive of life cannot, at present, be restated in the language of chemistry and physics." Prof. J. H. Muirhead says that psychology "vindicates, for the mind, a reality of its own, independent of the physical order."

Hope for Future Life.

There is no demonstration by science of the reality of a future life. But there are hints and suggestions of possibilities worth considering. It is noteworthy that many eminent scientific men who maintain that there is no proof of a future life, yet confess that they hope for it.

Death dissolves these physical organisms which we inhabit, but may there not be something untouched by this dissolution? Zimmern is of the opinion that electricity can exist, apart from matter. If that is possible, it cannot be incredible that thought should exist apart from matter. That mind, so far as the present order is concerned, has a physical basis, is not questioned; and death is the dissolution into atoms of this physical basis.

"But science," says Walker, "is now teaching that these atoms are not ultimate. What is ultimate, science is not yet able clearly to say. As far as it goes, it is ether in some form. Therefore, there may not really be that complete dissolution, even of the physical, which has been imagined." Under the atomic structure there is an ethereal base with which consciousness may be implicated. "May we not believe," inquires this scholar, "that when death dissolves the chemical basis of our life (and death can do no more), the ethereal basis remains untouched, and our life goes on in a higher world?"

These things are not set forth as scientific verities, or even as scientific probabilities; they are simply possibilities to which candid scientific men have opened their eyes. They do not warrant us in affirming that life goes on after the body returns to dust, but they do warrant us in saying that the denial of it is pure dogmatism.

Nature of Evidence.

If, however, we want to find reasons for our belief in the reality and permanence of the spiritual world, we shall be obliged to look for it somewhere outside the material world. If I wished to prove my friend's loyalty to me I would not think to obtain evidence by taking his temperature or counting his pulse or measuring or weighing him; I should look for it in other quarters. If I wanted to get the real value of Beethoven's Fifth Symphony I should not think to find it by counting the number of notes in the full score nor by estimating the number of foot-pounds of muscular energy expended by each of the members of the performing orchestra. Spiritual things are spiritually estimated. And we must not miss the truth for which the great philosophers of to-day, like Eucken and Bergson, so stoutly stand, that the spiritual nature has its own laws, its own standards, its own certainties.

The first word of the spiritual order is love—the affection by which one finds his joy in the well-being of another; the goodwill by which the gains of life are shared, and giving becomes more blessed than receiving. This is not a fact of the physical order. But if anything is indubitable it is that this principle is the highest thing in the universe. The universe comes to its fulfillment in love. Life, when it is finished, bringeth forth love. My faith in love is the deepest thing in me. Love, as the heart of the universe, is what I mean by God. And because I believe in a God of love, I believe in a future in which love can come to its completion, and in which the millions to whom life in this world has been but a melancholy failure may come to their own.

Power of Belief.

All this is belief; it is not knowledge. I think it is a reasonable belief. And we must not forget that most of the great interests of life rest on belief and not on knowledge. No man knows how his business enterprises are coming out; it is by faith that he is walking.

The pair who stand at the marriage altar do not know that wedlock will bring them happiness, but their faith is strong in each other and in the future. Even science is based on faith—what Huxley calls the great act of faith in the validity of causation. The fact that the conviction of the reality of the future life is based on faith need not lead us to regard it lightly. All our heaviest investments are made on the basis of probability.

The old theology confessed its faith in the resurrection of the body. There is no doubt that this phrase was generally understood to signify the re-animation of the identical body laid in the grave.

In the processes of thought this idea has been necessarily abandoned by intelligent persons, and a wholly new conception has been read into this phrase. We know that the bodies of our dead do literally return to the dust from which they were taken; that they mingle with the earth; that the elements composing them are taken up by plants and thus returned again to the kingdom of life, entering into grasses and grains and fruits which are the food of man, and thus passing by constant procession from life to death and from death to life.

Many of the same particles of matter which compose our bodies have belonged at death to other bodies, which have the same right to claim them. How, then, is it possible that the matter of which each body is composed when it is laid in the grave, shall be collected and re-animated for the use of that particular individual?

Composition of Body.

But what, after all, is the body—your body and mine? It is not the particles of matter which compose it, for these are constantly changing. The body which you inhabit to-day is no more composed of the same material of which it was composed a year ago than is the Scioto River down at the Broad Street bridge composed to-day of the same drops of water that composed it a year ago.

Nevertheless, we say truly that the bodies which we inhabit to-day are the same bodies that we lived in a year ago; they are of the same height (if we have reached maturity), the same features; a substantial identity is possessed in the midst of all the changes. What is it that abides through all these mutations? There is some co-ordinating force or principle by which our bodies are organized and the processes of life are carried on. The body is a building and there is an unseen builder always at work upon it, repairing, renewing, reconstructing, changing it in every part, yet building always by the same plan.

Death is the release of this invisible builder from his task of building with earthly materials, and the resurrection is the resumption of his work in another sphere of existence, where we may hope that with finer and more plastic substances he will build for the spirit a fairer and more enduring habitation. There is no room for dogmatic statements about a matter so far removed from human experience; and the hypothesis which I have suggested is only to be used as a possible explanation of the Scripture assurances of life beyond the grave.

Expresses His Belief.

We may sum up what we have said in these three propositions:

1. I believe in the continuance of conscious life after death.
2. I believe that this conscious soul will have, after death, a form of appearing; that it will be personalized in such a form.
3. I believe that this form of appearing will be the human form divine, in its ideal perfection.

It may be said that these are but hopes; are they therefore valueless? We are saved by hope, Paul says, and there is no other hope more full of saving power than this. When we confront these great possibilities hopefully it seems to us that life is worth living. Existence in this world becomes sublime when we think of it as the prelude of the life everlasting. Struggle, suffering, privation we may bear with patience if we believe that they are only the good discipline by which we are trained for nobler service by and by.

Church Union in Canada

(Continued from page 10.)

the first year of such an arrangement, and it may be discontinued later, but is proving very satisfactory thus far. Victoria and Knox Colleges in Toronto interchange classes and professors. The new $500,000 Knox College being built will in all probability be the theological training school for the ministers of the three churches in the union church when it is consummated. This interlocking of educational work is pretty far advanced all over Canada.

The united church will at the start have a combined membership of nearly 700,000, as compared with 200,000 Anglicans and 135,000 Baptists. No other denominations have very large memberships.

With organic union consummated in Canada, and church federation operative in the States, we may soon be able to prove experimentally, the merits of these two methods of "practicing Christian unity."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE CHILD IN LITERATURE

The few times when children are mentioned in the Old Testament hardly comes within the scope of this article. The incident of the preservation of the infant Moses, and his adoption by the Egyptian premises, is told purely for its historic value—to show how the future leader and lawgiver of Israel was prepared for his work by his residence and training in the royal court.

The care of the child Samuel is more significant—asked of God, and given back to God by his devout and grateful mother. What light is thrown on the value the good Father sets on childhood by the fact that in those days when there was no frequent vision and the word of Jehovah was rare, of all the thousands of Israel this little boy was selected to receive the divine Message! But Samuel was an exceptional child, and neither can this incident be claimed as a recognition of childhood in general.

The Child in the Midst.

The first recognition of the beauty and meaning of childhood in literature was when Jesus set a little child in the midst, and preached that immortal sermon on the divineness of childhood, and the glory of humility. And the second was like unto the first:

"And they brought young children unto him, that he should teach them; and the disciples rebuked them; but when Jesus saw it he was much displeased (mark that rare and significant displeasure of the Master!) and said unto them,

"Suffer little children to come unto me; forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them in his arms, and blessed them, laying his hands upon them."

Did you ever think that just two things are held up to us by our Lord as objects of imitation—himself, and the child?" Except ye become as little children, ye shall not enter into the kingdom of heaven."

No Child in the Heathen Religions.

We sometimes fail to note how epoch making was this attitude and these utterances of Jesus. In no religion but that of Jesus do we find the child. "Mahomet seemed to know nothing about children. The heathen nations found no place for the child in their mythologies; their gods are not born as children—they have none of the attributes of childhood." The seeming exception of the little god, Cupid, is no exception at all, for he stands for a passion that implies maturity.

With such religions, we are not surprised that heathen literature was a childless literature—that in their social conceptions, in their policy as states, the child had no rights. Even in a state with such elements of nobility as Sparta, the child stood for nothing but the possible soldier or statesman; if it seemed to have either physical or mental weakness that would unfit it for future service to the state, the father not only had the right to destroy the helpless little one, but he was commended for exercising it. The child had no rights of its own—the issues of its life and death rested with the parent, or with the master, if it were born a slave. And what was true of Sparta was true of other Grecian States, and of heathendom generally. Aristotle and Plato recommend that all defective and inferior infants shall be destroyed, and many Greek and Roman writers speak approvingly of the same cruel custom.

It was to such a state of society as this, that not only had the right to murder the weak and the surplus among its children, but whose religions often demanded the sacrifice of its helpless little ones to cruel Molochs, that the Bill of Rights of childhood was promulgated:

"It is not the will of your Father in Heaven, that one of these little ones should perish."

No Child in Early Christian Literature.

With the child thus exalted, not only as possessing the rights of other rational beings, but as an ideal of character toward which seekers after God should strive, we would have supposed that Christian literature would have had much to say about it—but such does not seem to have been the case. For many centuries, it was as silent concerning the child as had been the literatures of Greece and Rome. May this have been (and I suggest this diffidently) because the church itself helped to make these beautiful portions of the teachings of Jesus of none effect by its dogmas? Who could think of the child as a pattern of the kingdom of heaven, while the dark doctrines of total depravity, and the damnation of unbaptized infants obtained?

It is true, that when Art awoke after the long sleep of the Dark Ages, it gave us many pictures of the infant Christ—but mainly as an adjunct to the Virgin Mother. There seemed to be no recognition of the claims of childhood, no vision of its sacred and appealing charm.

In the literature of our own race, what name can you recall as having given us an immortal picture of childhood? There is no child among Chaucer's pilgrims, though they represent the motley and picturesque life of his day. The splendid pageants of Spenser, are of men and women only; and Shakeespeare's rich and varied world has but few children—the helpless Arthur in King John, who talks as maturely as a man, the young prince in Winter's tale, who hardly talks at all, the boy in the Merry Views of Windsor—these, and a few others exhaust the list of Shakespeare's children. Milton's majestic verse has naught to do with childhood—and what is true of these great ones is generally true of the lesser lights of literature of their day. And if the outburst of poetic and dramatic literature in the Elizabethan Age, and the lofty strains of Puritan poetry were all but childless, how much also could we expect the dissolute writers of the Restoration, or the artificial poets and prose writers of Queen Anne's day to concern themselves with the innocent and artless little ones. It is true, that Smollett and Fielding began some of their novels with the boyhood of their heroes—but merely from a purpose to begin at the beginning—not because there is any meaning in the childhood of Peegrim Pickle, or Roderick Random. The few chapters devoted to their boyhood, merely tell of overflowing animal life, finding its vent in pranks and practical jokes. To cut a long story short, I can recall no author in English literature, previous to the Nineteenth Century, who treated childhood with anything like insight into its meaning, or love as to its sacred significance. It seems a sweeping thing to say, (and I have never heard anyone say it, so I may be mistaken), but to my mind the first author who ever "set the child in the midst" for loving and reverent study, since our Lord throned the little ones in his arms, was William Wordsworth.

I. W. H.

The Quest of the Tin Soldier

(With no Apology to Eugene Field.)

BY ARTHUR ROBB.

The Toy Dog awoke with a start, then stared in amazement. The Little Tin Soldier was rubbing his rusty gun with such energy that the clink of its barrel as it struck against his belt-buckle had disturbed the dreams of the Toy Dog and awakened him.

"Why, Tin Soldier, what are you doing?" exclaimed the Toy Dog.

"Cleaning my gun, can't you see? I have marching orders," gravely returned the Little Tin Soldier.

"Where are you going," asked the Toy Dog, his curiosity getting the upper hand.

The Little Tin Soldier ran his eye along the barrel of his musket. Seemingly satisfied he brought his gun to "order arms" and saluting the Toy Dog said: "I am going to find out where Little Boy Blue has gone." There was a tremor in the brave voice of the Tin Soldier, and his lips quivered just a bit. The Toy Dog blinked his eyes hard.

"Right shoulder, arms! Forward, March!" Rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat; rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat-tat. Out into the hall marched the Little Tin Soldier. Rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat, down the stairs, through the vestibule, into the street, the sound of the falling footsteps dying away in the distance as the old clock on the landing struck two. The Toy Dog gave a sigh, turned around three times and lay down to sleep.

Down the street, opposite the park, at the fountain a little brown sparrow was fast asleep, his wee head tucked under a wing. He stirred uneasily in his sleep as from up the street came the sound of footsteps falling quickly on the pavement. Rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat; rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat-tat. Louder grow the rat-a-tat-tat. "Halt! Present arms!" The little brown sparrow nearly jumped from his feathers. The Tin Soldier saluted and spoke:

"Can you tell me where they have taken Little Boy Blue?"

"No, I don't know what you are talking about," crossly returned the sparrow; "I would like to know what you mean by disturbing honest folk this time of the night." And with that sparrow changed to his other leg and shut his eyes for another nap.

The Little Tin Soldier shouldered his musket and again started down the street.

Under the oaks in the park a little gray squirrel was making a banquet from the scattered crumbs of a picnic party of the day before. In the bright moonlight the shadows from the leaves made checkerwork on the green-sward, and like an animated pawn or knight on a chess-board, the gray squirrel hopped from shadow to shadow in enjoyment of his dainty feast. Suddenly he stopped and listened. His sharp ears caught an unusual sound borne down on the south-wind, the sound of footsteps falling sharp and quick, faint at first but rapidly growing louder as they approached. Rat-a-tat-tat, rat-a-tat-tat, rat-

rel sat still and out of the moonlight came the figure of the Little Tin Soldier.

"Column left, march!" Across the green, through the delicate golden tracery of the shimmering moonlight on the grass came the Tin Soldier straight to where the little gray squirrel sat. "Halt! Present arms; little gray squirrel can you tell me where they have taken Little Boy Blue, I am trying to find him." The voice was brave and steady now.

The gray squirrel dropped the crust from his paws as he gently replied. "Little Boy Blue,—Little Boy Blue,—why that was the little boy who used to bring me nuts and cake a long time ago. Little Boy Blue,—Little Boy Blue,"—and the voice of the gray squirrel was so soft and low that the Tin Soldier bent forward to hear what he said. "They took him up that road across the bridge over there one day to the City of Rest and he never came back."

"Thank you little gray squirrel, I go on to find him. Present arms! Order arms! About face! Forward, march!" Rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat-tat-tat. Down the street marched the Tin Soldier the sound of his footsteps again growing fainter in the distance. Rat-a-tat-tat, rat-a-tat-tat, on past the park, across the old bridge at the lake, thumpity-thump, thumpity-thump, thumpity-thumpity-thumpity-thump, his tread sounding clear and hollow on the old bridge. Rat-a-tat-tat, rat-a-tat-tat, up the hill-road to the gates of the City of Rest, the great White City sleeping in the moonlight. Between the tall columns that formed the entrance marched the Tin Soldier, on past the tall granite shaft with a soldier-boy leaning on his gun on its top, on beyond the little stone chapel until he came to a little hill at whose foot a well-worn path left the main roadway. With a knowledge born within himself straight and true marched the Little Tin Soldier along the path until he came to its end. And there under a graceful maple-tree that strangely reminded the Tin Soldier of another tree near the nursery window, stood a tiny white stone. A graceful honeysuckle vine clung to the white marble shaft and its fragrance sent a sweetness out into the summer night that made the Little Tin Soldier feel oddly queer. The inscription cut in the stone was partly covered by the clinging vine and the Little Tin Soldier could only read the last lines:

"Our Little Boy Blue
He is not here, he is risen."

Long did the Tin Soldier standing at parade rest gaze at the lines, then with a sigh that was almost a sob he shouldered his musket and up and down through the hours of that sweet summer night he marched and kept his lonely vigil, the sound of his measured tread carried away on the scent-laden night-wind to the Beautiful Land far beyond the City of Rest.

* * * * * * * *

The clock on the landing was striking four when the Toy Dog awoke. From down the street through the open window came the echoing sound of rat-a-tat-tat, rat-a-tat-tat, rat-a-tat-tat-tat-tat-tat-tat, rat-a-tat-tat, rat-a-tat-tat, and he knew the Little Tin Soldier was returning. Rat-a-tat-tat, rat-a-tat-tat, louder grew the sound but the footsteps were slow and weary. Rat-a-tat-tat, rat-a-tat-tat, up the steps, into the vestibule up the stairs, and into the room, rat-a-tat-tat, rat-a-tat-tat.

"Halt! dismissed!"

"Oh, Tin Soldier," greeted the Toy Dog, "did you find Little Boy Blue?"

"No," gravely and sadly answered the Little Tin Soldier, "no, but I have found where he has gone. I am tired now, and will tell you all about it after a while," and lying down on his gun the Little Tin Soldier was soon fast asleep.

When Alice came in to dust the room in the sunlight of the bright summer morning she exclaimed: "Why, somebody has knocked down the Little Tin Soldier."

But the Toy Dog standing guard over his friend kept his counsel.

Church Life

Sunday-school Teaching at the Nth Power.

The story of sixteen years of fruitful and faithful leadership of a great young men's Sunday-school class by Mr. Dwight N. Lewis, an attorney of Des Moines, Ia., is told in a local newspaper by Finis Idleman, pastor Central Church of that city. One hundred and sixteen young men were in attendance on Sunday, March 16. A picture taken in front of the church building is reproduced together with several other pictures to illustrate Mr. Idleman's article which fills the entire page. Names of well known business men in Des Moines are set down as having at one time been members of this class. Of Mr. Lewis, his pastor speaks this word, which every true teacher will recognize as a revealment and interpretation of his own ideals. "The central figure in the class is the teacher of the class himself. Dwight N. Lewis, assistant state commerce counsel, has been the only teacher the class ever had. No matter what the burden resting upon him personally might be, he always goes to his class with the same genial good cheer through sunshine and shadow. He counts it a disgrace to come to his class unprepared. One might not recognize the real force of his strength, for he has so successfully used class members in organization as officers and committeemen, that they seem to be performing the whole round of duty. But those who know the class best understand that all that is done radiates somewhere, some time in the vicinity of the teacher's personality. This mastering love for his boys has held them like Napoleon's soldiers to their leader. Patient with them in their failures, frank with them in their misdeeds, encouraging them in their nobility, rejoicing with them in their victories, he has revealed the true instincts of the moral leader. If you were to ask any of the young men whether any of the ethics of the Bible are practical in this generation or not, they would doubtless answer you in the light of the life of their teacher." Mr. Lewis' lay ministry to boys and young men in Des Moines represents Sunday-school teaching raised to the nth power.

Illuminated Cross on New Church House.

The new house of worship of Central Church, Atchison, Kans., which it is expected to complete next summer will bear aloft upon its dome an illuminated glass cross, probably the first instance of such a feature appearing upon a meeting house of the Disciples. The idea is that of the pastor, Jesse Bader, who believes that this symbol of Christianity ought not be allowed by Protestant churches to be monopolized by any section of the Church but that it should be utilized freely by all churches as a beacon and symbol of the gospel. The cross will be made of a translucent opalite tile which has the appearance of the whitest marble in the day time and at night lends itself to brilliant illumination by electric light bulbs placed within. The Atchison congregation is building a beautiful house of worship.

A Congregation's Rich Missionary Life.

First Church, Paris, Ill., has outlined a very substantial and comprehensive program for missionary activity during the year 1913. The following are some of the interests represented: The church supports the Sunday-school and other services of the Christian chapel in South Paris. The King's Daughters and Sons raised about $400 last year for local benevolence and will do even better this year. The church and Sunday-school support Fred E. Hagin, "living link" missionary, Tokio, Japan. The church contributes $500, the Sunday-school $100. The C. W. B. M. supports Dr. Martha Smith, medical missionary, Mahoba, India. The Y. P. S. C. E. aside from contributing to the general missionary funds of the church, supports an orphan at Damoh, India, and is making an effort to put in the church a missionry library of one hundred volumes. The Sunday-school helps the following causes: National Benevolent Association, Foreign Missions, Student Work at the University of Illinois, Illinois State Sunday School Association, Home Missions, State Sunday School work of the Disciples. The budget for Home Missions will be raised in the fall. The following causes will be supported: American Christian Missionary Society, Illinois Christian Missionary Society, The Church Extension Society, The National Benevolent Association, Christian Education, The Board of Ministerial Relief. This great congregation possesses a rich missionary life. H. H. Peters is pastor.

Roof Garden on New Church House.

The proposal to build a roof garden on the new church building to be erected by First Church, St. Louis, has created some stir in newspapers of that city. This congregation has recently sold its downtown property and will purchase a lot in the better residence section upon which it is intended to erect a building suitable for institutional church activities. John L. Brandt is the pastor. When the new church is established, with all its departments and accessories, it will, according to Mr. Brandt, offer every form of wholesome recreation and amusement and give its members educational facilities of many kinds. "I believe there are 400,000 persons in St. Louis who do not go to church at all," said Dr. Brandt. "Perhaps 150,000 attend church regularly, but I do not believe there are more than that. Thousands, of course, are kept away by illness, the nature of their employment and other considerations, but the majority stay way from church because they don't like to go. It is to the majority that we shall appeal with our institutional church. We will make it so attractive that they will want to attend. We will not force religion upon them but we will show them that religion is not something to be regarded with dislike. The roof garden on the new church will be used for moving picture shows and other entertainments, and possibly for Sunday evening sermons in warm, fair weather. In the airdome, illustrated lectures and sermons, travelogues and educational demonstrations will be given during the summer in addition to picture shows and dramatic entertainments. As education features the church will offer courses in bookkeeping, shorthand and other branches. A kitchen, containing several ranges and full equipment of all kinds of cooking, will be provided for domestic science classes. It also will be used to prepare meals and refreshments served at the church. In discussing the roof garden, Mr. Brandt said "Why should we waste all that space by a sloping roof? Of what use are massive domes and lofty towers? Will it not be better to have there a beautiful spot, where our members and their friends can rest and see pleasing and uplifting entertainments?"

Protestant Men's Non-Church-Attendance.

H. A. Denton preached to men in a Sunday afternoon service in his evangelistic meeting at Galesburg, Ill., on the subject "Why Men Are Not in Evidence in Protestant Meetings." In that sermon he undertook to go down to the foundation causes of Protestant non-church-attendance. He said that our Protestant religion was too much given to things artificial and arbitrary. That we were not candid and matter of fact in pronouncement. That there was too much cant and holy twang talk in church to suit the average man. That there was a disposition to stress things that did not mean much in the real struggle of life and too little effort to get at and help men in a genuinely constructive effort to make them

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better. He said the men of the church ought to run it and finance it and let the preacher be free to preach to it. W. E. M. Hackleman is assisting Pastor Denton by taking charge of the singing during the series of meetings.

A communication from A. D. Harmon, pastor First Church, Omaha, gives the following information concerning the effect of the tornado upon Disciples churches in that city. Eight families in First Church were unhomed. Some of them lost everything. In the North Side church, where H. J. Kirschstein is pastor, the loss was much heavier. About sixteen of his families were unhomed. In some instances the loss was complete, the people escaping with only the clothes they had on. None of our members was killed. Many were hurt, but it is thought none fatally. The church property is unharmed.

Dr. J. H. Garrison, editor emeritus of the Christian Evangelist, addressed a mass meeting of the Disciples of Los Angeles County, Calif., in First Church, Los Angeles, on Wednesday evening, March 19. Dr. Garrison's subject was: "Is the Plea of the Disciples Able to Adapt Itself to Present Problems, Social and Religious?" Dr. Garrison answered with an emphatic yes.

Finis Idleman, pastor Central Church, Des Moines, has taken up the cause of an unfriended woman who was lodged in jail under charges of which Mr. Idleman believes she is absolutely guiltless. He has given bond of $1,000 for her appearance in court and has provided her with a capable attorney. The case of the woman has stirred the sympathy of the community.

Dr. W. E. Garrison, President of the New Mexico College of Agriculture and Mechanic Arts, after having made an extraordinary record for his institution during his six years of incumbency, now retires from its leadership. It is suggested that small politics rendered the situation uncongenial to Dr. Garrison. He will probably return to the East.

Myers Hall, the new home for the Kansas University Bible Chairs, at Lawrence, Kan., was dedicated this week, Wednesday, April 2. The "Chairs" were established by the Christian Woman's Board of Missions twelve years ago. Professor Wallace C. Payne has been the instructor since the Chairs were founded.

Ninth Street Church, Washington, D. C., will celebrate its twenty-second anniversary next Sunday by raising the remaining portion of the church debt. E. B. Bagby, of Baltimore, former pastor, will be present and assist.

The annual meeting of the College Association is being held this week at Christian University, Canton, Mo., on Friday and Saturday. No doubt a number will go from the Congress at St. Louis to Canton.

A new Sunday-school building on the recently purchased lot adjoining the church edifice is the objective toward which South Side Church, Lima, O., is bending its efforts. F. C. Lake is the pastor.

Disciples and Baptists by an opposing vote rejected a plan for uniting three congregations at Colville, Wash., the Congregationalists having voted in favor of the union by a decided majority.

Jackson Boulevard and Sheffield Avenue Churches in Chicago have each been enjoying a week's series of meetings at which city pastors of other congregations preached.

The Southwest Iowa District Convention was held at Chariton last week.

EVANGELISTIC MEETINGS.

Pendleton, Ore., T. F. Weaver, pastor; H. L. Crim, evangelist; 6; closed.

Arcola, Ill., Walter S. Rounds, pastor; F. B. Thomas, evangelist; 36; closed.

Piedmont, Kan.; Chas. S. Earley, evangelist; 30; continuing.

Fresno, Calif., H. O. Breeden, the pastor, preaching; music conducted by Shirley R. Shaw, assistant pastor; 108 in 15 days including Easter Sunday; closed.

Jeromesville, O., A. B. Moore, evangelist; 10; continuing.

Hot Spring, Ark., Percy G. Cross, pastor; W. J. Minges, evangelist; 310; closed.

Harvey, Ill., Asa McDaniel, the pastor, preaching; 30 during Passion Week services.

Halifax, Nova Scotia, Frank S. Holden, pastor; L. C. McPherson, evangelist; 42; closed.

ADDITIONS TO THE CHURCHES.

Rockford, Ill., W. B. Clemmer, pastor; 7 during Passion Week.

Buffalo, N. Y., Jefferson Street, B. S. Ferrall, pastor; 32 on Easter Sunday.

Chicago, Jackson Boulevard, Austin Hunter, pastor; 30 on Easter Sunday.

St. Louis, Union Avenue, B. A. Abbott, pastor; 20 on Easter Sunday. (Offering for Benevolent Association, $4,720.)

RESIGNATIONS.

W. H. Cannon, Pittsfield, Ill.

R. George Quiggan, Birkenhead, England. Will reside in the United States and accept pastorate.

CALLS.

Charles E. Smith, Du Quoin, Ill., to Tuxedo Park, St. Louis. Accepts, and has begun work.

L. H. Sours, Hampton, Ia., to Webster City, Ia. Accepts.

J. C. Adams, Sidney, Ill., to Danville, Second. Accepts.

H. F. Bolton, Iowa Falls, Ia., to Liberty, Kan. Accepts.

D. W. Conner, Palestine, Ill., to Grant City, Mo. Accepts.

IS THERE CAUSE FOR ALARM?

There are 1,034 Sunday-schools, writes Robert M. Hopkins, the Disciples' national Sunday-school secretary, that sent offerings for American Missions during the past fiscal year that have not sent offerings since the first of October during the present fiscal year. In addition there are 449 schools that have sent smaller offerings this year than

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last year. There are twenty states in which the offerings to date are smaller than they were for the corresponding period of last year. The aggregate loss in these states being $1,139.79. Notably among the states reporting loss are Kansas, Nebraska, West Virginia, East Washington, North Carolina, Alabama, Massachusetts and Texas. "We certainly do not like these backward steps," the secretary says, but in spite of these losses he reports that the offering is making a splendid gain due to the fact that 566 schools have sent offerings this year from whom no offering was sent last year and 785 schools have increased their offering over the preceding year. In the first six months the offerings received equal the total contribution for the entire twelve months of last year.

Toronto Notes

Wychwood Church, D. Munro, pastor, has recently enjoyed a series of meetings, led by Wilmer Monroe, of the Keele Street church. There were six additions, and a general enlargement of vision for the whole church.

Keele Street church is enlarging and redecorating their basement, preparatory for larger Bible School work. The superintendent, Mr. D. Sinclair, is enlisting the support of a fine body of teachers, and the school is feeling the result in growing numbers and enthusiasm.

Cecil Street church has closed a series of two weeks meetings, led by the pastor, C. O. Reynard, assisted by volunteer workers from the local membership. There were ten baptisms, and four additions by letter and statement. This church will continue to support their Living Link missionary, Miss Mary Lediar, Tokio, Japan.

We are already receiving requests for reservation of rooms for the convention. Hotel accommodations in Toronto are good, but "The early bird—".

The Toronto brethren are preparing to entertain the Convention after a good fashion. Our visitors will be delighted with the trip hither, especially if it is made by way of Niagara and across Lake Ontatrio. Toronto is a beautiful city with many attractions. You will enjoy a trip to Canda. Toronto is the cream of it all. (Apologies to Winnipeg.)

Toronto Disciples are saddened by the death of Mrs. Harlan. She visited Toronto quite recently in connection with Convention arrangements. Our people were delighted with her kindly personality. We feel her loss keenly.

C. O. Reynard.

Foreign Mission News

Last week the Foreign Society received an annuity gift from a friend in West Virginia. This is the third gift from this source. The Foreign Society has friends that have made as many as a dozen different gifts on the annuity plan. Another annuity gift of $500 from a friend in Denver, Colo., has just been received.

The church at Highland, Kans., raised about $100 more this year in its budget than last year. They raised $850. E. Ellsworth Day, the minister, says "Our aim now is two Living-Links by 1915, or for every dollar spent at home or on the home-field another dollar spent away from home for the Lord's program."

The church at Colorado Springs, Colo., becomes a Living-Link in the Foreign Society. S. E. Brewster is the minister. There will be still other churches of this class before the year closes. We are hoping some of our larger Sunday-schools will reach this rank on Children's Day.

Our brotherhood in Australia publishes a monthly magazine in the interest of Home and Foreign Missions. It is called "Missions" and F. Collins is the editor. It is a very creditable publication.

N. S. Haynes of Decatur, Ill., is writing the history of our people in that state. He is a devoted missionary man. He has never served a church during his long ministry that did not contribute to the work of the Foreign Society.

The Waseda University in Tokyo, Japan, has 8,000 students. Three hundred and fourteen of these are reported as Christians.

"The Congo Mission News" is a monthly publication of sixteen pages, the "organ of the General Conference of Protestant Missionaries in the Congo." It is published at Balobo, Upper Congo. It has much to say about the workers and work of the Foreign Society on the Congo.

Six of our missionaries in the Congo spread the Lord's table at Bosongate, on the Lomela River for the first time at that place. The "Oregon" is busy as usual. A. F. Hensey speaks of taking on forty tons of freight at one place. The little steamer does her best and is doing wonders in Africa.

A. F. Hensey reports 25 baptisms on the Congo. The missionaries are rejoicing to hear that they are to be reinforced soon.

F. M. Rains, Sec.

Statistics in Canada

Bulletin number XII. of the Fifth Census of Canada has just been issued from the Census and Statistics Office at Ottawa giving the religions of Canada for the year 1911. These statistics make interesting reading, especially as setting forth the conditions among the Disciples of Christ. Unlike the statistics gathered by the United States Census Bureau, these figures are not dependent upon reports issued from the

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It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested. The hymns and tunes of the church universal are found in **The New Praise Hymnal,** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.
The sales of **The New Praise Hymnal** are larger now than they have ever been. The sales are increasing day by day. This means that it meets the demands better than any other book. Sample Copies mailed for examination.
Prices: Silk Cloth Sides, Leather Back, at $70 per 100; Vellum Cloth, at $50 per 100.
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George P. Crawford writes: "Made $7.00 a day." **J. J. S. Mills,** a farmer, writes: "Can easily make $5.00 a day plating." **Thomas Parker,** school teacher, 21 years, writes: "I made $9.80 profit one day, $9.35 another." See what others are doing—judge what you can do. **LET US START YOU** in the gold, silver, nickel and metal plating business. **$5 to $15** a day can be made doing plating with **Prof. Gray's new line of guaranteed Plating Outfits.** Unequaled for plating watches, jewelry, tableware, bicycles, and all metal goods.
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various denominational headquarters, but are secured by the enumerators as they canvass from house to house under the direct supervision of the Government office. They show that out of a total population of 7,206,643 there are only 32,490 without specified religion as compared with 43,222 in 1901 out of a population of 5,327,224.

In a foot note the Bulletin states that the terms Christian, Christian Church and Disciples are often used to designate the same religious body with minor distinction, especially in the United States, and that they are local terms and may not have the same application in all parts of Canada. This note should be borne in mind by those examining the Bulletin. In addition there is listed the Church of Christ, which, undoubtedly, in Canada as in the United States, refers to the more conservative Disciples.

We give here by provinces the total figures for the three designations as mentioned. While the "Disciples of Christ" report an actual loss of 3,571, or nearly 25 per cent, by uniting the reports of Christian, Christian Church and Disciples, there is a gain of 6,437.

Province	Members
Alberta. . .	2,911
British Columbia. .	1,658
Manitoba. .	1,000
New Brunswick.	1,261
Nova Scotia. .	1,924
Ontario. . .	15,472
Prince Edw. Island.	1,186
Quebec. . .	283
Saskatchewan. . .	2,402
Yukon. . .	40
Total 1911. .	28,237
Total 1901. .	21,800
Increase. . .	6,437
Increase in Percentage. .	29.52

The Disciples of Christ including the conservative Disciples are outnumbered in Canada by adherents to Eastern religions. The report shows that there are in Canada 10,012 Buddhists, 14,562 Confucians, 797 Mohammedans, 1,289 Shintòs, 1,758 Sikhs and Hindus, and 11,840 Pagans, most of the Pagans being Indians not yet reached by the Gospel. This makes a total heathen population of 40,259 which, it will be noted, is considerably more than the total number of Disciples including the members of the "Church of Christ." All of these heathen cults are growing with more or less rapidity except those listed as pagans where a material decrease has been made in the past decade. This total does not include 15,971 Mormons nor those listed with no religion, nor 68,507 members of the Greek Church, nor 2,833,041 members of the Roman Catholic Church, nor 74,574 Jews, nor those listed as agnostics, Christian Scientists, Socialists, Spiritualists, Theosophists and a number of others that may legitimately be considered as being sorely in need of the Gospel of Jesus Christ.

Canada presents a very inviting field for missionary activity. The Disciples of Christ rank from eleventh to eighteenth among the churches according as the divisions are made as indicated above. There are 79 different denominations and bodies listed as compared with 57 reported in 1901. There is evidently great need for continued emphasis on the plea for Christian Union. The stronger bodies rank as follows: Roman Catholics, 2,833,041; Presbyterians, 1,115,324; Methodists, 1,079,822; Anglicans 1,043,017; Baptists 382,666.

It will be a disappointment to learn that the Disciples of Christ are losing ground rather than gaining particularly in the Eastern provinces, that they are outnumbered by pagans and that there are nearly three adherents of Eastern idolatry to every Disciple in the Dominion. We must not only go humbly to the Convention in Toronto,—our first in the Dominion of Canada,—but we should also make possible through the home missionary offerings a vast increase in the appropriations made for the enlargement of the work in all the provinces.

ROBERT M. HOPKINS,
National Sunday-school Superintendent.
Cincinnati.

PORTABLE STOVE COOKING —AND— HEATING

Saves Fuel Bills, Saves Dirt, Work and Drudgery.

SIMPLE IN CONSTRUCTION, DURABLE, AND ABSOLUTELY SAFE

COMBINES ECONOMY, COMFORT and CONVENIENCE

COMBINED COOKING AND HEATING—The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping. **Summer or Winter Stove.** Oil automatically turned into gas furnishes a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked.

Two-Burner with Oven

Heat under control. **Not dangerous like gasoline.** No valves. No wicks—all parts open—nothing to clog, close up or get out of order.

THE PORTABLE STOVE

is simple in construction. **No complicated machinery to get out of order.** The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion and give the **greatest amount of heat for the smallest use of oil.** As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. **Nothing to clog or close up.** The stove furnishes its own heat to generate the gas

CHEAP FUEL

Kerosene or coal oil, is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove **solves the problem.** It furnishes the **family need.** it burns this common fuel, giving an intense heat, but concentrated under cooking vessel, absorbed by articles being cooked—**not thrown out to overheat your kitchen.** In every section of country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat **provides quickly cooked meals.**

EASILY REGULATED

The flow of oil is easily controlled by the adjuster on the end of the reservoir. **Each** burner has its own reservoir and adjuster, The height of the flame is easily lowered or raised with this adjuster. More oil—higher flame. Less oil—lower flame. No oil—flame shut off.

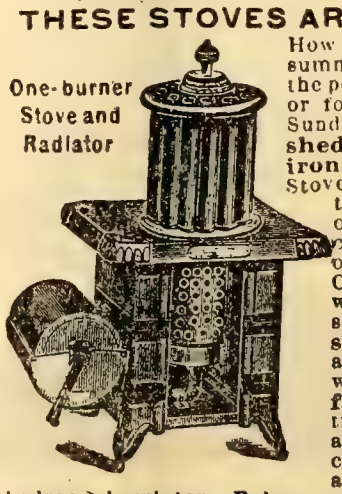
SAFETY

Coal oil or kerosene **not dangerous like gasoline.** There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the **deadly gasoline.** Coal oil burned in the oil-gas stove is a safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE

Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will **save trouble, anxiety and annoyance,** without any additional fuel

THESE STOVES ARE PORTABLE



One-burner Stove and Radiator

How convenient on a hot summer day to take out on the porch for a quick meal, or for coffee on a warm Sunday night, or **in the shed for washing or ironing.** The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaufler, Calif. who is a railroad man, said he **used their stove on a caboose** and was able to cook with the **hard and fast running** of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved to any part of the house and are always ready for instant use. The new Model 1912 contains many valuable improvements, which add greatly to the efficiency of the stove.

DURABILITY

They are **made of steel** throughout, thoroughly tested before shipping. Sent complete, ready for use as soon as received. Nicely finished with nickel trimming, and they will last for years.

OVENS FOR BAKING

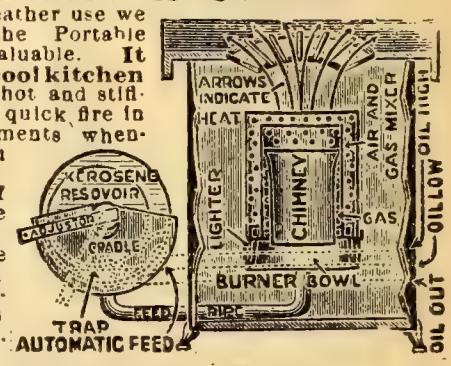
The ovens furnished with the Portable Stove are splendid bakers, handsomely finished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT

The radiators are placed over the burner. The heat of the stove is thrown from the surface of the radiator, giving a **cheerful heat.** It is convenient size and when not in use can be laid to one side.

SUMMER STOVE

For hot-weather use we consider the Portable Stove invaluable. **It means a cool kitchen** instead of hot and stifling; a hot, quick fire in a few moments whenever you want it. Think of the time wasted in starting the old cook stove before it gets hot enough to cook, and the overheated kitchen after it is started **REMEMBER** this stove consumes **no fuel except when in use.** Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.



WHAT USERS SAY

"**It is so convenient and economical.**" Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. "**For baking it has no equal.**" V. E. Bostwick, O. "Bakes pies, cakes, bread; never saw nicer baking done." Mrs. O. Thompson, O. "**Never cooked meals so quick and easy.**" James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; **they are great time and fuel savers.**" H. M. Irey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baering, Ind. "With the radiator it soon warms up our dining room." J. F. Lisson, Calif. "**We are using it to heat our office.**" McPherson Co., R. I.

ECONOMY—E. N. Helwig, Ont., "Only used **a half gallon of oil last week for cooking,** baking and ironing" F. G Boylston, S. C. "Cooked for a family of six five days—only three quarts of oil." Wm. Stapley, Ariz., "Your oil-gas stove was just as expected it to be after reading your description. With one gallon of oil we did the cooking for a family nine persons, six of them grown, for three days and one meal, besides doing the small ironing. **The oil cost 35c.** Wood cost $6.00 per cord here." Fred Hadder, Wis., "Moved my old cook stove in the wood shed. You won't catch me sawing or carrying any more wood. **This is a snap for me.**"

SAFETY—Mrs. E. R. McClellan, Ills., says "**It is safe and clean** as a lamp, and children that can be trusted with a kerosene lamp can be trusted with this stove." Mrs. P. P. Leherer, Mich. "**Easy to run quick to heat—no danger** of explosion. D L. Dennis, Ind., "Makes no dirt, no trouble to operate; takes very little fuel; **no danger possible**; makes plenty of heat. H. N Flora, O., "Perfectly safe, a person can operate them without constant worry of danger.

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: "**There is no smoke, dirt,** or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Me. "It don't smoke, is easy to operate, and we find it clean." Wm. Irsh, Mo. "**A splendid baker and cooker,** although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F Hascall, Fla. "It does not leak at all; **it is a great comfort.** The oven is a beauty and bakes fine—not heavy to move from place to place, and **convenient** in size and shape. W. O. Poe, Mo. says: Can cook a meal in 20 minutes; baked biscuits in 4 minutes." Mrs. Ella Holleman, Tenn., "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure." **DON'T FAIL** to write today for full information. The price of these stoves is remarkably low—only **$3.25** up, any number of burners. No sold in stores. See catalogue with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove.

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Quick, Easy, Sure.

Show stove **MAKING GAS**—people stop, look, excited—want it—buy. B. L. Huested, Mich. "Was out one day—sold 11 stoves.." W. E. Baird. S. C. "You have the **best stove** on the market; sold 9 in 2 hours; **I do not fear competition.**" (first ordered 1—200 since) Chas. P. Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex. write "**Sell like hot cakes;** sold 50 stoves in our town." J. W. Hunter, Ala., secured 1—tested it—ordered 100 since. J. G. R. Gauthreaux, La., ordered 1; 100 since. So they go. **These men MAKE MONEY.** You have the same chance. You should make from $10. to $15 a day. Write for our selling plan. Do it today. Send no money.

THE WORLD MFG. CO., World Bldg., Cincinnati, Ohio

2006

THE CHRISTIAN CENTURY

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Vol. XXX April 10, 1913 Number 15

CHRISTIANITY IN KOREA

BY HERBERT L. WILLETT

A CHURCH WITHOUT SONG OR SERMON

BY WILLIAM E. BARTON

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

General Booth Enters Heaven

Now here is a poem which perhaps you will not like. If so, read it again. It is a kind of post-impressionistic poem. It lays on thick paint with a large brush. Its contrasts of light and shade are strong. It comes from that new little magazine called "Poetry," of which Miss Harriet Munroe is editor. It is a bold and strong piece of verse. It presents a picture to the imagination which gives one conflicting sensations. It is at once grotesque and sublime. It shows us General Booth, attended by a motley rabble, leading his procession into heaven, and marching noisily around the great court-house square. His gray beard is flying; his nose like an eagle's beak points straight forward; his sightless eyes do not yet see the King in His beauty, but his ears hear the boisterous music and discordant praises of those who follow him into the holy city. And all through it as you read, you must hear the banging of the banjo, and the jingle of the tambourines, and the boom of the big bass drum. And you must hear the Salvationists singing, "Are you washed in the blood of the Lamb?" Now read the poem; for here is verse quite out of the ordinary:

General William Booth Enters Into Heaven.
By NICHOLAS VACHEL LINDSAY.

(To be sung to "The Blood of the Lamb" with indicated instruments.)

Booth led boldly with his big brass drum.
Are you washed in the blood of the Lamb?
The saints smiled gravely, and they said, "He's come."
Are you washed in the blood of the Lamb?

(Bass drums.)
Walking lepers followed, rank on rank,
Lurching bravos from the ditches dank,
Drabs from the alleyways and drug-fiends pale—
Minds still passion-ridden, soul-powers frail!
Vermin-eaten saints with mouldy breath,
Unwashed legions with the ways of death—
Are you washed in the blood of the Lamb?

Every slum had sent its half-a-score
The round world over—Booth had groaned for more.
Every banner that the wide world flies
Bloomed with glory and transcendent dyes.
Big-voiced lasses made their banjos bang!
Tranced, fanatical, they shrieked and sang,
Are you washed in the blood of the Lamb?

(Banjo.)
Hallelujah! It was queer to see
Bull-necked convicts with that land make free!
Loons with bazoos blowing blare, blare, blare—
On, on, upward through the golden air.
Are you washed in the blood

(Bass drums slower and softer.)
Booth died blind, and still by faith he trod,
Eyes still dazzled by the ways of God.
Booth led boldly and he looked the chief;
Eagle countenance in sharp relief,
Beard a-flying, air of high command
Unabated in that holy land.

(Flutes.)
Jesus came from out the Court-House door,
Stretched his hands above the passing poor.
Booth saw not, but led his queer ones there
Round and round the mighty Court-House square.
Yet in an instant all that blear review
Marched on spotless, clad in raiment new.
The lame were straightened, withered limbs uncurled,
And blind eyes opened on a new sweet world

(Bass drums louder and faster.)
Drabs and vixens in a flash made whole!
Gone was the weasel-head, the snout, the jowl;
Sages and sibyls now, and athletes clean,
Rulers of empires, and of forests green!

(Grand chorus—tambourines—all instruments in full blast.)
The hosts were sandalled and their wings were fire—
Are you washed in the blood of the Lamb?
But their noise played havoc with the angel-choir.
Are you washed in the blood of the Lamb?
Oh, shout Salvation! It was good to see
Kings and princes by the Lamb set free.
The banjos rattled, and the tambourines
Jing-jing-jingled in the hands of queens!

(Reverently sung—no instruments.)
And when Booth halted by the curb for prayer,
He saw his Master through the flag-filled air.
Christ came gently with a robe and crown
For Booth the soldier while the throng knelt down.
He saw King Jesus—they were face to face,
And he knelt a-weeping in that holy place.
Are you washed in the blood of the Lamb?

—A united missionary campaign, in which practically all denominations will join, and which is defined as "a comprehensive and sustained effort to lead the whole church to the discharge of its total missionary duty," will be conducted next year through the coöperation of the Foreign Missionary Boards of North America and the Home Mission Council, embracing the Home Missionary Boards. A nation-wide simultaneous campaign for both home and foreign missons will be undertaken in March, 1914, preceded by a series of interdenominational conventions and conferences throughout the United States and Canada. The Laymen's Missionary Movement will be in charge of this work.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Goodness Must Be Published

Several years ago a New York minister preached a sermon from the text, "He could not be hid." He declared that such goodness as was resident in Jesus Christ could not permanently be concealed. He believed that truth once made known to men would be seen to be so inherently desirable that humanity would never thereafter lose sight of it. He held that the demand for real excellence is so great that the supply has but to be produced, and the world will surely become a consumer of it. He showed that whatever of good once gets into life becomes a permanent asset of the human race.

There is much to be said in favor of such a doctrine, and the sermon was so well liked that this same minister repeated it later to a great assembly at Chautauqua.

The sermon contained one sentence which has afforded a test of some aspects of the teaching of the sermon itself. Here is the sentence:

> "If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door."

The subsequent history of this sentence affords a singularly interesting illustration of the fact that the teaching contained within it is not always true.

The sermon in which this sentence occurred was doubtless a better sermon than the average of those preached by the neighbors of Rev. John Paxton on that particular Sunday. Did the world proceed at once to wear a path to the door of his church?

It did not.

And he did not live in the woods, either.

He continued his able and efficient and successful ministry, and did good. But so far as is known the West Presbyterian Church in New York did not find it necessary to renew the pavement on account of the crowds that came seeking the author of that fine sentence, and the excellent sermon of which it was a part.

They wore a path to Emerson's door.

Emerson was dead by that time.

Probably a thousand orators, great and small, quoted the sentence and attributed it to Emerson.

Comparatively few people read Emerson, but most people like to quote him, and now and then some one who quotes him looks through his essays to see from which one of them a quotation is made. So it may have been the thousandth orator who quoted it, saying,

"As Emerson has so well said, 'If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door,'" to whom it occurred to look the matter up. And he searched through the published essays of Emerson and could not find it.

Dr. Edward Emerson replied, in answer to questions, that it sounded like his father, but he could not find it in his writings.

The world was disappointed. The path to Emerson's door was a blind alley.

Then the world made a beaten path to Elbert Hubbard's door. That represents the range of some peole's literary imagination—if Emerson did not say it, Elbert Hubbard did. Elbert Hubbard has said a good many things that Emerson never said or would have said. But when the world beat a path to Elbert Hubbard's door, and asked him if he wrote that verse, he blushed modestly and admitted that it was his. He said he evolved it out of his "cosmic consciousness." He sometimes gets things in that way.

So we see that Dr. Paxton's fine sentence intended to illustrate the theory that the world will surely discover the author of a really good thing came very near to showing that sometimes it does not happen so. The world may make a path to the shop of a skillful advertiser, while grass grows in the highway leading to the real author. Though he live and preach in the heart of a crowded city with a main thoroughfare passing his door, he might as well take to the woods so far as the honor due him is concerned.

In fact, Dr. Paxton was only partly right. If you write a better book than your neighbor, you must put it into the hands of a hustling publisher; and his ability to put the work in the list of the six best sellers is by no means proof that it is one of the six best books. If you preach a better sermon than your neighbor you must advertise special music to accompany it, or you will miss some faces you had hoped to see in the congregation. If you build a better mouse-trap than your neighbor, you must buy pages in the advertising section of the magazines to let the world know of your invention, or the mouse-traps will accumulate on your hands, and the mice will multiply in the homes of your customers.

The time has not come, and probably it will never come, when the demand for goodness will so far exceed the supply that we can afford to stop pushing it. We cannot trust the world to go in pursuit of hidden goodness. We cannot leave the good to go forward to its destination on the momentum it has gained in the past. Goodness is advertised by its loving friends. And it needs the advertising.

By all means build a better mouse-trap than your neighbor if you can; and then, though you build it in the woods, come out and distribute it.

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Joshua and Caleb: The Audacity of Faith

The faith of Joshua and Caleb was tested by enemies and by friends. The enemies were strong and confident. They had the advantage of well fortified cities. They knew the land where the fighting was to be done. It was not a holiday undertaking to go against them. Joshua and Caleb knew something of the horrors of war. They had both been in battle and had learned that the reality was somewhat different from the poetry of killing. But there was something to be gained and they were willing to incur the risks of the battle field.

The cowardice of friends was the severest test of faith. At a time when heroism and united action were needed, fear and confusion prevailed in the camp of Israel. There was general agreement only in the belief that nothing could be done. It was even suggested that a return to Egypt was desirable. No one seemed to realize that it was better to die in the fight for freedom than to remain slaves, however secure and comfortable. It was an act of faith to oppose the mob and urge the necessity of calm and courageous action.

There are strong enemies in the way of progress to the promised land of personal and social salvation. Those who would enter must fight. The land is beautiful. It is an attractive place to all aspiring souls. But it is not offered to cowards. The fortifications of special privilege and selfishness stand in the way. Vice is organized and determined. Greed threatens the prosperity and reputation of any who may attack her strongholds. Mr. William Marion Reedy, editor of the St. Louis Mirror, is quoted by Rauschenbusch as saying to the country editor who attempts to tell the truth: "He will find that all the machinery for the making of public opinion is in the hands of people whose interest is that public opinion shall in no way interfere wth their graft. He will find every mail burdened with printed slips from various publicity bureaus, which he can use free, and in every case he will find that the purpose and purport of this slip is to bolster up some private interest built upon public rights and property, or to discredit some man or movement proposing to put a check to the aggrandizement of such wealth by the restoration to the community of the rights which have been filched away from it through the connivance of corrupt representatives."

The patent medicine man who is willing to poison the people for the sake of money, the dealers in adulterated foods, the liquor traffic, the corporations whose business is legitimate but whose watered stock is a convenient and safe method of stealing from the public, the trafficker in human virtue, all these stand opposed to the principles of Christianity. The preaching of the gospel in the present age means the exposure of the wickedness of them all. There is danger to the preacher, especially as he must often be one who is not formally set apart to the work of preaching. It is men in business who have come face to face with evil conditions to whom falls the duty of exposing the sins of the age. Faith of the strongest kind is needed by them. They must face possible ruin in business. The assassins of character will follow them by day and by night. If they have a clear vision of the city of God that is to be upon earth as well as in heaven and have an unshaken conviction that God is with those who give their lives to the building of that city, they will not be terrified by the power and anger of the enemies. Like the ancient spies, they will say, "Let us go up at once, and possess it; for we are well able to overcome it!"

Has the church faith for the task of preaching the gospel to the non-Christian world? The call to the task has gone forth. The church stands on the border land. Christianity and the non-Christian religions stand over against each other. The followers of Jesus must either fight or surrender. They cannot escape the situation in any other way. They have talked about the universality of the religion they profess; they are now where their talk must be supported by action. The faith of those who have caught the vision of a world religion and who see the demands it makes upon them and their fellow believers will be put to severe tests by the cowardice of vast numbers of disciples of Jesus. Many believe in the army and navy more than in the gospel. They dare not take their chances before the world with a message of justice and good will. They wish to support civilization by the sword, and thus they proclaim to all men everywhere that they do not believe in the moral power of Christianity. [Midweek Service, April 16. Num. 13:14-14:10.]

S. J.

Immersion No Hindrance to Practice of Unity

In a paper on "The Outlook for the Disciples" read by Rev. John R. Ewers, pastor East End Church of Disciples, Pittsburgh, at a union meeting of the Baptist and Disciple ministers of Greater Pittsburgh the following statements appear, referring to the Disciples:

> "Within the hundred years of history an ultra conservative wing has broken off, while within the past few years, on the other extreme, has arisen a company of 'progressives' who insist that baptism by immersion is not necessary to church membership. Immersion is thought by these to be the greatest obstacle to immediate union with all other Protestant bodies. However, the latter party remains loyal to the communion and undoubtedly will so remain. For this party the future seems clear, for they believe that in time immersion will be made optional with the candidate and that then the way to union will be simple. The rank and file do not by any means hold this opinion."

These words come as a surprise. Mr. Ewers' statements are always worthy of complete respect but we cannot avoid the feeling that he spoke without due care in the paragraph quoted above.

Indeed we are more than surprised that it has been left to a newspaper usually classed as "progressive" to call attention to the inaccurate implication of his first sentence. The virtue of declaring "that baptism by immersion is not necessary to Church membership" certainly does not belong to "progressive" Disciples as a "company." What *conservative* Disciple is there who thinks that baptism by immersion *is* necessary to Church membership? The Disciples have always conceded that unimmersed Presbyterians, Methodists and others are members of the Church of Christ, as truly such as are immersed Baptists or Disciples. There may be some provincial persons belonging to what Mr. Ewers calls the "ultra-conservative wing" who hold otherwise, but certainly no representative of the main body of the Disciples holds otherwise.

Men who are classed as "progressives" (The Christian Century does not like these classifications and ordinarily does not use them, but in this instance it cannot be avoided) will hardly rest comfortably under the statement that they regard immersion as "the greatest obstacle to immediate union." The Christian Century cannot speak for the entire "company of progressives" but it knows not one who so regards immersion. On its own part, this paper holds a contrary view and teaches that the Disciples' practice of immersion only, in the administration of baptism, is a positive aid to the consummation of Christian union.

And by the same token there are few, if any, "progressives" who will accept Mr. Ewers' statement on their behalf that "they believe . . . immersion will be made optional with the candidate and that then the way to union will be simple." In none of the various proposals for the practice of Christian unity made by "progressive" Disciples has there been any suggestion looking toward making immersion optional. We have yet to hear the first "progressive" say that he is in favor either of omitting immersion altogether or making sprinkling an optional alternative of it.

If we take two typical instances of "progressive" procedure in the practice of Christian union—that at Berkeley, Cal., and that at Hyde Park, Chicago, it will be seen that neither procedure involves the slightest change in the Disciples' established practice in administering baptism. The Berkeley church practices immersion only, in administering baptism to all candidates for membership in the Church. It differs from established procedure not in its practice of baptism but in its practice of Christian union. It declares that it has no right to insist upon rebaptism as a condition of fellowship with one who is already a member of the Church of Christ. But in the case of one who is not a member but a candidate for membership it may insist and does insist that his initiation shall be solemnized by immersion.

The more radical plan in operation at Hyde Park, Chicago, makes a place in the "congregation" both for immersed members of the Church of Christ and for those who are not members of the Church at all. But all candidates for membership in the "Church" are here initiated by immersion. Neither Dr. Ames at Hyde Park nor Mr. Loken at Berkeley appears to regard the accepted practice of immersion as either negligible or optional in receiving candidates for membership. Nor does either appear to regard its practice as an impediment to Christian unity.

We make these comments on this paragraph in Mr. Ewers' otherwise very informing, and indeed, truly prophetic, address because we are convinced that the progressive movement for the practice of Christian unity by Disciples ought not to be confused with any particular theory of baptism. It is a larger movement. Its plea should reach the conscience of the liberal and conservative interpreter of baptism alike.

Even if, in the traditional Disciples' view, Christ commanded his Church to baptize its converts by immersion he likewise commanded them to receive all whom he had received, to live in union with them as he and the Father are united. He made it a sin for us to presume to select from the members of his Church those whom we would receive into "our" church and those whom we would not. This sin the Disciples, in common with Baptists and other denominations, continue to commit.

It is our duty to repent and turn from it. And happily our accustomed practice of baptism by immersion is not in the least in the way.

Interpreting the Strange Ways of God

A thousand ministers who thought they knew just what they were to preach about on the first Sunday after Easter changed their plans entirely, and preached on something entirely different. There is something to touch the imagination in the vision of these widely scattered men, all led by one common impulse to lay aside their plans and preach on The God of the Storm and Flood. Like the prophets in the olden times they could not rest content without attempting somehow to interpret to the mind and conscience of men the strange ways of God. Not all of these preachers are great men; not all of them spoke words of profound wisdom; but each in his own way attempted somehow to bring a moral lesson out of this calamity. Possibly it might have been better if some of them had not attempted it. Perhaps some of them were themselves submerged in their own futile philosophisings. Perhaps some of them darkened counsel with words without knowledge. Yet they did their best, as God's ambassadors, to represent Him, and to interpret for Him, things which they themselves understood only by faith. It would be easy enough to point out the weakness and folly of much that they said; but they did a brave act. They attempted a great undertaking. Yes, and in general they succeeded. Not in explaining the mystery of evil in the world of a good God; few of them attempted that, and those who did might better not have tried it. But they pointed the thoughts of men upward, and gave them a new sense of the reality of that which cannot be swept away by wind or flood. It was not an easy thing they undertook. All in all they did it surprisingly well.

Recent Events and Ancient Prophecy

"Do you think the tremendous struggle going on in Turkey, the momentous changes that have taken place in China and the possible outcome in Mexico were foretold in any part of the Bible?" That was the question fired at us on the suburban train. And our answer was prompt and clear, "Specifically, No. In outline, Yes."

The labored attempts which are made to discover in Isaiah, Ezekiel or Daniel direct allusion to the events we are permitted to see have never carried much conviction with us, but the magnificent optimism of the prophets and apostles is justified in our day if never before. The prophet was a poet—not a census-taker. It is said that no one ever painted trees as Corot painted them, with such absolute fidelity to nature; and yet Corot never painted a tree which could be distinguished as an oak, an ash or a maple. It was never a particular tree but it was nevertheless any tree in any landscape.

When the prophet of the captivity told his fellow exiles that Jehovah would "overturn, overturn until he should come whose right it was to reign," he expressed the great truth which a modern has put into the apothegm that "Nothing is ever settled until it is settled right." When the General Assembly of the Presbyterian Church, some years before the civil war, issued a solemn deliverance upon the question of slavery, wisely counseling the "fathers and brethren" to let the matter rest henceforth forever, Dr. Samuel Hanson Cox, that wit and orator without peer in his day, said to his neighbor in the pew, "Good, we have capped Vesuvius again!" He knew it was not in all the powers of all the ecclesiastics of all the world to settle any question until they settled it in accord with courage and equity. In 1878 the "Great Powers" propped up the tottering throne of the Sultan, handed him his scepter once more and declared an era of universal peace at hand. It hardly lasted till the diplomats reached home.

The spring is even now "coming slowly up this way." But just so surely as the warm sun returns the icy north will contest the advance, inch by inch; and so surely as it contests the coming of the flowers and harvests the states from Texas to North Dakota will be torn by cyclones. The stars in their courses are surely with the coming summer but before the harvest is gathered many a fair field will be strewn with wreckage of the storm.

Russia is just now tightening its grip on Persia and creeping stealthily toward Peking while at home the "Holy Synod" is imprisoning as never before "Dissenters" and "Old Believers." But what the Great Powers could not do unitedly Russia can not do alone. The Sultan, the Czar, a Diplomatic Council, may cap Vesuvius for a month or a year or a generation, but not forever. And God's process of overturning thrones and principalities and powers will not be stopped until, as the prophet by Chebar said, "He shall come whose right it is to reign." And then, in the sunshine of a millennial summer, the world will have peace. But not before.

Shall the Church Promote Marriage?

This is an interesting question raised by an article in The Churchman (New York City), written by R. Fulton Cutting, a very prominent banker and social worker, of New York City. Mr. Cutting seems to urge marriage "as an antidote to sexual vice." He plainly recommends the entrance of the Church "upon a systematic campaign to promote the practice of marriage, at the same time exerising herself to assure, as far as she may, the domestic happiness that should ensue." We clip a section of the article as good food for some high thinking:

"The Church should, then, directly teach its maturing girls and boys the advisability of well-considered marriage when undertaken as a divine ordinance. It should also provide opportunities for instruction in the ethics of marriage, its obligations, responsibilities, and privileges, and in the practise of domestic economy. In our larger cities a good deal of valuable training is now being given in housekeeping and cooking in our public schools, and wherever this is done the Church should insist upon its girls taking advantage of the opportunity. Instruction in the ethics of marriage and the common sense of the marital relation may very well be done by volunteers. No doubt there are respected and influential women in every parish who can give young girls the best kind of advice in the underlying principles of conduct in married life. No doubt also where instruction in housekeeping and cooking is not to be found in the public schools there can be discovered good housekeepers who would give girls about to be married elemental instruction in their own kitchens or under the oversight of their cooks.

"I know of one woman in this city who, a short time ago, before the marriage of one of her women servants, provided her with a full course of training in the New York Cooking School. She had not had the opportunity for acquiring this important qualification of a wife whose means did not permit the employment of a servant."

Protestants in Mexico

The Christian Intelligencer supplies some interesting information about Protestants in Mexico. Presbyterian, Episcopal and Methodist Churches have largest interest among Protestants. Five years ago a Presbyterian church in Mexico was established, with its own General Assembly. A church of 5,000 members resulted, with a considerable educational system. A mission press with newspaper is established in the City of Mexico. Episcopalians were once very strong, but for some years their work declined. Their Hooker Memorial School is one of the prominent institutions of the capital. Methodists have 7,000 members, with $700,000 in property, a large part of which is in orphanages and schools. In the City of Mexico is a mission press. The Y. M. C. A. has both a railroad and an ordinary association. The American Bible Society has Mrs. Frances B. Hamilton for agent. She has been in the work with her husband for many years. This enumeration does not appear to take account of the work of the Associate Reformed Presbyterian Church of the South. It has for some years carried on work in Mexico.

The Gideons' Great Bible Work

The Gideons are an organization of commercial travelers who try to carry their Christianity wherever they go with their sample cases. The other day the recorder of this observation had occasion to stop over night in a Nashville hotel. About the first thing he saw after turning on the electric light, was a plain-covered Bible upon a writing table in his room. He picked up the book, and there found the Gideon book-plate with ample directions to read particular passages for particular moods. He learned that every room in the hotel had a Gideon Bible. This Bible-in-every-hotel-room campaign of the Gideons has assumed national proportions. Already no less than 175,000 Bibles have been placed in as many hotel rooms throughout the country. Before President Wilson was inaugurated the Gideons made sure that every room in every Washington hotel had its Bible.

The Christian World

A Page for Interdenominational Acquaintance.

A Baptist's View of Open Membership

At a recent meeting of the Baptist Ministers' Conference in New York, the Rev. A. T. Fowler, D. D., pastor of First Baptist Church, Mt. Vernon, N. Y., read a carefully prepared paper on the present condition of the English Baptist churches. Among other observations Dr. Fowler stated that the Baptist churches of England very largely practice what is called "open membership," that is, the churches admit to membership persons who have not been immersed. The extent to which this rule is adopted is shown by the fact that, in the "open membership" churches, 34.3 per cent of the membership have not been immersed. English Baptist leaders take the ground that "New Testament baptism is not a church ordinance, but a matter of individual obedience." They state that "baptism should be the free spiritual act of the individual," and that "whom Christ receives the church ought not to reject." These open membership churches are the large and influential churches, while as a rule the close membership churches are small. The ministers who take this position are described as the "most spiritual and cultured." Dr. Clifford is quoted as saying that open membership has "aided the growth and increased the influence of Baptists in England. It is also declared that in the open membership churches many are led to study the command to be baptized and come to the acceptance of immersion as the New Testament mode of baptism. Dr. Fowler expressed the opinion that Baptists in this country were coming to the open position. In the discussion which followed the reading of Dr. Fowler's paper, it was said that there is not a Baptist minister south of Mason and Dixon's line that takes the English position.

Col. George Harvey Pricks Unitarianism

No less distinguished a citizen than ex-President Taft provoked Colonel George Harvey, editor of Harper's Weekly, into as brilliant a defense of orthodoxy as against Unitarian liberalism, as it has been our privilege to read for many a day. The following, entitled, "No, Mr. Taft," taken from Harper's Weekly, speaks for itself:

"On Sunday, March 2d, President Taft went to the Unitarian Church, where he has worshipped for the last four years, and addressed the congregation. The papers say that he said, among other things:

> 'It always has been a wonder to me why all the world is not Unitarian. I think all the world is verging in that direction. We preach the doctrine of sweet fellowship, of love of God, of love of Jesus Christ, and tolerance for every faith which depends upon the great principle of liberal Christianity—and that makes for progress toward morality and higher religion. The one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ultimately they are coming to us.'

"No, Mr. Taft, you are going to them. The Unitarian churches throve best when the other folds were uncomfortable. The Unitarian company has ceased, we believe, to gain in membership. The American people, Mr. Taft, have a great and just regard for you, but they never would appoint you a committee of one to go out and ascertain which way the tide is running.

"We will not say, Mr. Taft, that if St. Paul had been a Unitarian, Christianity would have been known in history as a sect in Cappadocia. But we will say that if St. Paul had been a Unitarian, it would not have been necessary to collect his epistles. There would never have been enough market for them to warrant it."

Presbyterian Administration Not Extravagant

Embarrassing charges have appeared in the daily press to the effect that the Board of Home Missions of the Presbyterian Church, U. S. A., has taken $256,093.89 to disburse $381,212.54 plus the income of a $4,500,000 endowment. Dishonesty has never been even remotely intimated. The charges are only that bad economy is practiced. Now comes Dr. Charles L. Thompson, Secretary of the Board, over his own signature in a letter to the editor of The Continent (Chicago), and maintains that only $51,649 is charged to office expense. Dr. Thompson says: "As on this expense the board is administering over a million dollars annually it is apparent that the 61 per cent charged by Dr. Weaver drops down to about 5

Dr. Thompson's letter reveals the source of the widely printed charge to be Rev. Joseph L. Weaver, D. D. of Colorado. Dr. Thompson proceeds to tell exactly why the board has been attacked. He says:

"If anyone should inquire why anyone should desire to promulgate such a charge the board is obliged to say:

1. That a year ago the board declined to grant aid from its treasury, on the request indorsed by Dr. Weaver, to support a Presbyterian church in a community of 565 inhabitants, already occupied by three denominations, two of which presented urgent protest to the entrance of another denomination. Brought by Dr. Weaver to the attention of the Presbyterian General Assembly last May, the matter was referred to a committee which sustained the refusal to grant Presbyterian home mission money for the field.

2. That, notwithstanding the Assembly's unanimous decision, the request for this aid was repeatedly renewed during the recent months, accompanied by the threat from Dr. Weaver that if the board declined to do as he wished he would see that its work was discredited and its officers humiliated by the General Assembly next May."

Shall Church Treasurers be Bonded?

This is an interesting question raised by one of the diocesan papers of the Protestant Episcopal Church. The Churchman (New York) prints the following:

> One of our diocesan papers in a recent issue has some apt words on the bonding of treasurers. The question has been a live one in many of our dioceses. Some years ago the convention of the diocese of Chicago recommended to the different parishes and missions that their treasurers should be put under bond. The article says: "There would seem to be no question that every treasurer of a church institution or parish, having charge of permanent funds, should give a bond at the expense of the institution or parish. This may not be so important in the case of treasurers of the parishes who are receiving and spending money constantly and making reports to vestries every month or two and having their accounts audited every year. But the more security that can be thrown about church funds the better. There ought to be no delicacy of feeling about it. Many men whose positions and records put them above the need of doing this give bonds and a good example to all the rest. Treasurers ought to suggest it themselves, not waiting for the suggestion to come from others, that so it may become the universal practice. There ought to be the greatest care in having all accounts of parishes or societies or institutions audited, and where any securities are held, to have them seen by competent men."

English Churches Opposing Church Census

The London Daily News the other day announced its purpose to make an accurate church census of the world's first city. For years it has been a newspaper privilege to count noses in the churches of London. Sir W. Robertson Nicol did much to popularize the idea. But imagine the jolt it must have given the managing editor of the London Daily News, when representatives of both the Establishment and Nonconformity came out openly in a statement, opposing the enterprise this year. Both the Bishop of London and Dr. F. B. Meyer, the well known Congregationalist leader, declared such an undertaking accentuated the material side of the Church at the expense of its moral and spiritual power. However, there seems to be considerable ground for the suspicion that the Daily News enterprise would have embarrassed the churches by showing up their paucity of attendance in the days of a Liberal administration headed by Mr. Lloyd-George.

Charles Stelzle's Ten Years of Service

On April 1 Charles Stelzle completed ten years of royal service as the head of the Department of Church and Labor in the Presbyterian Church, U. S. A. To him, more than to any other living man, American Protestantism is indebted for a Christian conscience on the subject of winning back to Christ and the Church the devotion and affection of the great labor army in America. He has done not only the Presbyterians good, but has been of indirect service to the social service commissions of every denomination.

Canadian Methodists and Missions

The Methodist Church of Canada is launching a "forward-looking" movement in the interests of missions. Canadian Methodists are asked to give five and one-half cents per week for missions, both domestic and foreign, during the year. Not less than $900,000 is announced as an imperative need, or about $2.60 a member. Last year the gross receipts were $612,894. This speaks well for the progress of our neighbors across the Canadian line.

Mammoth Bequest to Indiana Missions

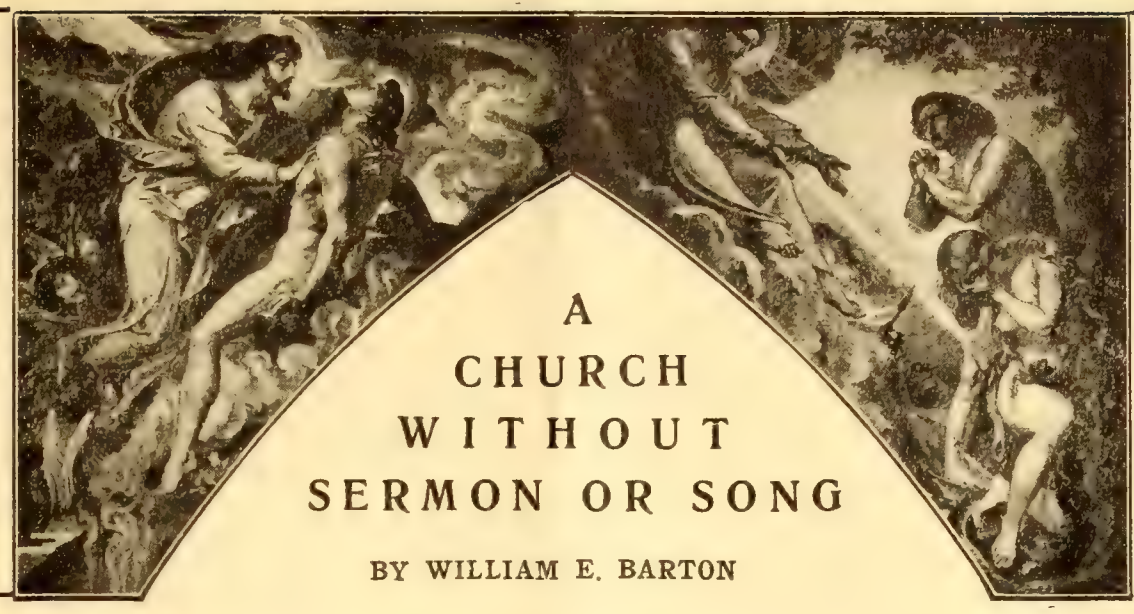
It is getting common to pick up a newspaper or a religious weekly and read of munificent bequests to religious causes. This time we read of George B. Yandes, a bachelor elder in Second Presbyterian Church, Indianapolis, Ind., who died at the ripe age of seventy-five and left $500,000 to Home Missions and the Sunday-school work in the state of Indiana. The American Sunday-school Union also received $50,000 for work in the same state.

PASSENGERS THROUGH THE BUSY STREETS OF LONDON,

ENTER THIS SANCTUARY FOR REST AND SILENCE AND PRAYER.

LET THE PICTURED WALLS WITHIN SPEAK OF THE PAST,

YET EVER CONTINUING WAYS OF GOD WITH MAN.



A CHURCH WITHOUT SERMON OR SONG

BY WILLIAM E. BARTON

IS IT NOTHING TO YOU, ALL YE THAT PASS BY? COME AND REST AWHILE,

COMMUNE WITH YOUR OWN HEARTS AND BE STILL.

JESUS CHRIST, THE SAME YESTERDAY, TODAY AND FOREVER.

London papers record in a brief but interesting narrative an account of the recent dedication of the Chapel of the Ascension. The service was conducted by the Bishop of London, who preached from the text, "Be still and know that I am God." It was a very fitting text, for the church thus dedicated is not intended for sermons, and though a choir sang unaccompanied at the service, it is not expected that there will be frequent or habitual service of song. The church contains neither pulpit nor organ. The gospel is preached by means of pictures, which completely cover the walls of the chapel.

With this announcement come also to this country the first copies of the new Life of Frederic Shields, the artist who created this singular chapel. It is published by Longmans, Green & Company, and contains a number of illustrations and a story of remarkable human interest. It is written by Mrs. Ernestine Mills, whom Shields regarded as a daughter, for he had no children of his own.

Shields was born in Hartlepool, March 14, 1833, and died in Merton Park, Surrey, February 26, 1911. He received his education in a charity school, and led a half-starved life while struggling to obtain recognition as an artist. When he was forty years old he married. His wife was a child of sixteen, uneducated, and was as ill fitted to be his wife as he was to be her husband. Theirs was a strange honeymoon, in which he left her mostly to herself, and the greater part of their married life they lived apart.

Shields developed no little ability as an illustrator, at first drawing sketches and humorous cartoons, afterwards illustrating "Pilgrim's Progress," and DeFoe's "Journal of the Plague Year." He attracted the attention of Ruskin, Ford Maddox Browne, and others of the pre-Raphaelites, but his closest friendship was with Rossetti. Hall Caine, too, was his friend and in his book, "My Own Story," speaks of Shields as "hysterical as a woman," a remark that to the present writer's knowledge pained Shields deeply and pained him more, perhaps, because it was true.

The present writer came to know Mr. Shields in the last years of his life, and corresponded with him until his death.

Robertson Nicoll, in a recent three-column article in the British Weekly, reviews Mrs. Mills' book and says of Shields that it is quite impossible to love the character which this book describes. And, indeed, Shields was a bundle of very strange contradictions, but he had a singularly lovable side and the present writer thinks of him with real satisfaction.

There are many things in this life story which appeal to one's sympathy and some that evoke real admiration. To the book itself the reader must be referred for the life story of the man. It is our present purpose to tell somewhat more of the work to which he gave the last twenty years of his life.

A church where no sermons are preached, or hymns sung; a church without a pulpit or organ; a church without minister, priest or choir; where no baptisms are performed or marriages celebrated or funeral services read,—this surely is an innovation! And it is not an inheritance from an obsolete past, but a strictly modern enterprise, quite new, and only within a few weeks entirely completed after twenty years of arduous, devoted labor. Should you like to visit such a church, and know something of the man who did it? Let us make our comfortable journey to London, by way of reading this article.

Call a cab anywhere in London, and ask your driver to take you to the Chapel of the Ascension, and he will scratch his head and say he never heard of it. But he knows where Hyde Park is, and Kensington Gardens, and the Marble Arch, and from there you can direct him. From the Marble Arch, along the north side of Hyde Park and Kensington Gardens, runs Uxbridge Road, containing some of the largest and most fashionable houses in London. A little more than a block down this road from the Marble Arch is the Cemetery of St. George, where Laurence Sterne, that writer of bright and bad literature, was buried, and from whence it is said his body was taken two days later and sold for dissection. In that cemetery, fronting the Gardens, was an old mortuary chapel, which, through the prohibition of interments in the cemetery, fell into disuse. Upon the site of this building, long devoted to the burial of the dead, Mrs. Russell Gurney erected in 1893 the chapel where in a silence not that of the grave but of quiet and reverence, the gospel may be preached to the multitudes of living men and women who daily pass its doors.

THE GOOD SHEPHERD—FREDERIC SHIELDS.
In the Chapel of the Ascension in London.

It was not the disuse of the old building that suggested the plan. Mrs. Gurney had been laboring for years to find a place where she could establish her sanctuary. She had searched London till she gave up that city and turned to other of the English centers of population, only to be thwarted again and again in her effort to find a location for her vision. She even advertised in the London papers, and obtained no response. When all her other efforts failed, this old building was suggested, and she was able to secure the privilege of erecting a new building on its site, and of making provision for its perpetual care. "The situation was perfect—on a great highway, just removed from one of the busiest convergent parts of London, and yet enough withdrawn from the noise and hurry to and fro to meet the central purpose, never abandoned, of fitness for rest and meditation, surrounded as it was by a green, silent God's acre.

The building is modest, but attractive. It was designed by one of London's best architects. It is enclosed by an iron fence, and stands well back from the street, with green grass between it and the street. The chapel is open each week day, in daylight only. There is no artificial light, so there is no evening service; and this strange church, in addition to its other unusual features, is open every week day and is closed on Sunday. Very restful it seems in the midst of London's bustle and din. One is glad to enter and rest.

THE STONING OF STEPHEN—BY FREDERIC SHIELDS.

On the left side of the door of the plain but attractive brick building is a stone tablet with this invitation:

* * * * * * * * * * *
* Passengers through the busy streets of London, *
* Enter this sanctuary for rest and silence and prayer. *
* Let the pictured walls within speak of the past, *
* Yet ever continuing ways of God with man. *
* * * * * * * * * * *

On the opposite side of the door is this inscription:

* * * * * * * * * * *
* Is it nothing to you, all ye that pass by? *
* Come and rest awhile, *
* Commune with your own hearts and be still. *
* Jesus Christ, the same yesterday, today and forever. *
* * * * * * * * * * *

The ante-chapel was the last work which Mr. Shields did before he died. The paintings there are intended as an introduction to those within, but also they are designed to make their appeal to the indifferent and thoughtless who merely stop for rest, and who do not penetrate into the inner sanctuary of silence. Beside the Good Shepherd, which was the first of the large paintings to be placed in the ante-chapel or vestibule, are now a number of others, forming with this a connected plan. There is a pair of paintings, one on Prayer, and the other on Meditation. There is a central panel on the left, "The Resurrection and the Life," which Shields borrowed from Blake, lamenting that Blake never lived to paint it upon a great scale; and this is balanced by a painting on the right, of "Christ Blessing Little Children." There is a painting in which the artist sets forth the symbolic relations of "Ignorance, Science and Wisdom." This is above the side door, and less conspicuous, but in it is much of the artist's faith. Ignorance is dark; Science dimly illumined by a crescent moon; but Faith is lit up by a glorious sun.

The two paintings which, next to "The Good Shepherd," are designed to catch and hold the attention of the casual visitor, are "Man Repels the Voice of Conscience" and "Man Harkens to the Voice of Conscience." In the first of these, Conscience, casting herself on her knees, holds up a mirror to Man, who is rushing forward toward a precipice. He has thrown away his hour-glass, reckless of time and coming ill; he is lured on by sirens, and seems bent on his own destruction. He is garlanded, and gay, and he refuses to look at his real self in the mirror of Conscience, but rudely repulses her. How many a London youth must see his own picture in this painting! The companion painting is opposite. The whisper of Conscience in the ear of the "pale delinquent" stays him in his downward course. He starts with sudden apprehension mingled with gratitude as her finger touches his heart. He looks at the scales in the hand of Conscience, wherein the butterfly, winged symbol of immortality, outweighs the world. The storm clouds in the distance are breaking. New light is coming. Man heeds, and will obey!

One can hardly imagine, unless he knows the story of the Chapel, with what tears and heart-felt earnestness Frederic Shields, painting on time that he borrowed from eternity, and kept alive only by the hope of finishing his task, left these as the closing accents of his message to coming generations.

The vestibule leads directly into the main hall of the Chapel of the Ascension. Directly before one as he enters is a painting of the Ascension of Jesus, filling the whole end of the building, and the walls are frescoed from top to bottom.

It is hard to imagine that many men will enter the ante-chapel without lifting the curtain and passing within. Once inside, a magnificent spectacle presents itself. The two great series of paintings that flank the chapel on either side almost bewilder the beholder, and whether by way of the Law or the Gospel, by the Old Testament or the New, the Story of Jesus or the story of the Founding of the Church—by whichever wall one makes his way toward the chancel—whether in the Goodly Fellowship of the Prophets or the Glorious Company of the Apostles—at the end he comes to The Passion and the Ascension. He sees it all the way as something to which he must come. The Cross is there, with red flame about it, the wrath of human sin, and one must face that; but high above the Cross and the Tomb, in a cloud of glory that still has in it some suggestion of the Cross, is the risen, ascended, triumphant Lord of Life. The Cross is not the dominant feature. The dead Christ is not the Christ whom this work exalts. High above death and all that has the power of death, is the regnant, and eternally living Christ of God.

On one side the paintings tell the story of the Life of Christ, and on the other the story of the spread of the gospel as related in the Acts of the Apostles. These scenes are interspersed, and in a way interpreted, by fourteen paintings of the Old Testament prophets on the one side, and on the other an equal number of the Apostles, with John the Baptist, Stephen and Paul added to the eleven. Above and beside the entrance is told the story of the Creation, Fall and Promise of Redemption; and the opposite end has the great painting of the Ascension, surrounded by scenes from the Passion and Resurrection, together with four graces, Faith, Hope, Love and Patience, and two scenes illustrating the Wise and Foolish Virgins.

CONSCIENCE REPELLED.

The paintings are all the work of one man. There are said to be but two other churches of which this can be said, one in Sienna, and one in Assisi, where Giotto told the story of the life of Francis the Monk. But both these churches differ in many and important particulars from this one; this is unique.

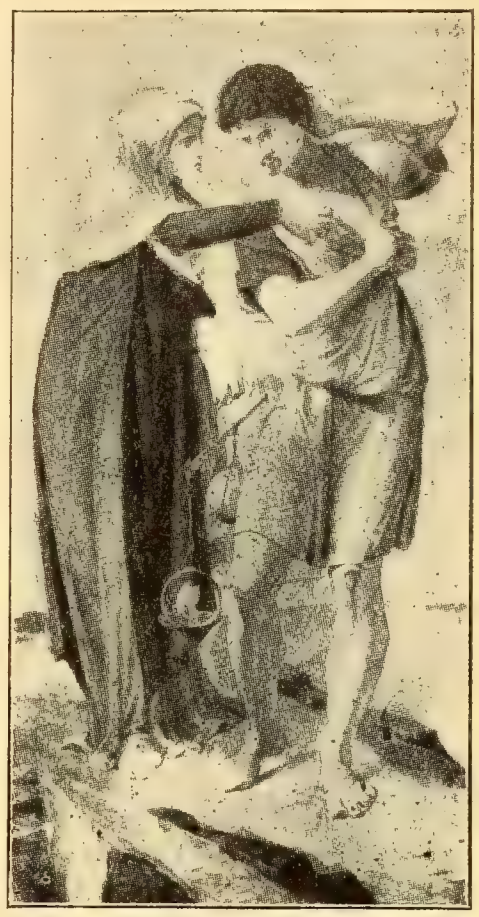
Above the entrance door is the Creation of Man. The beautiful body of man is still cold, but the breath of the Creator is entering his nostrils; and the Creator is the Christ, who also is the Redeemer. And when man is expelled from the garden, the very expulsion is an invitation to return, and a promise of Christ.

A painting which every visitor admires, is the Annunciation. The angel finds Mary on the housetop in Nazareth, in the early evening. She is beating out with a stone the small gleaning that shows her poverty. Her attitude as she hears the angel's message is one of modest and devout submission. The moon, setting over the hills of Nazareth, is at its first quarter; the almond tree in blossom tells of the expectant spring-time; in the sky above the milky way tells of the innumerable spiritual progeny which is to be hers through the Child that is to be born.

The paintings of the ministry of Jesus breathe an atmosphere of deep spirituality, and of tender solicitude for men and women. There is a beautiful picture of Jesus at Jacob's Well, acknowledging to a sinful woman his mission, and enabling her to behold a better way of faith than that of the mountain to which she points. There is one of Jesus with his arm about the sinking Peter, which has showed to more than one beholder, himself sinking in sin, the Power that can uphold and bring safe to shore.

Into many of the paintings enters an elaborate use of emblems and symbols, and these appear, too, in the decorative framework which surrounds the paintings. Jesus healing the Blind Man, shows the Saviour leading out of the city a blind man, who bears an ancient three-stringed harp for his "songs in the night." In the arched door of the city stand an aged Pharisee and his disciple, and these, too, are blind, the blind leading the blind; for the young Pharisee is drawn to follow the Saviour, but the older restrains him. And near the feet of the Saviour, a dog, emblem of false teachers, turns to snarl at Him, while her litter of blind puppies surround her. The time is toward evening, and in the distance a shepherd is seen, leading his sheep to the fold; these are not blind in their following of the shepherd; and the man who already begins to see is using his new sight to follow his Healer and Lord.

In all the post-resurrection paintings, the Christ is beardless. Mr. Shields gives as the reason something like this: Manifestly there was some change in the risen body of Jesus, so that the disciples recognized him with difficulty. A beard is the distinctive mark of sex; but in heaven there is no marriage, but those who attain to the resurrection are as the angels of God. May not this have been a part of the change in the face of the risen Christ?

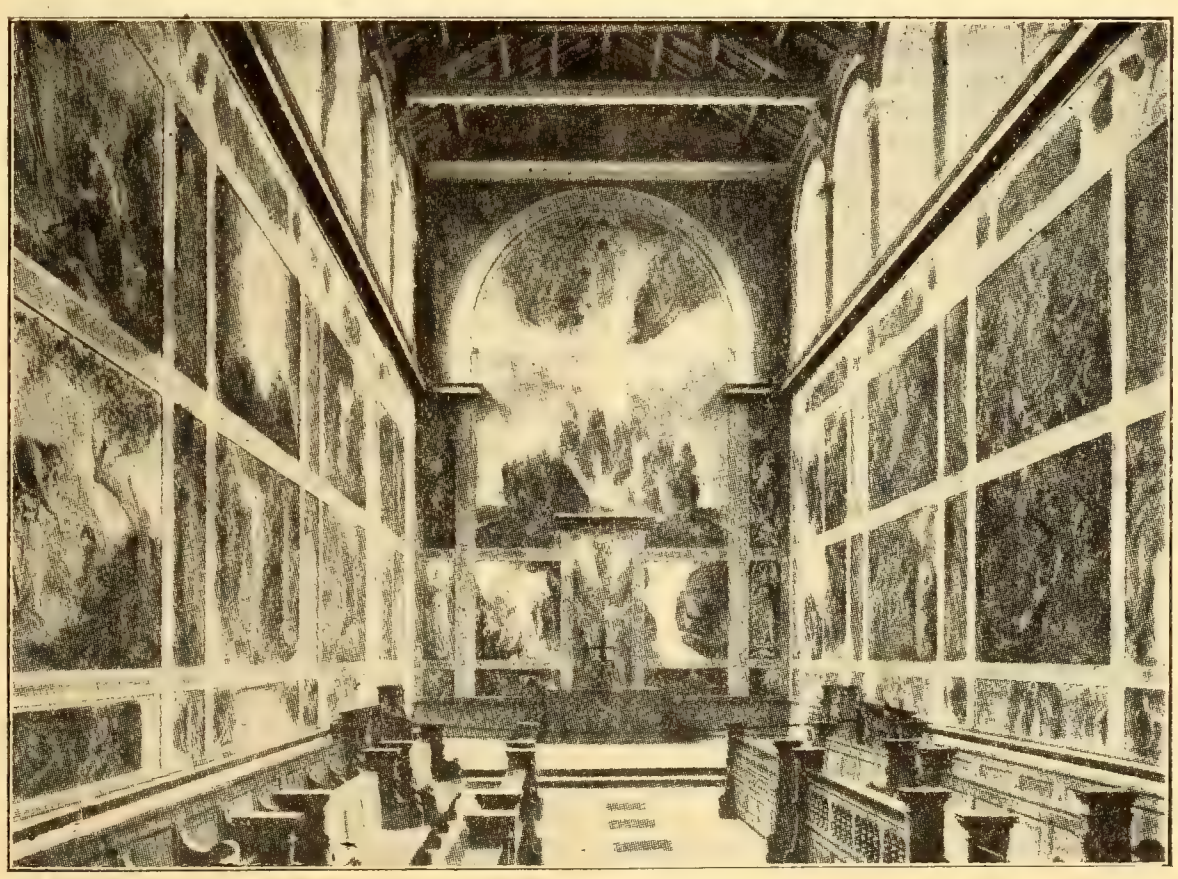


CONSCIENCE HEEDED.

To many this will seem far-fetched, but it will illustrate with what searchings of heart and effort to discover the truth Mr. Shields did his work. Into its every detail enters some reverent design, and it is not safe to pass any feature as accidental.

The paintings show skill in drawing, and artistic genius of high order in their grouping, as well as fine feeling in their brilliant coloring. But they are to be judged, after all, not so much as works of art, as pictorial sermons. The entire building is a sermon. The artist lived to utter his last word of the gospel's message through his paintings for its walls, and then entered into rest. May his benediction abide in the building, and may it proclaim the message of the gospel of Christ to the passing multitude, for many generations yet to come.

Mrs. Gurney died in 1896, living just long enough to see the chapel opened, and a few of its first paintings in place. The artist, Mr. Frederic Shields, lived to be seventy-seven years of age, and his last years were spent in great industry in the endeavor to complete this temple before he, too, passed away. He was a very earnest man, and had no time for merely curious visitors. To find him the writer of this article journeyed out from London by rail, and then took an uncertain bus that plies at irregular intervals between two suburbs. Mr. Shields lived in Merton Park, a village in Surrey, in an old house, built by one of England's kings for one of his favorites. It is surrounded by a garden, at the back of which was the studio.



CHAPEL OF THE ASCENSION—INTERIOR

Not without some reluctance did Mr. Shields lay by his brush.

"I am working, as you see, on the Conversion of Saul," he said. "I have some reproductions of paintings by the old artists, which I have been studying for suggestions. See this of Rubens; how wonderful it is in its dramatic power! No one will ever paint it as he did. But it is destitute of spirituality; Paul is converted by an explosion!

"You have seen the chapel, and want me to interpret its spirit to you? First, tell me what you find in it, and I will see if we find the same things in it. I seldom receive calls, and I never go out. I am working at my task to finish it while the light lasts, and I have no time for the merely curious. But if

THE RAISING OF LAZARUS—PAINTING BY FREDERIC SHIELDS.

you are really interested, I shall be glad to talk with you."

Such a conversation as followed cannot be repeated; nothing can be told but the impression. Mr. Shields was a man of transparent sincerity, and of deep piety. He abhorred the spectacular in religious art, and criticized with considerable severity the type of painting found in Roman Catholic churches on the one hand, and the insipid creations of mere illustrators on the other.

"It is not a dead Christ the world needs," he said, "nor yet a Christ such as sentimental artists pose in a mere effort to make a pretty picture. The world needs the strong Son of God, who is with us alway, the same yesterday, today and forever."

The writer saw in its early stages, and afterward saw in place in the chapel, his "The Stoning of Stephen." "The moment which I have chosen for the painting," said Mr. Shields, "is that in which the false witnesses, stripped to the waist, are ranged with stones poised, to be instantly hurled upon the confessor of Jesus Christ. Behind the witnesses, the raging torrent of the mob, stirred to murderous rage by the chief priests and rulers, pours down from the city gates. It is sunset, and all these men and the guilty city are seen ensanguined under its crimson glow; but upon the martyr pours down the white glory of the opened heavens. A fanatic priest stoops to seize a stone; and nigh him is Saul, with the clothes of the witnesses at his feet. Saul is about thirty-five years of age. He stops his ears at what he regards as Stephen's blasphemy, but a ray of heavenly light darts upon him. In the distance you see some women issuing from the city. They are separate from the mob. These are the Grecian widows who mourn for Stephen, for he has ministered to them in their sorrow and need."

A painting in which Mr. Shields took great joy was "The Raising of Lazarus." He gave to the writer the first little sketch of this, a mere daub of paint on the cover of a cigar-box. He protested somewhat against giving away his sketches, for he did not complete his sketches; they were mere notes; he wrought out the painting on the canvas as he proceeded, merely sketching, sometimes with pencil for his groupings, sometimes with brush for a color scheme, but leaving the sketches rough and with no attempt to do his work twice.

On a subsequent visit to London the writer met Mr. Shields at the unveiling of a number of the later paintings. Arm in arm with the artist he walked about the sacred building while Mr. Shields explained in detail the meaning of them one by one. It was a rare privilege, and one few men have enjoyed, for Shields was nearing the end of his task, and he was eager to see it finished. Subsequently Mr. Shields was the writer's guest at his hotel in London, spending a merry evening with a group of light-hearted Americans, and carrying the memory of it happily through the lonely months that followed.

From this time on till his death, Mr. Shields wrote now and then to his friend in America, telling him of the progress of his work. He was writing a description of each painting as he proceeded, to be used in a handbook of the chapel. He sent to his American correspondent the original manuscript of a number of these descriptions, that he might know what paintings were approaching completion, and what they meant to the artist. Reluctantly he consented to the making of lantern slides, which he feared would rather misrepresent than convey his meaning, but in this he was mistaken. The lantern slides are beautiful.

At first Shields protested against any attempt to make his chapel known in America. He did not care to advertise it, he said; he was not doing this for fame, but for the glory of God. Yet later he came greatly to appreciate the growing attention which came to his work, in good part through interest awakened in America. More than once he wrote such words as this:

"Although I am so weak and ill that labor is an effort, and I sink exhausted after my day's toil, I must take a moment to write and thank you, my dear friend, for what you have written about the Chapel. To God be all the glory."

His letters told of weakness, weariness and pain. He was painting through the winter, and much of the work had to be done in the Chapel itself. He suffered from cold while at work. The London winter days were so short.

But at last it was finished. It was hardly a message of joy which he sent; he was too tired for joy. He dropped his brush and sank from exhaustion. He took but little interest in anything during the few weeks that remained. He did not live for the dedication. A few days before he died he received from his American correspondent a letter of congratulation. His housekeeper, who was also his nurse, read it to him, and he said, "Thank God," but he was too weak to write an answer. A few days later the weary spirit found rest, and his works abide.

DR. WILLETT'S MISSION TOUR

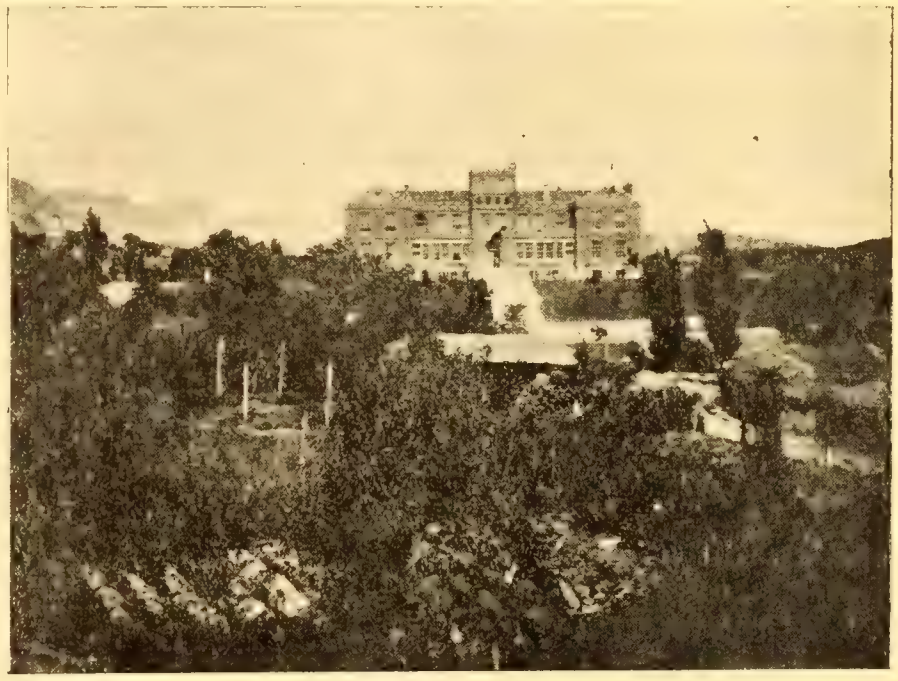
Christianity in Korea

It does not take long after one's entrance into Korea to discover that its religious atmosphere is far different from that of Japan. Instead of stray chapels here and there it is soon apparent that Christian churches are a common place of resort, Christian schools are at work in all the places of size and importance, and Christian sentiment is to be met among all classes.

On the morning after our arrival in Seoul there came a note from Dr. Horace G. Underwood of the Presbyterian Educational Institutions, saying that he would be glad to have us visit the Bible College and see the students who are preparing to preach among their countrymen. It was a drive of some two miles, behind a pony urged on by the doctor, who wielded a stubby whip with strokes that hardly seemed to disturb the placid feelings of the little beast. By the side of the cart there ran the white-gowned servant whose business it was to look after the conveyance when it was not under way, and he had no difficulty in keeping up with us.

Out through the city wall we went, and along the highway which crosses the mountains, till we came to the side road leading up the hill to the level ground on which the school is built. The morning was clear and cold. The road was dry and dusty, as the cold wind swept down from the heights above. It was only a little after seven when we left the hotel, for the chapel services are at eight, and after taking charge of the common

New Y. M. C. A. Building, at Seoul
Contributed by John Wanamaker.



Dr. Wells' School for Christian Workers, Seoul, Korea.

exercises of the morning, and teaching two classes the following hours, Dr. Underwood had a busy day before him in other forms of mission work, and in other parts of Seoul.

Dr. Underwood's Work in Korea.

On the way out he told me something of his work in Korea, which is of course in part the possession of every informed student of missions. He belongs to the American family which is chiefly concerned in the manufacture of the typewriter of that name. But among the brothers of that group it was decided that one should go out as a missionary, and the rest stand responsible in some degree for the maintenance of the work. I asked him if he had hopes that the Underwood machine would make its way in the East, as Standard oil and Singer sewing machines have done. He smiled and said he was not a regular agent, but considering the close connection between the typewriter and missions in that particular case he should be glad to see the business grow.

It was in 1885 that he came out under the direction of the Presbyterian Board. In the previous year a physician, Dr. Allen, and his wife had arrived, but were almost at once involved in disturbances which arose out of the activities of certain revolutionists, and were for a time in great danger. The services Dr. Allen was able to render gave him a place in the confidence of the king and the people, and opened the way for permanent effort. The coming of Dr. Underwood soon afterward gave to the mission its first ordained preacher. New openings presented themselves, and the forces were augmented. Three years later Miss Lillias Horton came as a medical missionary, and was able to render important services to the women of the royal household, which won for her a confidence which was of the greatest value to the missions after she became Mrs. Underwood.

Progress Very Slow at Beginning.

For the first years progress was very slow. Dr. Underwood baptized the first convert in 1886, and the first communion service, at which only seven people were present, was held in his house a year later. At the end of ten years of patient effort there were only a hundred and fifty Christians in all Korea. The time of seed-sowing seemed long. But other missionaries came, sent by the same board, by the Methodists and by the Church of England, and missions were gradually pushed out in all directions.

None of these workers, however, dreamed of the wonderful awakening of the land to the Gospel which has transpired in the past five years. By an almost common impulse, and, as these earnest men believe, in answer to prolonged and absorbing prayer, there began a series of revivals in different parts of the land comparable to nothing in modern times, unless the great Welsh revival of about the same period be regarded as of equal significance. Small bands of Christians gave themselves to prayer and preaching with apostolic fervor, and apparently apostolic results.

Whole communities embraced the Gospel. Old prejudices, based on the unstable foundations of Shamanism, Buddhism or Confucianism, vanished before the flood-tide of Christian zeal. Churches were planted everywhere. Christian schools were started. Medical mission work, so much needed in a backward land like Korea, was opened, and industrial instruction took its place among the features of reconstruction introduced by missionary effort. Korea is not Christianized as yet, but is well on the way. Dr. Underwood assured me that there are not less than two hundred thousand Christians in a total population of some twelve millions, and that the prospects for even more rapid growth of the Christian community are very bright.

Religious Exercises at the School.

While he told me this story we had arrived at the school, where the students of the Bible training class, a group comprising both the youthful and the mature, greeted "Un Moska," which is their way of saying "Teacher Underwood." There were about thirty present, seated on the floor, with note-books and Bibles in hand. Dr. Underwood read a portion of Scripture, one of the native teachers offered prayer, and then there was a short address, interpreted by the doctor. A most serious and reverent behavior marked all the exercises.

We gave a most instructive day to the new hospital, which is being erected with money furnished by Mr. Lewis H. Severence of Cleveland, O. Dr. O. R. Avison took us over the place and pointed out with enthusiasm the admirable equipment they were installing. Not a feature had been omitted, it seemed. I congratulated the doctor and his colleagues, Dr. J. W. Hirst and Dr. A. S. Ludlow, the latter just out from Western Reserve University, upon the fine plant they were to have. But I could not help feeling that

Mr. Severence was really the one to be congratulated upon the chance to put his money to so noble and rewarding a use.

Great Need of Medical Missions.

And surely Korea needs medical missions. The native doctors practice only the crudest forms of healing. Their resort is magic and fetishes rather than surgery and medicine. Demon possession is the firm belief of the majority of the people, and the only way to get rid of the pain-demon is to make him so uncomfortable that he will depart. Many curious and pathetic stories are told of attempts made to cure diseases by native practitioners.

One man came to the hospital suffering from a large ulceration resulting from the application of caustic potash by a Korean doctor for some trifling lesion.

The wife of one of the native Christians complained of severe pains and a lump in her abdomen. Laparatomy was performed and a mass of scar tissue was found in her internal abdominal wall, from which were extracted three copper needles. Three years before a Korean doctor had inserted the needles to cure indigestion.

A young man walked twenty-five miles to consult the missionary physician. He was suffering from an affection of the ear, for which a native doctor had inserted a castor oil bean, as a preventive of wind entering the brain.

A woman with an acute inflammation of the middle ear said she had suffered great pain for three days, and though she had eaten large quantities of fat pork on the advice of a Korean practitioner, was unimproved.

It is to save a whole people from such impostures that medical missions are needed in lands like Korea. And as the Severence Hospital is as well a medical school and dispensary, it offers both immediate help and the training of a group of young and intelligent Koreans who will be the expert medical practitioners of the future. And every one of them goes forth not only as a physician, but a Christian evangelist as well. For every day the chapel of the medical school is used as a school of the prophets as well as an inspiration to the best medical preparation. Dr. Avison is a teacher of Christian truth as well as medicine.

Work of the Author of "Korean Sketches."

One evening we went across the city, through cold that chilled to the bone, to visit the church over which Dr. J. S. Gale, author of "Korean Sketches" and other books, presides. He and Dr. Underwood are the veterans of the evangelistic force in Korea. His church is the largest in Seoul, and the claim is made that it has about the largest attendance at prayer meeting of any church in the world. We knew that the night we had chosen was no fair test, for the weather would have searched out the thin places in such slight garments as the Koreans wear.

Young Mr. Underwood, the son of the doctor, went with us. The church was a long, wooden structure, on a hillside, out beyond the business portion of Seoul. We heard the singing from afar, and knew we were approaching the place, even before we could see the lights, from our procession of jinrikishas. A youth at the door asked us to wait till the prayer was over, and in the cold of the night it seemed a long time.

When we entered we found ourselves in a long room, which seemed longer because it was divided down the center by a curtain which separated men and women. The platform was at the further end, and commanded a view of both halves of the congregation, though they could not see each other. There were no seats, save on the platform. All sat on the floor, around four large stoves, two on a side. Many of the people had lighted lanterns on the floor by their sides, which helped out the heat of the stoves, as well as the light of the swinging coal oil lamps above.

Apologized for Small Attendance.

There were about two hundred women and a hundred and fifty men. At the close of the service they apologized for the smallness of the attendance, saying that the very cold weather kept some away, and moreover it was the week on which they made the annual supply of "kimshi," a sort of pickled vegetable, which seems to be the main staple of food for most of the people.

The native pastor of the church conducted the opening services which remained after our entrance. The hymns were accompanied by a small organ, hardly larger than an old fashioned melodion. Everyone sang, though not all in key. Then an address was made by a native speaker, whom we understood to be a visiting preacher. It was long, but close attention was paid. If any in the congregation felt inclined to sleep, it was easy enough to lie forward on the floor, as some did.

At the close of the address another song was sung, and then a season of prayer followed. One after another those men and women poured out their hearts in earnest speech. We had heard of scenes of excitement and high emotion at the prayer meetings among the Koreans, but there was nothing of the sort. During the prayers all present, men and women alike, leaned forward with their faces to the floor. After fifteen or twenty minutes of this devotion the meeting closed. I regretted that it had not been a prayer meeting pure and simple. But as Dr. Underwood later remarked, the tendency to make speeches is strong in the hearts of Korean Christians as well as among Christians elsewhere, and the prayer meeting, that would never lack enthusiastic participation among these whole-hearted confessors, suffers somewhat.

Presbyterian and Methodist Work Praiseworthy.

Of the other work in Seoul, conducted by the Presbyterians and the Methodists, it would be a pleasure to speak if space were given. The John D. Wells Training School for Christian Workers, the Ewa School for Girls, the Woman's Hospital and other foundations of the two denominations are doing a noble work in the capital city. Nor must one forget the Y. M. C. A. to which Mr. John Wanamaker has given a fine building, where Mr. Philip L. Gillett carries on efficiently his secretarial work for Seoul and all Korea.

And if the story of Seoul is interesting, not less so is that of Pyeng Yang, on the Ta-tong River, fifty miles from the sea, the ancient capital of the country, and next to Seoul the most important city of Korea, with a population of 60,000. Here under the leadership of Dr. Samuel A. Moffett and his colaborers a work of wonderful impressiveness has been accomplished.

Not without suffering have the missionaries wrought in this land. Not without suffering has the native church reached its present estate. And yet with the suffering there has come deep joy, and the conviction that the same earnest efforts in the future will bring to pass the hope of those servants of God who have given their lives to this people, that Korea may be completely Christianized within the century.

The Orthodox Church

By W. J. Lhamon.

The Balkan war has brought a number of old peoples and their problems to the front. Not the least interesting among these problems is the religious one. We are accustomed to distinguish hastily and broadly between the Roman Catholic Church and the Greek Catholic Church, but what is the difference? Who is not hazy about it? What is the Orthodox Church?

About the middle of the eleventh century there came the rupture between the east and the west that had long been anticipated. Rome and Constantinople were the two proud and ambitious centers of century-long movements both politically and religiously. They furnished the geographical centers for the divided church, and measurably they so continue to do. The division resulted in the Holy Roman Catholic Church and the Holy Orthodox Church. The full title of the latter or Eastern Church is "The Church of the Seven Councils, Ecumenical, Holy, Catholic, and Apostolic."

The bond of union in the Roman Catholic Church is a governmental one culminating in the Pope of Rome, an organization military in its precision and rigid discipline. The bond of union of the Orthodox Church is doctrinal, its various branches accepting the doctrinal deliveries of the ecumenical councils.

Its points of difference from the Roman Catholic Church are stated as follows by Dr. Bliss in his recent book entitled, "The Religions of Modern Syria and Palestine."

1. Procession of the Holy Ghost from the Father alone. 2. The necessity of triple immersion in baptism. 3. The use of leavened bread in the mass as against the unleavened loaf of the Roman Church. 4. The form of the invocation of the Holy Spirit upon the worshipers and upon sacramental gifts. 5. Communion to the people in both kinds. 6. The denial of indulgence and purgatory, though disbelief in the latter is held to be consistent with prayers for the dead.

The many branches of this Eastern Church share in common with each other and with the Roman Catholic Church belief in the seven sacraments—baptismal regeneration, confession and absolution, the sacrifice of the mass, apostolic succession, ecclesiastical orders, the intercession of Mary and the saints.

In points of polity they differ widely from the Church of Rome. Territorial church units are coterminous almost wholly with political boundaries. This will appear in the following partial list of patriarchates:

1. The Patriarchate of Constantinople, dating back to 381 A. D., and embracing at present in one diocese Asia Minor, Crete, the Aegean Isles, and European Turkey.
2. The Patriarchate of Alexandria, 67 A. D.
3. Of Antioch, in Syria, dating from the days of Paul.
4. Of Jerusalem, 451 A. D.
5. The Church of Russia, governed by The Most Holy Synod in St. Petersburg, dating from Peter the Great, 1700 A. D.
6. The Metropolitan Church of Cyprus, 431 A. D.
7. The Church of Greece directed by the Synod of Athens.

Doctrinally our western Protestantism is as far afield from the great Eastern Church as from the Roman Church. We differ by the whole breadth of the seven sacraments, for even baptism and the Lord's Supper are not to us what they are to our eastern brethren. And we differ also by the whole of the long road that lies between Aristotle and Bacon, between metaphysics and physics, between deduction and induction, between dogmatism and science. We fail to find interest in a speculation or a dogma relative to eternal procession. We insist on finding Christ the Brother in mine and factory and class-room and cabinet, and we are concerned in discovering the fruits of the Holy Spirit rather than the procession of the Holy Spirit.

Church Life

A Sociable Personality Capitalized for Unity.

That sociable soul, Howard T. Cree, capitalizes for the cause of Christian unity the friendships which a ten years' ministry in Augusta, Ga., has established. Mr. Cree is looked upon as the "dean" of the Protestant ministry of his city, having served a longer period than any of his colleagues. He is constantly called upon to co-operate with the other churches and seizes each occasion as an opportunity to cultivatte tne spirit of Christian union. Recently he delivered one of the addresses at the opening of the parish house of St. Paul's Episcopal Church, the oldest congregation in the city, and was presented by the rector as "Bishop Cree, who did more to encourage me in the building of this parish house than any other man in the city." Even with the Roman Catholic church he also enjoys the most fraternal relations and just recently received an invitation to be present at the fiftieth anniversary of St. Patrick's Church to which he replied as follows: "I exceedingly regret that the demands of my own church work will deny me that pleasure. However, allow me to congratulate you upon the splendid occasion and wish for you and your congregation long years of yet further usefulness in our common cause. May I venture to express the hope that the kindly relation which has existed among all the churches in Augusta may continue to the good of our community and the glory of our common Father." At times he has been the only Protestant minister at Catholic banquets and has even served as active pallbearer at a funeral in the cathedral. Such an expression of fraternity toward those with whom one ecclesiastically differs cannot but bring its reward. As further expressive of this delightful relationship which Mr. Cree fosters, a union service of all the central congregations was recently held at which the Disciples' Foreign Missionary team—Cory, Shelton, Dye and Cunningham—spoke to an auditorium full of representatives from every denomination in the city. It was conceded on all hands that this was the greatest missionary service ever held in the community and the speakers were commended for their catholic presentation of the world wide task. Mr. Cree celebrates his entrance upon his tenth year of service of this church with a series of decision services at which Allen R. Moore of Savannah will do the preaching.

An Ozark Secretarial Tour.

Secretaries Grant K. Lewis, John H. Booth, and I. E. Reid made a tour of the Third District, in Missouri, holding church institutes. They were accompanied by J. H. Jones superintendent of missions for the district. The following places were visited. Nevada, Lamar, Joplin First, Joplin South, Joplin Villa Heights, Carthage, Alba, Smithfield, Carl Junction, Webb City, Neosho, Aurora, Springfield, Marshfield, Lebanon, Salem, Rolla, St. James, Newburg, Richland, West Plains, Mountain Grove and Osceola. A registration was kept of the sessions where all four workers were together showing an attendance of fifty-two Sunday-school teachers and workers, thirty-eight preachers and fifty-five elders and deacons besides other church workers. This registration did not include the Sunday visits when the company divided and each made two churches and sometimes three. Secretary Booth of the Church Extension Board was the John the Baptist of the company, going ahead and preparing the way, delivering addresses on Church Efficiency and Front Rank Church Buildings and setting forth the value of Church Extension. Secretary Lewis of American Society, spoke on the "Country Church Problem" and "Home Missions." Secretary Reid of Missouri Sunday-schools held conferences on Sunday-school work and Mr. Jones spoke on the Budget plan of missions. Every conference was interesting and it is felt that many people were given a more adequate standard of church work then they had before.

Indianapolis Churches and the Flood.

Five Disciple congregations in Indianapolis suffered more or less seriously from the recent high water. Most of these will be able to take care of their own unfortunate people. The Morris St. Church with about one-half its membership living in the flooded district, with its house of worship damaged by the high waters, with a debt of about $2,500 and with many of the members seeking homes in other parts of the city, is greatly crippled. Pastor Doney was canvassing the membership to find one hundred people who would agree to pay off the debt and had secured about half the required number when the high water swept away practically all the property the majority of these people owned. A communication from C. H. Winders, President Indianapolis Church Union and W. D. Bartle, President Christian Ministers' Association, says that the Indianapolis churches will help to refurnish these homes and repair the church building. "So many offers of assistance have come from the outside," their communication says, "that it has occurred to us there might be one hundred churches or individuals who would like to pay this debt on the little church and lift a great burden from the hearts of these faithful people." Any who may be so inclined, may send their contribution to Walter C. Howe, State Life Building, who will receipt for the same.

Philadelphia Disciples Entertain Commission.

Philadelphia Disciples made use of the occasion of the sitting of the commission on Christian union in their city recently to arrange a social dinner at the City Club. Of visiting guests there were present Peter Ainslie, E. B. Bagby and H. C. Armstrong of Baltimore, Finis Idleman of Des Moines, F. W. Burnham of Springfield, Ill., and Mr. Lipscomb of Washington, D. C. Irving S. Chenoweth, pastor of Philadelphia's First Church, was toastmaster while the visiting guests and others made speeches. First Church recently held its annual meeting, preceded by a dinner prepared by the women of the church. Reports from all the societies were read. The total amount raised during the year was $6,561.60, of which $1,829.57 was devoted to missions and benevolences. A new enthusiasm and hopefulness has been experienced by the church since Mr. Chenoweth became the pastor last May. Seven people were received into the church during March.

Morality and Religion Discussed.

The spiritual in contrast with the merely moral life was the theme of a sermon by Dr. H. O. Breeden on the evening of Palm Sunday at First Church, Fresno, Calif. The sermon was based upon the conversion of the Roman centurion, Cornelius, who was represented as a good moral man. In comparison with this man, who was described as a good, benevolent and prayerful man, in comparison with whom most men would suffer. Yet it was divinely deemed that he was in need of salvation, by which was meant the larger and more abundant life, brought to light in Jesus Christ. Character has three dimensions, said Dr. Breeden: Extension, breadth and height—longitude, latitude and altitude. The character of the merely moral man represents only extension and breadth. These are embraced in the Christian character, but do not fill it full—they commence but do not complete it. "If ye are risen with Christ seek those things which are above." "Spirituality is rising up into the higher life. The soul finds its correspondence in the kingdom of God. In Christ men come back into this correspondence. There was a vital thing that Cornelius lacked. Where he found it all must find it. If this be not true the mission and ministry of Jesus Christ were a work of superrogation." The moral man was given credit for his morality. He was conceded to be leagues nearer to life than the immoral man; yet he was warned that there still was a vital thing he lacked. That is the life that is attained through the new birth.

A Sound and Convincing Statement.

A leading article on "The Disciples of Christ" in the "Inter-Church Forum" of Spokane, Wash., written by J. E. Davis, pastor Central Christian Church of that city, states the position and history of the Disciples in an illuminating and original fashion. The article is thoroughly orthodox, unless the entire omission of any reference to baptism may be considered unorthodox. The article points the reader to essential principles of Christian unity and does not distract the reader's attention to consider points of ritual which, however important in their place, are obviously not so important as fundamental principles.

The Congress.

Not in the history of the Disciples Congress has there been presented a series of papers so uniformly adequate to the vital problems discussed as were those that made up the program at St. Louis last week. There have been larger attendances—although the visitors this year numbered about one hundred, thus surpassing many recent Congresses—but none more informing, thought provoking and reassuring.

Union Avenue Church and her gracious pastor, B. A. Abbott, entertained the gathering with a type of hospitality belonging to the older days rather than to the present custom. Delegates were taken into the homes of this and other Disciple congregations and entertained without the charge which in larger gatherings is nowadays necessary to make. Mr. Abbott was president of the Congress and Prof. A. W. Taylor secretary. Upon the secretary, according to custom, devolves mainly the task of constructing the program. The kind of a program which Prof. Taylor would make can easily enough be imagined by those who know the versatility and depth of sympathy with current movements in church and social order which characterize his mind. Problems peculiar to Disciples, problems related to Christian unity, problems of philosophic thought, problems of biblical interpretation, problems related to social ideals and tendencies—these were the materials out of which the secretary, with no doubt not a little suggestion from the executive committee, wove the most comprehensive and vital program which our Congress goers have ever enjoyed.

The effort to select a "conservative" and "liberal" speaker to divide the time on each

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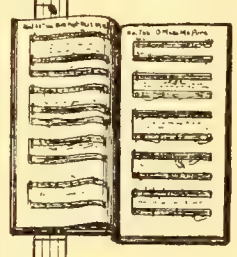

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theme and so to present a balanced program and give various points of view a "fair representation" did not seem to dominate this Congress as it has previous Congresses. But a higher principle underlay the choice of speakers. The committee sought out speakers whose interests and equipment naturally fitted them for their several themes and left the question of "conservative" and "liberal" representation to take care of itself.

And it did take care of itself. Each paper was thoroughgoing. It rang with sincerity and authority. It provoked thought and stimulated discussion.

One paper, that by Frank W. Allen, Paris, Mo., frankly and fearlessly championed Socialism as in its theoretical aspect the solution of the social problem, while another writer, Prof. A. C. Gray of Eureka College, vigorously challenged the economic and ethical aims and implications of the doctrine. H. H. Peters of Paris, Ill., opened his earnest discussion of these two papers with the facetious remark that each paper had been so convincing that no course was left open to him save to go back home and continue being a Disciple and a good Democrat!

The social question came up in other sessions. One session studied the influence of the modern social movement on religious thinking and on religious activities. Prof. Silas Jones, of Eureka College read one of the papers and Prof. F. E. Lumley of the College of Missions, read the other. The same evening a thought stimulating paper on "Pagan Tendencies in Present Day Civilization" was read by Prof. C. A. Ellwood of the University of Missouri. Dr. Ellwood characterized our modern life as more pagan in its ideals and standards than Christian.

In philosophy Bergson and Eucken and James were interpreted by H. D. C. Maclachlan of Richmond, Va., and Pres. F. D. Kershner of Texas Christian University. The Revival came in for the most drastic examination it ever received among Disciples. "Its Use of Scripture and its Theology" was the title of a paper by W. J. Wright of Franklin, Ind., and "Its Psychological Aspects" the title of a paper by H. O. Pritchard of Lincoln, Nebr.

The opening session on Tuesday evening discussed a paper by W. F. Richardson of Kansas City on "The New Co-operative Ideals of the Disciples" and the closing session on Thursday found a good deal to talk about in Finis Idleman's paper on "What Policy Shall the Disciples Pursue in Planting New Churches?" Dr. J. H. Garrison led this latter discussion.

The next Congress will be held in Lexington, Ky. E. L. Powell of Louisville, was elected president and Prof. C. M. Sharpe, of Chicago, secretary.

The men of the Oklahoma Brotherhoods and men's Bible classes will hold four district conventions in Auril: First District at Muskogee, April 14-16; Second District at Enid, April 16-18; Third District at Clinton, April 21-23 and Fourth District at Lawton, April 23-25. These gatherings "will be storm centers of information and inspiration." Pastors are requested by A. R. Spicer, State President of the Brotherhood, to send in a list of their men's Bible classes to E. E. Elliott, of Kansas City for affiliation with the Brotherhood work. The men will then select delegates to the meeting.

The Brotherhood at Urichsville, Ohio, held a debate recently on the subject, "Resolved that a church may obtain better results from a special meeting with home forces than with an evangelist." Two speakers were chosen for each side and a space was left open for general discussion.

Dr. H. B. Robison, Dean of the Bible College of Christian University, will preach the convention sermon at the coming Sixth District (Mo.), Convention at Macon. May 12, 13 is the date. District leaders expect a good gathering. Alfred Munyon is pastor of the entertaining congregation.

It is announced that plans for the new Christian Hospital at Kansas City will be completed and work actually begun very shortly, now that the new site has been purchased and Mr. R. A. Long has returned from a prolonged absence in the West Indies and Panama.

The first five months of the missionary year, ending February 28, shows an increase in receipts from all sources of $2,629.87 for the American Missionary Society. This year ought to be the greatest in the history of home missions.

President Charles E. Underwood of Eureka College preached from the pulpit of First Church, Springfield, Ill., on Sunday, March 30, when Pastor F. W. Burnham was attending the sessions of the Christian unity com-

Fairview Church, Wichita, Kans., dedicated a new house of worship March 30, costing $12,000. J. A. Crain is the pastor.

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RESIGNATIONS.

O. H. Greenwell, Clinton, Ky.
S. M. Smith, Exira, Ia.
A. B. Comell, Newton, Ia.
Marcellus R. Ely, city evangelist, Tacoma, Wash.

EVANGELISTIC MEETINGS.

Grimes, Va., H. D. Coffey, evangelist, C. E. McVay, singer; 15 first week; continuing.

Lincoln, Nebr., union meeting; C. R. Scoville and his company, evangelists; 35 churches coöperating; 176 confessions Sunday, March 30.

Columbus, Ind., W. H. Book, pastor; S. M. Martin, evangelist; 110; closed.

Athens, O., E. D. G. Murch, pastor; Fife Brothers, evangelists; 298; continuing.

Visalia, Calif.; C. R. L. Vawter, evangelist; 50 in two weeks; continuing.

Columbus, Kans.; O. E. Hamilton, evangelist; 248; continuing.

Sedalia, Mo., A. W. Kokendoffer, pastor; R. G. Frank, Liberty, Mo., preaching; to begin next Sunday.

Greesburg, Ill., H. A. Denton, the pastor, preaching; W. E. M. Hackleman, singer; 12; continuing.

ADDITIONS TO THE CHURCHES.

Somerset, Pa., S. G. Buckner, pastor; 20 during week preceding Easter.

CALLS.

E. E. Hartley, Flanagan, to Homer, Ill. Accepts.

W. H. Sheffer, Memphis, Tenn., Linden Avenue, to Magnolia Avenue, Los Angeles, Calif. Decision not announced.

J. D. Sinclair, Larned, to First, Kansas City, Kan. Accepts and has begun work.

R. H. Heike, Cameron, to Quindaro, Kansas City, Mo. Accepts.

Toronto Preparing for Convention

When Toronto "went after" the International Convention at Louisville it was considered by most Canadians fitting and proper that we should have our turn. So reasonable did our claim appear that we felt it would be the part of good neighborliness to grant it. The surprise we received was the readiness with which the request was granted. The cordiality of that response we have not forgotten. It set a new record. After this we shall call it "American." As for a welcome to our shores let us paraphrase Burns who declared a "Highland welcome" would be sufficient for heaven. We realize that it is "up to us" to provide a "Canadian" welcome.

Already in our papers we notice anticipations of "Toronto 1913." These signs are encouraging. Our American brethren are remembering us. They are surely coming. But lest some of them should be unwary of Toronto's attractions we shall print a few remarks occasionally, just as often as friendly editors have space. And, believe us, Toronto will be worth while.

Spring is breaking in our northern clime, so it is early to direct you to special attractions; but if we may begin on the weather we can pretty safely promise that Sept. 30 to Oct. 6 will see the first sheaf of a full shock of glorious autmun days gathered in. Summer clothing with an extra wrap or two, and there you are!

Having disposed of this prime essential let us say that the Toronto brethren have been concerned more than a little about "fixing up" to receive our many and distinguished visitors. We have taken time to get off to a good start. It is worth while saying emphatically that our brethren have picked as strong a Local Committee as could be found. Aside from the rank and file, to be known later, let us introduce our officers: Honorary President, Dr. Jas. H. F. McCullough; President, J. D. Higgins, and Secretary, Prof. H. F. Dawes, of McMaster University faculty, and all leading members of long standing of our first church of four in Toronto. Massey Hall, where the sessions will be held is practically ideal and deserves space to describe. Our secretary may be addressed at 600 Manning Ave.

REUBEN BUTCHART,
Chairman Publicity Committee.

Foreign Mission News

Last week a friend in Texas remembered the Foreign Society with an annuity gift.

Mrs. Alexander Paul, who has been at home in America with the children for a furlough, sails for Wuhu, China, her home, to join her husband on the S. S. Mongolia May 3. We are so short-handed for workers in China that Mr. Alexander felt impelled to forego his furlough for some years yet. This devotion to duty and downright sacrifice for the work's sake should be known and recognized.

The wide-spread floods reduced the receipts of the Foreign Society very considerably the last week in March. There was a loss of about 120 contributing churches in the one week and the loss in receipts was about $5,000. The mails were cut down for a time to a very small number of letters. We have confidence that the churches will yet rally and do their best in the support of the workers in the regions beyond. The total receipts for the month of March were $40,044, a loss of $5,971. We regret to report this loss. It would be more to our liking and to that of the friends of the work if it had been a gain. Let us now turn our faces to April and overcome the loss sustained in March. It can be done. We believe it will be done.

Liang Yuen is a prosperous outstation from Luchowfu, China. At a recent quarterly meeting held there five Chinese preachers were present, three teachers and two Bible women besides the local membership. One man in this community is anxious to go to the Bible College at Nankin to prepare himself for the ministry of the Word. An evangelistic meeting is being held at Luchowfu with success. Mr. Dziang of Nankin is doing the preaching.

W. H. Erskine and family have returned to Japan and are now stationed in the great city of Osaka. F. M. RAINS, Sec.

Ohio's Necessity

The great state of Ohio is sorely stricken. One thousand lives are the sickening toll levied by the flood. In Dayton alone government experts report 20,000 homes in the heart of the city ruined, 93,000 people homeless, and the property loss reaches $200,000,000.

Governor Cox says Zanesville, Piqua, Marietta, Hamilton and a host of other places are as hard hit as Dayton. Among the others are Middletown, McConnelsville, Ironton, Chillicothe.

The relief problem is greater than that which faced the Red Cross Association at San Francisco after the earthquake. The loss of life is greater; the devasted territory is wide in extent.

The Ohio Christian Missionary Society offers itself to the churches as the channel for cash relief contributions for our stricken brethren. Many churches suffered severely. The West Side church, Dayton, has only seventeen members not affected by the flood. The building had fifteen feet of water; seats carpets, pews, pianos utterly ruined. The pastor at Chillicothe lost all that he had. There are hundreds of similar calamities. The papers report the little church at Coke Otto, just founded, as wiped out completely.

Money for relief of suffering people will be received at this office and forwarded where need is greatest. What is done must be done quickly. Churches, individuals, societies and classes should give.

Friends should note also that in addition to individual relief there is imperative need of gifts many and large to our general funds. Appeals to save the life of churches are coming in upon us. It is a time of crisis. It is a time of tremendous opportunity. It is a time of blessed fellowship. "Remember them that are in bonds as being bound with them."

Send contributions to this office. Be careful to state whether it is for personal relief or for assistance to churches.

I. J. CAHILL, Cor. Sec'y.
2047 E. 9th St., Cleveland, Ohio.

Home Mission Notes.

The wide-spread devastation caused by floods and winds in the last two weeks has ruined the prospects of our regular May offering for American missions. The wide area extending from Omaha to New York, and covering much of the lower Mississippi Valley, storm-swept and flooded, contains the churches most liberal in support of home missions. Many of these have been rendered dependent and are already asking for support.

W. G. Oram, pastor Second Church, Dayton, O., telegraphed the home office: "Church flooded with fifteen feet water. Great distress. All suffering."

A. R. Adams, pastor at Chillicothe, Ohio, writes this pathetic story: "We were in a splendid meeting here with nine additions, when the terrible storm struck our city. Wife and I lost everything, including household goods, books, clothing and money. Today we are penniless and being fed by the city, and the majority of our people are in the same condition. Fortunately, our church building still stands, and if we can get a little financial assistance, say, $25.00 per month for six months, we will stay by the work. Wife and I floated for thirty-six hours on the roof of a building without food or clothing before we were saved."

When the flood shall have passed, many pastors will find their people, on account of property loss, unable to support them in the work of the Lord. Shall those churches be abandoned? Not only will many churches be rendered dependent, but the usual resources of income to support our missionaries and evangelists in the field will have been swept away.

Great calamities teach great lessons. America has been made to realize, through this general disaster, the dependence of the people upon God. They have been taught anew the value of the permanent above the transient. The heroism of the people has been awakened anew, and the self-sacrificing and generous have improved the opportunity of feeding and clothing sufferers from this calamity. However, material things will not satisfy the souls of men and women hungering for spiritual food. The church will have a larger place in their thought than ever before, and the opportunity of the congregations which have not suffered to extend the help of the church is greater than ever before. This serious time calls for quick, earnest work on the part of pastors, to prepare for the May offering. Less than thirty days remain for such preparation. We call upon men of means to help the home society in this time of its struggle to meet the exigencies of the hour.

I. N. MCCASH, Secretary.

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How often have many lady readers longed for the death of the old stove-heated sad iron and the hard, tiresome, hot days work it means to them each week—for the man that cut ironing day in two.

He lives—a genius of Cincinnati has invented a device that is proving **a blessing to women** folks. Made ironing day troubles all over—changed **—there's a new way of ironing**—astonishing but true. The family ironing can now be done in **less than half the time**—less than half the work, and with one-tenth the usual fuel expense. **No running back and forth** between stove and ironing board—iron where you please—you do not need to stay in the hot kitchen—iron in any room—on porch—under shade of tree if you wish. **No drudgery**—that is past. Goodbye to the old style stove heated irons. The easy way of ironing is here to bless our dear women.

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HUNDREDS A WEEK

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U. S. **FACTORY ALREADY RUSHED WITH THOUSANDS OF ORDERS.** Evidently the company's agents are making big money, as they offer big commissions to active agents, and will also send a free sample to those who mean business.

It will be noticed from the engraving that this iron is different from any other iron. Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

It will be seen that the Standard Self-Heating Iron is **complete in itself,** simple and compact in construction. Carries its own fuel, makes its own gas, burns its own gas. The reservoir is placed above the iron and under the handle, convenient for filling, yet out of the way, does not interfere with the ironing. By an ingenious device, when lighting it is only necessary to open a small slide which can be again closed, thus **retaining all the heat in the iron.** With our new burner the flame is evenly distributed over the bottom of the iron, insuring a **steady, regular heat.** The valve for regulating the heat is on the outside, under the handle; turning this one way or the other gives more or less heat. No attachments, connecting pipes, no elevated tanks projecting to be in the way when operating.

The handle is of wood and requires no cloth or holder; the iron burns perfectly, standing on heel when not in use.

CUSTOMERS PRAISE IT

The writer was shown hundreds of letters from actual users of this grand invention, proving it a **positive success** and giving splendid satisfaction. The following extracts may interest our readers: Alex Stalker, N. Y. writes: "The Self-Heating Iron received some time ago and will say right here **it is the most useful and money-saving device that was ever made.** My wife has just finished a large ironing in two hours that usually took her half a day with the old stove-heating irons, and the house is cool. **It is certainly just the only iron made.** We want the agency." W. P. Farnum: After receiving your iron and giving it a thorough trial it **will be a perfect success. My wife is enthusiastic** over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. **Well pleased with it.** Want the agency." J. N. Newby, Ill.: **"Find it to be all you claim for it."** Mrs. Josephine Route, N. Y.: "Received the iron O. K. and did my ironing with it yesterday. **I like it very much."** A. E. Covert, N. Y.: "Have lighted it several times already and find I **can do ironing so much quicker and cleaner than in the old way.** Think it is the **best thing I have ever had in my house."** Miss Roxie Sheete, N.C.: "The 2 irons received and am delighted. **Have turned off our regular ironer and will do the ironing ourselves, now.** Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N. Y.: **"I am more than pleased with it** and its work. **It is not a bit clumsy. It is a delight to use it."** Mrs. Cora Wright, Ill.: "I received the iron Saturday and **like it fine."** Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. **Like it better than anything I ever saw in the way of irons."**

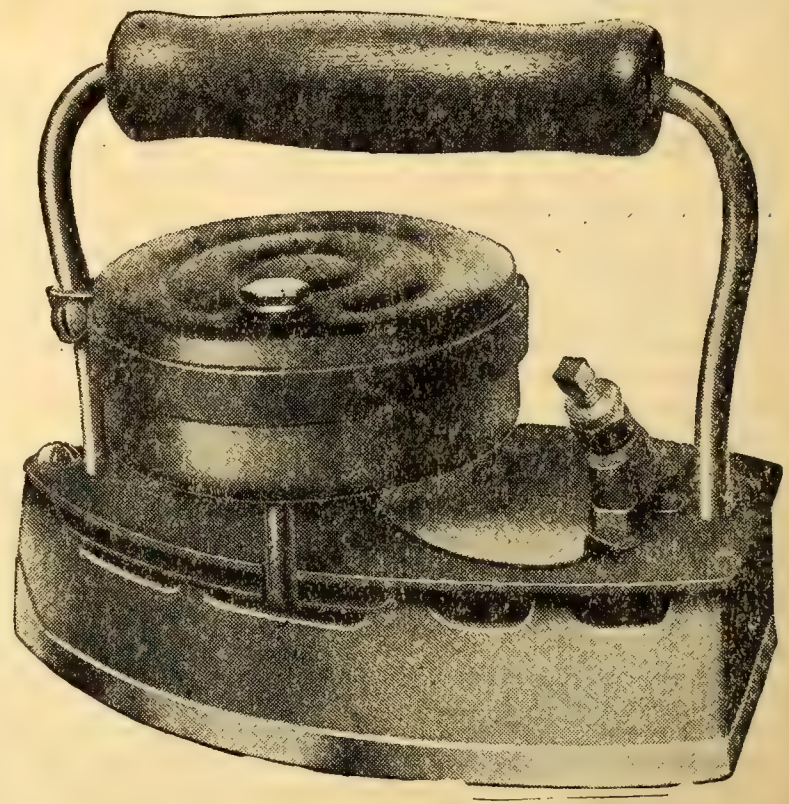
This invention must, indeed, be wonderful, yes, a God-send, that cuts ironing-day in less than half and cuts fuel expense to almost nothing.

The writer personally saw this iron in operation and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Standard Self-Heating Iron, made by the Cincinnati firm, seems to delight the users and the makers guarantee every one.

HOW TO GET ONE

It is not sold in stores. Write to the **C. BROWN MFG. CO. 1076 Brown Bldg., Cincinnati, O.** the only manufacturers of this grand invention. Send no money—simply your name and address, and they will send you circulars giving full description, and testimonials from users. The price of the Standard Self-Heating Iron, complete, ready for use, with full directions, so anyone can operate it, is only $4.50. If you prefer to order at once, do so—you won't be disappointed, as the makers fully guarantee every iron. They are reliable, have been in business for years, and do just as they agree.

Don't fail to send for circulars anyway.



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THE CHRISTIAN CENTURY

Sharp Rev (C M) Dec 13
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EPISCOPALIANS AND DISCIPLES

A CONFERENCE ON UNITY

IS MODERN CIVILIZATION PAGAN

BY CHARLES A. ELLWOOD

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press, all books, Sunday School supplies and other stock on hand, all accounts and bills receivable, besides assuming liability for all accounts and bills payable, to $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, payable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by J. C. Mattson and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Mattson. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by redeeming them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustaining supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The present is a favorable time for the organization of the Disciples Publication Society is well open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make a thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

Conference of Disciples and Episcopalians

[Editorial comment will appear in next issue.]

On March 28 and 29 a conference was held with members of the Commission of the Disciples of Christ, and members of the Foundation, of the Protestant Episcopal Church, last Easter Thirty-seventh street, New York.

The Foundation as Christ present were: Rev. Dr. Percy Grant of Baltimore, Rev. F. W. Burnham of Springfield, Illinois, Prof. Percy Gilbertson of New Haven, Conn., Rev. Dr. Walter M. Pendleton of New York, Rev. Edward H. Eckel, Rev. George C. Richardson, Rev. Francis M. Sheets of Baltimore and Mr. William T. Hipperson of Washington, D. C.

The members of the Foundation present were: Mr. Earl Dr. Courtland, president, Rev. Calvin Dwiggins, Rev. Dr. Grant, Prof. H. L. Willett, Rev. Dr. Lowrie, Mr. Francis C. Huntington and Mr. Orrell E. Ogden.

The Foundation has held several conferences with different religious bodies. At conferences with the Presbyterians and Congregationalists the resolutions passed in Louisville in 1909 and 1910, by representatives of the Church of England in Australia and the Presbyterians as a basis for reunion meetings, were taken up seriatim, and passed with some amendments.

At the conference with the Disciples after a paper by Dr. Lowrie on the Christian ministry as revealed in the New Testament had been read, the publication of which was requested by the Disciples of Christ, the following resolutions, as amended by the Congregationalists, were taken up and with slight alterations, looking rather to unity than uniformity, were unanimously passed by them present as a basis of procedure.

Resolutions.

1. We hold the holy Scriptures of the Old and New Testament to be the rule and ultimate standard of faith in all matters necessary to salvation.

2. We accept the Apostles Creed and the Nicene Creed as expressing fundamental features of the Christian faith, and as an adequate basis for any further ecumenical statement of Christian truth which may be needed.

3. We agree that there are two sacraments ordained by Christ Himself, Baptism and the Supper of the Lord—ordained with the use of Christ's words of institution and of the elements ordained by Him.

4. That the act of ordination, when regularly administered, confers power and the benediction of heaven.

5. With regard to ordination, the conference affirms the following to be essential conditions:

(1) Full membership of the Church.

(2) The inward and personal call of the Holy Spirit.

(3) The recognition by the Church of this call after due inquiry into worthiness and spiritual fitness.

6. The laying on of hands in ordination we understand to be a visible symbol of the bestowal by the Holy Spirit of authority and grace for the work of the ministry in answer to the prayer of faith.

7. The authority to perform an act of ordination rests [illegible] and the Father through Christ the Redeemer, by the Holy Spirit in the living power in the Church, and is exercised through the appointed officers of the Church.

8. Organic unity is sought by the establishment of a unity [illegible]

9. We recognize that living unity already exists up to the period of the Reformation. There was one ministry of orders, and that same one, into the practice of ordination has been continued, and the act of ordination has been performed: in the Anglican Church by a bishop and presbyters, and in the Presbyterian Church by a presbytery presided over by a moderator, and in the Congregational Church and among the Disciples of Christ by a council called by a local congregation.

10. That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint action and under the authority and exercise of their churches, in which each church shall confer upon the ministers in the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such union all the ministers of each church shall have equal status in the United Church.

11. That while forms of individual responsibility and government, constitutionally exercised, is prevalent for the United Church, and that the authority of the United Church to exercise supervision shall be exercised by a solemn act of consecration duly administered on a person or persons with the laying on of hands, as the appropriate symbol.

12. That the person to hold the office of bishop shall be elected by the Church in accordance with regulations duly authorized by the United Church.

13. That a bishop, in his consecration, shall be subject to all duly enacted laws of the United Church.

14. That the length of period of office as a bishop before re-election shall be determined by the United Church.

15. That statement, while recognizing that the authority to perform an act of ordination is present in the Church, agrees that, as a matter of order in the United Church, all ordinations of persons as ministers of the word and sacraments shall be by a bishop and three ministers at least.

And further, that in the consecration of every bishop three bishops at least shall take part, and such ministers as may be appointed for the purpose.

16. That liturgical and non-liturgical forms of worship, the use of the Book of Common Prayer and additional forms of worship be sanctioned by the United Church.

17. That there be an order of deacons or deaconess, who are ordained to office who shall have such powers as shall be sanctioned by the United Church.

18. That there be an order of officers whose office shall be analogous to that of churchwardens and elders appointed to help in the pastoral oversight and the government of the Church with such powers as shall be sanctioned by the United Church, and that these officers shall be elected by the communicants of each several congregation, and may be set apart to their office by a form of ordination with or without the laying-on of hands."

Continued on page 6

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Faith in the Average Man

The learned asked, concerning Jesus, "How knoweth this man learning, having never learned?" But their admiration of His learning did not make them followers of Him. The men who admired good deeds were compelled to acknowledge the reality of the benefactions which Jesus wrought; it was really very striking that those who found fault with these things did not deny their reality, but said "By the prince of demons casteth He out demons." But the very qualities of these men which ought to have made them competent judges and have predisposed them favorably towards the claims of Jesus, had their complementary limitations. It was the common people after all who were the best judges.

There is a present trend away from faith in democracy. Our faith in the judgment of ordinary men has received some rude shocks. But if mobs break the laws, so do corporations. If juries shock us by plain disregard of law and evidence, so does the Supreme Court, in its painfully expert straining out of gnats and swallowing of camels. There is no just criticism of the common people whose other pole is not equally just indictment of men in high position. And in the long run, the average judgment of the average man is sound.

We underestimate the value of the commonplace elements in our own lives. The daily task has a greater value in the development of character than we commonly suppose. We gloat over the hundred dollars we have saved, and count this deposit in the bank as constituting our wealth. But while we were saving this hundred dollars, we were spending a thousand, a vastly larger sum. And with it we purchased not merely food and clothing, but daily joy and experience. That is our real wealth.

The twelve apostles were commonplace men. The astonishing fact about the spread of the Gospel is that it was planned, so far as there was any human plan about it, and compassed, by a group of men who had no official position in church or state, no wealth or rank or exceptional equipment. They were not men of genius or of social or political standing; they were average men. Listen to these words of the apostle Paul, a pæan of exalted praise of the incomparable work of God through humble, commonplace men:

> For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God.

* * *

Consider for a moment the life of the average man; in how many relations he stands before his God and his fellow men. He is a son; a brother; a lover; a husband; a father; a church member; a citizen. He earns a living selling his labor in the open market, and holding his job because he is worthy of it. He has this wonderful round of experiences. He secures an education, he finds employment; he wins the heart of some woman whom he loves; he suffers disappointment and pain; he labors for his children and for some cause he holds dear; he passes through anxiety, grief, joy, ecstasy. How wonderful is such a life! And this is the average life. This is the simplest possible outline of the experience of the average man. In it is material for romance and tragedy such as no writer of fiction ever wrote—the life of the common man.

Consider also how wonderfully the Gospel is adapted to the needs of this average man, in the inevitable round of his sorrows and his joys, his relations as son and father, husband and citizen, toiler and seeker after something better than he has known. How the Gospel finds him where he is, helps him to make the best of what cannot be helped, and encourages him to something better in everything that is possible! And how it interprets to him the plan of God in this wonderful cycle that makes up the sum of every humble life! Think of the ingenuity of God displayed in the life of every such man, and the limitless hope there is in every humble fellow-being!

* * *

We need more faith in the value of common men. We need to remind ourselves how society continually needs reinforcement from the rear. We need a new rendering in terms of peace of the principle of Lincoln's Gettysburg address. So far as war could settle the question there at issue, the war settled that question. But peace puts a greater strain than war on our theories of democracy. We now are in the midst of a great battle to determine whether our fathers were right or wrong in the faith they held in common men. We need again to dedicate ourselves to the principle which they counted fundamental. We need new faith in the people, and in the rule of the people in church and state. We need again highly to resolve that that principle of the worth of common humanity shall not perish from the earth.

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LOT: THE VICTIM OF A BAD CHOICE.

In the narrative of Abram and Lot, the former is shown to be generous, reasonable, and conciliatory, the latter is selfish and ruled by the desire for immediate success. The religious man can wait. He lives in the present but into the present he brings the achievements and companionships of the future. What seems to others a prize that should be grasped immediately may appear to him almost worthless. His choices are made with reference to the whole of life. He has a body that needs food; he is therefore diligent in business. His heart needs human companionship; he governs his actions to the end that men may find him worthy of their confidence and love. Reason demands an explanation of life and its environments; he engages in the search for the secrets of nature and of human experience.

The irreligious man takes thought for a part of himself and a part of his environment. His day is without the enrichment that comes from careful reflection on the past and prophetic appropriation of the future. He lives to gratify appetite or a narrow ambition that leaves him a stranger to the thoughts and emotions arising from a disinterested love of truth and delight in human companionship. His idea of art is ignoble. He is interested in politics only as a means of advancing personal ends. In business his creed is that a man should get by power and cunning what he likes; compassion for an unfortunate neighbor is a sign of weakness. He chooses for companions the strong, not that he may by association with them become a good citizen and friend, but that he may become strong as the wolf is strong.

Religion is life. Men who think they are irreligious may have richer, stronger lives than some who pride themselves on their devotion to religious ideals. The man who recognizes all the demands made upon him by his own nature and his surroundings and endeavors to live up to the full measure of his duty is religious. His choices become significant as they lead him or do not lead him into better relations to men and into the depths of his own soul. His idea of God will reflect his life among men. The mean man will have an inadequate conception of God. The generous, reasonable man will worship a holy God to whom all souls are precious. He will discuss the great themes of justice, mercy, and faith. Quarrels over mint, anise, and cummin arise among men who think they are religious and are not.

Lot chose to associate with the wrong kind of people. Rather, he had the wrong motive when he chose his associates. Jesus had for his companions the outcasts and the narrowly religious and virtuous, but he admitted them to his companionship on terms that did not compromise his principles. Lot gave away his principles, if he had any, when he made his choice. Material prosperity, comfort, freedom from anxiety, these seem to have been the attractions that drew him toward Sodom. If John Wesley had gone to Sodom, he would have gone to preach holy living. There would not have been the slightest danger of his forgetting his morals and religion. Paul in Sodom would have called men to repentance and the life of faith. But Lot was thinking of other things than moral idealism. Of course he did not deliberately choose to throw aside all that he held sacred, but he did not think fine notions of living were to be allowed to get in the way of a good business enterprise.

The sorrow of Lot is that of a man who lives with base and sordid men and who feels himself being brought down to their level, and sees his children growing up to be like these same men and who yet cannot quite throw aside the conscience he acquired by association with a noble man. Lot did not become entirely base. The deeds of his neighbors were a trial to him. He doubtless hated the violence and crime that abounded in his city. Nevertheless, he knew that he had never done anything to improve the condition of his city. He is like thousands of men living today. They move where business calls them but they do not become known as advocates of civic righteousness. They are timid when moral questions are raised. They say to the agitator that he must not disturb sinners whose profits come from vice and from perverted human nature. The passion for righteousness is not in them. They are grieved when their children fall into sin but they have nothing in their own lives that is powerful to hold a child in the way of virtue. [Midweek Service, April 23. Gen. 13:5-13; 19:15-26.] S. J.

Mr. Kershner and Baptism Again

Upon reading certain recent utterances on baptism by President F. D. Kershner in the Christian Standard our editorial soul leaped to greet him as a fair and logical-minded writer who saw the issue plainly and would face it frankly in a discussion that would clear the air and bring substantial gain to the thought-life and practice of the Disciples of Christ.

Three points fundamental to our current problem were stated with unequivocal clearness and emphasis by Mr. Kershner. He declared:

1. That baptism does not mean immerse, but "a great deal more."
2. That baptism is a rite rather than a physical act.
3. That the members of other churches (no exception being made of unimmersed members) are "certainly and infallibly" members of the Church of Christ.

Upon these three presuppositions The Christian Century has found the minds of Disciple ministers and editors confused and uncertain. They had been indoctrinated with the idea that "baptize" in the New Testament means "immerse" or its equivalent. They had never become accustomed to regard baptism as a rite, a ritualistic thing, having its analogy and interpretation in the common ceremonies and rites to which mankind is accustomed. And it is only recently that a clean-cut and unqualified acknowledgment of the complete Christian status of unimmersed Presbyterians, Methodists and other such religious persons has begun to be made.

The timidity and evasion with which a succession of disputants have retreated from the discussion when they were brought face to face with the implications of these three theses had filled us with dismay. But in Mr. Kershner's appearance hope revived. It seemed that there had at last come forward one who would either walk bravely to his logical destruction or send to their destruction those who advocate the practice of a wider fellowship in our churches and the reformation of our doctrinal teaching on baptism.

But the last issue of the Christian Standard sets back our reviving hope. Mr. Kershner, perhaps fearful lest the Standard readers shall think the department for many years headed by the late Professor McGarvey has fallen into the hands of a "progressive," entirely evades the issues raised in our friendly review of his recent brochure on baptism and devotes his page to imputing to the Christian Century a view it does not hold and demolishing that!

It is no wish of ours to harry Mr. Kershner by calling attention again to the diametrical contradiction between his numerous statements in the book to the effect that *baptizo* may be adequately translated "immerse" and his statement in the Christian Standard that it cannot be so translated. Our esteemed friend has already been made aware of the heretical character of his newspaper utterance by the correspondence he has received in sharp criticism of it. These criticisms, he says, would fill many pages of the Christian Standard. We note that a newspaper of the reactionary wing of the Disciples devotes a two page editorial to it and expresses gaping wonder that an organ so sound as the Standard would even allow space for its contributing editor to suggest that the time-worn linguistic argument for the immersion dogma is invalid.

But Mr. Kershner's unconcerned dismissal of the parallel columns in which we set out his self-contradiction introduces a brand new distinction and his explanation calls for just a word. Let us recall one statement from each of the parallel columns:

In the book he says, "Baptism [in the New Testament] can always be translated 'submerge' without doing violence to its context."

In the Standard he says, "To render the New Testament *baptizo* into English as 'immerse' with the implication that the last-named word is a complete equivalent is a very decided error."

Now Mr. Kershner's explanation is that in the newspaper he was referring to the "action of the ordinance" while in the book he was referring to the ordinance itself. The subtlety of this distinction is too fine to detain us.

We tarry only to say two things: first, to suggest that it is dif-

ficult to conceive what the ordinance itself is if it is something other than its action or function; secondly, that Mr. Kershner gave no hint either in his book or his newspaper article that he had such a distinction in his mind; and thirdly, that the question is not what was in the mind of Mr. Kershner, but what was in the mind of Jesus and of Simon Peter when they used the word "baptize." When Jesus says, "Make disciples, baptizing them," he had in mind either the ordinance of baptism or "the action of the ordinance." If he had the ordinance in mind Mr. Kershner's statement in his book that "baptism can always be translated 'submerge' without doing violence to its context" is manifestly erroneous. But if our Lord had "the action of the ordinance" in mind Mr. Kershner's statement in the Standard that "to render the New Testament word *baptizo* into English as 'immerse' with the implication that the last-named word is a complete equivalent is a very decided error" is itself a manifest error.

No, Mr. Kershner, you are caught in the net of your own growing ideas on the baptism question. Your later utterance is the truer utterance. When you wrote your otherwise admirable brochure on baptism you did not see clearly what you later so clearly expressed in the Christian Standard. It is no more a humiliation to have found a new idea on the baptism question than on any other question. Our only regret is that your little book should continue in this late day to give circulation to the stupid linguistic error which has fixed a wooden and mechanical doctrine upon us.

There are two totally wrong constructions put by Mr. Kershner upon the statements of our editorial. He interprets us as saying that he approves the practice of receiving the unimmersed into Disciples' churches, and makes a long quotation from himself to prove that he does not approve their reception. This is inexcusable. The Christian Century did not say that Mr. Kershner favored receiving the unimmersed. We said that the admission by him that "it is certainly and infallibly true that Christian union demands our recognition of the validity of other churches' membership" will make it "pretty hard" for him "to give a good reason" for not receiving other churches' members into our congregations. We suggested that the logic of his emphatic utterance led to and justified receiving unimmersed Christians; but that is a very different matter from quoting him as explicitly in favor of doing so.

Mr. Kershner would greatly edify his brethren if he would answer this question:

On what authority can a church of Christ, consistently with its plea for Christian unity and its purpose to practice Christian unity, refuse to receive into its membership any person whom Christ has already "certainly and infallibly" received as a member of His Church?

Much the strangest portion of Mr. Kershner's article, however, is its major portion in which he devotes himself to a preachment on the danger of doing away with forms in religion. And—would any reader of The Christian Century believe it?—he finds his text for this homily in this paper's teaching on baptism! Referring to its editor, he says:

"He frankly acknowledges that the form of baptism is, with him, not even a part of the ordinance, but, to use his own expression, is the *means* of carrying out the *meaning* of the rite.' Baptism is thus separated entirely from immersion."

Again Mr. Kershner speaks of the "Chicago group"—whoever that may be, but evidently intended to include the editors of The Christian Century—as those "who read all external expression out of the ordinance and make it a hazy and inchoate idea."

Over against this "hazy and inchoate idea" of baptism Mr. Kershner puts the legalist's view which "takes all the spiritual and moral content out of the ordinance and reduces it to the empty form of a purely physical action." Then he expatiates on the "danger of extremes" and pleads for a *via media*. This will amuse our readers who have become acquainted with the whole, rounded, balanced, common-sense view of baptism which this paper advocates.

That the editor "frankly acknowledges that the form of baptism is not a part of the ordinance" as Mr. Kershner represents us, is the precise opposite of the truth. The Christian Century believes and teaches, and has never taught a syllable to the contrary, that baptism cannot be performed without a physical act or form. We believe and teach that the physical act is a part of the total baptismal act. No statement of ours can be quoted to give warrant to the silly reasoning Mr. Kershner imputes to us. What we object to is the immersionist habit of *defining* baptism in terms of the physical act by which it is administered. We insist upon defining it in terms of the spiritual, the moral, act which it involves. We insist that the essence of baptism is the spiritual act of conferring and accepting membership in the Church of Christ. We insist that the physical act is not of the *essence* of baptism but is incidental—indispensable, but still incidental—and accessory. The physical act—immersion or sprinkling—is the means by which the meaning—the essential purpose and intention—of the act of baptism is carried out.

We agree with Mr. Kershner's definition of baptism: it is the initiatory rite into the Church of Christ. It is not something that precedes becoming a member of the Church; it does not accompany the act of becoming a member; nor is it something that can be observed after becoming a member, as the Baptist denomination holds. It is the very act of becoming a member. Mr. Kershner calls it a rite. With that we agree. Baptism is the ritual of becoming a Christian. We insist that becoming a Christian is a ritualistic thing, just like becoming a President is a ritualistic thing, or becoming a husband is a ritualistic thing, or becoming a Mason is a ritualistic thing. Baptism is precisely analogous to other social forms—marriage, or inauguration, or initiation into a lodge. It is the act of initiating a properly qualified person into the body of Christ. Christ has commissioned his Church itself to perform that act. He did not commission his Church to practice immersion. It makes Jesus talk nonsense to put such a commission into his mouth. He authorized his Church to initiate into its organic community those who became disciples through its ministry. In the nature of the case the Church cannot perform that initiation without the use of some physical sign or form.

When, therefore, Mr. Kershner represents us as saying that "baptism can exist without its formal expression" or that we "would isolate the moral and spiritual content of baptism and render it valueless by denying the necessity of any formal expression," he misrepresents us.

When he represents us as saying that "baptism is something distinct from *immersion*" he does not misrepresent us, although if we were choosing the words we should prefer another in place of "distinct." But in so representing us Mr. Kershner puts us in the same class as himself. He also believes baptism is not only "a great deal more than" immersion but is performed without immersion. In our review of his book appeared a paragraph to which Mr. Kershner makes no allusion in his reply. We repeat its substance here:

Mr. Kershner gladly concedes that the unimmersed Episcopalians to whom he was addressing his argument are members of the Church of Christ—of both the "visible" and "invisible" Church. They became members of the Church by submitting to its initiatory rite: that is, in the terms of Mr. Kershner's own definition of baptism, they were baptized. They were buried with their Lord by their initiation into his Church. They arose as members of his Body to walk the new life. No doubt to Mr. Kershner's mind they were *irregularly* initiated, but he heartily concedes that their initiation was not *invalid*.

To Mr. Kershner, then, immersion is not essential to the initiatory rite. Baptism may be performed by some other form or action (to use his own term) than immersion.

Our gratitude to the Standard's talented contributing editor for introducing to the constituency of that paper a brand new point of view on baptism, and our appreciation of his courage in facing the bristling criticisms which his statements have already called forth, almost inhibit the publication of the foregoing. But we think we see with perfect clearness where the splendid position he has already taken is bound to lead him, and in order to facilitate and encourage his progress we wish to remove the misapprehensions of our own position which his courteous articles disclosed.

The Christian World

A Page for Interdenominational Acquaintance.

A Rare Compliment to Missionary Head

President Woodrow Wilson has been bringing every possible pressure to bear on Dr. John R. Mott to become the new minister to China. So far he has failed. Dr. Mott evidently will not leave his important work as chairman of the Continuation Committee of the Edinburgh Conference (1910); his herculean labors as head of the Student Volunteer Association; and his self-sacrificing labors as International Secretary of the Young Men's Christian Association, for the powerful and politically strategic position of Uncle Sam's representative to the Republic of China. While President Wilson has failed on Dr. Mott, yet he has more than ever intrenched himself in the hearts of Christians by paying so rare a compliment to Christian missions as is involved in the offer to this faithful advocate of that cause.

Religious City Planning

What is known as "city planning" has come to be recognized as a standard ideal in all municipal improvement and progress. The idea of a "city plan" is simply to combine beauty and utility, pleasure and efficiency in city topography, relating and readjusting the city map section by section, to take the place of the present haphazard developments of city building. Some of this idea apparently is at the bottom of the program of the City Evangelization Union of the Methodist Episcopal Church in the city of St. Louis. The idea is not called city planning, but a "forward movement," but at the bottom the idea is strictly the same, and we report it for its worth in the corporate minds of all city missionary organizations.

In St. Louis there are seventeen white Baptist churches, sixteen

Congregationalist, eleven Disciples, thirty-eight Presbyterian, twenty-seven Episcopalian and a total of fifty-four Methodist of all sorts and conditions, while the Roman Catholics lead with seventy-eight churches. And yet in the face of all this Christian force, probably fifty-two per cent of the population of St. Louis never enter a church door. Truly, in the face of such facts, nothing short of what we might call religious city planning can be considered at all. The Northern Methodists heretofore had a centralization policy at work in St. Louis, that is centralizing the strength of its constituency in two or three, possibly four, strong church centers. Naturally, in the hurly-burly of religious development in St. Louis, such a policy proved antiquated in a relatively short period. What was needed was simply a "city plan" in religious work. The need brought out the man. He is the District Elder, Dr. William T Wright. First of all, Doctor Wright captured the imagination of the business men of his religious district. Some of these business men knew all about the "city plan" idea in their club discussions, but Dr. Wright evidently showed them that the "city plan" idea must be carried out in religion as well as in civics. Finally, a program was projected. The program has taken the form of a campaign for $250,000, by means of which the city churches of the Methodist Episcopal Church in St. Louis will be relocated in some instances, strengthened in others and made efficient centers of larger parochial usefulness, and in still other instances pushed out into the advance columns of population. Colonization will take the place of centralization. We congratulate these brethren of St. Louis, and may it prove a wholesome lesson to other city associations for the promotion of the Gospel.

A Plucky Religious Weekly

The Religious Telescope is the United Brethren weekly publication issued from Dayton, O. On March 24 The Religious Telescope, as usual, had gone to press. Suddenly, Dayton, O., was under the raging waters. A cloudburst precipitated the deluge. The levees of Dayton proved eight feet too low, and the Miami River simply buried the ill-fated city as its torrents rushed over the levees. The United Brethren publishing house suffered with the rest. As remarked, The Religious Telescope went to press on the afternoon of March 24. Six days later, March 30, The Telescope was still on the press, but under not less than seven feet of flood waters. The building has stood the strain, however. But the actual loss of the United Brethren Publishing House will be between $125,000 and $150,000.

W. R. Funk, agent of the denominational publishing house, was on the job. The Methodist Book Concern by wire and by letter placed their plant at his disposal. So did the United Evangelical Publishing House at Harrisburg, Pa. On April 2 a two-page edition of The Religious Telescope was in the mails, and by April 8 a copy fell into our hands. Nothing short of pluck is what we think of this performance. Doctor Funk writes:

"As to our employees: They are loyal. As I write they are cleaning up downstairs; without a murmur of complaint they have gone into the mud and slush and have been eating a cold lunch each day in order to bring back this institution to its former strength and power. We are pumping water from the basement, with the hope of starting up work within the next few days. With electricity furnished us by the Dayton Lighting Company tonight, we hope to print the Religious Telescope tomorrow and mail it as soon as the government will take it as second-class matter."

Our sympathy, our admiration, our best wishes go out to these brethren, and may our Heavenly Father bless them in every good work.

The Methodists Investigating

The New Jersey Methodist Episcopal Conference is on the heresy-hunt. Bishop Berry, who presided over the conference on March 6, officially appointed a committee to make a searching review of the books and publications gotten out by the Methodist Book Concern. The appointment follows a charge that the literature of this concern is tainted with a "liberalistic and rationalistic tendency." Dr. Howard P. Sloan, a member of this committee, stated to the Associated Press that it would take about a year to complete the investigation. He is reported to have said: "It is our purpose to take particular passages that seem to violate our teachings and cite them." Some have thought that in this day of grace the Index, that mediæval relic of theological sterility, was confined to the Vatican at Rome, but lo! the Methodists of New Jersey propose to have a nice little Index of their own!

Congregational Board of Ministerial Relief

The Congregational Board of Ministerial Relief at its twenty-seventh annual meeting in New York City recently, through its treasurer, announced the total of $108,260.88 as the recorded net receipts for the year of 1912 from all sources. These receipts included donations from churches, individuals, Sunday-schools, women's and young people's societies, associations and conferences, legacies, conditional gifts and interest. The receipts were larger and more churches contributed in 1912 than in any previous year, though the total amount was $362.20 less than the churches gave in 1911. There was added to the endowment fund $72,488.75 and $26,841.73 was paid to 173 families. Fourteen pensioners died during 1912. Appropriations for 1913 amounting to over $25,000 were voted to 156 families, representing over 300 dependent persons, which is an average of about $160 to each family. Heretofore the assets of the society have been reported on the basis of par value. The Board has adopted, however, the method of reporting the securities at their book value. On this basis, the endowment fund on Jan. 1, 1913, amounted to $280,933.75, with a cash balance in all funds of $1,208.53. In addition to this, the Board owns real estate at an estimated value of $1,428. The average income from investments for the year 1912 was about 4¼ per cent. The Christmas fund for 1912 amounted to something over $1,800, and enabled the Board to remember each family on its roll with a check of from five to twenty-five dollars.

Our Readers' Opinions

ANGLO-AMERICAN PEACE AT TORONTO.

Editors Christian Century: Together with others who attended the Louisville convention, I was deeply disappointed that there was no arrangement made for a good old English tea fight. There are many in our ministry who have at one time and another been called to the work in England, and have an irrepressible affection for the mother country, knowing, spite of her provincialism and angularity and insularity, and her inability to appreciate the fine points of our great plea, that she is mighty of vision, gracious in real hospitality, and loyal in supreme friendships. I hope I am as good or even a better American because I learned to appreciate and love old England during my pastorates there. I speak for others who bear like testimony.

All through the summer the cities around the great lakes are trying to remember what great things Oliver Hazard Perry did. Most of them first refreshed their memories at the fount of the public library. The Federal Government, Rhode Island, Kentucky, Ohio, Illinois, Wisconsin, and all the grateful commonwealths are vying in a carefully engineered burst of patriotism, led very largely by naval and military experts who ought to know patriotism when they see it. All hail to the hero, however advancing! All hail to the gospel of true nationalism! But because I appreciate Perry, I can better admire Nelson. And because I love America and felicitate her on the acquisition of the Northwest, I can better regard Britain, and congratulate her on the loss of Chicago. And because of heroism and patriotism, not riot mad, nor suppressed, but elevated and serene, I would cry hail, hail, hail! and also reign, reign, reign! to the century of peace and brotherhood just accomplished.

We wish no benevolent assimilation of Canada. We are glad that the benign Creator did not make everybody just like us. We deplore too, any attempt to justify, to amplify, or to belittle our plea as indigenous in and peculiar to America, and thereby democratic, and true, and sacro-sanct beyond the dreams of kingdoms. I rejoice that we are just once to meet beyond the borders of nationality, at Toronto. May I humbly suggest: That special invitations be sent to our brethren in Britain and in Australia and New Zealand to celebrate with us a century of peace, and pledge ourselves anew to the peace of the spiritual heritage; that special place be made on our program for a recognition of Anglo-Saxon brotherhood, through representatives from Scotland, Ireland, England, Wales and the Colonies; that urgent invitation be made to all who once lived in the old land, or traveled through, to attend in numbers with special gratitude to the Almighty for our common, wondrous possessions; that a social meeting be arranged leisurely, edible, joyous, in which we may renew our troth and plight our faith to the future of the Anglo-American ideal and aspiration.

Milwaukee, Wis. MARK WAYNE WILLIAMS.

Episcopalians and Disciples

(Continued from page 2)

After the consideration of these amendments, the following preamble and resolution was passed:

Whereas, The undersigned, meeting in informal and unofficial conference upon the subject of church union, have received the text of a proposed agreement between the Church of England in Australia and Tasmania, and the General Assembly of the Presbyterian Church in Australia; and a letter from the archbishop of Melbourne regarding it; be it

Resolved: That, without committing themselves individually to all the resolutions, yet rejoicing in and welcoming such a definite effort to bring about reunion between these portions of the Church of Christ, they express their sympathy with the general purpose of this movement, and the hope that a similar effort may receive the careful consideration of the different communions of this country.

(Here follow the signatures.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE CHILD IN LITERATURE

William Wordsworth may be truly called a prophet of childhood. He published his "Lyrical Ballads," which contain the first of his simple and lovely pictures of child life, about the beginning of the past century, but they attracted but little notice. The text of these poems, and later of his immortal "Ode to Immortality" was the line. "The child is father of the man;" and while it was pronounced puerile then, we now accept it as one of the deep truths of our common human nature.

We have in these ballads pictures of the child and nature—the child chasing a butterfly, finding a vision of delight in a sparrow's nest, musing over a strawberry plant. Who can forget those lovely lines where he tells of nature claiming one of his little ones!

"Three years she grew in sun and shower,
Then Nature said, 'A lovelier flower
On earth was never sown;
This child I to myself will take' . . . .
'The floating clouds shall lend their state to her;
The stars of midnight shall be dear to her;
And hers shall be the breathing balm,
And hers the silence and the calm,
Of mute, insensate things.'"

And these haunting lines,

"Beauty, born of murmuring sound,
Shall pass into her face."

A number of the ballads tell of the tender tie between the child and the animal world. The religious instinct in a child's heart is shown in the "Tale of the Norman Boy." the compensations that come to the forlorn and afflicted in "The Idiot Boy," and "The Blind Highland Boy:"

"For God took pity on the boy,
And was his friend, and gave him joy,
Of which we nothing know."

He tells of the blight of poverty on a young heart in the grief of the little girl at the loss of her ragged cloak. The note of childhood's wrongs, however, is not often found in Wordsworth—though one of the most impressive passages in the Excursion, is an indignant protest against the injustice done to the factory child.

Childhood Reveals Divine.

He saw in childhood, as he saw in nature, something more than outward beauty and sweetness and charm—he saw in it, a revelation of the divine. I truly believe he was the first who really grasped the meaning of those words: "Whosoever receiveth one such child in my name receiveth me; and whosoever receiveth me, receiveth not me, but Him that sent me."

To receive the child is to receive Christ; to receive Christ is to receive God; to receive the child then, is to receive God. In the child we have the divine image before it has been stained and blighted by sin. This vision of the divine in childhood, Wordsworth has bequeathed to us in lines of undying beauty, and if he had written nothing else, he would deserve to be enthroned in our hearts as a poet of poets.

In his lovely sonnet on "Evening," he tells of his impressions of the dying day, and then says of the little daughter who was his companion:

"Dear child! dear girl, that walkest with me here,
If thou appear untouched by solemn thought,
Thy nature is not, therefore, less divine.
Thou liest in Abraham's bosom all the year,
And worship'st at the Temple's inner shrine,
God being with thee, when we knew it not."

After describing a walk with his little son, he says,

"O dearest, dearest boy! my heart
For better love would seldom yearn,
Could I but teach the hundredth part
Of what from thee I learn."

In another place, he speaks, "Of children, who are privileged to hold divine communion."

The Child and Immortality.

But it is when he looks in the child's heart, and sees there something that tells him we are immortal beings, that he strikes his highest note. He gives a child's thought of death in the poem,

"A little child,
That lightly draws its breath,
And feels its life in every limb—
What should it know of death!"

And the simple story, where the brother and sister, who were buried in the churchyard, were as much a part of the home circle to the little maid, as those who were away at work, and away at sea. Death to her was but separation for a while.

"And still
The little maid would have her will,
And said, 'Nay, we are seven.'"

This quaint story is but telling in a low key, what his noble Ode to Immortality voices with fulness and power:

"Our birth is but a sleep, and a forgetting:
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.
Heaven lies about us in our infancy!"

And he goes on to tell,

"How earth, the homely nurse,
Doth all she can to make her foster child."
"Forget the glories he hath known,
And that imperial palace, whence he came."

And then,

"How shades of the prison house begin to close
Upon the growing boy,"

But he still beholds the light,
The youth continues to be Nature's priest,
"And by the vision splendid,
Is on his way attended,"

But the man, alas!

"Perceives it die away,
And fade into the light of common day."

But though the man is thus bereft, there still come to him "shadowy recollections," which naught can utterly abolish or destroy.

"Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither;
Can in a moment travel thither,
And see the children sport upon the shore,
And see the mighty waters rolling evermore."

With such a "vision splendid" as this, of the child coming from God, trailing its clouds of glory, with vague voices speaking to it of its immortal origin—it is hard to descend from such a pinnacle to the practical and commonplace; but such we must do, if we follow this quest of the child in modern literature. Wordsworth struck the first note, and the highest note, but it was only the beginning of a rich and varied symphony. I said his viewpoint was not that of the wrongs of childhood, but there arose in his day champions of the child, whose dominant note was the exposing and righting of those wrongs.

I. W. H.

Woman's Doings

—Miss Mary Walton of New York has contributed to the comfort of mankind a device for deadening the sound of elevated railroads and also a successful smoke consumer.

—In Holland, where the social democratic party is agitating for a wider extension of the franchise, it is credited with the intention of refusing any measure that excludes women.

—Western College for women at Oxford, Chio, has been notified of a scholarship of $6,000 left to the college by the will of the late Mrs. Joseph I. Little, of Connersville, Indiana. Mrs. Little was a member of the class of '71.

—New York University will offer the second half of the college year a Woman's Business Course consisting of fifteen lectures. The course is designed to give women a brief and general outline of the whole field of business.

—The new college for women that is being erected at New London, Conn., will give more attention to technical training than most colleges of the kind, although it will go hand in hand with culture training. Prof. Frederick H. Sykes, who is to be at the head of the institution, has made a study of vocational training in Europe.

—One thousand girls employed in the Pittsburg Iron Mills went on a strike for more wages recently. "We want to live—and be good," is the message the girls sent to the mill owners. This plea concludes the requests the girls make for an increase of two cents a thousand on threading bolts. The girls say few of them make more than $4.50 a week and some only twenty-eight cents a day. This, they say, is not enough to enable a girl to live decently.

—Guenther Prince von Schoenburg Waldenburg, who is in this country on a hunting trip, says that Carman Sylva is "the greatest woman, the greatest genius, the world has ever known." He admires her work immensely and says that the greatest pleasure of his life has been his acquaintance with her.

—The Swedish authorities have furnished street car conductors with rubber hatpin protectors, which are sold for a half penny, and any woman entering the car with her hatpin protruding will be obliged to buy a protector. This action followed an accident in which a young mother on a street car, bending over her baby, ran the hatpin on her hat into its eye, destroying the sight.

—Paris is excited over the appointment of a girl student, Mddle. Edmee Chardon, as assistant to M. Camille Flammarion, the famous astronomer at the Paris observatory. Quite young, she has made her own way as a student in astronomy. Miss Chardon undertook to investigate the relative positions of the sun and Venus and succeeded in showing that all calculations were slightly in error. This meant a slight difference in the time of Paris, and on the strength of her discovery all the clocks of Paris were altered.

—Harriet Tubman Davis, who was born in slavery and who before the civil war escorted 300 slaves to freedom by her "underground railroad," died recently in Auburn, N. Y., in a home she founded for aged and indigent negroes. It was her boast that she "never ran the train off the track or lost a single passenger." Rewards of $40,000 by southern planters and $12,000 by the State of Maryland were offered for her capture in the '50s, but she was never caught. She served as scout, nurse and spy in the Union Army.

Down North on the Labrador

The Great Ministry of Dr. Grenfell in the Land of Icebergs

By Grace Dickerson

"Down North on the Labrador." This expression has come to have a familiar sound and to suggest something quite different from that which it used to mean. It no longer calls up merely the picture of frozen bays and icebergs, of snowfields and loneliness; it no longer suggests only a region of sunless winters and bleak summers, of vast uninhabited tracts and huddled, disease-infected hamlets. Doctor Grenfell has changed all our associations. Today when we say "down north on the Labrador," we do not think first of all about frozen bays and icebergs—we think of the hospital ship "Strathcona" which braves those icy waters in order to carry relief and health to those afar; we cannot picture to ourselves the vast fields of snow without instantly seeing the dog-sledge which over the snow carries on the same work during the long winter. We cannot think of the huddled fisherfolk in their poverty and disease without remembering the four hospitals which serve as health-centers along that desolate coast; we think no longer of its desolation and loneliness without being grateful for the warmth and sunshine shed abroad throughout this region by human love and friendliness.

It was only twenty years ago that Dr. Wilfred T. Grenfell came to Labrador as representative of the International Mission to Deep Sea Fishermen, yet in that time he has made a new earth and a new life for the people of the Labrador and Newfoundland coasts. When we read of his daring adventures as captain of the ship, of his hairbreadth escapes from storms and rocks and icebergs, of his heroic struggles as physician against disease, of his dauntlessness everywhere by land and sea, we feel that his personality has transcended this conventional, ease-loving modern life and that we are face to face with an old-time hero. And, as Carlyle says, we are all born believers in heroes. That is—all but Doctor Grenfell. He discounts all the hero-worship, and when he modestly tells his thrilling tale he says he does these things because he likes them—because he would rather do them than do any other things. But we cannot find that his whole-hearted enthusiasm for the life he leads—even for its privations and dangers—makes him any less the hero.

Perhaps it was Norman Duncan who gave us our first vivid conception of life on the Labrador, of its dreary, monotonous winters, its pinching poverty everywhere, breeding sullenness and disease, of its ignorance, its helplessness and its hopelessness. Three hundred thousand persons live in Newfoundland and Labrador, and 200,000 of them—men, women and children—are engaged in catching fish. What does it mean? It means that the livelihood of the entire population, practically, depends from year to year on the season's "catch." To lose the "catch," to have bad luck, sometimes to lose even the wrecked boat—what did that mean? It meant pretty nearly starvation for the unlucky family. They must trust to the uncertainties of trapping and hunting (provided they were not too poor to have traps and guns) in order to subsist at all. For the catch was probably mortgaged for supplies at the trader's store and credit was at an end. And the result? Tuberculosis or some form of disease which comes as the fruit of chronic semi-starvation, with the accompanying dull hopelessness. The people almost never saw cash, and in their exchanges with the trader they were always squeezed. The trader said the men were poor because they did not catch enough to support themselves. Doctor Grenfell discovered that they got enough to support at least thirty traders. These were the conditions which gave Doctor Grenfell texts for some of his most eloquent sermons, and helped him become one of the most versatile of preachers. As he faced these conditions he realized that the gospel message must be spelled out in tangible forms if it were to be a veritable message of cheer and glad tidings. "I am come that they might have life and that they might have it more abundantly" is a wonderful text, but it has never seemed more wonderful in modern times than as Doctor Grenfell has given it practical interpretation along the Labrador Coast. He has literally given life to a people who knew only what we should term a dull existence and he has made it "more abundant."

From the first Doctor Grenfell found inspiration in the people themselves for in spite of untoward conditions there was in them self-respect, and decency, and a love of the real and the true. His physical courage first opened the way into the hearts of these hardy men of the sea. When they saw the Doctor braving seas and storms which made them quail, in order to bring help to the suffering, they were touched into admiration and love. His fame spread abroad, and when his ship could follow the fleet on its summer cruise to the North, small boats swarmed around it in which were brought the sick and crippled from far and near. The new hospital ship, the "Strathcona," the pride of the Doctor's heart, makes this work doubly effective.

And how its coming is looked for each summer in those isolated regions! The children hail it as the bringer of all good things. To some it has meant the bringing of health for sickness; to some straight legs and strengthened backs; to all it has meant a freer, happier child-life and a chance to learn. Yes, many things have followed in the wake of the "Strathcona." The school is one of them and by it Doctor Grenfell preaches wonderfully effective sermons. What it all means to the youngsters is expressed in one teacher's description of the ship's arrival at St. Anthony's Harbor on the Newfoundland Coast:

"The school session opened as usual. The children went quietly to work. One class was deep in thought over arithmetic problems, another busy writing letters to children in the 'States' (that fabulous land where every one is rich and all is bliss), when a strange, shrill whistle broke the stillness.

"'Tis the "Strathcona," Miss,' cried one boy springing to his feet in excitement.

"'The Strathcona, the Strathcona!' came joyfully echoing from throats all over the room. Lessons, law and order were forgotten. With one accord the schoolroom was vacated and positions were sought at the windows in the upper story of the building where we could see our little hospital ship rounding Fishing Point Head and making entrance to St. Anthony Harbor.

"While cannons were booming a 'welcome home' from the shore, and flags were being hoisted at mission headquarters, the children who are the hope of years to come on these bleak shores were marshaled into some semblance of order. Without breaking ranks they broke into a run, waving the 'Red Ensigns' they carried. Such enthusiasm was not to be restrained in a land where stolidity prevails.

"'Thank you,' he said when the shouting and the tumult ceased. 'It's good to be at home and see you all again. How are you, Noah? I'm glad to see you looking so well. Edward, how tall you've grown! Can that be Jimmie? Where's Will? And here's Bertie with that selfsame twinkle in his eye.' With a handshake and a word of greeting for each he passed on, leaving the blessing of his presence visible on their pleased faces for the rest of that day."

Reindeer Feeding Ground in Labrador.

Another of Doctor Grenfell's sermons is the coöperative store by means of which the people are freed from the old system of trading that victimized and kept them forever poor. Eight of these stores are now started at prominent places along

the Labrador and Newfoundland coasts. Sometimes combined with them are dispensaries, and at one center coöperative sawmills have been built which give employment to many during the long winters. There have been other sermons of this same practical type—a small schooner-building yard, an industrial room where the women weave home-spun, a shop where men of mechanical skill find employ during the winter. a herd of reindeer which now numbers a thousand, circulating libraries, a children's home and a school.

While Doctor Grenfell is primarily the preacher and physician and knows how to strike at the roots of evil and of disease—his is

A Labrador "Home."

a gospel of prevention rather than of cure. The hospitals which he has succeeded in building at four points (the one farthest north being open only in summer) might better be called health centers, so much do they accomplish in teaching hygiene and in preventing disease. Meantime they are taxed to their utmost capacity—the little hospital at Indian Harbor, opened each summer for the benefit of the fishing fleet, was so overcrowded that the convalescent patients were some of them put out in the harbor on board the steamer "Yale."

Doctor Grenfell has three surgeons as colleagues and has attracted a number of other able helpers some of whom—surgeons and specialists—leave their own lucrative work during the weeks of summer to have a share in bettering the lot of the needy ones down on the Labrador. Doctor Paddon, of London, has added a new line of activity to his hospital work at Indian Harbor by organizing social gatherings for the native settlers and work for the fishermen of the large fleet in the harbor. The wireless system now makes relief work in the remoter parts much more effective. The Marconi man, a Newfoundlander, is rated a first-class operator, and is also a medical student and enthusiastic mission worker, who, although he is working his way, has volunteered his services as operator in order that the mission may afford to keep the apparatus. Doctor Grenfell's latest log says: "Last week we received a message, 'Come if you can at once, a fisherman here is dying;' we were able to get out to the island, a distance of over fifty miles. We found a poor fellow who had been struck down with paralysis in his boat. We were able to take him to Battle Harbor Hospital, where already he has made sufficient recovery to be able to feed and help himself. This week a wireless strayed into our deck cabin—'Lighthouse keeper Belle Isle seriously ill; come at once if you can.' Again the little 'Strathcona' was promptly dispatched. The poor fellow, a Frenchman and the father of eight young children, was lowered down into the boat on a huge stretcher made from a ladder and canvas. He was swung out by the lever arm, as it was far too rough to land in a boat. We then saluted the island and took our man to St. Anthony Hospital where he is doing well under the care of Doctor Little." One young lady for several years has taken the long journey north in order to carry on a kindergarten and to introduce into the barren, joyless lives of many children the songs and games and stories which more fortunate youngsters enjoy.

One of the Doctor's best gifts to the children of the Labrador is—Christmas. Until his coming they knew nothing of it and most of their elders knew not the reason for keeping it. Few of the children ever possessed a toy or a doll or picture book. Now, during the winter, sixteen Christmas celebrations with trees and gifts are held at various points along the coast—sometimes the most desired present is a pair of boots, or a shirt, or a barrel of flour, but for the children there are, besides useful articles, toys and books and the things they love best. But even with sixteen Christmases the Doctor is not satisfied! He must penetrate to the regions more remote. Usually it is apropos of his medical work that he carries Christmas thither. The *Komatik* or sled, known as "The Lend a Hand," is brought out, the dogs are harnessed, the medicine chest and bag of supplies are securely packed, some warm things and some delicacies perhaps for the sick are added and—yes, there is room—a pack of toys for the children. Off he starts on his cold journey and at its end he finds the little settlement which has sent for his help. After relieving the patients, the Doctor calls into the largest room fourteen people for a Christmas service. None can read or write, none knows that it is Christmas nor the meaning of that day. But after the Doctor's visit of helpfulness and healing, after his message of hope and cheer, not a soul in that small hamlet can ever forget, as long as he lives, the true meaning of Christmas and of the gift "that can always be given but can never be purchased."

The Struggle

Say not the struggle nought availeth,
The labor and the wounds are vain.
The enemy faints not, nor faileth,
And as things have been, things remain.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Come silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly!
But westward, look! the land is bright.

—A. H. Clough.

Flying Days

Our overcoats soon we may pawn, the grass soon will grow on the lawn; for the days rustle past, and the winter can't last, and the spring will be with us anon. The spring, with its sunshine and showers! The spring, with its green shady bowers! With its thrushes and wrens and its fat clucking hens, and its long-legged calves and its flowers! Oh, gee! but the seasons whiz by! They come and are gone like a sigh; they knock at our door and come back never more, and leave us gray hairs as they fly. As older we grow and more sere, the swifter the seasons appear; like fugitives chased they're increasing their haste, so anxious to score a new year. They come with a whoop and a bound, we lose them as soon as they're found; they circle and rip, and go zippety-zip, like kids on a merry-go-round.

Hospital Ship "Strathcona."

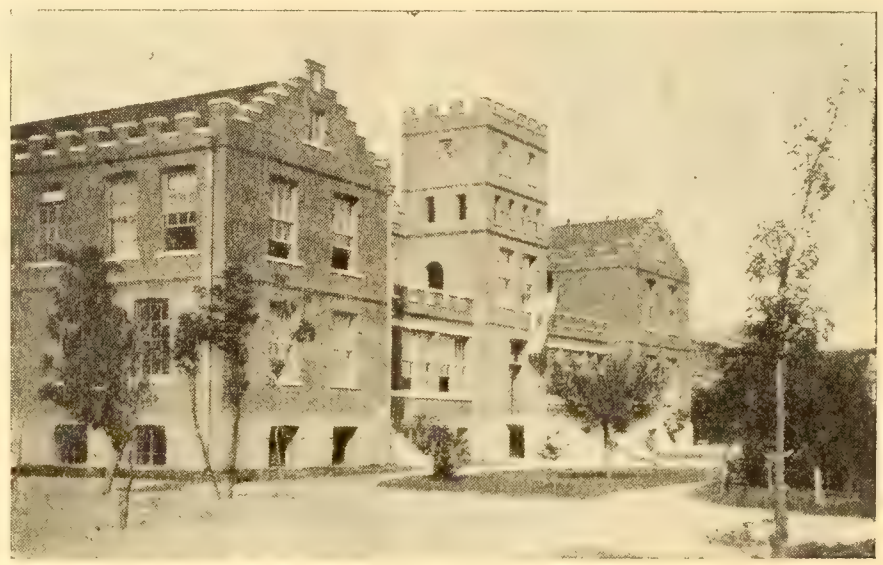
This life is so woundily brief. We reap, and are binding the sheaf, when old Death comes along with his quitting-time gong, and hands us a package of grief. We sow and we reap and we spin and toil with a scowl or a grin; our oats and our rye may be ripe when we die, and the lawyers will gather them in. But, hoots! It is all for the best, the world is a bully old jest; we'll gambol and joke till the time comes to croak, and go like good sports to our rest. (Copyright 1913, George Matthew Adams.)

DR. WILLETT'S MISSION TOUR

Korea and Japan

It is always the misfortune of any small country to be thrust in between two greater ones. It is sure to be overrun by the armies of both in times of war, and in the end is almost certain to be absorbed by one or the other. So Palestine was placed in remote times between the contending powers of the Euphrates and the Nile, and in the Greek age, between the fierce rivalries of Antioch and Alexandria. So Poland found itself between the grasping politics of Germany and Russia. Palestine was the shuttle-cock in the age-long game of antiquity, and Poland has disappeared. A similar fate has fallen upon Korea.

A glance at the map will show that it lies between China and Japan, with Russia lying in wait on the north, ready for any adventure that will open the road toward either Tokio or Peking. It has been raided by the forces of both its neighbors, as when Hideyoshi led his merciless and inglorious invasion in the seventeenth century, to which witness is still borne by the walls of Seoul. And whenever the restless neighbors have fallen out with each other, Korea has usually been the field of their contention, and has in large degree paid the penalty of the innocent bystander.



Kyang Sin School, Seoul, Korea.

The Koreans are not a fighting people. They are simple in their habits, peaceable in disposition, and utterly unable to protect themselves against the stronger forces outside. The result has been a certain lack of coherence in governmental policies, and of weakness in national and local administration. Progress is not easy in such conditions, and ignorance held the balance of power.

A New Age Dawns.

Into this land of simplicity, unawareness and hesitance, Christianity came and gave the people a new vision of life. Into the hearts of the depressed Koreans was brought a new purpose, and the land began to awaken to a new opportunity. The intellectual interests before were few; now they were multiplied by the message of the Gospel. The people that sat in darkness saw a great light. Into "The Land of the Morning Calm" the dawn of a new age made its silent and happy way.

It was just at that moment that a different and more tragic destiny was preparing for the nation. Japan had begun to dream of a larger empire. She had tested her strength with China and found that she need not fear her big neighbor. More than one of the battles of that war was fought on Korean soil. Since Hideyoshi's day she had not ceased to dream of possessing the Korean peninsula. She needed the land for her increasing population. It would afford her an admirable frontier toward China and Russia. Moreover, the weakness of the native dynasty invited just the kind of friendly and altruistic interference which always has been the delight of ambitious and not too scrupulous nations.

The war with Russia opened still wider the door from Japan into Korea. To the chagrin of the Mikado's court no indemnity followed the victorious termination of the struggle. But it was understood that Japan should have her way in Korea. She lost no time in taking possession. Circumstances favored the plan. The emperor of Korea was a fussy old man, with no administrative ability, and without much influence with his people. He resented the presence of the Japanese who made themselves increasingly officious at his court. A crisis was reached when he sent a deputation to the Hague tribunal asking the interference of the powers and the expulsion of the Japanese. The latter were furious, and by devices not unfamiliar in diplomacy of a certain order, "persuaded" the outraged and protesting monarch to abdicate in favor of his son.

Resistance to Japan.

There was an outburst of national feeling, but Japan was ready with a force that overawed resistance. The act of abdication was couched in language which made the emperor confess his inability to preserve order in his realm, and to hope that the young prince who was to follow him, might, with the "help" of his friend and counsellor, the Emperor of Japan, succeed better in the guidance of the state. The Japanese professed to regret the necessity of the change, and insisted that their position was that of the most disinterested sympathy with a people so badly governed as the Koreans.

The Marquis Ito, one of the ablest of modern Japanese statesmen, was made Resident-General of Korea. The story of his murder by a fanatical Korean revolutionary is one of the sad chapters in modern political history. It was now easy to deal in a more summary fashion with the Korean problem, and the young emperor, in a state paper which is one of the most suggestive in the archives of any nation, acknowledged that he was unable to cope with the difficulties which his position had thrust upon him, and begged his good friend, the Mikado, to relieve him of his embarrassment by taking over the complete control of Korea into his hands.

It is the claim of the Japanese that fictions like these are now and then necessary in the progress of the world. They insist that the Koreans are a people of lower type, incapable of self-government, and far better circumstanced under Japanese control. They believe themselves the chosen of the gods to bring about the desirable reconstruction which Korea needs. This is the plausible apology of all successful invaders from the days when Israel conquered the strongholds of Canaan to the spoliation of the American Indians by the white race.

Meantime they are losing no opportunity of bringing their plan to swift and sure success. They are pouring into the land by the thousand. They have changed the names of the country and most of its cities to conform to the new regime. "Korea" has now disappeared from the Japanese map, and "Cho-sen" has taken its place. You look for "Seoul" on the railroad guide, and after a fruitless search you are informed that "Keijo" is the name of the capital. Similarly Pyeng Yang has become "Heijo," and Chemulpo "Jinsen." Every department is now being reorganized with Japanese administrators. Telegraphs, telephones, waterworks, roadways, steam transportation by land and water, a new currency on the basis of the Japanese banks, and post-offices, all of the most modern sort, are included in the new order.

New System of Education.

A wholly new system of education is being arranged, on lines already tested in the home land. One evening at Dr. Underwood's table I sat beside the Japanese Commissioner of Education for Korea, and he spoke with enthusiasm of the reforms he was projecting in the educational work of the country. Of course this will give employment to an army of Japanese teachers, who will thus be provided with a career by the government. Nor can any one doubt that the importation of the Japanese plan of education into Korea will be a long step in advance. Yet of course it will be the same sort of religionless education which Japan possesses, and which is causing so much concern to the best friends of Japan.

The next morning after the dinner party, I received, with the compliments of my friend of the previous evening, an elaborate and handsomely prepared volume containing the report of the Governor General, Count Tereuchi, on the improvements under way in the country. It was a most interesting document, and was manifestly intended to answer any questions as to the propriety of Japanese control in the peninsula.

This is one side of the shield. On the other side are the charges that Japan has been brutally unjust in its dealings with the Koreans. That phase of the contention which most closely concerns the student of missions, and the sentiment of Americans and foreigners in general, relates to the judicial proceedings brought against certain of the Christian leaders in Korea.

Naturally the murder of the Marquis Ito wrought the feelings of both Koreans and Japanese to a high pitch. The men who were implicated in the plot were brought to trial and punished, some with death and others with imprisonment. However deep the hatred of the Korean people against the Japanese, and no one would deny that it is very deep, it would be a manifest injustice to charge the entire nation with the crime.

But two years ago it was affirmed that a plot had been discovered to assassinate the present Governor General. Many ar-

rests were made. Among them were some of the native leaders in Christian work. Not a particle of evidence was adduced to prove that these men had the remotest connection with a plot, and further, it soon became evident to careful inquirers that the only evidence of a plot at all was elicited from some of the prisoners by torture. It is now known beyond any question that torture was employed, and that the victims promptly denied their testimony when given the opportunity of free and unterrorized speech.

Yet in spite of these facts the accused were condemned to various punishments. Against this unjustifiable procedure they made protest in the form of an appeal to the court to grant a rehearing of the case. At the time of this writing that appeal has been heard, but the decision of the court has not been given. It is the firm conviction of men whose opinion is to be counted above bias that there never was any conspiracy, and that the government's measures were high-handed and unjust to a degree. More than this, they believe that the Japanese administrators committed a grave tactical error when they attempted to rush through to a summary conclusion judgments that now seem groundless in the light of the evidence. This is the more surprising as Japan is exceedingly sensitive to the good opinion of the outer world, and dependent upon it for the success of her further plans.

The Japanese Christian leaders professed themselves skeptical as to the use of torture in the treatment of the prisoners. At the time I met these gentlemen in Tokyo I did not have the fuller evidence which the visit to Korea supplied. The missionaries in Japan said they knew but little of the facts, and hoped the reports would prove to be exaggerated. The missionaries in Korea had much to say, though always in measured words. They know that the rapid advance of Christianity in Korea has given no satisfaction to the Japanese. It is not that the latter are hostile to missions. But they wish to have in their own hands whatever goes on in the peninsula. It is even known that active efforts are being made to propagate in Korea a Congregational propaganda, led by Japanese from the mother land, as a means of counteracting to some extent the present rapid development of Christianity under the leadership of the Presbyterian and Methodist boards. The missionaries regard this not as a religious movement so much as political.

Is Modern Civilization Pagan?

A Challenge of the Assumed Christian Character of Present Day Ideals

By Charles A. Ellwood

EDITORS' NOTE: Of the many stimulating papers read at the Disciples Congress at St. Louis none provoked more intense and more various reactions than the address by Dr Charles A. Ellwood, professor of sociology at the University of Missouri, on the subject of pagan elements in our so-called Christian civilization. Dr. Ellwood's opening remark expressing the hope that no one would charge him with "trying to be sensational" did not reduce a degree the sensational effect produced by his keen, calm and unfearing analysis of the tendencies and ideals of modern life. With not the slightest trace of the pessimistic drone in his manner he faced the facts and pronounced judgment upon our modern life. The spirited discussion which followed charged Dr. Ellwood with pessimism, challenged certain statements of fact, brought forth counter-facts and expressed profound gratitude for his illumination of a possible point of view which, because we are accustomed to call our society Christian, it is easy for most of us to disregard. The following is a suggestive though inadequate excerpt from his address:

For nearly twenty years it has been my business to study our civilization behind the scenes, as it were, and I think I am pretty thoroughly conversant with both its good and bad side. If I have learned, through this study, to be thoroughly distrustful of that roseate optimism which we sometimes meet in official circles, in both church and state, it is because I know the facts. No one rejoices more than I do at the recent advances in science, industry, invention, political and legal reform, and social and philanthropic work. I am thoroughly familiar with all of these. And yet I realize what I think some of you may not clearly realize, and that is that "the far-flung battle line" of our civilization is so extended that while we may be advancing on both wings, so to speak, we may be suffering defeat in the center. Now the center of this battle line of civilization is undoubtedly our moral ideals, and so far as I can discover, while we are advancing in many material and practical ways, we are losing our grip on our ideals, at least some of us are. The most striking social phenomenon of our civilization is not our material prosperity, our conquest of nature, or our economic readjustments, but the decay of our faith in the moral ideals which have hitherto produced the best in that civilization.

Temporary Deterioration.

We are in an ebb-tide of our spiritual and moral life, in other words. This does not mean that we are necessarily going on to social decay and dissolution. Temporary deterioration does not necessarily mean permanent degeneration. Many such periods of ebb-tide in moral ideals are observable in history. We cannot, however, come out of this period of temporary retrogression in moral ideals without a general awakening to the danger which confronts us, because nothing is governed by fatality in human society, but everything by the conscious purposes, ideals and efforts of free moral personalities.

There are, of course, plenty of statistics to show this temporary deterioration in American society, which I have just alleged. It is not my purpose, however, to trouble you with these statistics at length tonight. It is possible that some of you may not know that divorce increases in the United States three times as fast as the population; that every year there are 100,000 broken homes in this country; and that while the population gains one per cent, the number of divorces gains three per cent. It is possible, also, that some of you do not know that the consumption of alcoholic beverages in the United States, between 1900 and 1910, increased fifty per cent, while the population increased only twenty-one per cent; that suicide or self-murder, during the same period, increased forty-five per cent; and that during the last six years, in practically every state, there has been a very rapid increase of the more serious forms of crime.

Some of you may not be familiar with these statistical facts, but I do not wish to discuss them specifically, but rather the general evidence of decay in our population of the controlling power of Christian ideals of life. There are those, of course, who say that the present decay of faith in our moral ideals is simply indicative of the fact that we are rapidly gaining better moral ideals than we formerly had. Those of us who believe in the Christian ideal of life, however, have a relatively definite standard by which to measure present tendencies. The question is, "How fares it with the Christian ideal of life?" Is it gaining ground, coming out victorious, or is it suffering defeat among many classes of our American society?

Certain Tendencies Away From Christianity.

The trend of much in our civilization is not toward Christianity, but away from Christianity. Certain influences in modern life are tempting people away from the ideals of Jesus, and are tending to paganize our society. To intelligent people, indeed, it is almost unnecessary to point this out. What does modern civilization emphasize? It emphasizes material progress, individual success, individual power, and individual pleasure or happiness.

What does Christianity emphasize? Christianity emphasizes God, personal righteousness, brotherhood, service, self-sacrifice. Today the great mass of men, more than ever before, have as their first aim in life the getting of money, or the power which money will bring. Another great mass have as their chief aim the getting of pleasure or happiness, while a few exalted spirits seek after fame. These are the three things which hold the men of the present in their grasp. Individual success, especially as expressed by the getting of money and the getting of power, is the standard of all worth. The things which the American worships particularly are success, power, money, although the devotees of pleasure are so numerous that it has been well said that our people are "pleasure-mad."

Material Standards.

The gospel of a selfish individualism and the practical acceptance of material standards of happiness have come to dominate among the masses. Consequently we have today a wealthy class, who are controlled by no standards except their own individual pleasure and happiness. We have growing up in our midst a literature, which, if it does not deride Christianity, at least knows nothing of the Bible or Christian ethics. For over a hundred years we have had a succession of pagan philosophers and scientists

who have told us that the highest good was individual happiness or some other form of self-realization; that the world of matter and physical force was the ultimate; and that a belief in a meaning in universal processes, or even in human history, was the sheerest nonsense. Consequently, also, in our commercial, in our political, and in our social life, we have a renaissance of paganism among us today such as the world has not seen since the days of the Renaissance in Italy. The claim that the present trend of our civilization is toward Christianity is based upon the blindest sort of optimism. Rather must we say that decay of faith in the Christian ideals of life is the most striking fact of our civilization. The social problem is at bottom nothing more than this decay of faith in our moral ideals.

There is growing up a literature in western civilization today which is totally regardless of Christianity, which either derides it or ignores it. I do not mean Christianity as a theology, I mean Christianity as a system of ethics. The plays of Ibsen and of Bernard Shaw, the novels of Meredith and Hardy, and of many others that might be mentioned, the whole decadent school of literature and of art, also, regard the ideals of Christianity as the most worthless sort of rot. The traditional morality of Christendom in the family, in business, and in general social relations, they flout. It is not simply a few minor literary men that have no standing, that represent these tendencies, but the foremost men in literature today. In short, the literature of the last few decades bears a striking resemblance to the literature just preceding the French Revolution, and like it, is breeding social and moral anarchy.

Our commercial and industrial life, to look in another direction, is organized upon pagan lines, and therefore it paganizes many who come into contact with it. The newspapers are filled with the details of how little business and big business have not scrupled to do anything, even to the destroying of human lives, in order to insure dividends and large profits to their investors. Either Christianity must dominate our industrial and our commercial life, or else our commercial and industrial life will dominate Christianity, and make its ideals of no effect.

We can no longer continue half pagan and half Christian. We can't allow paganism to rule among our wealthy classes, among our laboring classes, in our literature, science and philosophy, in our commerce and politics, without coming to repudiate Christianity in full. It is time that we see that our society is at the parting of the ways. Within this generation we must decide whether our civilization is to be Christian or to be pagan; we must definitely accept either one ideal or the other. Our civilization must subordinate its pagan elements to the Christian ideal of life, or else its pagan elements will subordinate the Christian ideal.

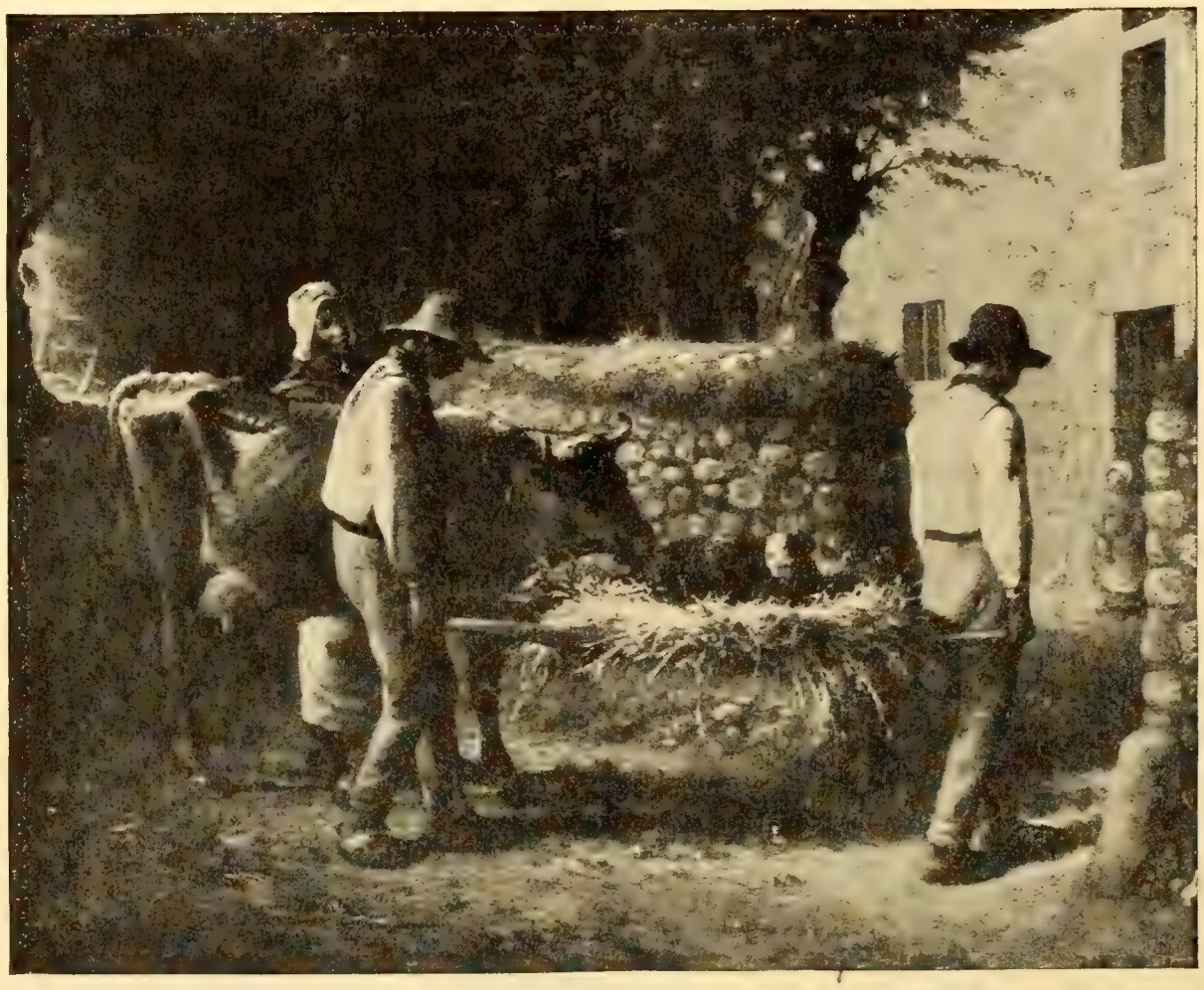
Bringing Home the Calf

An Artist's View of Humble Life

By William E. Barton

A number of years ago the record price for a painting was paid in order to purchase "The Angelus" by Jean Francois Millet. Record prices in art do not appear to last. Fabulous sums are paid now, and generally paid by American millionaires, for the great canvases of the world, but probably no picture was ever sold for so large a sum as "The Angelus" within so short a period after the artist's death. Millet died in 1875, and his paintings, which were not always popular while he was living, grew very valuable after he was dead.

There is something remarkable about "The Angelus." It is a small canvas, two-thirds of it covered by a potato field, and the rest of it by a sunset sky. Two figures in the foreground rising but little above the sky line share with a wheelbarrow, some potatoes and a fork the attention of the beholder. But these peasants are standing in the attitude of prayer, whose call they hear in the sunset bell of a church that can scarcely be seen. It is one of the most touching of Millet's paintings, and unlike "The Man With the Hoe," and certain others, it is lighted up by an idealism and hope which one sorely misses in many of his peasant paintings.



Bringing Home the Calf—Painting by Millet.

The paintings of Millet are in many of the great galleries of the world, and most of them have commanded a large price, though when he was living he sometimes destroyed a painting by putting a new picture on an old canvas because he could not sell the first picture for enough to buy another piece of cloth and stretcher.

One of the tenderest and most sympathetic of his pictures is entitled, "Bringing Home the New-Born Calf." The little bossy has been born out in the field and two peasants are carrying it home on a hand barrow, the proud and anxious mother bossy following. There is nothing of the sombreness in it that characterizes many of his paintings. It is instantly attractive and the homely sentiment expressed in it is thoroughly honest and genuine. This painting hangs in the Art Institute of Chicago, which is richest of all American galleries in paintings of the Barbizon school; indeed, it may be questioned whether any gallery in the world has so many truly notable paintings of these revolutionary Frenchmen of the last third of the nineteenth century.

The picture has been criticised as being too rectangular. The parallel lines of the wall and hand-barrow are framed in by the arms of the two peasants. This frame within a frame has been called an artistic blemish, but it is said that Millet did this with intent and that the first studies out of which this picture grew began in nothing more serious than the attempt to show the anatomical effect of the downward pull upon the arms of the men carrying the burden.

But pictures though made by artists are not made for artists. The people are the final art critics. To an artist the finest thing about this picture may be Millet's admirable knowledge of anatomy, in which he was an acknowledged master; but to the people, the fine thing about it is the tender and delicate sentiment expressed in terms of very humble life.

It is the kind of a picture young people like to see and older people also, a sweet, wholesome and genuine work of art.

Church Life

Ninth Street, Washington, Celebrates.

George A. Miller may well feel proud of the present condition of the Ninth Street Church, Washington, D. C. On April 6 this church observed the 22d anniversary of its organization. "This is the second oldest of our churches in the national capital," Mr. Miller writes. "The beloved F. D. Power, though his own church was not strong, labored and sacrificed to start another congregation on Capitol Hill. About fifty members of the Vermont Avenue Church formed the nucleus of this new congregation. A lot was purchased and a chapel built which was dedicated Apr. 5, 1891. Edward B. Bagby was called to minister to the new congregation and remained with it for more than fifteen years. The church under his able and consecrated ministry made great progress and soon outgrew the small building which had been constructed. A gallery was then built but this also was soon outgrown and in 1897 was begun the erection of the present handsome structure. This was a heroic undertaking as the congregation had no wealth and could raise but about $2,800 to build an edifice which cost completed over $30,000. There was a debt of $26,000 at the time of dedication. This the congregation assumed. Mr. Bagby resigned in October, 1906, and left a church of about 1,000 members and had reduced the debt to $15,000. The present pastor began his ministry Jan. 1, 1907. Last Sunday the two ministers occupied the pulpit and it spoke well for the church that there have been but two ministers during the twenty-two years of its history. There were present in the Bible School 721 and the church auditorium was crowded. There remained but $2,200 of the old debt and over $2,500 was raised to pay this. By the first of July the last of this burden will be entirely removed. In 1911 it became necessary to have more room for the Bible School and an adjoining residence was purchased. This is now the largest church and Bible School on the Atlantic coast. The growth has been remarkable and shows what can be accomplished in the conservative East."

Social Service to the Fore.

That the idea of social service is demanding for itself the attention of the Church, and that the Church has heard the appeal, is indicated by the fact that a standing committee on social service was appointed at the Louisville convention, as a department of the American Christian Missionary Society. This committee is charged with the responsibility of opening up a new and greatly needed department of work in home missions. It is composed of the following brethren: J. H. Mohorter, chairman, who is the General Secretary of our National Benevolent Association; O. F. Jordan, who is a busy pastor in the great city of Chicago and the Secretary of our Chicago Missionary Board and who has had wide experience in city problems; F. E. Lumley, Professor of Social Science and Home Missions, College of Missions; H. H. Peters, pastor of our strong church at Paris, Ill., and Chairman of the Committee on Rural Churches for the State of Illinois; and Professor A. W. Taylor, known far and wide for his interest in social problems as well as his writings on various phases of our missionary work, both Home and Foreign. The latter is the Executive Secretary of the Committee.

The function of this commission will be to co-operate with like commissions of other religious bodies in furthering all those larger forms of Christian work which make for the Christianization of America and to co-operate with the office of the American Society in extending the kingdom of God in all those peculiar ways that are generally denominated social. The saloon, the social evil, divorce, the tenement house, the sweat shop and all kindred sins which afflict modern civilization will receive the attention of this committee. Although funds at its disposal are too limited this year to permit any large undertakings, the committee has outlined for itself some definite tasks, such as to co-operate with like committees from other communions; to make a survey of our own force as a people, seeking to discover how many churches we have in the country, the town and the city and what progress is being made in these various types of churches, together with the social problems that confront them and the methods useful in meeting them; to study the Slavic people of America, which peoples form such a large proportion of the immigration of the day and afford a unique opportunity to the Disciples for extending the simple plea of the Gospel and the New Testament Church; to stimulate the study of social ethics in our colleges and urge a course for ministers dealing with practical church problems along social lines; to promote the study of Biblical teaching on social morals in the Sunday-school and the preaching of the social message from pulpits, as well as its treatment in our religious journals; to make surveys that will promote the cause of Christian union by showing the waste of duplication in over-churched communities and investigate methods of co-operation that point to success in the effort to make the church a more efficient social force; and to secure on convention programs addresses that will cultivate a social conscience among our churches in all possible ways. A liberal offering for home missions, the first Sunday in May, should give encouragement to this new branch of missionary service.

E. L. Powell on Christ's Sovereignty.

"He is either sovereign over the government of America or he is not sovereign over one soul in America," was the statement of E. L. Powell, of Louisville, in a recent sermon. That President Wilson would be in entire accord with Mr. Powell in this declaration would not be denied. "I claim," Mr. Powell said, "that the sovereignty of Jesus Christ is not something that can be narrowed and limited within the province of certain choice so-called activities. It is a sovereignty that has to do with all the civilization of the world and with all the material activities that go to make up that civilization. The sovereignty of Jesus Christ is co-extensive with the pursuits and with the activities of all the men of all tribes and kindreds and places. He is either sovereign over the government of America or He is not sovereign over one soul in America. He either has a right to dictate the spirit in which government shall be conducted or He has not the right to dictate the way in which you must live as an individual man. He either is Lord over all or He is Lord over nobody. The sovereignty of Jesus Christ is co-extensive with advancing civilization, and insofar as civilization advances at all it is God reigning and ruling over the minds and hearts of men, which minds and hearts thus dominated by His spirit and law, are dominating material civilization and making it to go forward along those lines that we call righteousness."

Mustard Seed Development at Grand Rapids.

An effort now being made to raise a fund to pay for repairs on the church building of the Franklin Street Church of Christ, Grand Rapids, Mich., calls attention to an interesting development in this field. The church was born through the efforts of a lad now deceased, who had seventy-five cents in hand which he wanted used for this project. Hence "the Philip Hood fund" is made the nucleus of the present effort. Thomas H. Adams is the pastor. This church furnishes an interesting illustration of the changes in policy through which a church may pass, owing to changes in the pastorate. W. A. Bellamy, now in the local real estate business, was its pastor a few years ago and "a live man" he was. Having a vision of a neighborhood center he organized the boys of the vicinity and for their benefit installed some institutional features, one of which was a cement swimming pool. Certain members, however, differed with the pastor as to this method of saving souls; after his resignation the swimming pool went dry. Mr. Adams, a man of English birth and training, who formerly was connected with the Salvation Army, is a vigorous and direct evangelist and a hard worker, whose chief emphasis is on the distinctly spiritual side of religion. In addition to evangelism in the Sunday-school and all other departments, the pastor, aided by a chorus choir, makes every Sunday night service of the straight evangelistic type, with strong appeals to the unconverted. He has met with gratifying results.

School of Methods Idea Hits the South.

The First Christian Church, Atlanta, Ga., was the scene of a successful school of methods, held by the Sunday-school department of the A. C. M. S., Robt. M. Hopkins, secretary. There was an enrolment of 153, representing twenty-seven schools from three states. Seventeen preachers, six superintendents and thirty-nine teachers were among those who attended. Of those enrolled, thirty-three completed the work required and received the international certificate of merit. The faculty included the following instructors:

J. Randall Farris, Southeastern Bible Superintendent, Dean and Instructor in Missions; W. E. Frazee, State Bible School Superintendent of Kentucky, Instructor in Organization and Management; R. P. Shepherd, Editor Bible School Literature, Christian Board of Publication, Instructor in Old Testament and Religious Pedagogy; W. O. Foster, Pastor of the West End Christian Church, Atlanta, Ga., Leader of Devotional Hours; Miss Hazel A. Lewis, National Elementary Bible School Superintendent, Instructor in Elementary Department; Robt. M. Hopkins, Bible School Secretary of the Disciples of Christ, Instructor in Evangelism and Efficiency.

Reward for a Name.

The Board of Ministerial Relief, with headquarters at 120 E. Market street, Indianapolis, Ind., reports that from all parts of the country are coming suggestions as to the term by which the complete support of a veteran minister, or minister's widow, by one person or church, shall be designated. Mrs. Decima Campbell Barclay has gladly agreed to give the one who suggests the accepted

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name some book or other valued possession of her illustrious father, Alexander Campbell. Among the names proposed are: "The Brotherly Bond", "The Ministrations of Brotherly Love," "Ministering Son" or "Ministering Daughter," "Inasmuch," "Pilgrim's Pillow," "Pilgrim's Staff," "The Living Link in Ministerial Relief," "I am my Brother's Keeper," "Lean on Me Son," "The Inasmuch Society," "Copartner," "Love Link," "Loyal Veteran," "Loyal Link," "Golden Link," "Loyal Strand," "Living Strand," "Golden Strand," "Love Line," "Filial Fellowship with Aged Saints," "Filial Fellowship." "First Reserved."

Calls This "Age of the Soul."

Can this modern day be designated "the age of the soul?" J. R. Perkins, in a recent sermon delivered at the First Christian Church, Sioux City, Ia., declared that it can, as earlier periods might be termed ages of the body and of the mind. "Is this generation, this tense civilization, this apparently money mad hour, the age of man's soul?" he asked. "Indeed so; for this hour is preeminently ethical and moral. It has other features—perhaps must have; but its dominant trait is conduct. In other words men are at last searching for God in their relations to one another. They have come to know that one cannot hold right relations with God and be brutal to men. They are seeking to serve God, not by complimenting him, praising him, and telling him in long winded prayers how wonderful he is, for he knows it better than we do; but men are serving God by serving one another."

Tacoma, First, Asks Questions.

The First Church, Tacoma, W. A. Moore, pastor, is applying the principle of the initiative and referendum at its Sunday evening services. The following questions were submitted by members for answer on a recent Sunday: What is the real business of the church? Should Christians fear death? What about deathbed repentance? Why is the church so set against the saloon? Is there no way by which all men can have one day rest in seven? What should Christians think of Commissioner Mills' proposed Municipal Farm? Would the family of a liquor man be acceptable members of the First Church? Is it not the duty of the pastor to call on all the members of his church? If I live a good life can I be saved without baptism? What does the Bible teach concerning professing Christians who will not speak to acquaintances?

Defends "Billy" Sunday's Methods.

William Asher, personal representative of W. A. Sunday, recently addressed a union prayer-meeting in the First Christian Church at Mishawaka, Indiana, outlining the Sunday campaign to begin in South Bend, April 20. Mr. Asher warned the people against false stories about Billy Sunday which he said were sure to appear and which were already being circulated, he charged, by liquor interests. "William Sunday," he said, "never says smutty things either to audiences of men or women. He uses some very pointed language which cannot be misunderstood." Mr. Asher said some people were giving out the false impression that Mr. Sunday had been guaranteed a certain amount of money. This was not true in any sense, he said. "The last week or so Mr. Sunday receives a popular subscription which usually amounts to not over $2 per convert."

George H. Combs on Sabbath Observance.

"The present complex system of civilization makes some kinds of work necessary on Sunday, but the work of the barber is not included," said George Hamilton Combs, pastor of the Independence Boulevard Christian Church, in his recent sermon on "Observance of Sunday in Kansas City." The topic grew out of the discussion of the closing of the barber shops on Sunday. "Sunday work should be kept at the minimum of necessity instead of being allowed to indulge the maximum of desire. Civilization is so made up that the work of the press, of travel and a few other lines is necessary. Sunday work cannot be confined to the mere necessities of the physical being as it could in the days of primitive man. But there is no excuse for the barber, the actor, the manufacturer or shop worker breaking the Sabbath."

Tries Evening Service as Adult Bible Class.

F. N. Calvin, pastor of the Central Christian Church at Waco, Texas, is transforming his Sunday evening meeting into an adult Bible class session. He takes up the uniform international Sunday-school lessons one week in advance of the schools, thus in addition to a general Bible study giving aid to pupils and teachers in the preparation of their Sunday-school lessons. The plan includes a number of special features, such as pedagogical and psychological training, special music and about forty minutes spent in the study of the lesson.

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Chicago Quarterly Assembly.

The Quarterly Assembly of the Chicago Disciples of Christ, under the auspices of the C. C. M. S., announces its meeting for April 20, at 3 p. m. Among the speakers on this occasion will be the following: Dr. E. S. Ames, of Hyde Park, who will discuss "Missions and the Local Church;" C. G. Baker, of Douglas Park, who will treat "Our National Problems;" C. C. Morrison, of The Christian Century, who will speak on "The City in the Home Mission Program;" E. L. Dakin, of Memorial Church, who will discuss "The Church Finding Its Own in the City;" and E. M. Bowman, who will give a "just-from-the-field" account of "Missions in the Orient."

La Grange, Oregon, Plans.

The Church of Christ at La Grange, Oregon, has sold the land upon which its building stands and purchased property in the residence district. The building is to be moved within ninety days. During this time a full concrete basement is to be constructed on the new property. When moved, the building will be worked over into an all but new edifice. The structure is only about thirteen years old. During this time the business district has encroached upon it. The transaction will enable the church to free itself of debt in addition to making needed improvements. A. J. Adams is their minister.

A fund raising campaign for the new First Christian Church, at Union Avenue and Dunlap Street, Memphis, Tenn., to replace the Linden Avenue Christian Church at the Mulberry corner, will be launched soon, and actual construction will begin at an early date. This announcement was made on a recent Sunday, simultaneously with one that the pastor, Rev. W. H. Sheffer, would retain the work at Memphis instead of accepting a call from a Los Angeles, Cal., church.

"The City Charter" and "Capital Punishment" were two subjects that were recently discussed before the Men's organization of the First Christian church, of Youngstown, Ohio, by Asael E. Adams, chairman of the charter commission and Judge W. S. Anderson respectively. The occasion was the second annual banquet of that organization. Fully 200 men gathered around the board at the Y. M. C. A. and listened to these addresses from the citizens named.

A unique series of services was held at Newberg, Oregon, recently. It marked the closing of the sixth and beginning of the seventh years of service of George C. Ritchey with the church there. Beginning with Monday and continuing each evening through the week, evangelistic services were conducted. The local ministerial class of six young men did the preaching. The minister conducted the Lord's day services.

A delightful occasion was the reception given by the older members of the First Christian Church, Fresno, Cal., to the more than two hundred new members who have become members within the past eleven months. The pre-Easter evangelistic services, conducted by H. O. Breeden, pastor, and S. R. Shaw, associate pastor, resulted in swelling the membership by 110. The total membership of the church is now between 900 and 1,000.

W. F. Cowden, of Tacoma, Wash., has just given a large portion of his valuable library to Eugene Bible University. Over one hundred volumes have been placed in the main library, and several other volumes in the library of the Girls' College. Mr. and Mrs. Cowden have been devoted friends of the school from the beginning of its history in 1895.

Marooned in New Albany, Ind., on account of the flood, S. M. Martin, evangelist, and Prof. A. J. Carroll, singing evangelist, began a series of evangelistic meetings at Central Christian church in that city April 3. Mr. Martin was expected to begin a revival meeting in Hickman, Ky., last Sunday.

Professor F. E. Billington has resigned as teacher in the department of Religious Education of the Eugene Bible University, and has accepted the position of Sunday-school specialist for Washington and Idaho under the American Christian Missionary Society. He will begin work in his new field about June 1.

The church at Davenport, Iowa, is fortunate in having a magnificent men's Bible class to depend on in the remodeling and enlarging of its building. This class of "Loyal Men" has for its watchword, "Five Hundred Enrolled on the Day of Dedication." The class has a present enrolment of 250.

The congregation at the Jackson Avenue Church, Kansas City, has called S. M. Perkins as its minister for another year, at an advance of $500 in salary. A debt of $5,000 has just been lifted, with $1,000 balance, which will be used to enlarge and improve the Sunday-school department.

At a meeting of the Disciples' Union of Washington and vicinity, held at Vermont Avenue Church, Washington, D. C., on April 8, the subject of Christian union was presented by George A. Miller, of Ninth Street Christian Church, and by Hugh T. Stevenson of Bethany Baptist Church.

In a recent issue the statement was made in these columns that R. E. Elmore had left the work at Walnut Hills, Cincinnati, and accepted the pulpit at New Albany, Ind. This was an error, Mr. Elmore informs us. It is his brother, C. E. Elmore, who has taken the latter field.

Looking forward to the primary elections, a special meeting for men was held at Central Church, Terre Haute, Ind., where George Darsie, ministers. The Sunday-school of this church paid into the church treasury, recently, $1,000 to be applied on the church debt.

Albert R. Adams, pastor at Chillicothe, Ohio, had a trying experience during the flood which wiped out two-thirds of that city. Mr. Adams lost all his household goods, books, clothing and a sum of money, and his family has been cared for by the city.

The lectures recently delivered by Peter Ainslie at Yale University are to be brought out in book form by Fleming H. Revell Company, Chicago. There will be two volumes, entitled, "God and Me," and "My Brother and I."

Mrs. Decima Campbell Barclay, daughter of Alexander Campbell, recently addressed a meeting of a new class of "Loyal Daughters" at Santa Barbara, Calif., where J. Walter Carpenter ministers.

Finis Idleman, pastor Central Church, Des Moines, has been bringing inspiration to many Iowa communities by a practical and attractive lecture on "Realizing Community Ideals."

Home Coming Day was observed at the Douglas Park Church, Chicago, April 6. J. D. Hull, G. C. Campbell and Austin Hunter, all of Chicago, brought messages of congratulation.

Perry J. Rice of El Paso, Tex., and F. W. Burnham, First Church, Springfield, Ill., preached to Knights Templar commanderies in their respective churches Easter Sunday.

The Disciples' Missionary Union, of New York City and vicinity, reports, for the month of February, forty-four added to the membership and $340.97 raised in the field.

The new Main Street Church of Christ, Haverhill, Mass., was dedicated April 6. Professor Hall L. Calhoun, of Transylvania University, delivered the address.

The annual convention of the churches of Christ of the Eighth district of Indiana, was held at Danville, April 3 and 4.

North Side Church, Fresno, Calif., has resolved to build a house of worship costing $40,000.

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EVANGELISTIC MEETINGS.

Bloomington, Ill., First, Edgar D. Jones, pastor; Peter Ainslie, evangelist; continuing.

Grand Rapids, Mich., W. V. Nelson, the pastor, preaching; F. C. Huston, leader of song; continuing.

Troy, Ida., Charles Lemmix, minister; G. W. Morgan, evangelist; closed.

Tacoma, McKinley Park Church; J. S. Raum, evangelist; continuing.

North Yakima, Wash., W. F. Turner, pastor and evangelist; 71; closed.

Sheffield, Ala.; E. L. Jorgenson, evangelist; continuing.

Oklahoma City, Okla., First; J. H. O. Smith, the pastor, preaching; continuing.

Camp Point, Ill., H. J. Reynolds, pastor; B. L. Wray, evangelist; 58; closed.

Lincoln, Neb., union meeting of thirty congregations; C. R. Scoville, evangelist; 799; continuing.

Paris, Ill., H. H. Peters, the pastor, preaching; W. F. Lintt, singing evangelist; 16; closed.

Richmond, Va., Seventh Street, H. D. Maclachlan, pastor; B. H. Melton, evangelist; continuing.

Columbus, Ind., Tabernacle, W. H. Brook, pastor; S. M. Martin and J. A. Carroll, evangelists; 110; closed.

Carthage, Mo., D. D. Moore, pastor; W. J. Minges, evangelist; 206; continuing.

Brenham, Tex., W. O. Dallas, pastor; Allen Wilson, evangelist; continuing.

Mexico, Mo., W. A. Shullenberger, pastor; Walker and Leigh, evangelists; continuing.

Visalia, Cal.; Vawter and Wood, evangelists; 70; continuing.

Warrensburg, Mo., Sherman B. Moore, pastor; C. L. Organ, evangelist; 32; continuing.

McKinney, Tex., Philip King, pastor; J. B. Boen, evangelist; continuing.

Manhattan, Kan., J. P. Myers, pastor; J D. Arnold, evangelist; 50; closed.

CALLS.

A. O. Hargis, Rutland, Ill.

S. D. Harlow, First Church, Klamath Falls, Ore.

M. C. Chatley, Memorial Church, Rock Island, Ill. No decision.

A. L. Chapman, Bozeman, Mont. Has begun work.

Davis Errett, Boise, Ida.

J. A. Sinclair, Argentine, Kan. Has begun work.

R. H. Polly, Fairfield, Ia. Has begun work.

RESIGNATIONS.

J. A. Cargill, East Church of Christ, Toledo, O.

F. A. Ware, Palouse, Wash. Will enter evangelistic field.

OHIO CHURCHES AND FLOOD RELIEF.

Up to noon of Thursday, April 10, the following amounts had been received at this office for assistance of our churches and church people that have suffered loss through the recent floods:

Mr. and Mrs. M. J. Allen, Akron	$100.00
A. R. Teachout, Cleveland	100.00
W. H. Cowdery, Cleveland	25.00
A. Teachout estate, Cleveland	50.00
P. T. Kilgour, College Hill	5.00
R. A. Doan, Nelsonville	10.00
Frank V. Irish, Columbus	5.00
A. Gibbs, Brunswick	2.50
Mr. and Mrs. Henry Osterhouse, Brunswick	2.50
H. C. Evans, Canton	5.00
Elijah Criss, Cambridge	2.00

Churches.

Augusta	25.20
Austintown	36.00
Bend Fork	14.00
Bryan	1.00
Bucyrus	5.17
Belle Vernon, Pa., Sunday-school	46.00
Centerville	32.75
Cuyahoga Falls	7.50
Cadiz	42.05
Garrettsville	13.17
Galion	6.00
Hagerstown, Md.	30.00
Kirkpatrick	11.15
Lorain	35.00
Lima, Central	27.00
McArthur Sunday-school	16.44
Mogadore Sunday-school	6.00
Norwood	70.06
New Baltimore	13.00
North Royalton	28.50
Pleasant View	5.00
Ripley, Holmes Co.	10.00
Richwood	10.00
Waterford	17.18
Wauseon	24.92

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Winchester Ave. church, Martinsburg, W. Va.,	$31.47
Hartselle, Ala., church	9.00
Geo. C. Collins, Santa Paula, Calif.	10.00
C. O. Botts, Tacoma, Wash.	5.00

$150 of the above sum is in the form of a definite pledge to be paid within sixty days.

It is heartening to notice the widespread interest and sympathy. Already there is country-wide representation from the Atlantic to the Pacific. The latest information indicates that the assistance is sorely needed. The State Commission made prompt and sufficient provision for food and clothing but in no less important need is the rehabilitation of the homes, the support of the church services and the repair of the church buildings.

I. J. CAHILL, Cor. Sec'y.

Ohio Christian Missionary Society, 2047 E. 9th St., Cleveland, Ohio.

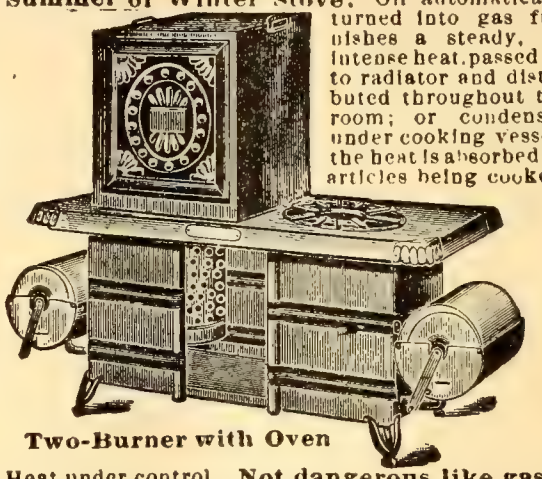
PORTABLE STOVE COOKING AND HEATING

Saves Fuel Bills, Saves Dirt, Work and Drudgery.

SIMPLE IN CONSTRUCTION, DURABLE, AND ABSOLUTELY SAFE

COMBINES ECONOMY, COMFORT and CONVENIENCE

COMBINED COOKING AND HEATING—The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping. **Summer or Winter Stove.** Oil automatically turned into gas furnishes a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked.



Two-Burner with Oven

Heat under control. **Not dangerous like gasoline.** No valves. No wicks—all parts open—nothing to clog, close up or get out of order.

THE PORTABLE STOVE

is simple in construction. **No complicated machinery to get out of order.** The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion and give the **greatest amount of heat** for the **smallest use of oil.** As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. **Nothing to clog or close up.** The stove furnishes its own heat to generate the gas

CHEAP FUEL

Kerosene or coal oil, is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove **solves the problem.** It furnishes **the family need.** It burns this common fuel, giving an intense heat, but concentrated under cooking vessel, absorbed by articles being cooked—**not thrown out to overheat your kitchen.** In every section of country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat **provides quickly cooked meals.**

EASILY REGULATED

The flow of oil is easily controlled by the adjuster on the end of the reservoir. Each burner has its own reservoir and adjuster. The height of the flame is easily lowered or raised with this adjuster. More oil—higher flame. Less oil—lower flame. No oil—flame shut off.

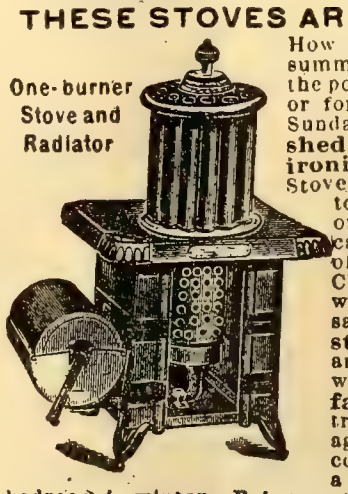
SAFETY

Coal oil or kerosene **not dangerous like gasoline.** There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the **deadly gasoline.** Coal oil burned in the oil-gas stove is a safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE

Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will **save trouble, anxiety and annoyance,** without any additional fuel.

THESE STOVES ARE PORTABLE



One-burner Stove and Radiator

How convenient on a hot summer day to take out on the porch for a quick meal, or for coffee on a warm Sunday night, or **in the shed for washing or ironing.** The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaufler, Calif. who is a railroad man, said he **used their stove on a caboose** and was able to cook with the **hard and fast running** of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved to any part of the house and are always ready for instant use. The new Model 1912 contains many valuable improvements, which add greatly to the efficiency of the stove.

DURABILITY

They are made of **steel** throughout, thoroughly tested before shipping. Sent complete, ready for use as soon as received. Nicely finished with nickel trimming, and they will last for years.

OVENS FOR BAKING

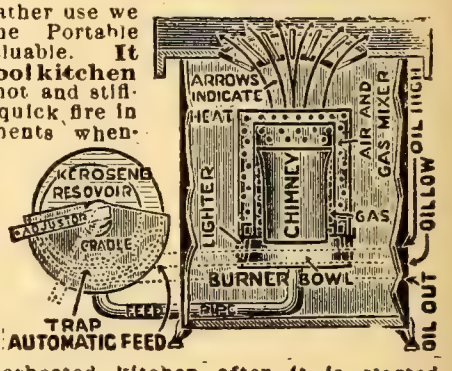
The ovens furnished with the Portable Stove are splendid bakers, handsomely finished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT

The radiators are placed over the burner. The heat of the stove is thrown from the surface of the radiator, giving a **cheerful heat.** It is convenient size and when not in use can be laid to one side.

SUMMER STOVE

For hot-weather use we consider the Portable Stove invaluable. **It means a cool kitchen** instead of hot and stifling; a hot, quick fire in a few moments whenever you want it. Think of the time wasted in starting the old cook stove before it gets hot enough to cook, and the overheated kitchen after it is started **REMEMBER** this stove consumes **no fuel except when in use.** Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.



WHAT USERS SAY

"It is so convenient and economical." Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. **"For baking it has no equal."** V. E. Bostwick, O. "Bakes pies, cakes, bread; never saw nicer baking done." Mrs. O. Thompson, O. **"Never cooked meals so quick and easy."** James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; **they are great time and fuel savers."** H. M. Irey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baering, Ind. "With the radiator it soon warms up our dining room." J. F. Lisson, Calif. **"We are using it to heat our office."** McPherson Co., R. I.

ECONOMY—E. N. Helwig, Ont., "Only used **a half gallon of oil last week for cooking,** baking and ironing" F. G. Boylston, S. C. "Cooked for a family of six five days—only three quarts of oil." Wm. Stapley, Ariz., "Your oil-gas stove was just as expected it to be after reading your description. With one gallon of oil we did the cooking for a family nine persons, six of them grown, for three days and one meal, besides doing the small ironing. **The oil cost 35c.** Wood cost $6.00 per cord here." Fred Hadder, Wis., "Moved my old cook stove in the wood shed. You won't catch me sawing or carrying any more wood. **This is a snap for me."**

SAFETY—Mrs. E. R. McClellan, Ills., says **"It is safe and clean** as a lamp, and children that can be trusted with a kerosene lamp can be trusted with this stove." Mrs. P. P. Leherer, Mich. **"Easy to run quick to heat—no danger** of explosion. D. L. Dennis, Ind., "Makes no dirt, no trouble to operate; takes very little fuel; **no danger possible**; makes plenty of heat. H. N. Flora, O., "Perfectly safe, a person can operate them without constant worry of danger.

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: **"There is no smoke, dirt,** or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Me. "It don't smoke, is easy to operate, and we find it clean." Wm. Irsh, Mo. **"A splendid baker and cooker,** although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F Hascall, Fla. "It does not leak at all; **it is a great comfort.** The oven is a beauty and bakes fine—not heavy to move from place to place, and **convenient** in size and shape. W. O. Poe, Mo. says: Can cook a meal in 20 minutes; baked biscuits in 4 minutes." Mrs. Ella Holleman, Tenn., "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure."

DON'T FAIL to write today for full information. The price of these stoves is remarkably low—only **$3.25** up, any number of burners. No sold in stores. See catalogue with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove.

AGENTS MAKE MONEY Quick, Easy, Sure.

Show stove **MAKING GAS**—people stop, look, excited—want it—buy. B. L. Huested, Mich. "Was out one day—sold 11 stoves." W. E. Baird, S. C. "You have the **best stove** on the market; sold 9 in 2 hours; **I do not fear competition."** (first ordered 1—200 since) Chas. P. Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex. write **"Sell like hot cakes;** sold 50 stoves in our town." J. W. Hunter, Ala., secured 1—tested it—ordered 100 since. J. G. R. Gauthreaux, La., ordered 1; 155 since. So they go. **These men MAKE MONEY.** You have the same chance. You should make from $10. to $15 a day. Write for our selling plan. Do it today. Send no money.

THE WORLD MFG. CO., World Bldg., Cincinnati, Ohio

2006

THE CHRISTIAN CENTURY

Sharp Mrs. C. M. Dec 13
6622 Kimbark Ave

Vol. XXX April 24, 1913 Number 17

PLANTING NEW CHURCHES

BY FINIS IDLEMAN

AN IMPORTANT ANNOUNCEMENT

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for $16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of $50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than $25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

Notes

—General Bramwell Booth, who succeeded his father the late William Booth, as president of the Salvation Army, has been proposed for the Nobel prize on the ground that during the last forty years while he was working in behalf of the salvation of mankind he has been a great factor in behalf of international peace.

—That big meeting of the year for Presbyterians, the General Assembly is to be held this year about the middle of May at Atlanta, Ga. At the same time the General Assemblies of the Southern Presbyterian Church and the United Presbyterian church will meet. It is thought that renewed efforts to bring the Southern and Northern Presbyterians (which separated on the slavery and war questions more than fifty years ago) together, will be made.

—La Semaine Religieuse, a French newspaper, mentions that the hymn, "Nearer, my God, to Thee," sung by the passengers of the Titanic on the fatal night, has aroused great interest in France, and Roman Catholic booksellers have published several editions of it. The Bishop of Dijon has forbidden the use of it in all the parishes and religious houses of his diocese, giving as his reason that the words and music of the hymn are of Protestant origin.

—St. George's Episcopal Church in New York lost not only an important member of the church and parish in the death of Mr. Morgan, but a picturesque and interesting character. He was a regular attendant at church, assisting in taking up the collection on Sunday and manifesting an interest in various members of the congregation. Joseph H. Choate, not long before Mr. Morgan's departure, shared the pew with him. When an unfamiliar hymn was sung Mr. Morgan would glare at the choir and interview the choirmaster immediately after the service.

—The Junior Congregation idea, inaugurated in the First Reformed Church, Brooklyn, is said to be growing throughout the country. The First Presbyterian Church in Auburn, N. Y., has set aside one of the galleries for the use of the children, and during the winter has been making a campaign for the children of the church. The pastor is assisted by the superintendent of the Sunday-school, as well as several members of the church, who are deeply interested. Ushers are distributed through the gallery and confusion is avoided. A three-minute sermon to children precedes the regular sermon. At a recent service 175 children were present.

—The Utah Gospel Mission is doing a great work in fighting Mormonism. To January, 1913, in the West it had made 190,000 calls in homes, held 2,039 meetings with 158,400 people present, and used 13,568,000 pages of special literature. In the East it had provided 567 addresses on Mormonism and used 3,251,000 pages of special literature. All at the cost of only $33,520.09; though double or triple the sum should have been used. There were 144,352 Mormons in the United States by the census of 1890; now about 400,000—increased nearly three-fold in 23 years. Over 16,000 new members "baptized" in 1910. There are at least 30,000 Mormons outside the U. S.—19,971 in Canada in 1911. This fungus growth on the religious body of the land needs the attention of a surgeon.

—The Commission on the Church and Social Service of the Federal Council has called a conference of those organizations for social uplift which appeals to the churches for the observance of special Sundays to be given to their various causes, in order to bring about an adjustment in the calendar. Such Sundays as Child Labor Sunday, Tuberculosis Sunday, Labor Sunday, etc., have rapidly increased during the past year or two and many of the pastors and churches have appealed to the Federal Council Commission to bring about some sort of joint arrangement with these various organizations to avoid duplication and, if possible, by combination to reduce the number of calls for special Sundays. The Conference was held in New York City, April 15.

—The "old guard" of religious journalism, that is, the representatives of the last generation of religious journalists, has again been thinned out, this time by the death on March 24 of Dr. Joseph Newton Hallock, editor of The Christian Work (New York). Only two of this famous generation now survive, Dr. J. H. Garrison of the Christian-Evangelist (St. Louis) and Dr. W. B. Palmore of the Christian Advocate (St. Louis). The Christian Work is nearly 100 years old. Dr. Hallock purchased it in 1880, after a ministry of twenty years in the Congregational churches. Since that time he has edited it. He died at the age of seventy-nine. He was an indefatigable worker, a tireless editor, and an enthusiastic writer up to almost the very last.

—Little by little it develops that Union Theological Seminary of New York City, regarded ever since the Briggs case of fifteen years ago, as "unsound" from a Presbyterian point of view, may return under the wings of the General Assembly of the Presbyterian Church, U. S. A. The General Assembly has a special committee on relations with the seminary. On March 13 this special committee under the chairmanship of Doctor Carson, former moderator, met with a committee of the seminarial trustees. The joint committees were dinner guests of President Brown of the Seminary. A harmonious meeting is reported. But no details were given out. However, it is significant that the trustees of Union Theological Seminary took under advisement the request of the General Assembly that the seminary declare faith in the authority of the Scriptures, the deity of Christ and the resurrection and atonement. Naturally, the public is interested to know whether the seminary will return to the orthodox camp and once more be sealed with the approval of the General Assembly. Union Theological Seminary has an international reputation for its encyclopaedic scholarship. Furthermore, Union's reputation has for the past twenty years been on the side of liberalism. For Union to declare its "faith" as the General Assembly desires would be significant of both a new temper on the part of scholarship and pronounced progress on the part of the Presbyterian church. Certainly Union's faculty is not reactionary, nor tending in a reactionary direction. Its scholars represent the most progressive and independent thinking now being done in the theological world. But the church happily, is coming not only to grant liberty to its reverent scholars but demanding liberty for them. Much has happened in Christian thought since the days of the Briggs trial.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Progress Both Ways

For a generation we have talked about the struggle for existence, and the survival of the fittest. Sometimes we have spoken words of truth, and again we have spoken words of cruel error. For that which constitutes fitness in the struggle does not always constitute fitness for the survival itself. In an address shortly before his death, Dr. Reuen Thomas uttered a warning lest too shallow a view of modern science make us cruel and unfeeling; and directed the mind of those whom he addressed to a deeper and often neglected lesson of brotherhood and the social spirit as taught in nature:

"For a generation we have been almost slaves to two ideas which are associated with the name of the great naturalist Darwin. One idea goes by the name of 'Natural Selection' and the other we know as 'the Survival of the Fittest.' Natural Selection, of course, means that Nature favors some organisms instead of others in consequence of differences in the organisms themselves. The 'fittest to survive' are those which are most adaptable to the surroundings in which they find themselves. These two ideas have had the field and have wrought most disastrously in politics and in the political use of military power. We have had to listen to the horrible dogma that Nature intended and therefore the Author of Nature intended that the strong should subdue the weak. Small nations were intended to be exploited by large nations. 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves"—such apostolic words were laughed out of court. Militarism got a new sanction. The old George III. Toryism lifted up its head in England once more. Nature was Tory. Brotherhood as an ideal and an aim was scouted.

"Recently men have risen who, working along evolutionary lines, have pushed ideas into mental and moral regions, and have shown that such ideas as those by which we have been enslaved, have a larger content than their originators perceived. The physically strongest may be only representatives of a gilded barbarism. The most effective among men (and even among animals) have been those capable of coming into fraternities for mutual helpfulness. There is, if only we will look for it, a Sermon on the Mount embedded in Nature. When once we have got the fine tone and temper of that sermon in ourselves, we shall find it elsewhere. People are ruled by ideas. If our ideas of life and its purpose are wrong our politics will be wrong, our domestic life will be wrong, all our conduct will be wrong in spirit and in tendency. To say 'it does not matter what your opinions are providing your life be right' is arrant nonsense. The last note in evolution is that we are members one of another."

Natural science does not assure us that all progress shall be upward. It assumes that life presses outward from its various centers in every direction, seeking unoccupied space for itself. It often grows downward. The white ghost-flower called Indian pipe was once a true flower, with red petals, but growing in the shade lost the glow from the blossom and the green pigment of the stalk and now grows in the dark glen, hanging its head for shame, the ghost of its former self. It has made progress, and has found a place where it may survive. But its progress has been degeneracy, and the only place it now can live is in the dense shadow of other vegetation that has learned to nourish itself in the sun.

We do well to remember, and it is pleasant and profitable to remember, that the perishing of ancient Greece has left us, not the bickerings and petty commonplaces of her ordinary life, but those monuments to her greatness that stand out in bold relief above all that could degrade them by too intimate a knowledge of the meaner elements in the lives of the men who produced them. But we need also to remember how much good has escaped and how much evil has survived as the years have gone by. Some of the types least desirable have longest lease of life. Aristotle theorized about the origin of certain insect pests; Aristotle died, and his theory is obsolete, but the pests are with us still.

* * *

The theory of evolution does not assure us that there shall be no failures, but only that creation as a whole shall not fail. It does not promise that there shall be no loss of type, no experiment not visibly productive of good.

There is sure to be progress, either up or down. Nature is not stationary. The human soul grows better or worse. Let us be sure that our progress is upward. God has a plan for the universe, and in that plan will not be thwarted. It is for us to meet the purpose of God, where it touches our lives, and make that purpose vital within us; else the purpose of God will be wrought without us, and within the sphere of our lives the grace of God will spend itself in vain. We cannot rely on the divine purpose to perform within us and through us what we do not assist. It is for us to work out our own salvation with fear and trembling, while God works in us to will and to do of his good pleasure.

THE CHRISTIAN CENTURY

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON, ORVIS F. JORDAN, ELLIS B. BARNES.

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Esther: The Timeliness of Loyalty

Professor Paton quotes Luther as saying of the Book of Esther: "I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has much heathen naughtiness." Of Esther, Professor Paton says: "The only redeeming traits in her character are her loyalty to her people and her bravery in attempting to save them." Granting that Esther had much in her character that is repugnant to the moral sense of the Christian, we may admire her loyalty. Without loyalty neither family nor church, nor state can exist. And the example of loyalty does not cease to be worthy of consideration because the character in which it is exhibited is not altogether admirable.

Every man needs some one he can be loyal to and on whose loyalty he can depend. When we believe in some one and are willing to make sacrifices for him, we really believe in ourselves. Timely support of another in his fight against the sin of his soul and the sin of his environment, even when we are somewhat confused in our notions of right and wrong, and fight because we desire to please, is enlightening and purifying. "Find some one in need of help and give the help needed," is advice that we ought to give to him who asks us to show him the way of salvation. The knowledge that another is defending us against the attacks of ignorance and viciousness increases our self-respect and zeal for righteousness.

The loyalty of the gang is admirable, although the gang is not always governed by the right aim. It is a good thing for the boys and girls in school to support with spirit their groups and clubs. The problem of the teacher is to distinguish between organizations that aid in cultivating the ethics of democracy and those that foster moral and intellectual foppery. The boys of the street hang together. The city is learning to deal considerately with their clannishness and to use it for the making of good citizens. To turn the spirit of loyalty to the side of crime is about the worst blunder a city can commit. This is easy to do and it has been done for ages. The city that thinks kindly of its boys and provides for them according to their needs, may count on their loyalty.

It is the fool who goes about slandering his town to strangers. The wise man knows what slander is and that it is disloyalty. The fool thinks he must talk about what his neighbors lack. He ridicules their taste for music, their crude notions of literary values, and their rude manners. This he does, not as one who would be a kind teacher, but as one who would exalt himself at the expense of others. He fears that he will be thought to share the ignorance and crudity of his neighbors. The wise man lets it be known that he likes his neighbors and that his interests and theirs are one. If he knows literature and science and philosophy and they do not, he places what he knows at their service. He values his education, not because it makes him different from others, but because it enables him to be of some use in the world.

When the minister preaches a sermon that arouses the opposition of many, when members of the church entertain different views of the doctrine and mission of the church, when a prominent member has fallen into sin, then it is time to be loyal. The causes often assigned for the disruption of churches are not always causes. The unwise utterances of the pulpit do not disrupt churches composed of wise men and women who know their reason for being disciples. It is lack of sense and religion that ruins churches; the foolish preacher merely furnishes the occasion. Differences in opinion are unimportant matters where the fundamentals of the faith are held and the spirit of Jesus prevails. The sin of one man cannot pull down what others have built up unless the sin is augmented by the folly of the church.

The loyal man is often accused of disloyalty. The reason is that he has the larger loyalty. He is accused of denying the faith by those who think the last word has been spoken in the creeds. History shows him to be more of a believer than his enemies, as in the case of Luther, Calvin, Knox, and Campbell. Jesus was loyal to the whole truth and to the human race. His accusers were loyal to a part of the truth and to a small fraction of the race. They wronged their race by trying to exclude humanity from their sympathy. He served his people by serving all men. [Mid-week Service, April 30. Esther 2:15-20; 5:1-16.] S. J.

The Episcopalians and the Disciples

"This may be considered the most important step yet taken in this country looking toward the ultimate reunion of Christians," —these are the measured words with which The Churchman, the New York Episcopal organ, sums up its account of the conference between the Disciples' Commission on Christian Unity and the Episcopal Christian Unity Foundation a report of whose action was published last week in The Christian Century.

Probably the Churchman's estimate of the significance of the resolutions adopted by the conference is somewhat exaggerated, biased no doubt, by the fact that the declarations deal altogether with matters dear to the Episcopalian heart. Whether, on analysis, the resolutions are taken to mean much or little it will at least sound strange to the Disciples' ears to hear their commission speaking with fluency and approval in the language of episcopacy. Those whose religious ideas have been formed wholly within Disciple associations will be somewhat startled to find the signatures of seven representatives of our communion affixed to this series of declarations.

We hope our readers will turn back to last week's issue and re-read the report of the conference as given there. It is our purpose in this article to inquire somewhat into the content and aim of the resolutions subscribed to by the two commissions and to present candidly our opinion with respect to the proceeding as a whole. A bit of editorial autobiography is essential, however, in order to give our readers a suggestion of the spirit in which we write. It was our purpose on first hearing of the resolutions to interpret them as a signal step in advance; to say something like the Churchman's utterance at the head of this article. The gentlemen composing the Disciples commission are of such character and wisdom as to make a strong presumption in favor of any action their commission may take. Besides, our earnest desire is strongly in the direction of interpreting favorably every event that in any degree points toward a better understanding among the followers of Christ.

We therefore essayed to "hail with delight" the apparent unity of sentiment between Episcopalians and Disciples on these seventeen resolutions. But when half-way through the task we looked back over what we had written and found that our pen had hardly finished the opening congratulatory paragraph when it slipped into an analytic and critical interpretation of the resolutions. This will not do, we reflected with self-rebuke. The resolutions may be ambiguous, or empty, or inadequate or even misleading, but the cause of unity will be best advanced by interpreting them charitably, we said. And so, destroying what had been written, we put our pen again to its duty. But again it refused to indite the sentiments we had set for it. The resolutions yielded little to kindle the enthusiasm of a pen accustomed to advocate free, democratic Christian unity as conceived by the Disciples of Christ. And they yielded much that suggested distrust and doubt as to the simple good faith of the Episcopal commission in presenting them.

Thereupon we brushed our incomplete manuscript aside and sat back to study afresh and with candor the document before us. The conclusion to which we came is expressed with complete candor in this article. We believe in the simple, earnest good faith of the Disciple commission. Its members had been making repeated journeys to New York to confer with the brethren of the Episcopal commission, and no doubt felt that something definite must be done to justify these conferences and to serve as a basis for further intimacy. They deeply yearn for the unity of the Church. Like most of us, they have gotten past the stage where they care to press finical distinctions into a discussion of the basis of unity. They do not demand that overtures and resolutions be worded in the vocabulary of Alexander Campbell. It is substance not nomenclature with which they are concerned. They wish to go more than half way to meet any group of Christ's followers.

Our present criticism does not lie against the Disciples' commission but against their Episcopal conferees. Instead of matching their Disciple brethren's irenic and gracious spirit we cannot shake off the belief that they took advantage of it to gain prestige for their own distinctive tenets. The resolutions adopted deal in concepts quite foreign to the Disciples' thinking. There are very slight, if any, signs that they were produced by any degree of collaboration of the two commissions. The Disciple members suggested revisions in a few phrases, "to make the meaning clearer," but they contributed not one positive idea to the entire series. Note

the unfamiliar sound of some of the declarations. Here for example is the second:

"We accept the Apostles' Creed and the Nicene Creed as expressing fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed."

This is a brand new way for Disciples of Christ to be talking. To admit that any other creed may ever be "needed" except the statement of personal faith in Jesus Christ whose classic formulation is preserved to us in the words of Simon Peter at Caesarea Philippi is somewhat revolutionary, is it not?

Resolution number 7 is a declaration concerning the divine authority to perform the act of ordination. This authority "comes from God the Father through Christ the Mediator, by the Holy Spirit as the living agent in the Church," says the resolution. The effect of these words is plainly to place ordination by the side of baptism and the Lord's Supper as an authoritatively established ordinance, making the number of the "sacraments" three instead of two as stated in the third resolution.

This, to Disciples, is a decidedly unfamiliar classification.

"Resolving" Historical Facts.

Resolution number 9 is, in appearance, merely a statement of historical facts concerning the "common succession of orders" "from very early times" and concerning the variety of administration of these orders since the Reformation. Taken literally one wonders why it was thought profitable to solemnly "resolve" concerning historical truisms of this sort. The conference might just as well have passed the following declaration: "Resolved, that Julius Caesar was once emperor of Rome." There is no question that ordinations have been performed in a variety of ways; the question is whether these ordinations are mutually to be regarded as valid and sufficient by the several bodies. If our Episcopal brethren intended to imply that they did so regard Presbyterian, Congregational and Disciple ordinations it seems strange that they did not so word their declaration as to convey that meaning. But if they did not wish to convey that meaning the whole resolution bears a disingenuous aspect and is no less than an insult to the Disciples who innocently subscribed to it.

That the Episcopal commissioners intended to imply any such tolerance of other than their own orders is hardly probable in view of the many expressions of a contrary sentiment emanating from representative Episcopal authorities. And further light is shed upon their subtlety of purpose in proposing these empty historical declarations when one reads the succeeding resolution. It is a strange mixture. Why should American Disciples and Episcopalians be resolving for a union of the church of England and the Presbyterian church in Australia and Tasmania? Is it because certain procedures can be suggested in a resolution applicable to the churches in those far away countries, which probably would not be entertained for a moment if applied to the bodies represented at the present conference? Was the irrelevant and exotic Tasmania and Australia resolution retained in an indigenous context for the sake of planting its germ idea in unfamiliar ground?

It would seem so, for its germ idea could not have found even momentary acceptance in the minds of Dr. Ainslie and his fellow commissioners had it been presented frankly for what it is. The germ idea is mutual re-ordination. "A union . . . in which each church [Anglican and Presbyterian, in Tasmania and Australia] shall confer upon the ministers of the other all the rights and privileges necessary for the exercise of their offices in the United Church, so that . . . all the ministers . . . shall have equal status." These words have the aspect of fairness, of mutuality, of give and take. But looked at the second time the proposal is seen to be onesided, uncompromising, all take and no give.

Neither the Presbyterians in Tasmania nor the Disciples in America have any desire to reordain the Episcopal clergy, and the Episcopalians do not "care a rap" about being reordained by either Disciples or Presbyterians. If they should accept it in exchange for our acceptance of reordination at their hands there would be no little laughter in Episcopalian sleeves. If the gentlemen of the Episcopalian commission inferred from Dr. Ainslie's commission's approval of this resolution that the Disciples could condone the self-stultification implied by participating in a sham procedure of that sort they are laboring under a delusion. To the Disciples any proposition for unity based upon the presupposition of present unequal ministerial status and the necessity for reordination in order to create equality of status is thoroughly repugnant. Nor does our commission itself—we cannot think otherwise—represent its own mind in seeming to tolerate the suggestion contained in this resolution.

Christian unity is not coming by way of putting our necks under the yoke of more dogmas, but by getting our necks out of whatever dogmatic yokes now burden us.

It may be that the united Church shall wish to have bishops and such an organization as the Episcopal church now has—and again it may not—but if it does it will be because that kind of organization *does the work*, not because it "comes from God the Father through Christ the Mediator," and so forth, and so forth.

This leads us to say frankly to the members of the Disciples commission that, in The Christian Century's opinion, they are looking for Christian unity in the wrong direction. It is not coming in the Episcopalian way; it is coming in the Disciples' way. The Episcopalian way is the ecclesiastical way; the Disciples' way is the sociological way. The ecclesiastical method keeps alive old problems and dogmas and tries to effect an agreement among Christ's people upon them. The sociological method tries to forget the dogma of the episcopate and the dogma of immersion-baptism, and all of the miserable lumber with which the Church is burdened, and strives to *create* unity through doing Christ's work among men.

The ecclesiastical method takes us backward, the sociological method takes us forward.

Christian unity lies in the pathway along which the modern ideal of service is taking the Church. All the institutions of the Church, and the Church itself, are being translated out of the dogmatic categories of the past into the social categories of the new time. When the churches come to regard their institutions and ordinances as possessing value according to their function, they will not only have a new apologetic with which to displace outlived dogmas, but they will have found a stable ground for freedom and unity.

Some reader may think that we are unduly suspicious in our examination of this document which the shrewd leaders of the Episcopal Foundation persuaded the Disciples' commission to sign. To which we reply by pleading guilty to a considerable degree of suspicion. In addition to the facts which form the subject matter of our present criticism we may be allowed to give two other reasons for being unable to judge the attitude of our Episcopalian brethren with full presumption of their guileless good faith.

One of these is the conspicuous absence of the baptism problem from the resolutions. It will be recalled that at a previous conference of the two groups a paper on Christian baptism was read by a Disciple representative. With certain views set forth in that paper The Christian Century holds sharp disagreement. But it was reported that it elicited the cordial approval of the Episcopalians who heard it. They are said to have expressed their belief that immersion was the primitive mode of practicing baptism, that it, better than sprinking, preserved the symbolism with which St. Paul invested the rite, and they called the somewhat surprised attention of the Disciple commissioners to the fact that in the Prayer Book's baptismal rubric immersion takes precedence over pouring or sprinkling.

In a series of resolutions adopted by Episcopalians and Disciples as a "basis for further procedure" toward unity and intended to do justice to the convictions of both participants it is hard to comprehend how not one matter characteristically vital to the Disciples was touched upon. Fifteen out of the seventeen resolutions deal with things vital to Episcopalians and quite foreign to the Disciples' habits of mind, while the other two deal with points common to all evangelical protestantism. If the cordiality expressed by the Episcopalian group toward the baptismal views of President Kershner was anything more than shrewd courtesy anticipating the occasion when one of their own group should read a paper on the episcopate, why was there not incorporated in these resolutions some declaration of the common ground between the two groups on the baptism question?

Motive of the Episcopalian Group.

At the present moment we can imagine no answer to this question except that the Episcopalian group was more concerned to gain the approval of the Disciples for their own orders than to find a real basis of unity on common ground between both bodies.

But be that as it may, (and we shall be grateful to be shown our error), we give another, and this time an unambiguous reason why we find it difficult to receive Episcopalian overtures for Christian unity with a mind completely disarmed of suspicion:

The Episcopal church cannot consistently and graciously talk with others about Christian unity while it refuses to recognize the equality of status between its ministers and those of the churches whom it approaches with its overtures. Its arrogant claim to superiority of orders, its refusal to allow any save Episcopally ordained clergy in its pulpits, its characterization of itself as "the Church" and others as merely "religious bodies" makes it impossible for these religious bodies to regard its overtures for unity as other than a compound of the pure gold of Christ's passion with a considerable alloy of ecclesiastical guile and ambition.

This is very frank speech, but we are persuaded that Christian unity is advanced by candid expression of convictions and of criticisms more than by unctious courtesies that hide the real problems.

Two things are absolutely indispensable as a guarantee of sincerity in Christian union talk and practice:

One is the outright, unqualified, sincere acknowledgement of the equality of status as members of the Church of Christ of those to whom the plea for unity is made—an acknowledgment not belied by a contrary practice.

The other is the outright, unqualified and sincere acknowledgment of the full ecclesiastical status of the ministry of those

churches embraced in the plea for unity—an acknowledgment also not belied by a contrary practice.

No religious body may expect to command the disarmed attention of the Christian denominations for its overtures of unity if it assumes a position of exclusiveness either in respect to its membership or in respect to its ministry or "orders." A church that refuses to receive into its membership a person bearing a credential of membership in another church because he was not baptized by immersion discredits that other church as something less than a church of Christ. A church that refuses to admit to its pulpit a minister ordained by another church discredits that church as something less than a church of Christ. For either of these churches to talk of Christian unity to those whom they thus discredit and disfranchise is an affront. The only unity they can have in mind is the unity of triumph for their dogma or benevolent absorption by their sect.

And we are compelled to say, against the inhibition of strong desire to the contrary, that the meekness of the Disciples' commission in the conference under present review gave occasion for our brothers of the Episcopal church to push their propaganda so far that their lack of gracious consideration for the convictions of their Disciple conferees cannot fail to be discerned by any normally sensitive reader of the resolutions. We hope the Disciples' commission will have other and frequent conferences with the Episcopal brethren. The value and fruitfulness of these conferences is greatly over-rated by many, but they have value nevertheless.

At one of these conferences it might be well to discuss—not baptism nor the episcopate—but the Disciples' plea for Christian unity!

An Important Announcement

In previous announcements of the organization of the Disciples Publication Society it has been stated that the basis of membership and the plan of relating the Society to the general brotherhood of the Disciples remained to be determined in the future.

It was felt that to simply inform our constituency of the fact that the private corporation known as the New Christian Century Company had transferred its affairs to the Disciples Publication Society, a corporation for public welfare—known in legal phrase as "a corporation not for profit"—would enlist the good counsel of our friends, the leaders of the churches, in deciding upon the best form of organization for the new corporation. The main body of the by-laws was therefore not written until several months after the charter was obtained.

Meanwhile through much correspondence and conference the plan of organization has been developed and we find hardly less satisfaction in presenting it to the readers of The Christian Century than in making the original announcement four months ago.

At that time the single characteristic on which the organizers were agreed was that the Disciples Publication Society must be thoroughly democratic and representative. It was felt that perhaps some kind of self-perpetuating group, appointed once for all by the organizers, would prove to be the only practicable plan of constituting the Society's membership. Never wholly satisfied that such a plan was "thoroughly democratic and representative," the organizers have listened to suggestions and labored earnestly to work out a plan by which the churches and Sunday-schools of the brotherhood should truly own and directly control the affairs of the Society.

The plan as finally adopted is very simple.

It puts this enterprise completely in the control of the people.

It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it.

It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools.

It brings down to a reality the ideal of a brotherhood publishing house.

* * *

The following digest of the by-laws will set forth the wholly mutual and unselfish character of the organization. The reader will bear in mind that the Disciples Publication Society is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture.

In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing $100 worth of literature or merchandise from the Society is thereby entitled to name one member.

A church or school is not limited in the number of memberships it may earn, and it is entitled to name one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote.

Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of $100 worth of these coupons a membership certificate is issued.

Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current.

The meetings of the Society are held annually.

The executive management of the business of the Society is committed to a board of directors who are elected by the Society at its annual meetings.

The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated.

The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ.

The directors and other officers will make to the Society at its annual meeting full and complete reports of the affairs of the Society.

Honorary members of the Society may be appointed on account of service or counsel and all who aid in establishing the Society by purchasing its bonds are called supporting members and are entitled, until their bonds are retired, to the same rights and privileges, including the vote, as the regular members appointed by churches and Sunday-schools.

The Society is thus a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually eliminated. Its sole aim is to advance the cause of religious education and serve the Kingdom of God.

* * *

With this problem of defining the membership of the Disciples Publication Society finally determined and out of the way, our workers are setting themselves to the constructive task with energy and enthusiasm. Mr. Morrison will at once begin personally to solicit subscriptions to the bond issue to provide the capital needed for adequately promoting the circulation of The Christian Century and the publication of Sunday-school literature. With practically no effort on his part several thousand dollars worth of these bonds have already been subscribed by volunteer purchasers who desired, in this way, to convey their substantial interest in the new enterprise. To all these friends the Society expresses its grateful appreciation. Others not a few have indicated their intention of participating, and need, no doubt, only a personal word. Dr. Willett's long absence abroad has made it, naturally, very difficult for Mr. Morrison to be away from the office on trips of financial solicitation. With Dr. Willett's early return, however, and with his assistance both in editorial service and in "opening the door of opportunity" to our friends, it is believed that the summer months will not have passed before our goal of $25,000 capital is reached. Meanwhile we ask our friends who are prompted to have a part with us to communicate with us on their own motion.

While the capital is in process of being secured actual development of the business of the house is going on. Larger and more adequate quarters, though still modest, are being prepared for the Society in the United Religious Press Building. Into these we will move before May 1. Ampler facilities for handling our enlarging Sunday-school business will then be afforded.

To the Bethany Graded Lessons, which constituted practically the entire stock of Sunday-school supplies handled by the old company, has been added a complete line of Sunday-school literature and merchandise. We wish to call special attention of all Sunday-school workers to this fact. Whereas, heretofore, the patrons of the Bethany Graded Lessons were compelled to purchase other supplies of other houses there is now no reason for dividing their orders. Additional publications are being prepared by the Society, and for those publications which it is not desirable at this time to issue from our own presses we have made selection from the whole field of Sunday-school literature of those materials which are regarded

as absolutely the best and most attractive. These publications the Society will provide, thus furnishing our schools with an entire body of literature and other supplies as well as the graded lessons.

A bulletin of the Society's publications is being prepared and will be issued at an early date. Meantime it is hoped that not only pastors but all church workers reading this announcement will call the attention of their superintendents and teachers to this larger service which the Society purposes to render. The summer quarter is a good time to put the best literature into your Sunday-school.

Meanwhile, in simple sincerity we wish to say that as the management looks to the churches and schools for whatever authority it possesses so it looks to them for guidance and support. Nought but feelings of humility possess us as we contemplate the future of this enterprise whose natural working out will bind our churches and schools into an intimate, mutual and unselfish fellowship. We are beginning modestly, humbly. In business policy it is our purpose to move forward conservatively. We wish to draw to us as co-workers in the administration of the task of religious education the finest spirited and most talented men and women of the church. In selecting our colleagues we will not move fast. In this formative period, pending the first meeting of the Society, our management is, of course, based upon our own appointment, but we earnestly desire to so administer the Society's affairs that the report rendered to the first meeting may be an occasion of satisfaction to all the churches.

DISCIPLES PUBLICATION SOCIETY.

The Spring Poet

The Spring poet has become a joke. But Spring is no joke to the poet. If he is to write Spring poetry with any hope of getting it printed he must write it in the Winter and send it to the magazine editor while the men are cutting ice; and then he is likely to get it back because it lacks local color, or because the magazine has Spring poetry enough. "When 'Omer smote his blooming lyre" the Spring poet had no such difficulties. He sang his poem with the note of the returning birds, and passed the hat among his hearers. A new type of Spring poetry is arriving. It is a blasé and sarcastic type. A recent poet has written:

"The Spring has come; I know the sign—
The smell of asphalt in the air;
The gas-pipe men are laying pipes,
And digging ditches in the square."

Where in poetry of this character are the old-time constituent elements of the Spring poem—the birds, and the flowers and the lovers? They are not present. Even the women, some of them, have caught this ironical note. Mrs. Charlotte Perkins Gilman Stetson has it; she had it before. She writes:

"I hear in gray unwelcome dawns
The sordid sparrows sing;
And in the florist's windows watch
The forced and purchased Spring."

We like the old time Spring poetry better. We prefer the birds and bees and flowers and lovers. This new-fangled Spring poetry is written by town inhabitants. But for that matter, so was the older poetry. Poets write of nature, but they keep close to steam heat. A thousand poets have sung of the beauties of nature, but few except Wordsworth ever chose nature voluntarily when they had opportunity to live in town. The poet is born, not made; but he very easily submits to such remaking as is involved in living in town and writing Spring poetry while the thermometer is at zero.

The Dominion of Life

Inertia is a property of matter; but growth is a law of life. Each lifeless thing in all this vast universe will stay where it is placed until something moves it, and remain as it is until something changes it; but every living thing, while molded by forces without, is also shaped by powers within. The inorganic world is static; the organic world is progressive. Moved upon by the forces of vitality, dead matter feels within it the throb and thrill of life, and responds to laws beyond its own domain. This is the perpetual miracle of nature. In the tree that lifts its tons of earth and water high in air, and transforms them into sap and leaf and fruit; in the flower that roots itself in unfeeling soil, and turns it into petals of beauty and of grace; in the bird that eats matter and sings music; in the man who consumes carbon and oxygen and thinks thoughts that soar among the stars and explores the long reaches of eternity, the law is the same. In each and every one of them, life transforms matter by the laws not of matter but of life.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Roman Catholic Figures for 1913

The "Official Directory" of the Roman Catholic Church is out. It is published as usual, by Kennedy & Sons of New York City. According to it, there are 15,154,158 Roman Catholics in the United States alone. Add to this figure the sum of 7,131,989 in the Philippines, 1,000,000 or more in Porto Rico, 11,510 in Alaska, 42,108 in the Hawaiian Islands, and 900 in the Canal Zone, and "it will be found that there are 23,329,047 (Roman) Catholics under the Stars and Stripes." Is there a menace to our institutions in this? The Directory for 1913 tells us that a new Roman Catholic church is built every day. The Inter-Mountain Catholic (Salt Lake City) gives the following abstract:

"There were 373 new churches established during 1912, some of them, of course, being only mission churches. To be exact, there are 244 new churches with resident pastors and 129 new mission churches, that is, served by a neighboring pastor. All told, there are 14,312 churches in the United States, 9,501 having resident pastors.

"According to the publication there are 17,945 Catholic clergymen in the dioceses of the United States, 13,273 being secular clergy and 4,672 being members of religious orders. In addition to the 17,945 priests, there are also hundreds of fathers in distant lands; in fact, there is hardly a civilized or uncivilized land where United States clergy are not to be found. Only a few days ago a United States priest sailed from New York for the Island of Timor, an island away out in the Indian Ocean, inhabited by semi-barbarous Malays and Papuans.

"In addition to the 17,945 clergymen engaged in the United States, there are 6,169 men and youths studying in 85 seminaries, located in various parts of the country.

"There are also 230 colleges and academies for boys and 684 academies for girls, where the higher education of our Catholic youth is given serious attention. The numbers of academies for girls is, of course, larger than the colleges for men and boys, but the number of men and boy students is much larger than girl students.

A table has been prepared showing the distribution of the Catholic population in Twenty-five states having the largest number of Catholics. Thus:

"During the year 1912 Michigan has forged ahead of Wisconsin and Kansas has advanced over New Hampshire, Maine, and Nebraska. The table follows:

"New York, 2,790,629; Pennsylvania, 1,633,353; Illinois, 1,460,987; Massachusetts, 1,383,435; Ohio, 743,065; Louisana, 584,000; Michigan, 568,505; Wisconsin, 558,476; New Jersey, 506,000; Missouri, 470,000; Minnesota, 454,797; Connecticut, 423,000; California, 403,500; Texas, 306,400; Iowa, 266,735; Maryland, 260,000; Rhode Island, 260,000; Indiana, 232,764; Kentucky, 163,228; New Mexico, 140,573; Kansas, 131,000; Maine, 123.600; Nebraska, 118,270; Colorado, 105,000."

North Dakota Welcomes Religious Instruction

North Dakota is interested in something better and higher than its fabulous wheat fields. Its school authorities recognize that man shall not live by bread alone. The North Dakota High School Board has published a Bible study syllabus, according to The Epworth Herald (Chicago). The Board is to furnish questions on the syllabus, and will credit all successful students with one semester unit in their high school course. However, the actual study is not furnished by the high schools themselves. The work may be taken anywhere, at home, under private tutors, in Sunday-school, Christian Endeavor, Epworth League, anywhere. It is enough under the American form of government that the state recognize religious instruction as such as properly belonging to the education of its future citizens. The matter of providing it, of course, cannot be a state function. President E. P. Robertson of Wesley College, Fargo, N. D., has done much toward this achievement.

The Prospect for the Zurich Convention

General Secretary Marion Lawrance of the International Sunday-school Association, recently returned from a flying trip abroad, where he was engineering preparations for the World's Sunday-school Convention to be held in Zurich, Switzerland, next July. The trip was a six-weeks affair, but Mr. Lawrance with his Chicago spirit of hustle did some heroic work during his sojourn. According to the Congregationalist (Boston): "He found the local committee a strong group with seven of its members, including the chairman, representatives of the State church. The complications of

the State and Free churches raised, as usual, little problems which required tactful settlement. To entertain the convention the well-arranged Tonhalle will be utilized as well as many of the local churches, both Free and State, although for the latter a small stipend has to be paid to the city authorities. At the present time there is every prospect of a large attendance of delegates. Mr. Lawrance declares that there is little doubt but that all the nations of the continent, except those in the Balkan War zone, will reach their full quota. Reports confirming this view have been received from the delegations representing Switzerland, Sweden, Spain, Denmark and other countries. Great Britain will probably send at least 500 delegates, while corresponding good news comes from Australia, New Zealand, practically all of the Oriental countries and from South America.

John R. Mott in China

Dr. John R. Mott during a missionary conference in Canton, China the other day, addressed the student body of Canton in the Kwong Mo Toi Theatre on the Bund. The seating capacity of the theatre is 4,000. The first evening the theatre was packed. The other two evenings of the conference, the theatre held 3,000 souls. Dr. Mott preached with tremendous power through a Chinese Y. M. C. A. interpreter. At the close of the services more than 800 Chinese young men signed cards, pledging themselves to study the life of Christ, to pray to Him for help and by His aid to live pure and helpful lives. Among the young men were seventeen from the Canton Christian College. No wonder President Woodrow Wilson wants this man to be his Minister to China.

DR. WILLETT'S MISSION TOUR

Through Manchuria

If anyone doubts that Japan is planning to make Korea (Cho-sen) an integral part of the empire he has only to reflect upon the money the imperial government is putting into railway equipment in the peninsula. It would be too much to say that the railroad lines in Korea are equal to those in Japan proper. But very large sums of money are being spent on their improvement, and already they begin to rival the excellent transportation facilities to be found on the Island.

The main line that runs north through Korea from Fusan to Mukden is well ballasted, and sustains a good train service. In addition to the regular daily schedule, three times a week a first-class train is run through to connect with the mail and passenger traffic of the Trans-Siberian route with which close connection is made at Harbin. This Korean train is up to date in all regards. It carries not only the usual complement of first and second-class coaches, but a dining car and a typical Pullman sleeping car. It is probable that this service is run at considerable loss to the government. But no doubt it is deemed a good advertisement of the line, and an aid in the industrial development of the land by foreign capital.

On the morning on which we took this train for Mukden the Korean agent of the line, who had already called on us at Seoul with offers to help us in any manner possible, came to the station, escorted us to the train, took us into the Pullman coach, and with the adolescent pride of the possessor of the latest device for comfort, showed us the manner of operating this perfectly good American car, as if it must be as interesting to us as to most of his clients. I had to compliment the members of the party afterward that they did not betray their amusement, but commented with discreet enthusiasm on the berths, the electric lamps and the inlaid wood-work.

The landscape of Korea cannot be inviting at any season of the year, though no doubt after the spring rains it looks fresher and more attractive than in November. But the combination of cold and bleakness made it seem dismal indeed. The little villages huddled in some nook of the hills seemed hunting for warmth. It was hard to believe that in the little rice fields, with their mud dykes to keep in the needed water of the rainy season, they could ever grow a crop. And the angular, rough-featured people, with their dirty white garments and their heavy burdens, crossing the plains or climbing the mountain sides, exhibited a stolid, pathetic type of life in striking contrast with the usual joyousness of the Japanese, or even the cheerfulness and intelligence of those Christion Koreans we had met.

The Journey to Mukden.

It is a journey of twelve hours from Pyeng Yang to Mukden. Late in the afternoon we came to Antung on the banks of the Yalu River, which divides Korea from Manchuria. Here we stopped for some time to change engines, pass the customs examination, and attend to the hundred other items that seem to offer oriental trains such excellent excuses to linger for unconscionable periods at the stations. But here it was interesting to see the wholly new type of people on the station platform. The Korean was disappearing, and the Chinese took his place. A new railroad bridge was being installed, and the workmen were Chinese. The policemen and soldiers along the station platfrom were Chinese. One did not need to ask what would happen when the Korean came into competition with either the industry of the Chinese or the cleverness of the Japanese.

Of course Korea and China face each other across the Yalu, and on each side of the river there is a town. A considerable military force of Chinese is quartered at Antung, and in these new days of the Chinese republic the soldiers are not always subject to that discipline which prevails in a more settled land. The next week after we were there we heard that on the very next day a company of Chinese soldiers broke out in a semi-riot, refused to obey orders, crossed the river and looted several streets in the Korean town. But that time the government was equal to the emergency, for the rioters were arrested, triad by court-martial, and beheaded on the parade ground.

We reached Mukden late in the evening, and soon found our rooms at the Yamato Hotel, at the station. The city is three miles distant, and to one intending to leave soon it is easier to take quarters near the railroad. It was interesting to be near the station at the train hours. The large waiting room was filled, most of the time, with a miscellaneous crowd of Chinese, waiting to buy their third-class tickets or to pile themselves into their third-class cars, that looked hardly better than cattle pens. Yet there were many Chinese of other classes who traveled in better style and displayed complete acquaintance with the modern and western service.

And besides the Chinese there were Koreans, Japanese, Russians, and travelers from all the lands of the West, who had come up from Japan or down from Siberia or over from China. It was a veritable clearing-house of peoples.

Mukden in History.

The next day we spent in seeing something of Mukden. The memories of the important part it played in the Russian-Japanese war are in evidence on all sides. The fine new memorial to the Russian soldiers who fell at Mukden is one of the first objects passed on the way from the station to the city.

As the ancient capital of Manchuria, Mukden had a prominent role in earlier times. It is surrounded with a wall of considerable strength, pierced with gates on the four sides, each gate being a highly decorative feature of the place, with its three or four stories rising one above the other, each topped with the high peaked roof so characteristic of China. In this city too are the old palaces of the Manchu dynasty, before these rulers took their way to Peking to become the lords of the newly conquered China, over which they were to hold the sway of a foreign race for so many generations.

Out some five miles from the wall are the tombs of the last of the local Manchu kings. One drives out over, or rather through, roads that seem bottomless as the abyss. It was a long, jolty, cold ride. But one beautiful thing we saw on the way. It was the American flag, floating above the consulate. It received the hearty salute of that group of Americans, as it always does wherever we have seen it. We should like to have called on the consul. We have usually done this when we could. Some of these gentlemen we have found it a satisfaction to meet. In the smaller places their position is not alluring. And now and then we have been made to feel that a call from visitors from the homeland is a pleasure to them.

On the way to the royal tombs we passed through an ancient cemetery. It was a great flat, barren tract, dotted all over with little mounds, where the earth had been heaped up over bodies laid on the top of the earth. In some cases a pit is dug, but this is not necessary. No stone or any device marked a single grave. It was a lonely place, but many such we saw in passing through Manchuria and China.

The Tombs of the Rulers.

When we finally approached the tombs of the dead rulers we noted the monuments set along the road leading to the mausoleum. First, there were two columns, whose tops bore a device which

reminded one strongly of Roman trophies. It was just a ship beak used to adorn the fronts of the public fora in the Roman towns. Then after entering an inclosing wall through a high and handsome gate, one passed down an avenue on either side of which were pairs of animals in stone, horses, camels, elephants, and beyond them men of priestly or royal class in fitting armor or robes. It seemed almost certain that in these figures one saw the influence of nations further west upon the life and art of this people. Perhaps India and even Europe had contributed to the symbolism of the place.

Then came the great mortuary temple or chapel, which was not the tomb, but the shrine for the sacred tablets with their records of devotion. Then the enclosing wall again at the rear of the great quadrangle, with towers at the rear corners, from which a fine view could be obtained. And outside of the wall, in the heart of a huge mound, probably thrown up for the purpose, rests the body of the prince for whose interment such costly preparations were made. As one walks back through the side avenue of well-kept trees to the spot where the carriages were kept, and where the ragged guardians of the place are sure to be waiting to demand the trifling tip which they have learned to expect, he cannot fail to estimate at something of its value a civilization that could set up such monuments to its dead. Whatever the later weakness of the Manchu, there was a time when he was a warrior, a builder and a ruler of merit. And this is his monument.

The streets of Mukden are interesting to the visitor who comes from Japan and Korea, for he has had no earlier view of the Chinese sort of town. The signs above and before the shops are of the most curious and elaborate sort. Many of them are made after the order of banners or flags, so that the street looks like a holiday scene. And the people are objects of never-ending interest. In this part of China, for Manchuria is a province of the big republic, the queue is still worn by almost all the men. The head is covered with a small round cap, in the center of which there is a little red knot or ball. Then a long-sleeved jacket-coat, and below a skirt, probably lined with some sort of fur.

Mukden's Fur Shops.

And speaking of furs, this is the place to secure them. The best streets in Mukden have almost numberless fur shops, in which the finest skins, worth a fortune in America, are offered for sale. Everyone wears them in the cold weather. They are obtained in abundance in the mountains by the hunters, and are brought in in bundles by the trappers. There were only two reasons why we did not all of us buy the tempting pelts at the seemingly trifling sums asked. First, of course, we didn't have the money. And secondly, we thought apprehensively of New York harbor, with its menacing, uplifted hand of warning which some foolish and ignorant Americans have supposed to be a symbol of "Liberty Enlightening the World," but which the initiated, that is, those who have been bitten, know means, "Think before you buy."

It was still dark in the early morning, when we took the train from Mukden for the Chinese border. For though Manchuria is one of the Chinese provinces, one hardly feels that he has entered China till he has passed the Great Wall. And there are many shrewd observers of events who are willing to prophesy that not for long will Manchuria remain a part of China. For Japan lies at the door. Indeed Japan is already in Manchuria, and has leased from the Chinese government the right to operate the Manchurian railway from Antung to Mukden, this completing the Japanese line straight through from Fusan to Mukden, the heart of Manchuria. How long will it be before Manchuria goes the way Korea has gone?

Japan's Prospect.

And just now China is in no condition to stop the clever Japanese program. For Russia is threatening to take over Mongolia, and England is already more than half in possession of Tibet, with a strong military force at Llassa. China can only watch her three threatened provinces with anxiety, while she gives the major part of her attention to self-preservation at home, in the administration of the new republic which is by no means beyond danger of collapse.

And thinking of the problems which confront China on this very soil of Manchuria, we journey through the day, stopping for long intervals at stations where Chinese soldiers draw up in line to protect the train from the robber bands that have more than once looted trains, mail and express offices in recent days, where small merchants offer food and drink to the travelers, and where Chinese crowds hurry into and out of the little cars, the ingoing ones usually getting located first, and then as an afterthought those who desire to disembark slowly disengaging themselves from the mass of humanity and luggage that threatens every moment to push out the car-sides. It is most diverting to see a husky Chinese with a family of several members, all carrying enormous quantities of personal effects, throw himself and his following into a little compartment in which some dozen people and their impedimenta are occupying the space intended for half the number. And in they go, the last of them, in some remorseless way. Of course they come out again, at least some of them are likely to. You see bits of wreckage dropped out of windows and doors for some time. But in some mysterious fashion they adjust themselves at last, all in the best humor, and the train goes on.

It was after a day of many such sights, and of a multitude of new observations and interests, that we came, after dark, to Shanghai-kwan, and knew that at last we were really on the Chinese frontier. For this is the ancient boundary of the empire, and the beginning of the Great Wall.

Planting New Churches

What Policy Shall the Disciples Pursue?

By Finis Idleman

[The following is an address delivered at the recent Congress, at St. Louis.—Editors.]

This theme starts a train of questions. Have the Disciples had a policy which they have followed? If so, what has been its success? Its failure? Can the Disciples of Christ adopt a policy? What agencies can produce it? What give it authority?

We recognize that the general program of the Disciples in planting new churches has been subject to the individual disciple and the local condition. Our policy has consisted in the liberty of each man, whether minister or layman, to do whatsoever was in his heart toward extending the church. If that zeal took him into the uttermost parts of the earth or into the already overchurched hamlet, there has been no restraining hand to forbid. Individual initiative and impulse have determined the program. That program has had some counsel and coöperation from state and home missionary boards in the last half century, but the first half century of this movement was dependent wholly upon the zeal that went everywhere preaching the word. We regard that period of our history as such an open book that its policy is well understood. There is little to indicate that the evangelists of that period regarded any territory as preoccupied. They went alike to the open country and to the overchurched villages. The same spirit of urgency and compassion which drove them into unevangelized parts, compelled them also to proclaim their message to the divided Christendom of their times. That this message usually resulted in the formation of a new church of the Disciples is also open history. It is likewise evident that the sacrificial passion of these men for their newfound truth often led them to exercise a militant spirit which did not always breathe the constraining passion of the Apostle Paul or even the yearning of a Thomas Campbell.

We may summarize this period of the history of the Disciples by saying that the passion for the plea and the individual liberty in the manner and place of its proclamation constituted the policy of the Disciples in planting new churches. The success of this policy lay in its abandoned zeal, in its self-forgetful passion and in its ready response to the call of other Disciples. These are not qualities to be lightly esteemed. Indeed, if they should ever be lost, the Disciples of Christ will be cumberers of the ground. Concerning such a legacy, we may well reply in the language of Naboth, "God forbid that we should sell thee the inheritance of our fathers."

The failure of such a policy is likewise apparent. It lends itself to an unwise zeal that too easily disregards the faith and labor of the religious forces at work in a given community. Too many heralds of this plea entered God-fearing communities in the same spirit in which Jonah entered Nineveh. The prayer life, devotion, Christian culture, all weighed as nothing until such were immersed and came out of Babylon. Now that such days have largely passed it must be evident to us that the Disciples have earned in part the religious ostracism which followed such a policy.

The second mark of failure in such a policy was that it lost sight of our primary impulse and passion, viz., the plea for Christian union. The zeal to "make disciples" overshadowed the plea to unite the disciples. We are accustomed to interpret this change of emphasis as having grown out of our experience which disclosed the fact that disciples could not be united until they were united upon the Bible. This is still to forget that the devotion of other communions to the spirit of the Bible was at least not less than ours, even if in some details they failed to follow the letter of the law. The failure to value properly this common deposit of loyalty to Christ and incarnation of His spirit, made us seem more like keepers of tradition than prophets

of a united church. We by so much cut ourselves off from avenues of approach and an open minded hearing.

Again the failure of such a policy was manifest in the heated controversies which nullified a calm and dispassionate consideration of the appeal for the restoration of Jesus' way. This threefold weakness was, in fact, the fruitage of the times and likewise contributed to make the times. It was less unfortunate, however, in the last century than it would be in this.

With all the conditions which have been heretofore observed, and the successes and failures of the program apparent, what new conditions now obtain which affect this general program? Has the so-called policy of the Disciples grown in favor or is it destined so to do?

New Conditions.

Some of the conditions which distinguish our times from those of our fathers may be indicated as follows:

First—We have, in many respects, an overchurched condition. This our fathers did not have. The liberty and zeal which we have indicated as dominant in the earlier program, continued until they resulted in multiplied illustrations of unnecessary church buildings in hamlets and villages themselves destined to slow growth or decline. This policy, therefore, is condemned by this generation as it was not condemned in earlier years.

Second—There is an increasing welcome of truth. The dogmatic temper of religious folk a half century ago did not lend itself readily to new interpretations. Consequently the plea for union did not find a listening ear. It was almost essential that a church should be organized in every community that even this plea might be continually impressed upon its religious life. But that attitude has changed very largely. The open mind is a growing characteristic of our generation. In our political life the charge of party against party is that its truth has been incorporated by its enemies. Very naturally the temper of the church is of an increasing hospitality for any reasonable propaganda brought to its attention. This temper condemns the policy of former years.

Third—There is a growing fraternity among Christian people. The unfraternal attitude of religious people formerly was not one of singular opposition to the Disciples of Christ. The same attitude was toward any other most immediate religious neighbors. But the new sense of universal brotherhood has in it the approachable, teachable qualities. Debates and controversies have almost wholly ceased. The mark of the Pharisee is upon him who remains a controversialist. The deepening acquaintance among all religious peoples through interdenominational conferences and movements, renders it impossible for any man to arraign his religious neighbors with the hope of being largely believed. It would be observed by any intelligent hearer in the language of Charles Lamb when he was asked if he did not hate a certain man, "How can I? I know him." In fact, such growth of the fraternal spirit has come, that it has far exceeded the finest dreams of the prophets of the Kingdom. This growing fraternity condemns the individual liberty and policy of the last century in planting new churches.

Growing Unity of Faith

Fourth—The growing unity of faith. It is easily recognized that the initial impulse of any religious movement is to stress a phase of neglected truth. Surely it is not that all truth has been forgotten but one or more items have remained obscured until that hour. During the course of this propaganda and emphasis there will come consciously or unconsciously a growing appreciation and incorporation of it into all other communions, while the movement itself will gradually return to that great body of truth common to all Christian peoples. This is peculiarly the history of the Disciples of Christ.

The distinct plea for Christian union is scarcely more ours now than of any other religious body. Indeed, we should admit that the Episcopalians have shown a greater passion for union in the last decade than have we. The evidence is in the generous funds set apart for this peculiar task and the appointment of large and representative bodies whose sole duty it is to relate once more the torn and sundered body of Christ. In proportion as it became unnecessary for us to stress the peculiar truth which has been so neglected, have we as a people returned in our thinking more and more to the fundamental themes of Christian belief which never had been in the realm of controversy? This spirit of the unity of faith growing so largely everywhere condemns the former policy of planting new churches.

Growing Social Consciousness.

Fifth—The growing consciousness of social obligation. Modern prophets, like those of Israel, have called us to the wounds of the bruised by the great highway of life. They have pointed to the slum-born, the tenement-dwellers, the needy and poor. They have opened our eyes to the world in which we live. They have laid upon us the burden of Jesus in his first sermon at Nazareth. The trivial differences that have heretofore loomed large in the spiritual horizon receive now only a pitiful glance compared with the urgent pleading of the hurt of our times. The Christian Church as a whole has turned its face to this task and will never turn back again. The man who thinks to win a hearing on proof texts for doctrines will be left pathetically alone. The church which stands calling unceasingly to its peculiar tenets can only gather about it the juiceless life of a body of malcontents and passing Levites. This spirit of the growth of the social consciousness within the church condemns the policy of planting new churches in overcrowded districts.

Sixth—The growing world obligation. Slowly and surely the passion of Jesus for all men is possessing the church. The love of the father for his absent children is dawning upon us. The magnitude of the task is only paralleled by the certainty of its obligation. The experience of a hundred years has come back to us with great assurance and telling condemnation. We are confirmed in our faith that the work can be done, but we are convinced by our experience that it can never be done by a divided church, nor will the non-Christian world have any of our peculiar distinctions. The sin of wasted resources, of duplicated effort at home, is only paralleled by the non-Christian repudiation of such a spirit on the foreign field. This deepening world obligation condemns the policy of the over multiplication of churches and of the unfraternal and un-Christian spirit which plants a new church where another could do the work.

Seventh—The consciousness of the Kingdom. The present conception and emphasis of the Kingdom is the dominant fact in our modern religious life. There is no lessening sense of the glory and place of the church; rather it is deepened by the growing appreciation that the church is a means, not an end. The Kingdom of God is the end toward which the church is the "altar stairs." It is not that a few shall be saved out of the world, but that the world itself shall be leavened, recognizing all who are training for goodness as composing the Kingdom of God. There has dawned a nobler conception of what Jesus meant when he said "other sheep I have which are not of this fold." All who toil in service for their fellow men are with Christ whether or not they have "gone through the order of salvation with all the mechanical literalness of a recipe." As we return to Jesus as his disciples saw him, we understand that "God is no respecter of persons but he that worketh righteousness is accepted with him." This Kingdom has never been divided, the Church has. The Kingdom shall have no end, the Church will. As the Kingdom consciousness deepens, there is proportionate decline in appreciation of denominational church pride. Men respect the Kingdom more than petty progress in multiplied neighboring churches. Specifically, then, what may we propose as a possible program or policy of the Disciples, cognizant of the temper of the times and of the going of the Almighty?

Churches Must Be Christ-minded.

The necessity of planting a church in any community can only be equalled by the necessity of making its spirit like the mind of Christ. If we are not so to build, there is no duty to build at all. It will be to our condemnation to establish a church which is not born in the atmosphere of mutual coöperation in the life of its community. We must look more zealously to the motive which impels and the spirit which informs the new churches we plant. The largest catholicity should characterize its spirit. It should be planted in the firm conviction and accompanying conduct that it is to be large enough in its fellowship to include every devout soul in that community. The liberty we have proclaimed, the universality of the name we bear, the freedom to the truth and in the truth we profess, ought to make a spiritual home and sufficient foundation for every lover of God within its parish. We shall suffer too deeply for words if we build the narrow house of unrivalled Phariseeism upon such a foundation. If the door is shut to any, let it be the wilful refusal of those outside to enter.

Again, there should be the recognition of the deposit of truth which has proven serviceable in human experience through the centuries. The religious inheritances of men should not nor can be lightly esteemed. We must remember the wise counsel of the Apostle James to the deputation from Antioch and not forget that the Apostle to the Gentiles kept the law through proclaiming its efficacy. All that has survived has some element of spiritual worth in it. St. Paul was always reverent toward all religious conceptions whether Jewish or Pagan. We need all the values of the Christian centuries; they are the survival of the fittest. "All things are ours."

Affirmatively, it is most surely our duty to plant a church wherever it will contribute to the spirit of the Kingdom and is vitally needed. Nothing short of the betrayal of the passion of Jesus can keep us from it. The neglected city, the unentered frontier and the waste foreign field will condemn us if we do not do our share in establishing churches of the living God to witness against the emptiness of the world's vanity and the blight of its materialism.

Upon the catholic basis and in the Christian spirit the "field is white unto harvest" for such churches. It will doubtless become the Christian program, however, to practice at home what we have tentatively agreed to observe abroad: viz., an appor-

tioned territory to a particular communion, for which it becomes peculiarly responsible. There is economy and wisdom in regarding Egypt as the especial field of the United Presbyterians and the Methodists and regular Presbyterians as having peculiar responsibility for Korea. This is valuing the evangelization of the whole world above denominational glory. There remains much land to be possessed in America, and the appalling two-thirds of the non-Christian population in the home land will increasingly compel some such distribution of labor in establishing new churches.

Attitude Toward Overchurched Centers

But what shall be our attitude toward those centers sufficiently churched or overchurched? Whatever may be the policy of other communions, the Disciples of Christ cannot afford to plant one more church in any such overchurched community. It will be but adding to the scandal of sectarianism. All the voices of truth and love of this generation will condemn such a program. Our only hope in being able to establish and maintain such a church would be in winning converts from other communions, and in such an atmosphere we would make them twofold more the sons of sectarianism than before. We should not be lured into such an effort by the call of a few Disciples who live there. No stray preacher or over-zealous evangelist can be a friend of this movement and perpetuate such a program. In a single state there are 1,700 churches dying or closed in small villages and country places. A great majority of these were in overchurched communities. If we still insist on entering any community which has less than 500 of its population to a given church, we shall affront the finest spiritual culture of our generation and rob our plea for unity of faith in its sincerity and bolt every avenue of approach. The pathetic experience which we have shared with others in that vast number of closed churches which hold their ghastly spires toward the sky to condemn us for our waste of the money of the Kingdom, and of something vastly more important, the good will among Christian brothers, condemns such a policy.

An Argument Met.

But it will be argued that our very traditions and inheritance compel us to go to the divided church of our generation as well as to the non-Christian world. None of us care to deny that statement; we are all happy to assent to it. But how shall we go to the divided church of an overchurched community? It is a violation of the law of love and brotherliness to go in a controversial or antagonistic spirit. It is equally un-Christian to add one more church to any such community. Have we any business there at all? Let us answer emphatically, yes. Let us regard our relation to any such community as one of spiritual intrusion. If there are no other communions prepared to share with us the unselfish propaganda of the plea for Christian union is such sadly rent places, then let the Disciples of Christ choose out from among them those rare and choice spirits upon whose hearts God has laid the burden of a divided church, who may go with such tactful winsomeness to all such communities and gather together, as far as possible, the varied communions to hear from these impassioned souls the yearning of God and the prayer of Jesus, and to discover some possible basis of local cooperation if not of union. But it will not be necessary, neither would it be wise for the Disciples of Christ to undertake such a propaganda alone. It would be misunderstood. There are other communions ready to share this most important mission. If such a joint commission were to espouse this peculiar task representing the host of Christians of America, the plea would be heard. At least this is the most the Disciples can afford to do toward organized church life in overchurched communities.

What shall be our attitude toward larger centers of population in which there are many churches already at work located in the most accessible portions of that population? It is well to remember that proximity is not sectarianism. Because a group of churches may occupy a single city block is not at all a mark of un-Christian hostility, nor indeed, is it proof of an overchurched community. Almost any city with radiating avenues finds it necessary to group its industries and business activities which in themselves are not antagonistic but proportionately accessible and indeed possibly helpful one to another. The same possibility may obtain within a group of churches in any given city. Its scattered membership throughout the city would make it most inconvenient to establish a church anywhere but in a commonly accessible section. What one church may do the others in that community may be compelled to do, and yet not all of them combined be able to hold all the people of that community should they choose to go to church, nor indeed be able to minister to their spiritual needs. Consequently proximity should not be misinterpreted as rivalry. The common tasks of social amelioration are assumed more easily because of proximity. Such centers, therefore, do not prohibit either by the spirit of the time or by the overchurched condition the establishment of a new church in their midst.

Caring for Churches Already Planted

The administration and supervision of hundreds of churches we have planted is as incumbent upon us and as essential to our future program as the policy of planting new churches. Our conduct in the new field can be greatly influenced by our conduct in occupied territory. It is a common occurrence, for example, among Congregationalists and Presbyterians to trade territory. Where two small churches representing these communions are barely existing, a mutual exchange is made by absorbing the Congregationalists in one place and the Presbyterians in another. Such consummations have not been infrequent among other religious bodies. We have a few illustrations of union with the Baptists and even with the Congregationalists which encourage us to hope for an increasing practice in the future. Invitations have come to Disciple ministers to become pastors of other communions. All these invitations should be accepted. We need the testimony which such practical coöperation will bear. Dr Dixon, a Baptist minister, had a most happy and profitable ministry as pastor of Moody Church (Congregational) in Chicago. He declared he was not less free to speak his convictions on baptism than he would have been in a Baptist church. Those who were thus led to be immersed he immersed. Those who still preferred to be sprinkled were cared for by the church officers.

All such practice of union must clearly be a matter of the heart rather than of the head. If we wait to reason out a basis of doctrinal faith and action we shall wait in a thousand places, until God's day of opportunity has gone by. The youth to be saved or lost, the blight or health of the life of the community and the civic welfare constitute an immediate appeal of infinitely more importance to the Father Jesus revealed than all the values of our doctrinal exactness. What have we been doing with the Judgment picture Jesus gives in the twenty-fifth chapter of Matthew, that we can tithe the anise and cummin of the letter of the law while unspeakable moral and physical waste of life goes on in our very streets? We cannot escape the crime of moral debauch we commit in a continued insistence upon the letter. "Everywhere the letter killeth but nowhere else has it been so sadly fatal as at this point. The unspiritually minded have naturally sought some test of membership in the Kingdom less exigent than the spirit of Christ; and the mechanically minded have painfully scanned the letter in a mechanical way without penetrating the spirit at all. But tests without the spirit only leave us in confusion; and when we have the spirit we can manage some things without the texts."

A Broad Vision Needed.

The prosecution of any policy of planting new churches can only be successful when our various home missionary boards and secretaries are constantly possessed with a vision of the Kingdom beyond the boundaries of our own household of faith. There is an ambition to report new churches organized, and an unwillingness to report merged congregations, both of which must have a new birth. We must choose the farthest visioned men among us as state secretaries and then be willing to support them in such a policy even if they report lost sheep from the fold of congregations. Charles M. Sheldon in our city declared recently that he would not favor planting a new Congregational church in any town in Kansas where there were other churches at work. We have heard the lamentation for decades that so many county seats of a given state were unrepresented by a church of the Disciples. Yet every such county seat is already sufficiently or overchurched. The new program will rejoice with St. Paul "that in every way whether in pretense or in truth Christ is preached."

The whole question is one of spirit and leadership. We have no hierarchy to formulate a policy nor ecclesiastical machinery to enforce it. Wherever ministers and churches "seek first the Kingdom," sincerely share the coöperative efforts of their communities, and live the passion of Jesus, there this policy of the Disciples will have come. Our missionary boards may assist materially in determining this spirit by guarding carefully the fields where men and money are to be sent. But it will remain for the great mass of liberty-loving Disciples, each man of whom is free to "do that which seemeth good in his own eyes," to build into the Kingdom, under the guidance of the Holy Spirit, such churches as shall have the nail prints of service and the Son of Man walking in their midst.

Arthur G. Leonard, the president of the Union Stock Yards Co., Chicago, thinks that the increase in the price of meats is easily explained. He says: "For the period since January 1, as compared with the same period of 1912, there has been a total decrease in the receipts at Chicago of 646,600 meat animals of every type, amounting to an aggregate of 200,000,000 pounds. The high prices are due to the shortage and the shortage is due largely to the wiping out of a large amount of the range country and its division into smaller farms," continues Mr. Leonard. "The shortage has been increasing for the last seven years and it will take a like period to build up the cattle-raising industry so that any material reduction in prices will be possible. During the last year the decrease in the supply has amounted to one pound of meat per capita each month."

Disciples' Table Talk

Fighting Evil at "Old Vincennes."

"I am personally little troubled about how evil began in the world," declared E. F. Daugherty, pastor at Vincennes, Indiana, and just now engaged in a fight with the evil forces in that city, "but I'm majorly troubled by its present existence and the activities of those whose specialty is the extension of its power. My life and your life has little to do with the past—the origin of things—or with their endings; the weight of present responsibility is on our shoulders, and the battles which try our souls are present battles—for, it's ours to feel the heel of evil on our necks in shameless subjection to its sway, or to stand in the majesty of moral manhood and have the law observed, the law which is the only human guarantee of rights and liberties." Commenting on the evil powers which possessed men of the Bible time, the minister showed with what pitiless severity Jesus dealt with them. "Between the cause of Christ and the cause of Satan, here or anywhere," he said, 'it has been, and will continue to be a fight to a finish, a war without quarter. God or Mammon shall possess this world in time, God or Mammon shall have the life and love of every man. The issue is ceaselessly on, and will be settled by a conflict of ages. Through it all the cry of the powers of evil has been, 'Let us alone—what have we to do with Thee, Thou Jesus of Nazareth,' and the unmistakable truth may always have a rational emphasis, 'for this cause the Son of God was manifested, that He might destroy the works of the devil,' even with their boasted unchallenged and impudent strength in Old Vincennes; a purpose which, however it may halt and drag in our town, about the world presses on and on to consummation—a purpose conquering, and here, in God's good time, to conquer."

Ohio's Large Sunday-Schools.

Probably the largest Men's Bible class in the country is that at Nelsonville, O., taught by R. A. Doan, graduate of Hiram College and prominent business man. On a recent Sunday 1,041 men were in attendance at the regular session of the class, while its average attendance for some weeks has been in the neighborhood of 500. Another "feature" in modern Sunday-school history is the school at Canton, Ohio, directed by P. H. Welshimer. Probably no city of its size in America has so large a per cent of its voters actually attending Sunday-school. It is encouraging to know that such an army of Bible men and women are at the guns in Canton, where, according to "The American Issue," the city council recently made it legal for the saloons to keep open twenty-four hours a day.

How About the Rural Churches?

Grant K. Lewis believes that the greatest single question before the Disciples of Christ to-day in the way of church conservation and statesmanship is that of the rural church. Recent estimates, based upon definite statistics gathered from representative communities, show that during the last decade, including all denominations, 1,600 churches were deserted in Ilinois, 750 in Missouri, 600 in Tennessee, 300 in Kentucky, 200 in Louisiana, and over 10,000 in the entire country. The abandonment of these churches has been accompanied by the removal of a large number of owners of farms and their occupancy by tenants. The Department of Agriculture has sounded a warning in repeated bulletins, declaring this to be one of the greatest dangers to country life in America. It may be safely said that eight out of every ten of our churches are either in the open country, a little village, or a town of 2,500 or under. A study of more than 700 country and village churches, made by the Presbyterian Department of Rural Life, in communities as widely separated as Missouri, Illinois, Indiana and Pennsylvania, show fully sixty per cent of them as either dead or on the decline. There is a tremendous revolution going on in the life of the country church. We have no reason to believe that our churches are any better off than the average. The above report shows that we are among the most vigorous in the communities investigated, but not that we are any exception to the general rule. In our small village and country churches we certainly have a problem that challenges our deepest concern. It is encouraging to note that the American Society has organized a department of social service which has already begun special studies of this problem. We have the assurance that a thorough investigation will be made in Illinois through a committee appointed by the State Board of which H. H. Peters is chairman; in Nebraska by a committee of which H. O. Pritchard of the Cotner church is chairman; in Missouri by A. W. Taylor, secretary of the Social Service Commission; and in Indiana by Professor Lumley of the College of Missions.

Mission Forces Uniting for Efficiency.

The Home and Foreign Mission Societies of America have decided to enter a great united missionary campaign next September. There is to be a five months' educational campaign during which time one thousand conferences and conventions are to be held throughout the land. Then, next March is to be used for a nation-wide every-member canvass for home and foreign missions. F. M. Rains declares that this is the most significant campaign of modern times. It is a hopeful sign that an avalanche of orders for Children's Day supplies is coming to the mission rooms at Cincinnati. Eight hundred more schools have ordered supplies than at this time last year. There seems to be no doubt that the Sunday-schools will give $100,000 for foreign missions this year. A news item that will interest many is that great anxiety is expressed concerning the health of James Ware, our veteran missionary at Shanghai, China. He is said to be but a shadow of his former self. Mr. Ware has been in the service of the Foreign Society for about thirty years.

R. H. Miller's Work in Buffalo Appreciated.

The close of R. H. Miller's ten years' work at the Richmond Avenue Church, Buffalo, was fittingly celebrated, and as a substantial token of appreciation of the good service that has been given this church by Mr. Miller and wife, the congregation has granted a three months' leave of absence and a purse of money for a tour in Europe. Mr. and Mrs. Miller sailed from New York April 19. On the evening of April 9, more than two hundred members of the congregation tendered its pastor and his wife a reception in tht Community House, appropriate services reviewing the work having been held Mar. 30. It was in 1903 that Mr. Miller accepted a call to this church, having been preceded there by J. L. Wharton, J. M. Trible, F. W. Norton, Lloyd Darsie, B. A. Jenkins and J. M. Philputt. The following are some of the achievements that have marked the period of Mr. Miller's faithful pastorate: In 1904 the church became a Living Link in both foreign and home missions; in that year the missionary offerings became 47 per cent of the total money raised in the church; in 1906 the National Convention was entertained at Buffalo, Mr. Miller heading the convention committee; in 1911 a $40,000 Community House, with complete facilities for Sunday-school, including gymnasium and club house, was built; in 1911 the church entertained the Jubilee Convention of the State Missionary Society, the greatest in its history; in 1912 the Church School was organized and seventy-five students were graduated from the school of church methods; with the beginning of 1913 the congregation was organized on the group or parish plan; the Christian Woman's Board of Missions, the largest society in the state, is now a Living Link in missions. During Mr. Miller's ten years' ministry 565 have been added to the church. Besides doing faithful service within the church, Mr. Miller has done notable work in behalf of the High School Bible Club, the Y. M. C. A., the Boy Scouts, and the teacher training movement.

Our Duty to the East.

Speaking about the duty of the Disciples in evangelizing the crowded districts of our east coast, L. E. Sellers, of Philadelphia, offers the following pertinent argument:

"We do not need to establish our cause in the East because she is not already religious or because here people are not already supplied with religious institutions. Our apology for doing work in this great and hungry field is that these millions are entitled to the best type of religious instruction and church life obtainable. It is not enough to be religious. The Moslem is religious. Why not in being religious seek the fountain heads, turning away from the pools and cisterns of men's construction, that the sweet waters of Christ and his Church as they flow from the New Testament may satisfy every thirst of the soul? Man is entitled to the best. Obviously tradition, formalism, credal bondage, over-worked ecclesiastical machinery and other devices of men that divide the body of Christ have been substituted for the plain, simple teaching of our Lord respecting the individual life and the democracy of his Church. Just here is where the Disciples of Christ may and must render a signal service. Our task in the East is not merely to evangelize but to correct, crooked things must be made straight. Things religious must be placed in their order of precedence, and the beauty and necessity of a return to the Christ ideals must be shown and insisted upon."

"Christ More than Career."

"Matthew was a young man with a fine position as a tax collector for the Roman government, but he gave it up to follow Christ. He did not make this change of employment because he expected to reap any personal advantage, but because he saw a chance thereby to be of greater service to the world," said W. F. Richardson, pastor of First Church, Kansas City, in a lecture to young men recently. "This young man had a promise of a business career that must have been the envy of the other young men of his time. He held a position of trust where industry and honesty would pay richly in promotion; but he saw the way to a better career, so he resigned."

Illinois Wins Scholar.

The church at Centralia, Ill., is fortunate in securing the services of D. S. Robinson as its minister. Mr. Robinson will begin his work May 1. He is a graduate of Butler College and of Yale University, having received his M. A. and B. D. degrees from the latter institution last June. He led his class in scholarship and carried off all the honors, including the Hooker Fellowship, which entitled him to spend the past year in Marburg, Germany, where he took special work in theology. Mrs. Robinson is a graduate of Butler, also of Indiana State University.

"Preacher Most Important Man."

"The preacher is the most important man in any town, potentially. He is not only the most interesting man, but he is the last one in the community that the people would allow to die. Sermon making is the biggest job in a town. It stirs the whole country upside down when it is done right. A minister can do more good on Sunday than is done by others all week." This was the declaration of President Joseph L. Garvin, of William Woods College, Fulton, Mo., in an address delivered at the closing session of the Central

Illinois Christian Ministerial Institute, recently held at Lincoln, Ill.

Unifying at Anniston.

The church at Anniston, Ala., has combined its Sunday-school and communion and preaching services into one, moving the Sunday-school hour up from 9:30 to 10 a. m. The minister, L. C. Carawan, makes a fifteen minute appeal and gives the invitation at the close of the lesson period, during which the teachers have striven to prepare the hearts and minds of the scholars for the reception of the minister's message. Ths plan is found to be far more satisfactory and effective than the conventional method of morning services.

Kansas City (Kan.) Minister on Prohibition.

Writing to a a friend in a state that is not as dry as Kansas, Elmore Sinclair, pastor of Grandview Church, Kansas City, Kan., says of the effectiveness of prohibition in that state: "It looks as if state prohibition has ended saloon rule here forever. We have twenty-eight counties without a single inmate in their poor houses, forty-nine counties without a single prisoner in the penitentiary, and thirteen counties sent only one each in a year. This city (Kansas City) has not lost much by putting out the saloon. In the first three years of law enforcement rule the city treasury had $300,000 surplus; before it was bankrupt. Homicides have decreased fifty per cent, taxes decreased nearly one-half, and bank deposits have grown thirty-seven per cent."

Syracuse, N. Y., Discussing Union.

A Syracuse daily paper, speaking of the recent talk of church unity, especially on the part of the Episcopalians and Disciples, has the following: "Federation of churches, especially the amalgamation of the Episcopal Church and the Church of Christ, Disciples, with its two flourishing churches in this city, continues the topic of the hour in the religious world. At the meeting of the Clericus Club, composed of Episcopal clergymen at St. Paul's parish house this morning, the topic was taken up by the clergymen, with discussion continuing this afternoon. The Methodist preachers' meeting discussed federation at length, and Arthur Braden of the Central Church of Christ in an interview this morning declared that he hoped that the union of his church with the Episcopal Church would be consummated."

S. G. Inman Talks of Mexico.

Invited by Hugh McLellan, pastor at San Antonio, Texas, to speak in the Central Church of that city, S. G. Inman, missionary at C. P. Diaz (changed to Piedras Negras), had something to say regarding conditions in that unfortunate country. Taking as his text, "And other sheep I have which are not of this fold—there shall be one fold and one shepherd," he applied it to conditions in Mexico, and the responsibility of the United States toward our sister country, bringing out the fact that intervention would not solve her problems any more than the "iron hand" had mastered it; but, the religion of Jesus Christ alone, with the loving helpfulness that gives instruction to the eighty per cent of human beings who can neither read nor write, that lifts up the fallen, succors the poor and needy, becomes their "brother's keeper" and guides to "one fold and one shepherd"—such religion will bring peace and prosperity to Mexico.

The North Dallas Church, Dallas, Texas, is planning a new building.

Oklahoma City, First Church, entertained a school of methods April 14-18.

Yorktown, Ind., entertained the convention of the Sixth District of Indiana, April 8 and 9.

C. C. Buckner, of Irving Park Church, Chicago, reports a Sunday-school dinner held April 14 at the Y. M. C. A. Cafeteria.

The church at Kenton, Ohio, has pledged itself to support Miss Emma Sorgen as a "living link" missionary in the foreign field.

A. R. Liverett, pastor at Jefferson City, Mo., has been elected president of the Chautauqua Board of that city for the coming year.

A movement is on foot among members of the church at Franklin, Tenn., to raise $10,000 for the erection of a new building. Over half this amount has already been subscribed.

At the roll call of the New York churches the following reports of additions were given: East Orange, 21; 169th Street, 2; Russian, 2; Flatbush, 14; Greenpoint, 6; Central, 11.

Sumner T. Martin and wife, of San Rialto, Cal., will celebrate the 25th anniversary of their marriage on May 4. Mr. Martin writes that friends are invited to be present on this occasion.

The Baptist, M. E., Presbyterian and Disciple Churches of Oelwein, Ia., are conducting a union meeting. A tabernacle has been prepared for the sessions. C. L. McKim is pastor of our church at Oelwein.

The Russian Mission, New York City, celebrated its fifth anniversary Sunday, April 6. An elaborate program, including addresses by P. F. Jerome and Joseph Keevil, was enjoyed by the two hundred present.

J. T. Shreve, pastor at Ottawa, Kans., spoke before the Kansas State Ministerial Association of Christian Pastors, April 8. The meeting was held at Emporia. Mr. Shreve's topic was, "The Minister in His Pulpit."

John T. Houser, of Davenport, Ia., was the principal speaker at a recent banquet given in Davenport by the Brotherhood of the United Brethren Church of that place. Mr. Houser discussed the topic, "The Bible and Why We Should Study It."

E. E. Elliott, secretary of our National Brotherhood, addressed the Central Illinois Ministers' Institute at Lincoln, April 9, and the ministerial student body at Eureka College heard him April 19 on the subject of "Making Good in the Local Church."

The Central Illinois Ministerial Institute, which met at Lincoln, Ill., elected the following as officers for the coming year: President, David H. Shields, Eureka; vice-president, George W. Wise, Lincoln; secretary-treasurer, R. H. Newton, Atlanta.

Charles Reign Scoville, who was engaged in an evangelistic campaign at Lincoln, Neb., at the time of W. J. Bryan's recent birthday celebration, served as one of the speakers on that occasion. The Commoner reported Mr. Scoville's speech with evident appreciation.

Dr. Peter Ainslie, of Baltimore, addressed a luncheon at the First Church, Springfield, on the plan of unity proposed by the Disciples. At this luncheon were present over 150 ministers and church workers of several denominations, invited by F. W. Burnham, pastor at Springfield.

Judge Curtiss D. Wilbur, of Los Angeles Superior Court, gave an address at a recent banquet of the Men's Bible class, at Pomona, Cal. This class has an enrollment of 142. Miss Edith Apperson went to the Congo field, in Africa, April 3, as the representative of the earnest church at Pomona.

W. G. Johnston, superintendent of missions and city evangelist at St. Louis, has resigned from that position to accept the pastorate of the Hammett Place Christian Church in that city. Mr. Johnston has been in charge of St. Louis missions for the last two years. The Hammett Place Church is considering building a new edifice on a location farther west.

The Association of Colleges of the Christian Church which held its annual spring conference at Christian University, Canton, Mo., considered, among other problems, the Christian Missionary Society to supply 2,000 college graduates a year for eight years—1,000 in the foreign field and 1,000 in the home field—to meet the needs of enlargement.

Since the destruction by fire, in January, of the First Church at Findlay, O., some negotiations looking to a union of our two congregations in that city have been in progress. As to the advisability of this union considerable diversity of opinion appears to exist, and at the present time it iooks as if the First Church will erect a new building in the territory served by the one recently destroyed.

The churches of the Fifth District of Indiana held their annual convention April 10 and 11, at Fort Wayne. Forty-five churches were represented at the meetings. On the program, among others, were Garry L. Cook and L. E. Murray, of Indianapolis; R. A. Bennett, of Marion; Alice W. Cole, of Huntington; Mrs. O. H. Griest, of Carlisle; Mrs. E. W. Taylor of Indianapolis and Joseph Todd, of Bloomington.

W. J. Wright recently raised $680 to continue the church at Mayfield, Ky., a living link in the Foreign Society. Mr. Wright has been holding a meeting at this place, where J. J. Castleberry ministers. With the Sunday-school collections added, the missionary offering from Mayfield this year will be over $1,000. On the last Sunday of the meeting Mr. Wright raised $4,000 to pay off the debt on the parsonage and reading room.

The mass meeting of the Disciples' Missionary Union, New York, will be held at Borough Park Church, May 13, at 8 p. m. The program will especially emphasize Sun-

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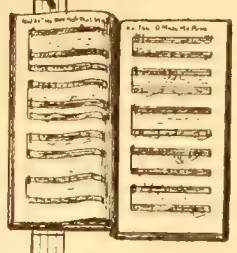
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Address the Dean for further information.

day-school work. H. B. McCormick will speak on "The Sunday-school as the Recruiting Agency of the Church," J. M. Philputt on "The Sunday-school as the Teaching Agency of the Church," and Guy L. Carter, Eastern Sunday-school Superintendent for the Disciples of Christ, on "The Newest Things in the Sunday-school World."

Dr. Edwin A. Layton, returned missionary from Africa, addressed the Livingstone Centenary service observed at Seattle, First Church. This church has closed the second quarter of the present fiscal year with all financial obligations met. Both local and missionary obligations are cared for by weekly offerings. A progressive step that has just been taken is the appointment by the Sunday-school of a missionary committee, whose task it is to extend and unify the missionary activities of the church.

The Disciples' Missionary Union, New York City, supports seven missions, widely scattered. There are two in New Jersey, one in Manhatten, three in Brooklyn and one in Queens. These missions represent a work among the Russians, Poles and Americans. The reports of the missions for March show the following splendid work done: days of service, 84; baptisms, 18; other additions, 2; average attendance at Bible-schools, 600; average attendance at church services, 301; total money raised, $476.32.

Some good things are reported from the church at Franklin, Ind., W. J. Wright, pastor. The congregation raised $105 for the relief of Disciples in Indianapolis who suffered from the floods, sending in addition several wagon loads of clothing, bedding, fruit, furniture, etc. A good move on the part of the church is the organization of a Young People's Society of Social and Religious Service, which will seek to be of service to the community throughout the year, being especially a medium of aid in times of disaster.

The Central Church, Terre Haute, George Darsie, minister, reports the following recent events in its church life: A special Sunday-school session, entertained by the Rose Polytechnic Mandolin Club, of Terre Haute; a rally for men and boys, with aim set at 500 men and boys present; a rally for women and girls; and a Mothers' Day. A grand Army Day is also being arranged for. This church reports twenty additions during March. A flood and tornado relief fund of $250 was raised by the congregation, together with the donation of much food and clothing.

F. C. Lake and A. B. Houze, pastors at Lima, O., write that the Central and South Side Churches unite in extending a cordial invitation to all Ohio Disciples to attend the Lima Convention, May 19-22. The convention sessions will be held in the new and commodious Central building on West North street. Much confusion will be avoided if delegates will inquire for the Central Church of Christ. Another religious body is known locally as the First Christian Church. Homes will be open to delegates at $.75 for lodging and breakfast. Luncheon and dinner can be had at good hotels and restaurants at popular prices. The management asks that those expecting to attend give early notice of that fact.

Louis S. Cupp began his fourth year as Chancellor of Christian University, Canton, Mo., April 1. Last year he collected $180,265 for the school. The total cash results of his work to date are $311,284, which refers wholly to new resources and does not include tuitions or income from endowment. Christian University now has over $400,000 invested, of which $230,000 is in productive endowment. Outstanding obligations amount to about $12,000. Last year two new dormitories, gymnasium and central heating and lighting plant were erected and equipped at a cost of over $90,000. Mr. Cupp reports that the school needs $30,000 for an Institute of Fine Arts, $2,000 for books,

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Alex Stalker of N. Y. writes: "The Self Heating Iron received sometime ago and will say right here **it is the most useful time and money-saving device that was ever made.** My wife has just finished a large ironing in two hours that usually took her half a day with the old stove heating irons, and the house is cool. **It is certainly just the only iron made.** We want the agency." W. P. Farnum: "After receiving your iron and giving it a thorough trial it **will be a perfect success. My wife is enthusiastic** over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. **Well pleased with it.** I want the agency." I. N. Newby, Ill.: **"Find it to be all you claim for it."** Mrs. Josephine Route, N. Y. "Received the iron O. K. and did my ironing with it yesterday. **I like it very much."** A. E. Covert, N. Y.: "Have lighted it several times already and find **I can do ironing so much quicker and cleaner than in the old way.** Think it is the **best thing I have ever had in my house."** Miss Roxie Sheets, of N. C.: "The two irons received and am delighted. **Have turned off our regular ironer and will do the ironing ourselves now.** Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N. Y.: **"I am more than pleased with it** and its work. **It is not a bit clumsy. It is a delight to use it."** Mrs. Cora Wright, Ill.: "I received the iron Saturday and **like it fine."** Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. **Like it better than anything I ever saw in the way of irons."**

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$25,000 for an Industrial Farm, larger endowment and 500 students.

Professor R. L. Records, Dean of Virginia Christian College, Lynchburg, Va., has been appointed to a professorship in the Science Department of Transylvania University. After taking his baccalaureate degree in Franklin College, receiving the highest grade up to that time by any student of the institution, Prof. Records attended The College of the Bible, at Lexington, where he received his classical diploma. Later he won his Master's degree in Transylvania, writing his thesis in the field of fossil botany. During the last three years he has been a professor in Virginia Christian College, and has rendered service in that institution which has won for him a high place in the field of education. Professor Records is pursuing courses in Chicago University, from which institution he will in the near future receive the doctorate.

A Half Year of Chuch Extension

The following is a statement of comparative receipts for the first six months, this year and last:

Churches.

For this year	$7,497.03
For last year	8,794.07
Faling off this year	$1,297.04

Individuals.

For this year	$35,401.98
For last year	43,836.57
Falling off this year	$1,297.04
Total receipts for this year	$42,899.01
Total falling off for this year	$ 9,731.57

It will be noted that, for the first six months, we had a falling off in receipts of $9,731.57. This is due to the fact that last year in the month of March we received a $10,000 annuity, a $5,000 annuity, a $2,000 annuity and two $1,000 annuities.

At our April meeting the following loans were granted: Dallas, Texas, South Church, $3,000; Hydro, Okla., $700; Indianola, Miss., (Colored) $300; Adairville, Ky., $300; Russellville, Ky., First Church, $5,000, annuity money; Mabton, Wash., $800; Kimberly, Ida., $800; Erie City, Pa., $3,000; Elwood, Nebr., $1,000, annuity money; Baker, Ore., First Church, $1,500 annuity money; Great Falls, Mont., $2,500; Pekin, Ill., $2,000, annuity money; Louisville, Ky., Crescent Hill Church, $3,000 and Greeley, Colo., $10,000, 4 per cent.

During the month of March the following loans were closed: Laverne, Okla., (Cedar Rapids Church Fund), $500; Westville, Okla., (St. Louis, Compton Heights Church Fund), $750; Jackson, Miss., First Church, (Annuity Fund), $3,000; Bonners Ferry, Ida. (Walker Cowherd Memorial Fund), $300; Richland, Mo. (General Fund), $1,500; Azusa, Calif. (General Fund), $1,750; Moccasin, Mont., (Sunday-school Fund), $400; Fairview, Okla. (Annuity Fund), $1,500; Winslow, Ark. (Nell B. Ford Fund), $350.

During the first six months of the present missionary year we have helped to build forty-six churches in loans aggregating $102,450.

Since our last report we have received an annuity of $4,000 from a friend in Michigan; $1,000 from a friend in Ohio and $250 from another friend in Ohio who has made repeated gifts to our Annuity Fund.

People that can give annuity money ought to put it into the Church Extension Fund instead of putting it into insurance.

G. W. Muckley,
John W. Booth.
Secretaries.

RESIGNATIONS.

C. M. Keene, Girard, O., effective June 1.

E. R. Black, Moscow, Ida., effective Oct. 1.

R. D. Scott, Athens, W. Va., effective May 25.

F. B. Elmore, Chillicothe, Mo.

EVANGELISTIC MEETINGS.

Bridgeport, Ill., T. A. Lindenmeyer, pastor, preaching; F. C. Huston, singing evangelist; 22; closed.

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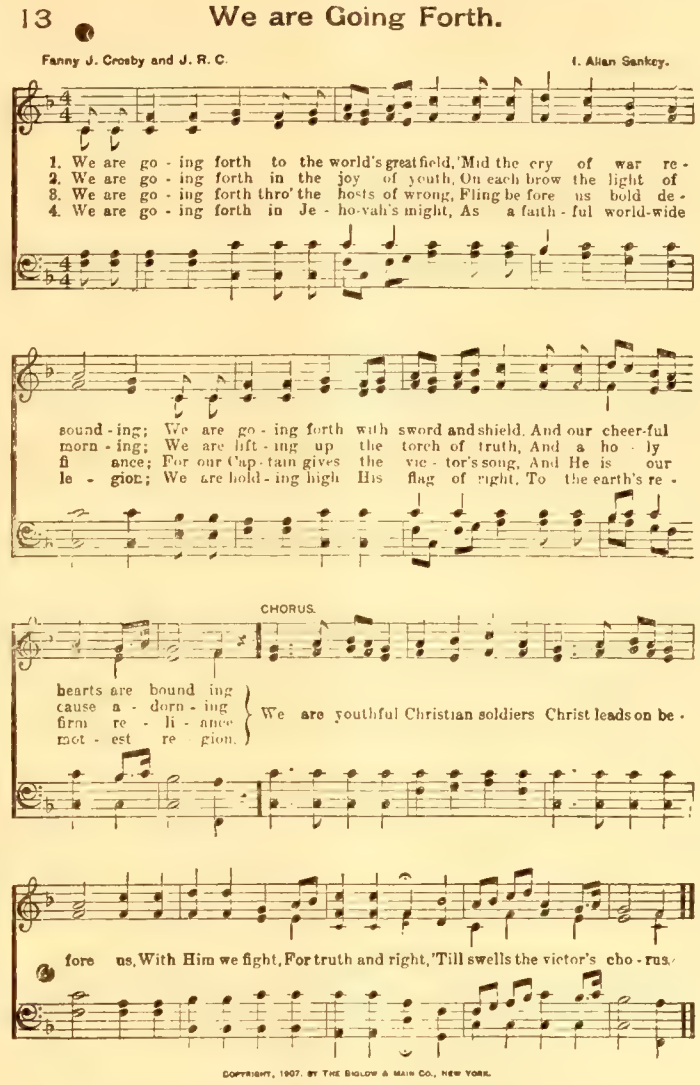
13
We are Going Forth.
Fanny J. Crosby and J. R. C.
I. Allan Sankey.
1. We are go - ing forth to the world's great field, 'Mid the cry of war re -
2. We are go - ing forth in the joy of youth, On each brow the light of
3. We are go - ing forth thro' the hosts of wrong, Fling be fore us bold de -
4. We are go - ing forth in Je - ho-vah's might, As a faith - ful world-wide
sound - ing; We are go - ing forth with sword and shield, And our cheer-ful
morn - ing; We are lift - ing up the torch of truth, And a ho - ly
fi ance; For our Cap - tain gives the vic - tor's song, And He is our
le - gion; We are hold - ing high His flag of right, To the earth's re -
CHORUS.
hearts are bound ing
cause a - dorn - ing
firm re - li - ance
mot - est re - gion.
We are youthful Christian soldiers Christ leads on be -
fore us, With Him we fight, For truth and right, 'Till swells the victor's cho - rus.
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Good Work at Peoria, Ill.

The Central Church, Peoria, reports seventy added at regular services, during the ten months' pastorate of M. L. Pontius. At a recent Sunday evening service eight hundred were in attendance. Mr. Pontius is becoming popular as an occasional speaker. He will address the I. O. O. F. lodges of Peoria April 27, and the K. of P's. in May.

The Rural Church Discussed.

J. W. Street, of Mackinaw, Ill., recently read a paper before the Peoria Ministerial Association, taking as his theme "The Rural Church." The address received special commendation from the Association.

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A SPLENDID OPPORTUNITY to Make Money, Both Men and Women. WRITE TODAY.

How often have many lady readers longed for the death of the old stove-heated sad iron and the hard, tiresome, hot days work it means to them each week—for the man that cut ironing day in two.

He lives—a genius of Cincinnati has invented a device that is proving **a blessing to women** folks. Made ironing day troubles all over—changed—**there's a new way of ironing**—astonishing but true. The family ironing can now be done in **less than half the time**—less than half the work, and with one-tenth the usual fuel expense. **No running back and forth** between stove and ironing board—iron where you please—you do not need to stay in the hot kitchen—iron in any room—on porch—under shade of tree if you wish. **No drudgery**—that is past. Goodbye to the old style stove heated irons. The easy way of ironing is here to bless our dear women.

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Light the iron; set it for the amount of heat desired. **See how rapidly the hot iron slides over the damp clothes,** ironing and pressing them quickly and easily, the smooth point in and out of the gathers, tucks and ruffles, drying them as it goes. **Nothing to delay;** it is hot, keeps hot, **runs easily and smoothly.** Iron on the table all the time, one hand on the iron—the other to smooth, turn and fold the clothes. It is a fast iron, you unconsciously move quickly to keep up with it. You can go as fast as you choose, and the clothes are ironed better and in one-half the time.

No waiting with this iron. Go right along, one thing after another. **Irons all kinds of goods.** No time wasted—iron right heat; regulate it to the required amount for any kind of ironing. If you want more heat, turn it on; if you want less heat, turn some off. **Always ready for use** when you want it. Just light the iron and go ahead, you don't need to build a fire in the kitchen range and wait for three or four irons to heat. With the Self-Heating Iron you have the iron when you want it, where you want it, and with the heat you want; whether you want to do a big ironing, or whether you want to press and iron only a few pieces. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—it's all true. No experiment—going on daily. **THOUSANDS ARE IN USE** and customers are delighted. It not only irons white goods, finest laces, curtains, but anything that can be ironed by the old method. **Saves time, fuel, health and money.** Well and durably made, will last for years. Right size, right weight, right shape. **Perfectly safe**—anyone can use it.

HUNDREDS A WEEK

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U. S. **FACTORY ALREADY RUSHED WITH THOUSANDS OF ORDERS.** Evidently the company's agents are making big money, as they offer big commissions to active agents, and will also send a free sample to those who mean business.

It will be noticed from the engraving that this iron is different from any other iron. Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

It will be seen that the Standard Self-Heating Iron is **complete in itself,** simple and compact in construction. Carries its own fuel, makes its own gas, burns its own gas. The reservoir is placed above the iron and under the handle, convenient for filling, yet out of the way, does not interfere with the ironing. By an ingenious device, when lighting it is only necessary to open a small slide which can be again closed, thus **retaining all the heat in the iron.** With our new burner the flame is evenly distributed over the bottom of the iron, insuring a **steady, regular heat.** The valve for regulating the heat is on the outside, under the handle; turning this one way or the other gives more or less heat. No attachments, connecting pipes, no elevated tanks projecting to be in the way when operating. The handle is of wood and requires no cloth or holder; the iron burns perfectly, standing on heel when not in use.

CUSTOMERS PRAISE IT

The writer was shown hundreds of letters from actual users of this grand invention, proving it a **positive success** and giving splendid satisfaction. The following extracts may interest our readers: Alex Stalker, N. Y. writes: "The Self-Heating Iron received some time ago and will say right here **it is the most useful and money-saving device that was ever made.** My wife has just finished a large ironing in two hours that usually took her half a day with the old stove heating irons, and the house is cool. **It is certainly just the only iron made.** We want the agency." W. P. Farnum: After receiving your iron and giving it a thorough trial it **will be a perfect success. My wife is enthusiastic** over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. **Well pleased with it.** Want the agency." I. N. Newby, Ill.: "**Find it to be all you claim for it.**" Mrs. Josephine Route, N. Y.: "Received the iron O. K. and did my ironing with it yesterday. **I like it very much.**" A. E. Covert, N. Y.: "Have lighted it several times already and find I **can do ironing so much quicker and cleaner than in the old way.** Think it is the **best thing I have ever had in my house.**" Miss Roxie Sheete, N.C.: "The 2 irons received and am delighted. **Have turned off our regular ironer and will do the ironing ourselves, now.** Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N. Y.: "**I am more than pleased with it** and its work. **It is not a bit clumsy. It is a delight to use it.**" Mrs. Cora Wright, Ill.: "I received the iron Saturday and **like it fine.**" Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. **Like it better than anything I ever saw in the way of irons.**"

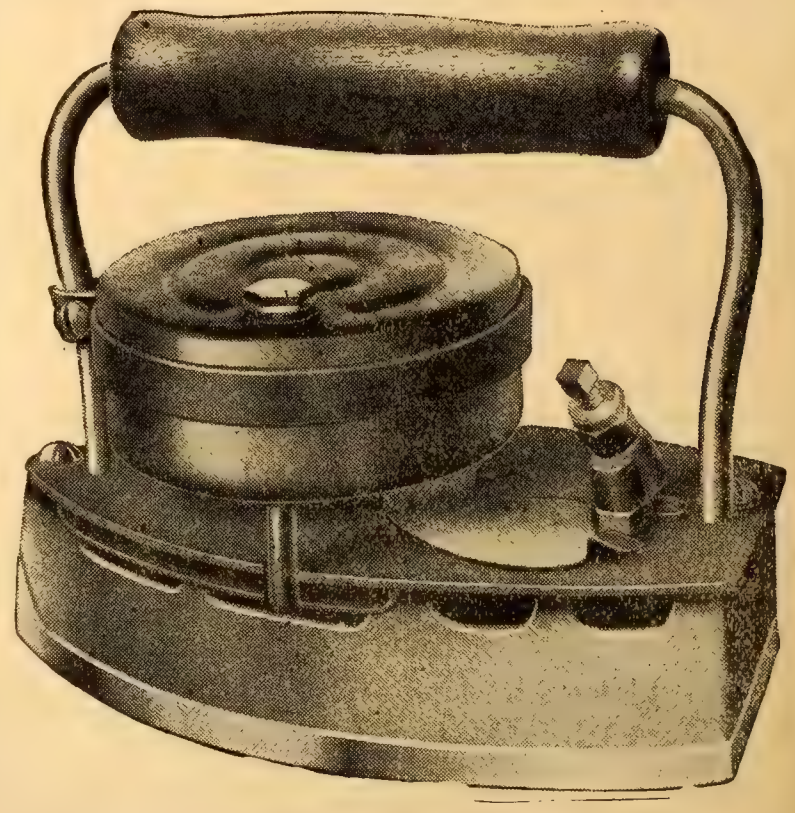
This invention must, indeed, be wonderful, yes, a God-send, that cuts ironing-day in less than half and cuts fuel expense to almost nothing.

The writer personally saw this iron in operation and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Standard Self-Heating Iron, made by the Cincinnati firm, seems to delight the users and the makers guarantee every one.

HOW TO GET ONE

It is not sold in stores. Write to the **C. BROWN MFG. CO.** 1077 **Brown Bldg., Cincinnati, O.** the only manufacturers of this grand invention. Send no money—simply your name and address, and they will send you circulars giving full description, and testimonials from users. The price of the Standard Self-Heating Iron, complete, ready for use, with full directions, so anyone can operate it, is only $4.50. If you prefer to order at once, do so—you won't be disappointed, as the makers fully guarantee every iron. They are reliable, have been in business for years, and do just as they agree.

Don't fail to send for circulars anyway.



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C. BROWN MFG. CO.

THE CHRISTIAN CENTURY

Vol. XXX Thursday, May 1, 1913 Number 18

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THE JINRIKISHA—A Scene from "The World in Chicago"

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture. In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing $100 worth of literature or merchandise from the Society is thereby entitled to name one member. A church or school is not limited in the number of memberships it may earn, and is entitled to one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote. Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of $100 worth of these coupons a membership certificate is issued. Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current. The meetings of the Society are held annually. The executive management of the business of the Society is committed to a board of directors who are elected by the Society at its annual meetings. The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated. The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ. The directors and other officers will make to the Society at its annual meetings full and complete reports of the affairs of the Society. Honorary members of the Society may be appointed on account of service or counsel and all who aid in establishing the Society by purchasing its bonds are called supporting members and are entitled, until their bonds are retired, to the same rights and privileges, including the vote, as the regular members appointed by churches and Sunday-schools. The plan of organization thus puts the enterprise completely in the control of the people. It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it. It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools. It brings down to a reality the ideal of a brotherhood publishing house. In a word, the Disciples Publication Society is a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually barred. Its sole aim is to advance the cause of religious education and serve the Kingdom of God. It is worthy the support of all Christian people.

The Bewilderment of the Blessed

In the parable of the last judgment as Jesus told it to his disciples occurs the striking fact that both the righteous and the wicked address the Judge in terms of the same question, "Lord, when saw we thee hungry?"

The pathetic fact about this question as asked by the wicked is that the people who made it had gone straight through life and had never discovered the ethical significance of human relations. They had met Jesus Christ frequently and had never recognized Him. There was hardly a man among them who would not have fed Jesus had he known such an act to be possible, and realized who and what He was. Some one was hungry and they might have fed him, but they supposed that it was only some uninteresting modern unfortunate. And some one had been permitted to go on with his back bowed under a heavy burden unshared by those whose sympathy he craved, but they never suspected that Jesus was bearing His cross again in that poor man's distress. Plenty of people had yearned for sympathy and fellowship to whom they might have given an encouraging word or handclasp had they been less thoughtful of themselves, and more considerate of others, but they never suspected that God yearned for sympathy in their loneliness or that Jesus Christ sweat drops of blood in the Gethsemane of their sufferings.

The group of people on the right hand also asked, "Lord, when saw we thee hungry?" but theirs had not been the same failure to understand. They had not realized that it was Jesus to whom they had ministered. It was all the better that they did not. Small credit is his who is gracious to a king in hope to receive again. For this very reason among others, Jesus refused to reveal His Messianic mission until just before His death. He distinctly did not want men to know that He was the Son of God, and thus selfishly to bestow on Him in hope of a reward what belonged to humanity in its own right. Not only is it possible for us to give to Him when we bestow right benefits upon our fellowmen, but I am sure it may even be said that we give much more truly in the spirit of a gift to Him, when we give to others in His name. If Jesus were actually present among us in the flesh, recognized and acknowledged as the Son of God, there would be placed at His disposal suites of rooms in the finest hotels; dainty fare at the most luxurious tables; special trains on the railroads; carriages and automobiles on the public highway, but these would be no test of loyalty and love to Him. Pharisees invited Him to dine with them when He was here on earth, but that was no proof of their affection. If Jesus were actually present among us and wished a test of our loyalty to His teachings. He would need to approach us in disguise. It would be necessary for Him to insist that we should minister to others in His spirit as a proof that we really were ministering to Him.

We really have a fairer opportunity of testing our attitude toward the Lord in our daily conduct by reason of his bodily absence. The bewilderment is a part of the blessedness of it.

The Righteous Judge

By Evelyn Parkes Adams.

What judgest Thou, long suffering, and most patient God?
What judgest Thou, when we who own Thy Fatherhood,
In pride draw back our self-seamed skirts away from those
Who, in the crucible of unrequited toil,
Body-marred, soul-seared, dull-eyed, cramped, inconsequent,
Are lifting hands nigh pulseless, maimed, and empty, up
To—heaven? Nay, for what knew they of heaven or
Its glory, of its hopes, or fulness of the best,
Who see no light of earth, who know no moment's rest
Amid her springing life, no joy in her abundance?
What know they of heaven, or its love, when we,
Who bear the name of Holy Christ, and claim His kinship,
Lift not hands of love, as He of old, to touch
With healing palsied bodies, and misshapen lives?
What judgest Thou, when we, who with heritage of wealth
And will, mid sheltering bars have striven to the heights,
Or quaffed unhindered this world's cup of joy and power,
What judgest Thou, O Christ, when we pass judgment on
Their tear-filled lives, and tell them yet to strive, as we,
Whose feet know but the quicksands of a nation's greed?
Accursed? Aye, justly so, when strong men fall and sink.
Worsted and baffled, fighting to the last for breath,
Alone to live among the stench they sink in! Thrice
Accursed, when soul-starved women give their wavering strength
To lift their babes above the reeking, treacherous moil!
Accursed! And yet, ye gates of Hell! ye gates of Greed!
'Tis not enough for thee, that strong men fall, that light
Of women's eyes must fade to give thee sure foundation!
But ye must have the lisping, tottering, trembling babes,
And guileless childhood, with relentless power shut in
From field and flower, from living green, and growth, from home
Itself, from mother even, that their tender lives,
Their trembling hands may strengthen yet thy bulwarks.
What judgest Thou, long suffering and most patient Christ?
Are waters deep enough to hold the millstones, that
Avenge but justly such great wrong to Thee and Thine?

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Faith---in Mosquito and in Man

Someone has written most interestingly of the moment of supreme peril in the life of the mosquito. It is when, having passed through several changes to adapt its life to the water in which it is born, it leaves the water behind. It finds itself possessed of wings and an instinct to use them, and it makes its way out of the water. It has never been on land, and no mosquito has returned from the shore to assure its companions in the water-world. Its wings are wet and untried, there is no one to teach it how to use them; there is no one to help it up the bank; it faces a most appalling peril, one fatal to millions of mosquitoes. But all the mosquitoes that survive are those who make the venture.

Now that is an analogy for faith. For here we are, inhabitants of the world in which we were born, feeling wings that have never been spread, and impelled by an inward impulse toward a life which faith alone reveals, and we make that venture of faith. We dare declare ourselves children of the God we have never seen, and citizens of the heaven where we have never been. We choose to climb the banks, and leave the lower level for that of faith. The choice is not without its perils, but it is that which gives the soul companionship with God. It is the mightiest moment in the evolution of the soul—the moment in which it accepts its high-born destiny by an act of faith in the unseen. Some men have faltered and fallen back, but the career of those who have succeeded is the history of the spiritual progress of the human race.

* * *

There is no known process by which the soul can reach its spiritual heritage by passivity. We may not sit idly and await our transformation into the divine image by processes external to ourselves. If we are saved into our spiritual heritage it will be first because God has appointed us heirs of salvation, and ordained the means for our evolution into the liberty of the glory of the children of God; and secondly because we respond to the act of God by a mighty effort of faith, by which we know and appropriate our divine heritage.

A few years ago scientists assumed that the progress of the world was by exceedingly slow and painfully laborious processes. This still is partly true. But the advancement of life is also by opportune and decisive leaps and bounds. There are sudden and immediate transitions by which a form of life rises instantaneously to claim a higher sphere than its own. The experience of the mosquito is repeated in varying forms in the metamorphosis of other types. And it is analogous to spiritual transformation, in which faith faces its problems and its privileges. The evolution of the human soul is an appeal to faith in an unseen God, a hazardous pilgrimage toward an unrealized destiny. All about us are the evidences of our relations with the world of matter, but within us is the impulse of the indwelling God, who made us in his own image. The triumph of faith in human life, causing men to assert their divine heritage, is the supreme fact in evolution, and is analogous to a thousand facts which have marked the progress of life from its beginnings. It is the triumph of "resident force" over an environment of the material. It is the determination of the being made in the image of God to declare himself related not alone to the dust but also and supremely to the Deity.

* * *

If these analogies are true, they both inspire and warn us. They inspire us with faith in the purpose of God, and with faith in our own mission as related to that purpose. But they warn us that we may not hope to escape if we neglect so great salvation.

They warn us that strait is the gate and narrow is the way that leadeth unto life. But they warn us also that he who ventures nothing loses all. In the midst of life he is in death. Life is gained by the heroic leap of faith.

There is no salvation by inertia. Progress is perilous, but inertia is fatal. Faith without works is dead. Dependence on past progress is an invitation to decay. Humanity's meridian can never be reached by the policy "that earth should stand and gaze like Joshua's moon in Ajalon," fearful lest it collide with a comet. The hope of the future is not in a return to the past.

> "He must onward still and upward,
> Who would keep abreast of truth."

But the homely old adage is good in religion as in practical affairs, "Be sure you're right, then go ahead." The way of true progress is the way that is guided by the Christ. The most progressive life in all the earth is the life that is growing into the likeness of God.

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Symmetrical Development

The symmetrical development of the individual is a process for which he is not solely responsible. For this reason the church is charged with the duty of preaching the importance of environment as well as with the duty of telling every man that he must make the best of his opportunities. Some children are born with defects that make it impossible for them to be symmetrical. For this they are not to be blamed. The right to be well born should be the constant theme of the church. All ideas and customs and institutions that stand in the way of this right are to be condemned.

The prayer of the apostle is that the Thessalonians may be wholly consecrated. Now consecration is not confined to religion. Men consecrate themselves to money-making, to pleasure, to political activity. The value of the consecration depends upon the thing to which a man consecrates himself. If he is consecrated to God, we have to know what sort of God he worships. Religion intensifies vices and virtues alike. To say that a man is religious is not always enlightening. We need to know what he thinks is right and what he abhors before we can pass judgment.

We are not left in doubt as to the sort of consecration Paul had in mind when he prayed for the Thessalonians. His God loves righteousness and hates iniquity. He is the God of all men, not of a few. Hence he hates whatever injures human life. To be consecrated to him is to have a world religion, to see beyond the confines of tribe and nation, and to act in accordance with principles of conduct that can be applied to all the world. No man thus consecrated ever thanks God that he is not as other men. It is not class consciousness but human consciousness that distinguishes the Christian.

The doctrine of self-denial is being restated. It does not mean the impoverishment of life; it means the right use of life. To deny oneself is to refuse to use ability and opportunity selfishly. The Christian enjoys the light of the sun, he delights in the strength of his arm, he is pleased with the success of his children, he saves his money, and he likes a good meal. But he is not trying to deprive other men of the sunlight they need, he is not asking that the arms of others may be made feeble in order that his may become strong, he does not use his neighbor's children as mere tools of material success, his money is his servant, he is not a glutton and he gets his meal by helping others to get theirs.

The prize fighter is not accepted by any nation as its worthiest representative. The business of being a champion brute is in disrepute among enlightened peoples. The reason is that there is lack of symmetry in the life. The strength of the fighter is admired in spite of his lack of intellectual and moral qualities. The error has been that he put too much emphasis upon brute force. Of course a certain amount of intelligence and morality is needed to bring brute force to perfection. If the physical had been developed for the sake of the intellectual and spiritual there would be a different attitude toward the champions of the prize ring. The evolution of mankind is toward the intellectual and the moral. Physical strength is needed but it is not an end in itself.

The symmetrically developed person is interested in all that makes for social progress. He may not agree with all his neighbors on all questions, he is often a debater. He has his own work to which he devotes himself assiduously. But he is not indifferent to what other workers are doing. He is pleased that men like what they are doing and he sees to it that his lack of knowledge due to indifference is not a factor contributing to the burdens of any class. No one reform exhausts all his sympathy. He understands that the abolition of the trusts would leave many financial problems, that after the saloon is destroyed sin will exist, that better divorce laws will not make all homes happy—in a word, he is fully aware that the man who has one remedy for all the evils of the world is ignorant of human nature and of the conditions of life.

The best developed man is one who sees most clearly where development is needed. He never discovers a place to stop. The victory of today offers an opportunity for another tomorrow. One selfish habit conquered reveals another. If evil men are deprived of their power to work injury in one place, they will move to another. The worst deformity is that which stops growth. [Midweek Service, May 7. I Thess. 5:23; Titus 2:7-14; 2 Pet. 3:18.]

S. J.

A Meaningless and Repugnant Phrase

Rev. Charles H. Dodd, of Baltimore, is a Baptist minister whose strong sentiments for the closer unity of Baptists and Disciples are well known among Disciples. He believes, and has repeatedly declared, that if these two groups of Christ's followers would break open the distinctive forms of speech used by each other they would find themselves at one in essential meaning and purpose.

Probably there is no man on the Baptist side of the house who has so well earned the right to speak reprovingly of his Disciple brethren as has Doctor Dodd. His sympathy and unsectarian purposes are so well attested that a serious bit of counsel from him deserves serious attention at our hands. Due consideration certainly was not given his recent earnest communication to a contemporary Disciple newspaper in which he pointed out, in terms as frank as they were pertinent, a specific instance of harmful and misleading speech quite common on Disciple lips.

Doctor Dodd finds his text in an address delivered by a distinguished Disciple pastor before a union meeting of Baptists and Disciples in an Eastern city. Among the pivotal principles upon which the Disciples' movement was said to turn the speaker named "Immersion into Christ, and the consequent reception of the Holy Spirit." Doctor Dodd was painfully struck by these phrases. "Taken either separately or as standing together," he says, "I am frank to say that I do not know what these phrases mean." He continues:

> I am, however, aware that, whatever such forms of expression may mean, they are the very things which mystify the Baptist mind in Disciple statements of doctrines. I know your people well enough to be convinced that they do not believe in baptismal regeneration or in any idea of the Spirit as necessarily conferred in or through baptism. I also know what is the usual interpretation of these phrases among yourselves, but despite their logic and cogency to the Disciple mind they are plain stumbling-blocks to the Baptist mind. I cannot find by searching in the recesses of my own mind any reason, essentially necessary, why these forms of expression are used by your people. If all that is held is the idea of complete obedience to Christ before any man can really call himself a Christian, why not make that a separate item in the program and not plunge the idea of baptism in Christ's name and as a symbol and witness of foregoing regeneration into a wholly mystical relation by speaking of "immersion into Christ?" And further, since we know that many unbaptized persons have received the Holy Spirit also, why so persistently link the idea of the reception of the Holy Spirit with baptism by the use of this word "consequently?" Mr. Ewers remarks that these elements, among the others, are "the forces which must determine the future curve of the Disciples." I am absolutely sure, for my part, that such "forces" as I have named will remain positions of departure from the position of the Disciples by average thinking Baptists, and that no blending of our denominational "curves" can be anticipated so long as Baptists continue to take these expressions as meaning just what, on the surface, they seem to declare, namely, baptismal regeneration and the conferring of the Spirit in or through baptism. The point of my criticism is, that if these phrases do mean what, on the surface, they seem to imply, neither Disciples nor Baptists can consistently hold to them, and if they are mere forms of expression, possessing a meaning which must be interpreted independently of those forms of expression, they are decidedly unfortunate and well calculated to produce doctrinal disunion through misunderstanding.

Doctor Dodd's point is undoubtedly well taken. For, in addition to misleading the Baptists, to talk of being "immersed into Christ" is to outrage ethical religion and to perpetrate an atrocious grammatical absurdity. One wonders how such an expression could hold itself on cultivated tongues at all. If the immoral suggestion of getting into Christ by a physical act did not jar the sensibilities of the immersionist dogmatists one would have supposed that the impossible grammatical construction of the phrase would have done so. A moment's attention will show that the transitive preposition "into" cannot be used with the verb "immerse." A person may be immersed in water, or in sorrow, or in the Holy Spirit, but he cannot be immersed *into* any of these elements. To say he is "immersed into Christ" is simply unintelligible.

And yet Doctor Dodd should not be too reckless with his criticism,

for he should be gently reminded that he lives in a glass house. He is a Baptist, and he must not forget that the Disciple minister's phrase which he now criticises is nothing more nor less than a quotation from Scripture in accordance with accepted Baptist interpretation. There is nothing in Doctor Dodd's article to indicate that he differs from his Baptist brethren in teaching that the New Testament word "baptize" means "immerse" and should be translated "immerse." The Disciple minister could easily enough give high Baptist authority for the phrase which Doctor Dodd so earnestly condemns.

If the Baltimore pastor will turn to his new "Baptist Bible" he will find Paul's statement, "So many of us as were baptized into Jesus Christ were baptized into his death," rendered ridiculous by the insertion of "immersed" in parenthesis after each occurrence of the word "baptized." Baptists, then, are guilty of giving the Disciples scriptural authority for this stupid talk. If to be baptized is to be immersed Doctor Dodd must find fault not with the Disciples but with the New Testament, for the New Testament does assuredly teach that we are baptized into Christ and that the gift of the Holy Spirit is a consequent of our baptism.

But let us—Baptists and Disciples, all—be forever done with the crude delusion that baptism in the New Testament means immersion. It robs many New Testament passages not only of their moral content but of their intelligibility to translate the word as Disciples and Baptists have been accustomed to do. And besides, it contradicts the plainest facts of Christian experience. We know that immersion is not the way into Christ. We know that millions are in Christ who have not been immersed. We know that, even if it were intelligible to say that we were "immersed into Christ's death," the statement would be contradicted by the facts. Millions have passed into the experience of His death who have not been immersed. Unimmersed Presbyterians have been baptized into Christ and have also been baptized into His death.

What the apostle has in mind in Romans 6:3 is baptism itself, not the particular physical act by which it was administered. This baptism is *initiation* or *induction*, and while neither word is wholly adequate as a translation, either one comes nearer expressing the apostle's thought than any English word that has been suggested.

"Know ye not," Paul asks, "that so many of us as were inducted into Christ were inducted into his death?" Therefore, he adds, by our initiation or incorporation into his body we were buried with him into death, that is, we shared the whole experience of his passion and his resurrection.

It is not a symbolic thing that Paul has in mind, but an actual experience. And while it is more than probable that the administration of Christian initiation (baptism) by immersion suggested to Paul this particular phrasing of the experience it must not be forgotten that it is the actual experience he is talking about, not a mere symbol of it.

It is heartening to know that Disciples who have, as we think, been more determined than their Baptist brethren to live close to the New Testament on the baptism question are coming rapidly to see that the fundamental position on the meaning of the word itself which both bodies have held in common is thoroughly false.

When the reconstruction of this fundamental error shall have been completed we shall be able to use New Testament language concerning the relation of baptism to the forgiveness of sins and the gift of the Holy Spirit without suggesting in the faintest degree the repugnant doctrine of water regeneration.

And in that day no one could imagine himself using the meaningless expression, "immersion into Christ"!

A Call to Prayer

Like the voice of a muezzin heard from a distant tower comes from the East a call to prayer. Who calls to prayer? The new Republic of China. It asks the Christian Churches of that great land to unite in prayer that the new government, sailing uncharted seas, may be guided by the hand of God with its own upon the helm of the great ship of state. The world has heard nothing like this before. The far land of China groping in the dazzling light of its new found liberty, pauses ere it rushes on, and asks the Christian people resident within the bounds of that ancient empire to pray God for its guidance in the new way it is going. Let not the churches of China answer alone. Let Christendom with one heart and voice join in heartfelt intercession.

Almighty God, Ruler of nations, who hast brought our brethren on the other side of the earth into the perilous glory of a new freedom, and hast enabled them to throw off the bondage of oppression and to stand forth in the liberty of a free people, guide now those whom Thou hast led by a way that they knew not. Restrain them when liberty would become license. Teach them the worth and the price of freedom. Help them to guard with righteousness that which they have won with the sword. May not their swift emancipation lead them to excess or folly. But build within the borders of that great land, education, prosperity, peace and righteousness. Reward the labors of Thy servants, our brethren the missionaries, and help them in these days to act with wisdom and great discretion, and to be the helpers of those for whom their prayers of past years are answered. And bless with them all nations and peoples, all rulers and governors, the whole world round. Yea, bless Thou our own nation and its people, for we in our hundred years of liberty have learned all too little of how rightly we may use it. God of the nations, bless our own beloved land, and make it a blessing to the whole world. Through Jesus Christ, our Lord. Amen.

The Old Adam in Us

Breathes there a man with soul so dead, that never to himself hath said, "This spring I will make a garden"? If so, let him lay down this paper straightway, for this editorial is not for him. Moreover, he is exceptional among men, and not at all to be reckoned in computing averages or in making generalizations applicable to humanity in the large. Ever since the Lord God set man to till the ground out of which he had been taken—and there seemed a sort of poetic justice in that act of reciprocity—normal men have taken up agriculture, if not as a vocation, then certainly as an avocation.

Now as for the farmer, to him belongs the tillage of the soil as a regular business. To him be the just reward of a harvest sufficiently abundant to enable him to pay off the mortgage on the farm, and reduce for us the high cost of living. But it is not the farmer of whom we now are thinking but he who owning or inhabiting a house and lot, looks out upon a neglected back yard, and addressing himself, his wife and the recording angel, says, "This spring I will make a garden."

Before we write another line let the author of this article make a frank confession. Some men like to hoe; we do not.

One of our ancestors, some distance back, before the Mayflower or the flood, had a situation as gardener. He lost his job. It is a matter which has occasioned no little discussion in the family. We all felt more or less sensitive about it. This ancestor of ours did not make a brilliant success as a gardener. The writer inherits his ancestor's lack of skill as an agriculturist, and lack of love for the hoe.

Yet even the writer a number of times in his young life has looked out upon the face of nature and smilingly has said, "This spring I will make a garden!"

One time it came about through our member of congress who sent to each of his constituents a half dozen packages of garden seeds. Of all ridiculous forms of bribery, this, surely was most absurd. "As though I would vote for any man on account of the gift of a quarter's worth of garden seeds, and those grafted from the government!" Nevertheless, there lay the package of seeds on the desk. It seemed a ruthless thing to destroy them. Why not spade up a square yard or two of the back yard and let them grow? "This spring I will make a garden."

The mistress of the manse smiles when she hears that word. She has an assortment of smiles each one with its own particular meaning. The smile which she smiles concerning the garden is her Mona Lisa smile. Only she and the recording angel know what she means by it. It is an enigmatic smile. We wonder if the recording angel smiles in the same way. Both of them have heard us say it before. But that was five years ago. "This spring I will make a garden."

Perhaps the reader is expecting this article to record the pitiful ending of the plan. Perhaps he thinks we will confess to a zeal that began with enthusiasm and lagged as the days grew hot. Perhaps he thinks we will record that after digging till our hands were blistered, and planting the seeds, and marking the rows so that when they came up we should know the beans from the radishes, we lost our enthusiasm, and that the weeds grew faster than the lettuce; that the radishes were tough, and the beets all run to tops, and that nothing grew but the onions which we do not like.

But we shall admit nothing of the sort. It is bad enough that it should be true without having to admit it.

No, no. If we failed in the past, let the past take care of that. Our soul is still unconquered. Did Adam give it up after that first failure? By no means. Every few years he continued to say, "This spring I will make a garden." And Eve smiled her Mona Lisa smile.

Come, let us at it again. The cost of living is high. What better way to reduce it than to raise a few vegetables in our own back yard?

There is a spade in the barn, and a rusty hoe and a broken rake; and garden seeds cost only five cents a package.

Come, let us take off our coats and go at it. Nothing is so good for the man who lives in town as to strip to his shirt-sleeves, and feel the honest perspiration on his face. A half hour before breakfast every morning will do us a world of good. It will add years to our life, and reduce our girth and the family expenses. The birds are willing; the flowers are nodding us encouragement. Come, we will find the spade—if we can—and also the hoe and the rake. And we will plant a few choice varieties—and take care of them every day. This spring we will plant a garden.

Madame, stop smiling!

The Christian World

A Page for Interdenominational Acquaintance.

Again, Mr. Smith and Going to Church

It will be remembered that a national controversy arose over Meredith Nicholson's articles in the Atlantic Monthly last year about "Mr. Smith and the Church," meaning the average man's attendance upon and devotion to church services. In the light of that article, it is interesting to note what the Congregationalist (Boston) has to say about "Lenten Churchgoing in New York:"

"The total attendance at the noon hour services in New York during the Lent just closed reached 170,000, of which about 10,000 was in two Brooklyn churches. Old Trinity at the head of Wall Street, and Grace, at Broadway and Tenth Street, led all others. Trinity had 27,500 and Grace 34,000. Single congregations were larger in Trinity, but it had fewer services, and omitted Saturdays altogether. St. Paul's Chapel, in lower Broadway, had 17,000, including the large numbers present on days when the cantatas were sung. Some figures of other churches were 7,000 at St. Bartholomew's, 5,000 at Ascension and 8,900 at Calvary. The largest numbers attended in Holy Week, and especially on Good Friday. At Trinity at the three-hour Good Friday service there were in all 3,500 people, new ones coming as others left. Seating and standing the church contained 1,400 throughout the whole three hours. The John Street Methodist had 7,000, the Brick Presbyterian 6,000 and the Broadway Tabernacle 2,800. New York had three well advertised preachers from England, but the Bishop of Kentucky attracted 1,100 more to Trinity in one week than did an English preacher. It is found at Trinity Church that on Wednesdays women far outnumber men, but on all other days men are three to one. The reason is an organ recital on Wednesdays immediately following the noon hour service. Women come early and remain for it. At St. Paul's Chapel women far outnumber men at all services. The reason is the Business Women's Lunch Club, with its 1,700 members, lunching in the parish house in St. Paul's Chapel yard. At the Brick Church, and also at the Broadway Tabernacle, men and women are about equal in numbers. The numbers attending these noon hour services were considerably larger this year than ever.

Missionary, Totally Paralyzed, Writes Book

Dr. F. A. Chalfant for twenty-five years was an active missionary in China of the Presbyterian church. He is now in Pittsburg, confined to the home of his aged father, Doctor George Chalfant, a retired minister. The returned missionary some months ago suffered a total paralysis of both his limbs. But infirmity seems to have given him an opportunity for a most important scientific and literary work. The work is no less than one of the most elaborate and scientific treatises on the origin of the Chinese language ever written. There is something about the man and the work that appeals to the heroic in us all. Four hours a day this invalid spends in investigating Chinese inscriptions which have been preserved on tortoise shell and bones of animals, many of which date back to 800 B. C. Both the British Museum and the Carnegie Library of Pittsburg have expressed a desire to undertake the work of publishing Doctor Chalfant's monumental book, when completed. May success crown his efforts.

A Presbyterian Achievement in Toronto

The Disciples of Christ will hold their annual international convention in Toronto next October. Naturally, the Disciples are interested in that city and what is going on there. Here is an item from The Continent (Chicago) that should be read by all Disciples with peculiar interest:

Assured realization is now announced for the daring and unique proposition to hold an unofficial "church congress" of Canadian Presbyterians in Toronto the first week of June, just preceding the meeting of the Canadian General Assembly. The plan involves nothing less than bringing to Toronto in that week all the active pastors of the whole denomination and their wives, together with one lay representative from each congregation in the church. This will make a convocation of more than 5,000 Christian leaders, vitally related to the activities of individual local congregations. Discussion by and before this great and influential audience of the project and ideals of Presbyterianism must create enthusiasms that will penetrate every nook and corner of the whole Presbyterian fellowship in Canada.

The value of such a gathering was recognized on all hands from the first moment of its suggestion. But there was much doubt whether such an enormous undertaking could be financed. It involves paying the expense of railway travel for representatives from the extreme borders of Canada and every intermediate portion of the dominion. But every obstacle was swept away when ten generous Presbyterian laymen of Toronto joined to pledge $100,000 for transportation charges and the congregations of Toronto unanimously agreed to entertain the visitors in the homes of their people. Massey hall, the largest auditorium in the city, has been secured for a whole week of meetings, and the program now being laid out will present the entire work of the church proportionately and with the most impressive eloquence of the strongest leaders in each department.

Minimum Salary for Methodist Parsons

The Laymen's Association of the New York East Conference of the Methodist Episcopal Church went on record at its annual meeting at New Haven in favor of a minimum salary for its pastors. The measure proposed aims eventually at paying to each married minister who is a member of the conference a salary not less than $1,000 per year and to each unmarried pastor in the conference "a minimum cash salary of not less than $800." The association advocated further that a pastor's aid society be formed by the merging of the district pastoral and church aid societies. It is expected that this society will raise annually about $15,000 as a part of a fund to guarantee the minimum salary.

Episcopalians on Parade?

Every three years the Protestant Episcopal Church meets in General Convention. Such a convention will meet this fall in New York City. Now comes The Churchman (New York City) with a suggestion that the deputies to the convention march behind bands of music down Broadway to Old Trinity Church, as a demonstration. Any one who knows of the dignified conservatism of this denomination, must smile at the suggestion, but The Churchman offers it in good faith and in all sincerity as follows:

"What would it mean for the church if, at the time of the General Convention, its men joined in a great parade, headed by the processional cross, led by their bishops, accompanied by bands of music, and singing such hymns as "Onward, Christian Soldiers" marched down Broadway to Old Trinity and held a service in the heart of the business district of the country! It might be too much for the dignity of some of the participants, but as a demonstration it would be worth while to the church. The suggestion may seem fanciful and savor of the dramatic, but it is by no means a new thing in the Anglican Communion. Two years ago, on Good Friday, the churchmen of London, led by their bishops, marched in procession from Trafalgar Square to St. Paul's Cathedral, singing hymns on the Passion. A similar procession was seen in South London last year, and another was held in Birmingham on Good Friday of this year, consisting of more than 3,000 men, who marched with their bishops through the principal streets. It is said that each of these parades made profound impressions on the crowds who lined the streets. If this can be done by churchmen abroad, it can be done by churchmen here. Why not make a similar parade a leading feature of the General Convention? It would, we feel, be justified by results."

A Home Board Diplomat?

According to a correspondent in The Presbyterian Advance (Nashville), "the latest word is that the Board of Home Missions proposes to establish a kind of diplomatic department next, so that if occasion arises a secretary may be sent to any part to negotiate with other denominations as to who shall establish a church in a certain field." Has it come to such a pass in Christian comity, that a fancy-salaried diplomat may be hired by the Presbyterian Church to take part officially in the shameless competition of sects on home missionary soil? Perish the thought. It may reduce friction so far as the Presbyterians are concerned, but will that be any balm in Gilead to other home boards? It is possible that the root of much of our American denominational evils is too often in the home boards. The less these home boards have to do with building up of churches on new soils, the more self-respecting and self-reliant will be the people involved and certainly there will be considerably less objection all around. It certainly looks singular that a diplomat is necessary in this day when all sects are supposed to be coming together anyhow.

Christian Union in New Zealand

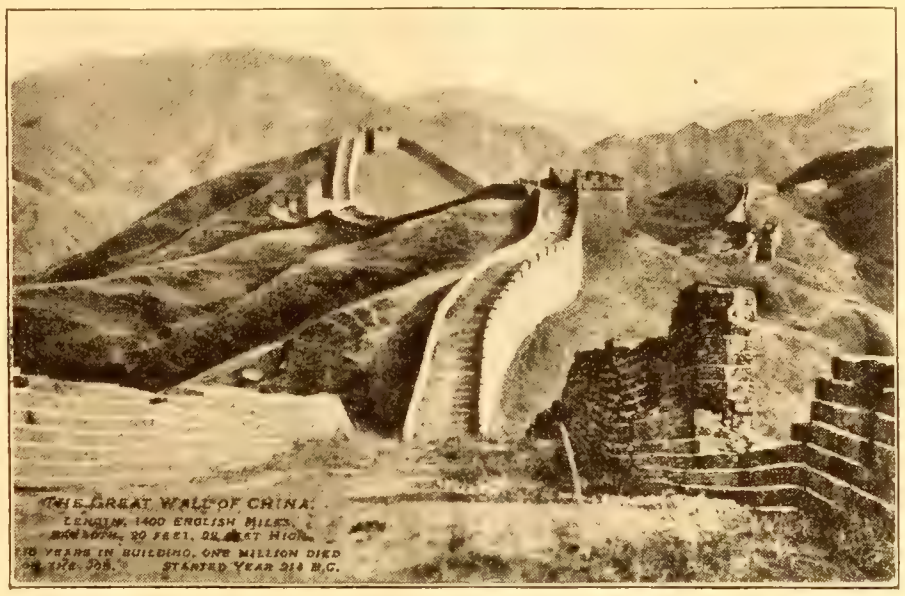
In New Zealand, the Wesleyan and the Primitive Methodist churches have just been consolidated under the title of the Methodist church of New Zealand. It is a family reunion, but an event of momentous importance. The deed of union was signed rather dramatically. A great public convention assembled in the town hall of Wellington, the capital of New Zealand. Lord Liverpool, governor-general of the dominion, presided. The deed was signed in the presence of this magnificent company. Among the signers was Doctor Gittos, aged eighty-four, who has been a missionary for sixty years among the native Maoris of the islands. He is known as the "grand old man" of the general conference.

DR. WILLETT'S MISSION TOUR

China's Capital and the Great Wall

The day before we left Tientsin I went by invitation to the chapel exercises of St. John's College, a Church of England school for Chinese young men. I found it a most interesting place. The buildings are imposing and artistic. The residence of the principal is a part of the main structure. Adjoining is the large Gothic chapel where at least three hundred youths were gathered for the religious services, followed by the address. This mission is supported by the Church Missionary Society, the broad church organization which has many centers in the Orient. It has a keen rival in the Society for the Propagation of the Gospel, commonly known as the S. P. G. This is the high church propaganda, and the relations between the C. M. S. and the S. P. G. are far less cordial than the common origin of the two in the Anglican Church would seem to make natural.

That same morning the principal took me through the museum of the college where I found many valuable antiquities of the region, especially some old forms of Chinese money. As we were going out he remarked that he was due at that hour at a wedding of native Christians to be celebrated in the church across the way. So I went with him, and was a witness of the unusual ceremony. For the community of Christian people is not a large one, and the adoption of a Christian form of marriage seems very strange to those who have been accustomed to marry their children in infancy, or early childhood. The bride and groom were young people of mature age, and the service added to the usual marriage forms of the Church a lengthy discourse on the Christian idea of home and marriage. The services were conducted by two C. M. S. missionaries, with whom I afterwards had an interesting talk regarding the work of John Kenneth Mackenzie, whom they had known.


THE GREAT WALL OF CHINA.
LENGTH, 1400 ENGLISH MILES.
BREADTH, 20 FEET. 24 FEET HIGH.
10 YEARS IN BUILDING. ONE MILLION DIED
STARTED YEAR 214 B.C.

The Great Wall of China.

Off for Peking.

We took a train for Peking at about three o'clock in the afternoon. It is always well to have the station-master reserve the number of sittings a party is likely to require. You cannot buy reserved seats, as with our Pullman car system in America. But other things being equal, you can have them kept for you in the first or second class coaches. But that does not mean that they are actually secured or really held for you. It means that if you do not forget to tip the station-master suitably, and if the station-master does not forget to wire ahead, and if nobody gets in before you and takes possession of the seats, you are reasonably likely to have a place. It was just that way at Tientsin. The seats were reserved—so we were assured. When the train came all who were waiting made a rush for the available sittings. Nothing had been reserved for anyone. It was a cheerful case of "Everyone for himself—et extremum diabolus capiet!" When we had done the best we could, and were trying to take inventory of the parcels of luggage, the station-master came in cheerfully and said he was glad we had gotten such good places. And he actually seemed disappointed when after bidding us an affectionate farewell, he was not tipped again!

The trip from Tientsin to Peking only takes about four hours. We went through a country badly flooded, and where the people have had to be aided of late because of their sufferings and losses from the inundations. On the train were several Chinese gentlemen, handsomely dressed.

Sometime after dark we reached Peking. The porters from the Hotel des Wagon-Lits were there ready to show us to the hotel, which is managed by the Internationale Compagnie des Wagon-Lits, the Sleeping Car company which is building up an extensive business in the East as a tourist agency and rival to the Cook & Sons enterprise. We walked a short distance down the platform beside the city wall, and then through the South Gate of the city, and into the door of the hotel.

Peking is in reality four cities in one. There is the Chinese city, with its inclosing wall. Then within this is the Manchu city, where the aristocracy of the old imperial days resided. In the center of all is the so-called Forbidden City, where behind still stronger walls the imperial palace lies, safeguarded from all intrusion of the hostile or the curious. Inside of the Manchu city but of course outside the central imperial domain are the foreign concessions and consular residences. On the morning after our arrival our party went onto the wall of the Manchu city, just back of the hotel, and over to the South Gate, overlooking the railway station. An American soldier was on duty there, who said that the different consular forces guarded the different portions of the wall since the revolutionary troubles of last year.

On arriving at the hotel, I found a note from Mr. Calhoun, the United States minister, a Chicago man, inclosing passes to see the summer palace and other public places of interest for which official permission was necessary. When I called on Mr. Calhoun later I was glad to meet Mr. E. T. Williams, the first secretary, and for years the right arm of our embassy in Peking. Disciples of Christ will remember that Mr. Williams was formerly one of the most eminent of our ministers in America. In the day of his greatest power as the pastor of the Central Church in Cincinnati, he announced his determination to become a missionary to China, in words that brought tears to the eyes of Isaac Errett, then the president of the Foreign Christian Missionary Society.

He became our first representative in the Chinese Empire, and opened the work at Nanking, which has since grown to such notable proportions. His abilities as a linguist were remarkable, and after a time he was induced to become a regular member of the diplomatic force, where his masterful knowledge of the language and his long acquaintance with the people made him a most valuable authority upon matters Chinese. Three years ago, in the opening of stressful times in China, he was summoned to Washington as an expert on Chinese affairs, and has only just returned to Peking.

It was very pleasant to visit with Mr. Williams, recalling incidents of former days when he used to visit Bethany College on some anniversary or commencement occasion, or make his appearance at one of the national conventions. He seems not a day older than in those times. He spoke with interest of the Disciples and their missionary problems, and with affection of the men at Nanking, especially Dr. Macklin and Prof. Meigs. Mr. Williams rendered us most helpful service while in Peking.

At the British Compound.

One morning we devoted to a walk through the British Compound, the largest of the foreign reservations. It was here that nearly all the foreigners and many of the native Christians took refuge during the revolution two years ago. One remembers with what anxiety we watched the reports of that company pent up in the British concession, and liable to be attacked at any moment. Perhaps the actual danger was less than we then feared. Mr. Conger's dispatches did much to reassure all who had friends in Peking. But there were actual attacks from bands of fanatical haters of all foreigners, who would have been glad to scale the walls and massacre all within. At one corner of the quadrangle there are the marks of cannonading, and above the scars thus made some hand has painted in bold letters the words, "Lest we forget!"

Of course everyone who visits Peking must make the journey to the Great Wall. This is not to be seen in the vicinity, but one must take a train some thirty miles to the north, and at the head of the Nankow Pass see it in all its superb majesty. So, though it was quite cold, we started for the wall. At the village of Nankow we left our luggage, and remained on the train till it reached the head of the pass, ten miles and more above. We also left word with the hotel people to have donkeys and chairs enough for our party brought up to the wall so that we could

return that night, as the train does not make the return journey till next morning.

It was about four in the afternoon when we reached the little station where one is supposed to alight. The Chinese boy we had taken with us had never been there before, and was of service to us merely because he could speak the language. When the train pulled away from the little station house we were left without chart or compass, and our "guide" was purely ornamental. But we could catch glimpses of the wall on the heights above us, and there was nothing to do but strike out in the effort to find the right way. After climbing a fairly smooth road for a time we came to a steep path up through the rocks. Near that point we hailed a man in a hillside cabin, who made signs that the step path was the way to the wall. So up we went, the ladies going gamely at the task, and only hoping that we were not getting lost.

In Sight of the Wall.

After a half hour of steep work we came out in sight of one of the big stone gateways of the wall. It was evidently a thoroughfare, for every now and then herds of cattle, flocks of sheep, or laden mules were driven along through it. A little higher up we found that the road we had left down below wound about in great circles up to the point we had reached by the shorter and much harder climb. We spent an hour of satisfaction clambering over the walls and their huge gates. On either side the big structure climbed up the mountains, lifting every quarter mile one of those square towers which form so important and artistic a feature of the massive barrier.

It was evidently the purpose of the builders to make the gates impregnable, and with this in view they threw out a curtain of stone, either in front or at the rear of the gate, with another gate piercing it at a distance of thirty or forty yards from the main gate. This gave the advantage of a double entrance far more difficult to take than a single opening. The doors of these double gateways have long since disappeared. The wall itself would be of little value in the modern day of field guns. But one is astonished beyond measure at the massiveness and precision of this enormous enterprise. For what one sees at the head of the Nankow Pass is the same rampart that extends hundreds of miles in either direction, and was in its day worthy to be counted one of the wonders of the world.

And from the Great Pass Road, that highway down which Marco Polo traveled a half millenium ago, you can see this wall running its amazing course up and down the mountains, appearing for a moment at the top of some rocky headland, or winding down into some ravine, quite regardless of the physical difficulties which nature has thrown in its way. It looked massive and majestic to us when we first saw it in its ruins at Shan-hai-kwan days before. But that was nothing to the impression it leaves upon one who sees it at close range on the heights above Nankow.

By the time we had taken our photographs in the all too scanty light, and had climbed about on the big structure to heart's content, it was rapidly becoming dark, and no donkeys or chairs had come. We waited, not without some anxiety, for the hotel people down the line might not have understood, the place we were in was no safe spot for a night's sojourn, there was no near-by village to which we could go, and our "guide" had about the intelligence of a hen and the courage of a sheep.

An Anxious Situation.

Finally we started down toward the spot where we had left the train. But would the men come up the broad road or along the path we had climbed? We thought we would risk the former. So we walked on, passing what seemed numberless cattle, sheep and laden mules, and their drivers who looked us over with the half curious, half insolent air of men who seemed to partly guess that we were not escorted on that remote Chinese road. On we went and still on. We came to the hut where the man had given us his hint of the path. There were no signs of the men. It was getting dark, and the road was too rough to make walking easy. So we decided to wait there, and the boy was sent ahead to see what tokens he might find of the expected help.

Soon he came back with the good news that the men had come. The one who had the mules was just behind him, and the others, with the swinging chairs, four men to each, were down below. We were soon mounted or seated, and the long journey down the pass began. By this time the night had come down, and with it the cold. It was ten miles by rail to Nankow, but at least thirteen by the pass. It seemed much longer. The chair-carriers were able to go at a pace which the donkeys could not match, and were soon far ahead. The road was very rough, and the little animals often stumbled. Once one of the ladies went cleanly over the head of her beast onto the road. But she and Providence must have decided that it was not a good place for broken bones, for no damage was done.

Then the moon came up, and we had the Pass in all of its weird beauty. On one side the mountains towered above us. On the other, sometimes at a considerable depth below, a stream plunged over its rocky bed, and beyond rose the opposite wall of mountain-side. Now and then the Great Wall rose out of the gloom on a spur above us, and twice it came swiftly down and completely crossed the valley, so that we had to go through the big gates, curtained as usual, where a handful of men could have held a host at bay.

Relief Sighted.

In one of these inclosures formed by the square of the two gateways, we came up with the ladies who had been carried off by the rapid pace of their bearers. Not a word could they communicate to the men, for the boy was with us, where he could do the least good. The ladies insisted, as well as they could, that they wanted to go on, thinking we must have gotten on another road and be somewhere ahead. But the men would not move, and meantime the people, not to speak of dogs, of a near-by village gathered around in an ever-narrowing circle. When the situation became actually tense, and they had begun to wonder what would be the outcome, they heard the shouts of our muleteer, and we were soon with them in the brilliant moonlight between the huge walls of that hollow square in the Nankow Pass.

Another hour and we came upon a lantern bearer who acted as the outpost of the little hotel at Nankow. Then across the fields we were carried, almost too cold to move a muscle, and never were warmth of fire and well-served food more welcome than was the hospitality of that place. For days afterward we still talked of sore joints and sensitive muscles. But not one of us felt that we would like to have missed the sensations, or even the hardships, of that trip to the Great Wall, and the midnight ride down Marco Polo's road through Nankow Pass.

National Missionary Campaign Next March

Plans for a nation-wide, interdenominational campaign for home and foreign missions were formulated in New York City on March 19, the centennial of Livingstone's birthday. Committees of ten, representing the Foreign Missions Conference and the Home Missions Council of America, both general organizations embracing the whole missionary activities of all the evangelical churches, quietly met and laid plans for a movement to be executed in March, 1914, that will probably end the competitive rivalry between home missions and foreign missions. Preparations begin immediately for what is described as "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis of national and world history." The idea and the effort appear to be the dramatic climax of a series of missionary movements of every kind that have been gathering momentum for the past five or ten years. As The Continent (Presbyterian, Chicago) remarks: "All in all, the combination effected is the biggest working association of denominational executive officers ever yet brought together in America, and it should, corresponding to the force enlisted, make an unprecedented impression on the churches."

The committee organized to direct this movement includes secretaries of both home and foreign boards. The chairman of the general committee is quite appropriately the missionary president of the one denomination which already combines both of these interests under a single head of organization—Bishop A. S. Lloyd, head of the Protestant Episcopal Board of Foreign and Domestic Missions. Dr. H. C. Herring, secretary of the Congregational Home Mission Society, is vice chairman. Of the executive committee organized under this general committee, S. Earl Taylor, Methodist foreign secretary, is chairman and Dr. Charles R. Watson, United Presbyterian foreign secretary, is vice chairman. Two executive secretaries have been named—William B. Millar, one of the general secretaries of the Laymen's Missionary Movement, and George Innes, the hustling United Presbyterian business man who has given up his secular affairs to devote all his time to missions as a volunteer worker.

Catholic Priests Become Protestants

Two more Roman Catholic priests have entered the communion of the Protestant Episcopal Church. One is an Italian, Rev. Dr. Joseph F. Militello, who became a presbyter in the diocese of New York. At the same time he presented Bishop Burch with a large class of Italians for confirmation. The other priest, Rev. William Thomas Walsh, was formerly a Paulist father. He will shortly become rector of St. Mary's Church, Mott Haven, N. Y. "Father" Walsh is considered a brilliant accession from Romanism, on account of his varied experience as a "missioner" and his commanding eloquence. It is odd to think of the "conversion" to Protestantism of one who had made it his life vocation to "convert" Protestants to Romanism. While many pass out of Episcopalism to Romanism, yet it is equally true that many pass out of Romanism into Episcopalianism and into still more pronounced Protestant bodies.

The World in Chicago

An Exhibit of Missionary Achievement

By William Bernard Norton

"THE World in Chicago" is nearly ready for its opening ceremonies. All preparations will be complete by Saturday, May 3, and the first day will see all exhibits fully equipped and ready for inspection. In fact the first days will give attendants the choicest of opportunities, for, in spite of all urging, many will wait until the enthusiasm coming from those who have attended will have touched them.

"The World in Chicago" will occupy with its exhibit every part of the Coliseum, the largest exhibition space under one roof in the city. The galleries and annex, as well as the main floor, will be filled with life-like reproductions of all nations, including the United States and its possessions, Alaska, Hawaii, Porto Rico and the Philippine Islands.

A spectacular exhibit of missions, under the title of "The Pageant of Darkness and Light," is to be given every afternoon and evening in the Auditorium theater, the largest hall in Chicago, seating over 4,000. Here will be depicted some of the most thrilling episodes that have marked the struggle of the "Light" of Christianity overcoming the "Darkness" of paganism. The "Pageant" assumes rather than teaches a knowledge of facts, and occupies itself with making vivid, impressive, and real, the tragedy as well as the beauty of the triumph of Christianity.

Persons of every age—young, middle-aged, old—of every degree of education or lack of education, the religious and the non-religious, those interested in or indifferent to missions, the musical and the unmusical, the lovers of fun, entertainment, and romping, and the sober reader of books and the student of charts—every one will find something to delight and to satisfy.

Hundreds of children will take part. They will show how boys and girls play the games native to China, India, Japan and other countries. What would a Chinaman look like if he did not have a son with him to hand down his name and to perpetuate the worship of his ancestors? What would a missionary do if there were no children in the homes of missionaries? Of course the children will be in the exposition, not only as sightseers but as exhibitors and entertainers.

Even persons who are not personally Christians like to see the curious and the beautiful. They enjoy seeing children play

Group at Monkey-God Shrine.

and many of them desire to know about the world just as they like to travel abroad. A Christian will have a deeper appreciation than the one whose eyes have never been opened to Christian truth, for through the curious and the beautiful, the degrading and the useful, the Christian will see the higher meaning of the way in which God is leading the world to himself. But it must be remembered that the exposition has been prepared for all classes and one need not hesitate to invite even the worldliest in spirit to hear and see for fear that the sights offered will be dull or uninteresting.

Objects that come to the brain through eye gate somehow stir us as nothing else does. The World in Chicago will make visitors see the real thing. They will see not a picture or an image of an African hut, an India monkey shrine, a Japanese tea garden, but they will see the real thing. Household utensils, devices for manufacturing, articles of worship, instruments of torture, playthings, works of art, have been brought from foreign lands and will be seen just as they would be if one were actually on a visit to the country to which they are native.

The exhibits are large enough to make them worth while. A Chinese street, with shops, homes, and scenes in the street itself, is so completely shown that the visitor can stand in it, shut out from all other surroundings, and imagine himself transported to China land. This is true of many other oriental and domestic scenes which will be reproduced.

General View, the Orient in London Missionary Exposition, 1908.

An Alaskan Eskimo igloo, a western pioneer sod shanty, American Indian wigwams, Negro log cabins, as well as frontier and mining town churches, are among the home land exhibits that make real the experiences of those who work in the field of home missions.

"The Pageant of Darkness and Light" takes the form of four episodes and a closing spectacle in which all participants are grouped around the cross, the symbol of Christianity's triumph.

The episode of the North pictures life among the Indians and Eskimos and the restoring of a lost child of an Indian chieftain by a missionary who then preaches to the natives the gospel of love. The Eastern episode gives a realistic presentation of the practice of the burning of widows on the funeral pyre of their dead husbands and the abolition of the custom, called "suttee," by a Christian government. The episode of the South depicts Stanley's finding of Livingstone, and the episode of the West shows the defiance of superstition by Kapiolani, queen of Hawaii, with the consequent rescue of those whose lives were to be sacrificed by being thrown into the volcano's crater.

One of the most interesting sections of the pageant will be that devoted to the work among incoming immigrants at the Ellis Island immigration station, New York. The Philippines, Hawaii, Porto Rico and Cuba and the South Sea Islands will also be represented.

In the section given over to the representation of scenes from Palestine, a notable feature will be a faithful reproduction of a Jerusalem street.

Every day there will be addresses from missionary leaders and from representative men and women of many branches of the Christian church.

Nearly 600 Chicago churches are coöperating in this exhibition. Twenty thousand persons will take part in presenting the various features and a million visitors, it is hoped, will attend.

The Wing Life of the Soul

From a Sermon Preached in New York City

By Rev. J. H. Jowett, D. D.

Text: "They shall mount up with wings as eagles." Isaiah 40:31.

"They shall mount up with wings as eagles." Who shall? "They that wait upon the Lord." And waiting upon the Lord is not merely a passing call, but an abiding in him. Waiting is not so much a transient action as a permanent attitude. It is not the restless vagrant calling at the door for relief, it is rather the intimacy of the babe at the breast.

They who thus wait upon the Lord shall obtain a marvelous addition to their resources. Their life shall be endowed with mysterous but most real equipment. They shall obtain wings. We do well when picturing the angel presences to endow them with wings. At the best it is a clumsy symbolism, but all symbolisms of eternal things are clumsy and ineffective. And what do we mean by wings? We mean that life has gained new powers, extraordinary capacity; the old self has received heavenly addition, endowing it with nimbleness, buoyancy, strength. We used to sing in our childhood, "I want to be an angel." I am afraid the sentiment was often poor and unworthy, and removed our thoughts rather to a world that is to be than to the reality by which we are surrounded today. But it is right to wish to be an angel if by that wish we aspire after angelic powers and seek for angels' wings. It is right to long for their powers of flight, their capacity to soar unto the heights. We may have angels' wings. Wing-power is not only the reward of those who are redeemed out of time and emancipated from death, and who have entered into the largest life of the unseen glory, but it is the prerogative of you and me. "They that wait upon the Lord . . . shall mount up with wings." Waiting upon the Lord will enable us to share the angels' fellowship, to feed on angels' fellowship, to feed on angels' food, and to acquire the angels' power of wing. "They shall mount up with wings as eagles." Now let us see what are some of the characteristics of life with wings.

Characteristics of the "Wing Life."

I. It is life characterized by buoyancy. We become endowed with power to rise above things! How often we give counsel one to another, "You should rise above it!" But too often it is idle counsel, because it implies that the friend to whom we give it has the gift of wings; too frequently he is endowed with feet. If, when we give the counsel, we could give the wings, the things that bind him to the low plains of life might be left behind.

How frequently we are held in bondage by grovelling to the mean and trifling! Some small grievance enters into our life and keeps us from the heights. Some disappointment holds us in depressing servitude. Some ingratitude paralyzes our service and chills our delight in unselfish toil. Or some discourtesy is done to us, we cannot get away from it. Or, perhaps, it is "the murmur of self-will," or "the storm of passion" which prevents our emancipation. Whatever it may be, and there are a thousand such tyrannies, life is separated from the heavenlies, and becomes utterly mundane, of the earth earthy. Well, now, when we get the wings we have the power to rise above these trifles and may appear like gigantic hills. Wing-power gives buoyancy, and we are enabled to look down even upon the hills and see them beneath our feet. The life with wing-power is not the victim of "the spirit of heaviness." It does not creep along the deep, heavy melancholy. In the day of difficulty and disappointment it can soar and sing at heaven's gate.

Characterized by Loftiness.

II. Life with wing-power is characterized by loftiness. "They shall mount up!" You know how we speak of the men and women endowed with wings. We speak of a "lofty character," as opposed to one who is low or mean. There are men with low motives, and they move along the low way. There are men with mean affections which do not comprehend a brother. Now, it is the glorious characteristics of the Christian religion that it claims to give loftiness to the life. There is no feature that the Bible loves more to proclaim than just this feature of "aboveness." It distinguishes the disciples of Christ. See how the ambitions of the book run: "Seek the things that are above;" "Set your mind on things above." It speaks also of dwelling "with Christ in the heavenly places." All this describes the life that looks at everything from lofty standpoints and approaches everything with high ambition. We know these men when they appear. How often one has observed the power of their presence in public meetings! Other speakers have addressed the assembly, and the thought and life of the meeting have grovelled along a mean and questionable way. And then the wing-man comes! He lays hold of the subject, and what happens? Everybody says, "How he lifted it up!" A pure atmosphere came round about the assembly; everybody felt the inrush of a purer air and a finer light. We had mounted up with wings as eagles.

III. The wing-life is characterized by comprehensiveness. High soaring gives wide seeing. Loftiness gives comprehension. When we live on the low grounds we only possess a narrow outlook. One man offers his opinion on some weighty matter and he is answered by the charge, "That is very low ground to take." The low ground always means petty vision. Men who do not soar always have small views of things. We require wings for breadth of view. Now see! The higher you get the greater will be the area that comes within your view. We may judge our height by the measure of our outlook. How much do we see? We have not got very high if we only see ourselves; nay, we are in the mire! "Look not every man on his own things, but every man also on the things of others." It is well when we get so high that our vision comprehends our town, better still when it includes the country, better still when it encircles other countries, best of all when it engirdles the world. It is well when we are interested in home missions; better still when home and foreign work are comprehended in our view. We cannot do this without wings, for without wings we cannot get into the heights. The higher we get the more we shall see of other parties beside our own. "Lord, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." How narrow the outlook! One day the vision of the disciples will be immeasurably enlarged, and that will be when they are dwelling in the heavenly places with Christ. If we remain locked up in an ism we shall never see our brethren in the other isms. If we rise up into Christ we shall meet our brethren there. Unity is coming by the use of wings! "They shall mount up with wings as eagles."

Proportion a Characteristic.

IV. The wing-life is characterized by proportion. To see things but they contributed not one positive idea to the entire series. Note aright we must get away from them. We never see a thing truly until we see it in its relationships. We must see a moment in relation to a week, a week in relation to a year, a year in relation to eternity. Wing-power gives us the gift of soaring, and we see how things are related one to another. An affliction looked at from the lowlands may be stupendous; looked at from the heights it may appear little or nothing. "This light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." What a breadth of view! and here is another, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us afterward." This is a bird's-eye view. It sees life "whole."

All these are characteristics of the life with wings. And does it not sound a strong and joyful life? "As Eagles!" How mighty the bird from which the picture is taken! What strength of wing! And such is to be ours if we wait upon the Lord. We shall be able to soar above the biggest disappointment and to wing our way into the very presence of the sun. "They that wait upon the Lord" shall have all this. Let us abide in waiting and find our joy and our power in the heights.

Missionary Library Dedicated at Yale

The new building housing the world's second greatest missionary library was dedicated at Yale on March 31, with appropriate services. Professor Williston Walker gave the opening address, and Rev. Arthur J. Brown, D. D., secretary of the Presbyterian Board of Missions, made an inspiring speech. The new building, which now completes a quadrangle, is the result of a bequest by the late Rev. George E. Day, D. D., the consecrated professor in the Yale Divinity School, who is said to have done student missionary movement work long before the Student Volunteer Movement and the Laymen's Missionary Movement stimulated public interest in foreign missions. Doctor Day built up a missionary library gradually, until it became what is said to be the second most valuable collection of missionary books in the whole world. A few years ago, Doctor Day died, but left a large bequest to provide a special library building for this collection, also a special fund out of which each year new missionary books are purchased and added to the library. The main room of the library building has a capacity for 25,000 volumes, three times as many as are now owned by the school.

With the object of saving its employes $2,000,000 a year in the purchase of food and incidentally developing a system of farms and dairies that will improve the quality of foodstuffs, the New York Railways Company has opened the first of its co-operative stores. The first day's sales showed a total of just under $1,500. Prices of all articles were shown conspicuously, and the manager said that everything was being disposed of at considerably less than the market price.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

CHARLES DICKENS, CHAMPION OF CHILDHOOD

The early part of the nineteenth century was an age of social wrongs. The application of machinery to manufactures made, for the first time in the world, the woman and the child an important industrial asset. In England, no law regulated their hours of labor; a commission was appointed and brought an enormous amount of evidence to show the terrible effects of overworking women and children. A statute was passed in 1833, forbidding women and children to work more than twelve hours a day! Think of it, when strong men are now demanding a working day of eight hours.

One of the first voices to be lifted against the iniquities of child labor was Elizabeth Barrett, in her "Cry of the Children:"

"Do you hear the children weeping, O my
brothers,
Ere the sorrow comes with years?
They are leaning their young heads against
their mothers,
And that does not stop their tears.
They look up with their pale and sunken
faces,
And this look is dread to see.
For you think you see their angels in their
places,
With eyes meant for Deity . . .
But the child's sob curseth deeper in the
silence,
Than the strong man in his wrath."

These little slaves of the mine and the factory are very different from Wordsworth's serene children, with the light of heaven lingering on their earnest faces—but those who plead their cause had as sacred a mission as the great poet and prophet of childhood.

I think I may venture to say that Charles Dickens was the most powerful advocate that wronged childhood has ever had; he wrote from a burning heart, for he had known the pangs of poverty and child labor. Think of the pathetic procession of abused and neglected children in his novels, and the passion with which he pleads for them!

Oliver Twist, starving in the poorhouse, and poisoned mentally and spiritually in the school where boys were trained for crime; the outcast Joe, always being "moved on" by the relentless arm of the law—a figure of everlasting pathos, pleading the cause of the helpless and hopeless childhood of the slums; Smike, bereft of will and reason by the brutality of a system of getting rid of illegitimate children; David Copperfield, suffering from the cruelty of a stepfather, and the hopeless grind of lonely work in a great store; Esther Summerson, Florence Dombey, starving for love—and many others, who speak to us from his pages of the wrongs of the little ones.

What capacity for pain these children show,—and what a new note that was! A child's sorrow was thought a light thing, until Dickens threw the searchlight of his genius on their sensitive, suffering hearts! He, and other wise writers, have taught us that theirs are among the deepest sorrows of life. As we grow older, we become acquainted with grief, and learn that it is not lasting—

"That darkness passes, storms cannot abide,
A little patience, and the fog is past,"

Or, as the Good Book puts it, "experience worketh hope;" but a child's sorrow has no such consolation—there is nothing to measure it by, and there seems no end to it.

And what fidelity to a trust these little ones show! Little Nell, following her grandfather through his hard pilgrimage, guarding and caring for him with grave, unchildlike forethought; little Charley, nursing his kind mistress through the smallpox, the Marchioness running away to care for her friend, while he lay neglected and wasting with fever; and many others of whom I cannot pause to tell.

The Social Rights of the Child.

But Dickens not only paints the social wrongs of children, he also fights a good fight for their social rights. His plea for right training and education for them is perhaps his greatest contribution toward the modern uplift of childhood. He was the first great English student of Froebel, the first Englishman of note to advocate the kindergarten. He gives more attention to the training of the child than any other novelist, or any other educator, except Froebel. He makes schoolmasters prominent characters in six of his books, and deals with nineteen different schools. It is not too much to say, that he has taken the most advanced position on every phase of modern educational thought except manual training, and when he is thoroughly understood, will be recognized as the Froebel of England.

I have treated Wordsworth and Dickens, the pioneer champions of childhood in literature, somewhat in detail, because the pioneer deserves all the glory that can be given, and because their work has been a keynote and an inspiration for the hosts of writers who now give us loving and true pictures of child life. It would not be possible even to mention them in detail, for their name is legion.

Two Master Painters of Childhood.

Victor Hugo was one of the greatest child lovers in literature, and we find wonderful pictures of them in his writings, especially in "Les Miserables." It is a book of wrongs, so we expect to find there the child wronged. Look at the little orphan, Cosette, the pitiful drudge of the innkeepers—overwhelmed with blows by the brutality of the woman, barefooted, clad in rags, because of the avarice of the man! What more pathetic picture in literature than this forlorn babe in the woods, forced to go at night to the spring in the woods for water for the horses! Before her terrified vision was the black winter forest, where beasts, or even spectres, might be looking to seize her, but behind her was the dreadful innkeeper, with hideous, hyena mouth, and wrathful eyes. The phantoms of night and the forest were less terrible than the cruel, implacable Thenardier.

Or take Gavroche, a thief, a street brat, a ragged outcast, finding his only shelter in a tumble down monument—yet, in spite of the pangs of hunger, and the pinch of cold, sharing his scanty bit of bread with two starving children, and giving his shawl to a freezing, half naked girl.

When finally the little gamin fraternizes with the noble young revolutionists, his is the most heroic figure in that group of patriots. He saves them by recognizing the spy Tavert; he goes out to reconnoiter when it seems certain death; when the ammunition is exhausted, he climbs over the barricade to get a fresh supply. And when he finally falls under a rain of bullets, he passes from the story with the tender epitaph, "This grand little soul had taken its flight."

A picture of childhood wronged, but childhood glorified, is given to us by George Macdonald in "Sir Gibbie." Like Gavroche, Gibbie was a street waif in a great city, denied not only food and raiment and love and care, but denied also the gift of articulate speech. But the mute boy was happy because his heart was a spring of love, which was ever seeking its outlet in service. His drunken father was the special object of his devotion; each night he waited without the tavern, until the poor drunkard would stagger out, and then, with infinite pains and ingenuity, would pilot him to the haven of his bed and garret—and there found his reward and his heaven in sleeping on that poor, erring father's bosom. After his father's death, he constituted himself the guardian of helpless drunkards generally.

It sounds as if it were a sad story, but it is not, neither does Gibbie seem a strained or unnatural character. For, after all, the most imperious craving of the heart is love, and true love is always helpful. With these two talismans of love and service, Gibbie was victorious over cold and hunger and homelessness.

I. W. H.

Woman's World

—Mrs. Luella B. Johnston of Sacramento, Cal., is believed to be the first and only woman yet chosen as a commissioner by any city which has adopted the commission form of government.

—Miss Julia Lathrop of Chicago will serve the remaining three years of her term as chief of the new children's bureau and may be reappointed. It is said that President Wilson will not yield to the pressure to remove her and name in her place Mrs. Robert Wicliffe.

—Woman police officers grew out of an effort made by the Young Women's Christian associations to safeguard young women during the St. Louis exposition in 1904. This protective work has been found so valuable that several cities in Washington state, in Oregon, Colorado, California and Maryland have made it a part of their police service, with women endowed with police powers to work for women and children.

—Lady Dorothy Nevill, long one of the most remarkable figures in London society, died recently in London of bronchitis within six days of her eighty-seventh birthday. Her memory was said to be wonderful. It went back to the days of George IV. She had known the great Duke of Wellington and could recall the famous dandy, Count d'Orsay; enjoyed the friendship of Gladstone, Disraeli and a host of other notables of the last century and knew Prince Louis Napoleon in the days of exile which preceded his rise to the imperial throne. Lady Nevill's Sunday luncheons for many years were famous. King Edward, as the Prince of Wales, frequently attended them and used to describe them as the pleasantest parties in London. In her old age she wrote her reminiscences in several entertaining books.

THE GOODLY FELLOWSHIP, by Rachel C. Schauffler, has Persia for its background, with characters drawn from a mission station there. The heroine, Jean Stuart, of New York and Bar Harbor, is a wealthy society girl touring the world; she is rescued from mountain brigands by Thorley Prescott, who is a missionary, not from love of the work, but because he had promised his dying mother to follow that calling. How these two strongly individualized characters are won to a genuine Christian experience, and to a love for each other, is told in a story of unusual appeal. It is full of stirring adventures, as well as insight into the mind of the people of Persia, and the hearts of the noble band of missionaries who were giving their lives to this service. The author is the daughter of a missionary, born on the mission field, but came back to Amerspiration to this fine book. [The Macmillan Company, New York, Price $1.25 net.]

Disciples Table Talk

Using Printer's Ink at Macon, Ga.

April 27 was observed as Dedication and Good Fellowship Day at Macon, Ga., where Leroy M. Anderson ministers. A new pipe organ and a church printery were dedicated to the service of the church. Mr. Anderson has this to say of the new printery: "The world is reading as never before. And it is a good class of reading men want. The church realizes this and is seeking to place the proper matter in the hands of a nascent world. Not a whit behind is our congregation in this building of a new citizenship through the press, and we announce the purchase of a complete printery to be known as the Christian Church Printery. It will be conducted by parties with years of experience in the mechanical and editorial departments, and besides publishing a weekly paper, there will also be tracts, brochures, advertising matter relative to the kingdom of God and civic righteousness printed by the thousands. It will also give opportunity to direct the motor activity of the young people in the church and Sunday-school, giving training in editorial, reportorial and story writing work, and systematc learning of a profitable and worthy trade to all who make proper application."

A Boy Specialist.

R. N. Simpson, pastor at Harrodsburg, Ky., is specializing on boys. He has inaugurated a once-a-month series of sermons on boys and girls of the Bible. The first of the series was on "The Boy Slave in Potiphar's House." In this the splendid traits of character in the youth of Joseph that are reproduced in the true Boy Scout of modern times, were emphasized by the pastor. A feature of Mr. Simpson's work is a fine organization of Boy Scouts, with a membership of forty. The Scouts meet every Saturday morning at nine o'clock for instruction and games. There are three full patrols and a fourth is forming. The boys are planning a Field Day for May and their encampment for June. The Pages of the Holy Grail meet the second and fourth Tuesday in each month at Harrod Castle for initiation and business connected with their rank.

What About the Preacher Supply?

One of the striking addresses given at the meeting of the Central Illinois Christian Ministers' Institute, Lincoln, Ill., was that by Pres. J. H. McMurray, of Lincoln College on the theme, "Ministerial Supply." President McMurray plainly portrayed the present and prospective need of ministers of the gospel by giving the statistics on the decrease of candidates for the ministry in the last ten years. The statistics were taken from fifty-eight of the leading theological seminaries, including more than a dozen denominations. In the ten years there has been an 18 per cent decrease in ministerial candidates and at the same time an increase of 25 per cent in the church membership. He also gave statistics showing from what class of people the large percentage of the preachers come. Twenty per cent are sons of farmers, ten per cent sons of ministers, six per cent sons of laborers and so on in smaller percentages. The speaker stated several reasons for the decrease in ministerial candidates, some of which were the call of commercialism, false standards of success, small salaries of ministers and the lack of information and inspiration in the molding period of child life. He then gave some means and methods to overcome this tendency. Among these were (1) Parents must dedicate their sons. (2) Ministers must keep needs and attraction of the ministry before their congregations. (3) Christians should emphasize the dignity of the ministry. (4) Claims on young men for entering the ministry should be urged by Sunday-school teachers. He urged that evangelical and vocation campaigns be made in all the churches. Worthy and needy young men should be aided financially by the church. The governments of the world train men to fight for their cause and so should the followers of Christ do likewise.

The Missionary Life Not Easy.

Any who are under the impression that the life of the modern missionary is an easy one, should read with care such letters as the following, written to a friend in America by Dr. Paul Wakefield, of Lu Chow Fu, China: "Our quarters here are by no means comfortable. Our trunks and boxes of clothing are stacked up as best may be. I cannot even get at my desk. We eat and live and study and play and receive guests in this one room. No chance for privacy or quiet. But now, March 10, bedbugs are coming out, and in a Chinese hospital they carry disease. In another month flies will be here. Our location here then becomes one of absolute danger. Mary has a sore throat now that she got from a child in the hospital. I thought at first it was diphtheria. It has spread all over the place. In another month will come smallpox. The Chinese will walk right into the clinic with it. The children to go out of the place have to go right through the hospital yard. and every Chinaman wants to play with them and talk to them. They cannot go out to play without someone with them." In connection with this letter from a medical missionary it is interesting to note the following, from an address delivered by Yuan Shi-Kai, president of the Chinese Republic: "It gives me great pleasure to receive here so many members of the China Medical Missionary Association, who have gathered together in the capital from far distant provinces. I am really grateful to you for the charitable services you have rendered to the people, especially in the interior of the country, where they do not know the importance of sanitary principles. The disastrous plague of two years ago in Manchuria at one time alarmed the whole world. Many of you were engaged in assisting the local authorities to devise means of prevention, and the checking of the extension of the pestilence was principally due to your efforts."

The "World Call" at Bloomington, Ind.

Joseph C. Todd, University Pastor at Bloomington, Ind., reports that Bloomington and the State University have heard the "world call" as they never did before. "The College of Missions at Indianapolis," he writes, "was literally moved to Bloomington during April 13-15." Pres. C. T. Paul and Mrs. Paul; F. E. Lumley, Professor of Social Science and Pedagogy; Dr. H. C. Hurd, Professor of Anthropology and Missionary Science; J. G. McGavran, Professor of Hindu Languages and Literature, and Rev. Motosaburo Oiwa, Professor of Japanese Language and Literature, visited Bloomington under the auspices of the Indiana University Pastors' Association, an organization of the religious workers at the University. Several churches co-operated in making the mission effective. Classes and pulpits were thrown open to these missionary leaders. Prof. Lumley delivered an address at the University on "The Social Obligation of Students." Mr. Oiwa addressed a mass meeting of young people on the theme, "Why I Am a Christian?" and Prof. McGavran on "Lives Worth While." On Monday morning the students and faculty gathered at the university auditorium to hear President Paul on "The Renaissance of China." Many conferences marked these significant days. The last service was a union meeting of missionary societies of the city, at which President Paul spoke on "Petrus Rijnhart." Mr. Todd makes the following observations, gleaned from the conference. The College of Mission workers can deliver telling messages, and are worthy a place on any platform; this series of services suggests a new field for the faculty of the College of Missions—recruiting excursions in which call is made for volunteers of self and wealth for the world cause of the Kingdom; the practice of unity among the five churches joining in the conference. As one result of the meetings Mr. Todd states that no less than fifty have been led to give serious thought to the mission field as a life work, half of these having already sought guidance from the visitors or the University pastors. There were a number of definite commitments, the prospect being that the student volunteer band will be doubled. This fact alone justifies the conference.

"Girl Problem the Greatest."

As president of William Woods College, Fulton, Mo., a school for girls, Joseph L. Garvin was speaking from experience when he declared during a recent convention that "the girl problem is the greatest problem confronting the country today." "It is not talked of nor written of," he continued, "but it is a home problem and therefore most vital. Our school aims to do two things—give a thorough education and at the same time train girls to go out and enter homes of their own where the Christian atmosphere is maintained."

A Real Teacher of Teachers.

Among Sunday-school workers in the brotherhood who are doing substantial service is Miss Eva Lemert, who has been conducting a successful Sunday-school campaign at Bloomington, Illinois, in connection with the evangelistic services conducted there by Peter Ainslie, of Baltimore. So valuable has been her work that several hundred church people of the city, regardless of denominational lines, regularly attend the Sunday-school conferences. Typical of her work were her lectures on "The Mid-week Training School," and "The Life Touch in the School." "No one should teach in the Sunday-school," Miss Lemert believes, "who is not being trained to teach. The new ideals of modern Sunday-school efficiency demand a training school for teachers meeting weekly and established permanently as part of the church life."

Houston, Texas, Central, Reports.

The annual report of the Central Church, Houston, Tex., of which W. S. Lockhart is pastor, presents the following as some of the achievements of the past year. 1. The division, organization and enlargement of the boards, and the more efficient work of each because of this division. 2. The establishment of city evangelistic work and the calling of O. M. Pennock. Two missions started—Bellaire and Houston Heights. The Heights church is self-supporting and has called T. F. Weaver to be pastor. 3. The organization of a city mission board to plan and direct the missionary work in the city. 4. The increase in membership, as follows: during the regular services, 263; during evangelistic services, 353; total, 616. 5. The Sunday-school has been carefully graded, thus doing more efficient work. The attendance has nearly doubled. The "Loyal Women's" Class and Club, the Cradle Roll and Home Department have been organized. 6. The C. W. B. M. has been raised to a living link standard, membership increased, and a Young Ladies' Missionary Circle organized. 7. The changing of the Ladies' Aid Society to the Dorcas Circle, with increased activity. 8. The establishment of the office of financial secretary and assistant pastor combined.

Churches Federate at Springfield, Mo.

A meeting of pastors and laymen of all the churches of Springfield, Mo., was held at the South Street church recently for the purpose of effecting the organization of a church federation. The federation was organized with the intention of having a cohesive force which can proceed as a body in any movement for moral betterment or the

uplift of the social conditions of the city. The united effort of the churches is felt to be assured if each of the denominations in the city has representatives in the federation. The movement is an unusual step among the churches of Springfield, as at no former time have the churches joined in a central organization.

Training the Young in Church-Going.

The church at Marion, Kan., have rented the Free Methodist church and are conducting a church service for children at the regular morning hour for worship. The aim of the service is to train children in the habit of regular church attendance, and equip them in every way for the church of the next generation. The first part of the service consists of the usual opening exercises, followed by observance of the communion by helpers and children who are members of the church, and a sermonette for children. Then comes the C. E. period, when children are taught leadership and trained for active service. There is then a separation into classes for Bible and Mission Study. One of the most interesting and helpful features of the plan is a nursery in connection with the meeting where little ones are cared for. Thus the mothers may bring the little ones and know that they are safe in the hands of the "Nursery Mother" while they enjoy the regular church service. Provision is made for all children from infancy to fifteen years of age, so that there is no reason why the entire family may not worship in the house of God every Lord's Day morning. This plan is not intended to break the unity of the few families who do worship as a family, but to train those children in the habit of leaving the church at the close of Bible School, for regular attendance, with the hope that in a few years where now but few families have all members present, there shall be many.

Annual Convention, Jubbulpur, C. P. India.

Mrs. O. J. Grainger, Mungeli, C. P. India, writes, under date of March 12: "The Missionaries of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions have just held their annual convention in Jubbulpur, C. P. India. Missionaries in India look forward to this annual convention with great anticipation and with much prayer. It is the one time in the year when they can meet together to praise God for his wonderful goodness, when they can with one heart call upon Him for forgiveness and strength, when they can discuss together the problems which confront mission work. The morning sessions were a series of services on the theme, "The Glorious Gospel"; First, Its note of Sacrifice; Second, Its note of Love; Third, Its note of Forbearance; Fourth, Its note of Victory. The other sessions of the day were given to planning the work and to estimating the expense for the coming year. We welcomed three new missionaries to our midst, Miss Furman, Miss Caudrey, and Dr. Tallman. We are very thankful for these reinforcements. We enter upon another year's work with renewed courage and with a full assurance that His Word will not return unto Him void. Pray for your fellow workers in India."

More Questions and Answers.

E. A. Hibler, pastor at Warren, O., has had much to say to his congregation recently about calling Bible things by Bible names, and has directed his aim especially against the popular use of such terms as "reverand" and "clergyman." In answer to questions propounded to the congregation by Mr. Hibler, many answers have been received. Among those we note the following: 1. What is the difference between the Sabbath and the Lord's day? Ans. The Sabbath was a day of rest. Ex. 20:10. The Lord's day, or the first day of the week, is a day of worship. Acts 20:7; Rev. 1:10. 2. What is the numerical difference? Ans. The Sabbath, the seventh day. Deut. 5:14. The Lord's day, the first day of the week. Mark 16:1, 2, 3. What is the civil name for the two days? Ans. The Sabbath is called Saturday. The Lord's day is called Sunday. 4. What do these two days commemorate? Ans. The Sabbath commemorates the rest day of creation and bondage in Egypt. The Lord's day commemorates the resurrection of the Saviour of the world.

Attention Brethren!

Less than 50% of our contributing churches have to this date ordered supplies for the May offering. So far as it hazards the income of the American Society, this ominous fact causes the Home Office more anxiety than the devastation by floods and storms.

Brethren, will the offering be taken in your church? Speak up, please, and give our anxious hearts relief. Drop us a card and tell us what we may expect. Offering envelopes and literature furnished free. Write now to

The American Christian Missionary Society
Carew Building, Cincinnati, Ohio.

Shall It Be the Greatest?

George A. Miller, president of the American Christian Missionary Society, declares that the year 1913 should be the greatest in our home mission history for four reasons: First, because our attention is being directed, by the fact that the annual convention meets at Toronto this year, to the opportunity for missionary activity in the vast territory of our Sister to the North; second, because of the effort being directed toward the evangelization of foreigners in the United States; third, because of the fact that the cities are receiving more attention than ever before in history; fourth, beause of the revival of interest in the question of religious life in towns and villages. For these reasons President Miller asks a liberal offering in May.

Bible Lectureship, University of Illinois.

The annual Bible Lectureship upon the T. H. Bondurant Foundation, given at the University of Illinois under the auspices of the University Place Christian Church, was presented the week of April 27, the lecturer being J. H. Garrison, editor emeritus of the Christian-Evangelist. The subjects treated were: "The Place of Religion in the Life of Man"; "The Place of Christ in Religion;" "The Place of the Bible in Christianity;" "The Place of the Church in Christ's Plan"; "The Place and Progress of the Kingdom of God." Dr. Garrison also preached each evening at University Place Church. The late T. H. Bondurant, of Deland, Ill., among many munificent bequests provided in his will for this perpetual fund to provide each year in the State schools of Illinois a series of Bible lectures of such value as to be worthy of preservation in book form. Stephen E. Fisher ministers at Champaign.

The West Washington Missionary Rally was held at Tacoma, April 27-29.

George Darsie, of Terre Haute is "mixing religion with politics." He preached recently on "Our Next Mayor—Who?"

M. A. Thompson, minister of the church at Puyallup, Washington, has accepted the principalship of one of the Puyallup schools.

J. B. Weldon, pastor at Boonville, Mo., has been granted a leave of absence of two months. During this time Mr. Weldon will try to regain his health in California.

Fifty churches were represented at the North Indiana District convention held at Fort Wayne. This is said to be an unusual report.

The Kansas State Convention, 1914, will be held at Arkansas City, Kan., April 1. The 1913 meeting was held at Emporia. Hugh Lomax is the new president.

The congregation at Fairmount, Ind., is planning to dedicate its new building during May. Mr. Myrick, late of Redkey, Ind., began work with this church May 1.

At the Bell County, Tex., Convention, held at Belton, April 14, E. C. Boynton, of Belton, was elected permanent chairman, and Charles M. Ashmore, of Rogers, secretary.

The First Church, Tacoma, has named May as "Acquaintance Month." It is planned that during this month in so far as possible every member will visit every other member.

Among the speakers before the district convention held at Hutchinson, Kan., were K. F. Nance, Ira Garmon and G. W. Alford, all of Hutchinson. The sessions began April 21.

The Tod Avenue Church, Warren, O., dedicated their new home April 20. A fellowship service was held in the afternoon, at which members of all the city's churches were present.

At the district convention held at Plattsmouth, Neb., recently, J. L. Ellis, minister at Unadilla, was chosen president for the coming year. The next convention will be held at Greenwood.

A telegram from H. P. Atkins, at Birmingham, Ala., reports that First Church of that city has pledged $1,200 for home missions. I. N. McCash addressed this congregation Sunday, Apr. 20.

The church at Athens, O., have secured an option on a splendid piece of property at W. State and Congress streets, valued at $10,000. It is expected that a new church home will be erected on this site within a few months.

R. B. Helser, pastor at Trenton, Mo., is pursuing the plan of following his Sunday evening sermons with stereopticon views illustrating the international Sunday-school lessons. At a recent meeting fifty pictures were shown, illustrating the life of Christ.

Miss Olive Griffith, of Damoh, India, takes charge of the girls' orphanage at Bilaspur Miss Kingsbury, of the C. W. B. M. has gone on a furlough. Miss Kingsbury has served long and faithfully and richly deserves the change and rest. There are one hundred and twenty-five girls in the orphanage.

Some changes have recently been made in the location of the staff of missionaries of the Foreign Society in India, agreeable to all, however. Miss Stella Franklin will go to Mungeli; Dr. Jennie V. Fleming to Harda, after her return from her furlough; and Miss Josepha Franklin will take up the work at Damoh.

Practically the entire membership of the West Jefferson Street Church, Ft. Wayne, Ind., gathered at the reception given their pastor, Earle M. Todd, who is departing for another field. A purse of gold was presented to Mr. Todd by the congregation as

a token of appreciation of the service he has given them during his ministry.

The members of the official board of the Christian church, at Oakwood Mo., by an unanimous vote, requested that the pastor, William H. Cannon, reconsider his resignation, which was tendered several weeks ago. Mr. Cannon has notified the board that he will accede to their wishes and remain in charge of the church.

Forest Avenue Church, Kansas City, Mo., organized twenty years ago, had its annual "home coming service" April 13. A. W. Kokendoffer, of Sedalia, who was the first pastor of the church, preached on the text, "Thy people shall be a willing people in the day of thy power." R. B. Briney is the present pastor.

A letter from S. D. Dutcher, former Terre Haute pastor, has been received by George Darsie, of that city. In part it runs as follows: "I am here in the Battle Creek Sanitarium. Do not know how long we shall be here nor what is before us. We are strangers in a strange country." This news item will be a surprise to many.

The church at Jacksonville, Ill., supports the Lu Chow Fu (China) hospital and dispensary at $1,000 per year. Clyde Darsie, the pastor, sends some interesting information: For regular hospital work per year, $565.93; for dispensary per year, $434.10; total cost of hospital per year, $1,008.04; total patients treated last year, 17,530.

R. Ray Eldred, Longa, Africa, writes: "The number of additions to the church for the whole mission so far is already larger this year than last. The Lord's work here is growing and while the price of the Congo's redemption is being paid may the churches at home not think it too costly and may others be found who will help to garner in the sheaves."

The annual convention of the churches of the sixth district, Missouri, is to be held at Macon, May 12 and 13. W. A. Shullenberger and Mrs. Q. T. Hall are convention chairmen. On the program, among others, are: J. H. Wood, Shelbina; H. B. Robison, Canton; R. B. Briney, Kansas City; A. R. Leverett, Kansas City; G. A. Campbell, Hannibal; W. D. Endres, Kirksville; Miss Alice Doherty, Dexter and Mrs. Ralph Latshaw, Kansas City.

At the annual meeting of the church at Niles, O., held April 10, reports from the various organizations showed that the past year had been unprecedented in work done and in raising of finances, but the surprise of the evening was experienced when the trustees reported that $8,000 had been raised, all church debts liquidated and the affairs at the present time in excellent condition. Allen T. Gordon is beginning his sixth year as pastor of this church.

H. C. Boblitt will close his successful work as pastor of the Rocky Mount, N. C., Christian Church in May to take the field as leader of song in religious conventions. Mr. Boblitt is happily gifted with special talents for song leading and will devote his whole time to that work. His permanent address will be care of Fillmore Music House, Cincinnati, Ohio.

Ever since the congregation of the burned Central Christian Church, Peoria, has been meeting in the Shrine temple, their morning church service has been blended with the Sunday-school, and the two made one continuous service, with no sermon, but only a short impromptu talk by the pastor, M. L. Pontius. However, so many strangers to the church and plan have been attending the morning services in recent weeks, that Mr. Pontius has decided to go back to the plan of a regular sermon at 11 o'clock.

When E. L. Day, pastor of the North Park Christian Church, Indianapolis, went to the church for the regular weekly prayer service two weeks ago, he was surprised to find the large assembly room filled with practically the entire congregation. The members of the church had planned the surprise in recognition of Mr. Day's completion of two years of excellent service as pastor. Several members of the congregation spoke in praise of Mr. Day's work and the minister, who was deeply touched, responded. Three members were taken into the church.

Miss Edith L. Apperson, of Pomona, California, has been appointed a missionary to Africa by the Foreign Society. She sailed from New York on the S. S. "Zeeland," on April 19. This new worker will be supported by the church at Pomona. This is the second "living-link" for this church through the Foreign Society. C. R. Hudson, the pastor, and the whole church are much encouraged over the missionary advance of this congregation. He says that the letters written by Miss Apperson from Africa will be read from time to time in the Sunday-school.

The church at Gary, Ind., has established a full-fledged nursery in one room of its building. A competent nurse, with assistants, will have charge. Officials of the church have decided to try out the plan in order to relieve mothers who have been obliged to remain away from services or leave during the progress of the sermons on account of crying children. It is believed that an increase in the attendance will result from the plan. Other churches of Gary have been considering the same plan and it will probably be adopted in all these institutions within a short time.

First Church, Duluth, Minn., dedicated the first story of its new building April 13. The principal address was given by Evangelist Robert Whiston. A collection was taken for the fund to be used in the completion of the church, and about $3,000 was realized. The first floor, which has been completed, with the lot, cost $15,500. This was not really the whole expense, however, for a considerable amount of the work on the building was donated by members. The main auditorium of the new building has a seating capacity of 400. The membership of the church now numbers more than 200, and in addition to this, the Sunday-school has about 175.

Euclid Avenue Church, Cleveland, held a reception for its new members April 17. Since September 1, 1912, 114 new members have been received, 31 being by confession. On the occasion of a recent baptismal service Mr. Goldner, the pastor of this church, had the unique experience of baptizing two men one a Jew and the other a Roman Catholic. Euclid Avenue will celebrate its seventieth anniversary in October. A week's program is being planned. Anniversary aims have been adopted as follows: A resident membership of 800 in the church; an attendance of 100 in prayer meeting; an average attendance of 500 in Sunday-school.

At the latest Sunday-school service of the special season of evangelistic and organizing effort, at First Church, Bloomington, Ill., 875 were present in the Bible school and eighty new pupils were enrolled, making a total of 432 new pupils enrolled in four weeks. Especially noteworthy is the high mark of attendance of the last two Sundays, which was sustained without high pressure methods, but instead by the general interest and the new orderly system introduced by Miss Eva Lemert. The junior and intermediate departments are newly organized and have seventeen new teachers at work. Already the need of a room for this department is looming large and an effort will be made to find temporary quarters in some building near the church. This church has recently fallen heir to $4,000, by the will of the late Miss Ethel M. Clarke.

Disciples day, during "The World in Chicago," will be Monday, May 26. It is expected that national secretaries S. J. Corey, I. N. McCash, Claude Hill and Mrs. Anna Atwater will be present; also one of the notable men of the brotherhood, as a star attraction. A meeting will be held at 2 p. m., at which the secretaries and several other speakers will deliver addresses. A shorter meeting will be addressed by the secretaries at 5 o'clock, and at 6 p. m., will be given the denominational dinner. All these assemblies will be held in one of the halls of the Coliseum.

A Rock Island, Ill., newspaper has this to say of the coming of M. E. Chatley to the pulpit of the Memorial Church, at that place: "Mr. Chatley gives the impression that he will be not only a popular preacher, but that he will be an aggressive worker in all lines of church work and that he will be a welcome addition to the ranks of the local pastors. He is a man well schooled and trained for the ministry, a

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man whose heart is in his work and who will make himself felt in the community when he gets better acquainted. The congregation is congratulating itself in the choice of a pastor and looks forward to better things during the coming year."

Members of the church at Janesville, Wis., recently celebrated the first anniversary of the beginning of their work, with a reception and banquet held at the Caledonian rooms, their regular meeting place. Frank L. Van Voorhis acted as toastmaster. I. R. Spencer has ministered to this congregation during most of the past year. All the property of this congregation, together with the rooms in which they formerly had their meetings, were destroyed by fire April 1. It was a fine, heroic spirit that prompted this recent anniversary gathering.

The Third District, Missouri, Convention will be held at Greenfield, May 5-7. On the program will be, among others, Stephen J. Corey, W. R. Warren, W. J. Lhamon, and Levi Marshall. Special features will be a social service banquet presided over by D. W. Moore; an address by W. T. Carrington, of the Springfield Normal School, on "The Common Schools and Religious Training;" an address by A. J. McDowell, of the Department of Development, Frisco Lines, on the subject, "The Influences of Better Agriculture on a Community;" a talk by J. S. Shupp, of the Anti-Saloon League, on "Is Southwest Missouri Going Dry?" In addition to these, Clair S. Adams, Field Assistant for the Department of Church and Rural Life of the Presbyterian Home Board, will present surveys of country church problems. The first session of the convention will open at 2 p. m., May 5.

The Illinois State Sunday School Convention will meet at Beardstown, May 13-15. Among the notable speakers listed are: W. C. Pearce, John L. Alexander, Dr. Franklin McElfresh, Mrs. Mary Foster Bryner and Mrs. Zillah Foster Stevens of the International Committee; J. N. McDonald of Maroa; F. H. Brigham, General Secretary Wisconsin Sunday School Association; W. B. Morris, State Secretary Baptist Sunday School Work; Clarence L. DePew, State Secretary Disciples Sunday School Work; Prof. Frank Ward, Chicago; H. M. Bannen, Rockford; James A. Beebe, D. D., Chicago; Dr. W. E. Chalmers, National Educational Secretary of the Baptist Sunday-school Work, and the music will be led by Prof. E. O. Excell, of "everywhere." Credentials can be secured from the secretary of county associations. Entertainment can be secured at the following rates, by mailing to G. W. Morton, Beardstown, the card attached to the credential: Hotels—Per day, $1.50 to $3.00; lodging and breakfast, 85c to $2.00; rooms only, 50c and 75c. Private homes—Lodging and breakfast, one in a room, 75c; two in a room, 50c each.

Blesses Benefactor and Beneficiary

The annuity plan is growing into great favor among the friends of the widow and the orphan. During the past month gifts of $1,000, $100 and $500 have been received. By this plan it is practicable for people of modest means to give in a most effectual way. The gift (on which the annuitant receives 6 per cent if fifty years of age) protects the giver in his old age when he most needs protection; and it protects and cares for our Lord's dependent "little ones" in their poverty and helplessness when they most need such protection.

The most enthusiastic friends of the plan are those who have tried it. A good friend in California in acknowledging the receipt of annuity interest writes: "We have been talking for some time of adding to our annuity but neglected it. You will please find check enclosed for $500 to be added to Bond No. ———. Please find enclosed a five dollar bill for an Easter offering. I am deeply interested in the orphans and old people. Would be glad if we could do more for them.

Friends, if you want to learn of the very best way to invest for Time and for Eternity let us acquaint you with our annuity-plan. Address all communications and send all offerings direct to

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Secretaries: Jas. H. Mohorter, Mrs. J. K. Hansbrough, Caspar C. Garrigues.

EVANGELISTIC MEETINGS.

Lincoln, Neb., Union, C. R. Scoville, Evangelist; 1,647; continuing.

St. Paul, Minn., First, Dr. Willis, pastor, preaching.

Winchester, Ind., G. W. Foltz, pastor, preaching; 131; continuing.

Bloomington, Ill., First, E. D. Jones, pastor; Peter Ainslie, evangelist; 50; closed.

Durant, Okla., E. J. Bradley, pastor; J. W. Marshall, evangelist.

Mt. Vernon, Ill., J. T. Brown, evangelist; 21; continuing.

McKinney, Tex., P. F. King, pastor; J. B. Boen, evangelist; 71; closed.

Effingham, Ill., J. E. Stout, evangelist; 8; continuing.

Evansville, Ind., Paul A. Meyer, pastor; S. M. Martin, evangelist.

Wilkesbarre, Pa., C. H. Frick, pastor; Fife Brothers, evangelists; 111; continuing.

Clay Center, Kan., W. H. Curtis, pastor; W. L. Harris, evangelist.

Waxahachie, Tex., A. C. Parker, pastor; H. R. Ford, evangelist.

Denton, Tex., A. D. Rogers, pastor; Boen and Moody, evangelists.

Ft. Worth, Tex., S. F. Houtchins, pastor; J. L. Haddock, evangelist.

Gainesville, Tex., Ernest C. Mobley, pastor; Minges Evangelistic Company.

Athens, W. Va., D. R. Scott, pastor; Coffey and McVey, evangelists; 24; continuing.

Duluth, Minn., Ray Hunt, pastor; R. W. Whiston, evangelist; 95; continuing.

Los Angeles, Cal., Naomi Avenue, Otha V. Wilkinson, pastor; C. R. L. Vawter, evangelist; 49; continuing.

Oswego, Kan., Hamilton and Stewart, evangelists; 19; continuing.

CALLS.

Adam K. Adcock, Moline, to Duquoin, Ill. Has begun work.

Charles E. Smith, Duquoin, Ill., to Tuxedo Park, St. Louis.

A. C. Grafton, Winterset to New London, Ia.

I. H Fuller, Prescott, Ia., to Topeka, Kan.

R. H. Palley, Allerton to Fairfield, Ia.

A. I. Martin, Webster City, to Eldora, Ia.

E. J. Barnett, Paris to Clarksville, Tenn.

Harley Jackson, Columbus, O., to Pullman, Wash.

H. A. Procter, Lancaster, Eng., to Melbourne, Australia.

W. C. Wright, Sweetwater to Jonesboro, Ark.

J. L. Tyner, Delphi, Ind.

J. P. Myers, Marion, Ind., to Bellaire, O.

C. M. Ford, Nashville, to Delta, O.

C. E. Powell, Danville, Ky., to Roanoke, Va.

L. E. Sellers, Philadelphia, Pa., to Logansport, Ind., Ninth St.

Flood Relief in Ohio

I have recently made a personal tour of investigation visiting a large number of the churches most seriously injured by the floods. Personal investigation revealed the substantial accuracy of representations made by me in former letters. No description can gave an adequate conception of the unspeakable desolation of cities that were the embodiment of beauty and prosperity. Some idea of the magnitude of the devastation and loss can be gained from the report of the chief engineer that it will cost $600,000 in Dayton to clean the streets and cellars alone. Readers will be interested to know that the Miami Presbytery issued a call to the Presbyterian brotherhood for $175,000 for the benefit of the Presbyterian churches in that valley.

Receipts to date at this office total $2,005.23. Of this amount $2,225.92 came from Ohio, $779.31 from outside the state. The committee has apportioned the cash thus far received among the following churches: Dayton, West Side, $400; Hamilton, First, and Coke, Otto, $300; Portsmouth, First, $1,000; Zanesville, $400; McConnelsville, $400; Ironton, $150; Chilicothe, $200; Chicago Ave., Columbus, $100; Marietta, $50. Twenty thousand dollars of assistance from friends would still leave these afflicted churches with very heavy problems to work out in their present conditions.

I. J. Cahill, Cor Sec.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

By GILBERT J. ELLIS and J. H. FILLMORE

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains what is used by the most advanced churches. The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested. The hymns and tunes of the church universal are found in **The New Praise Hymnal,** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The sales of **The New Praise Hymnal** are larger now than they have ever been. The sales are increasing day by day. This means that it meets the demands better than any other book. Sample Copies mailed for examination.

Prices: Silk Cloth Sides, Leather Back, at $70 per 100; Vellum Cloth, at $50 per 100.

FILLMORE MUSIC HOUSE, 528 Elm Street, CINCINNATI, O.

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WHEN THE MIDNIGHT CHOO-CHOO Leaves For Alabam; I Want to Be in Dixie; 100 other popular songs, with music; postpaid, 10 cents. Address, BOND MUSIC CO. 1 Bond Street, Boston, Mass. Your money back if you're not satisfied.

RESIGNATIONS.

James Mailley, Pullman, Wash.
C. H. McCord, Angola, Ind.
Robert Drennan, Denison, Tex.

ADDITIONS TO CHURCHES.

Evanston, Ill., O. F. Jordan, pastor; 6 in 30 days, regular services.

Douglas Park, Chicafio, C. G. Baker, pastor; 8 last two Sundays, 22 last five weeks, regular services.

HERE AND THERE.

B. S. Ferrall, of the Jefferson Street Church, Buffalo, reports that he took a confession recently through an interpreter. Four confessions are reported for March 30, four April 6 and seven April 13.

On May 14 J. W. Porter, pastor of the Rantoul, Ill., church will wed Miss Lura V. Thompson, of Carthage, who has for a long time been engaged in field work for the Christian Woman's Board of Missions.

The building committee of the First Church, Findlay, O., has purchased an additional tract of ground adjoining the site of the burned church and will build thereon a handsome structure.

Jesse P. McKnight and wife were royally received in their new field of service, First Church, Pasadena, Cal. Four hundred persons attended the reception given in their honor April 11. Mr. and Mrs. McKnight have recently returned from their wedding journey.

The annual convention of the Fourth district, Kansas, which includes the counties of Butler, Chautauqua, Cowley, Elk, Greenwood, Harvey, Sedgwick and Sumner, was held at Conway Springs April 23-25. O. L. Smith, pastor of the Christian church, at Wellington, was president of the convention.

W. H. Bagby, who for a number of years has been on the firing line in the far West, in Denver, Colorado, Phoenix, Arizona, Salt Lake City, Utah, Missoula, Montana and San Francisco, has accepted a unanimous and hearty call to the pastorate of the church at Taylor, Texas, being drawn back to Texas by the desire to be near the mother of Mrs. Bagby, who is growing aged and quite infirm. He commenced his work Sunday, March 16. Large audiences attend upon his preaching and the church in all its departments, is taking on renewed life.

Eureka College Notes

The college has recently installed a new telescope, the gift of Eureka citizens. The telescope is complete in every particular and will make a valuable addition to the astronomical work in the college.

Plans are now matured for a long step in advance in the complete standardization of Eureka College work. For the coming year, all full professors will be free from preparatory teaching. They will thus be enabled to offer advanced courses.

Professor E. E. Boyer, who is now in the University of Chicago, and Professor L. E. Cannon, now in Harvard, will be on duty again next year.

Miss Grace Cameron, who has supplied for Professor Cannon, has received some good offers. She is a teacher of unusual ability, with splendid grasp of both German and French.

A short time ago a friend of the college gave Eureka $1,000 on the annuity plan. We would be glad to receive many such gifts. With the past few months $5,000 from the estate of a friend came to the college.

In addition to these larger gifts, there is constant support to the college through the Illinois Christian Educational Association. Miss Luceba E. Miner, the Field Secretary, has visited a number of places throughout the past few months, securing many life memberships, many living link churches, many contributions through annual dues, and many offerings from churches. She has recently worked in and about Chicago with good results in increased loyalty and friendship for the college, as well as larger contributions. Wherever she goes she makes friends for the insitiution. CHARLES E. UNDERWOOD, Pres.

PORTABLE STOVE COOKING —AND— HEATING

Saves Fuel Bills, Saves Dirt, Work and Drudgery.

SIMPLE IN CONSTRUCTION, DURABLE, AND ABSOLUTELY SAFE

COMBINES ECONOMY, COMFORT and CONVENIENCE

COMBINED COOKING AND HEATING—The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping. **Summer or Winter Stove.** Oil automatically turned into gas furnishes a steady, intense heat passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked.

Two-Burner with Oven

Heat under control. **Not dangerous like gasoline.** No valves. No wicks—all parts open—nothing to clog, close up or get out of order.

THE PORTABLE STOVE

is simple in construction. **No complicated machinery to get out of order.** The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion and give the **greatest amount of heat** for the **smallest use of oil.** As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. **Nothing to clog or close up.** The stove furnishes its own heat to generate the gas

CHEAP FUEL

Kerosene or coal oil, is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove **solves the problem. It furnishes the family need.** It burns this common fuel, giving an intense heat, but concentrated under cooking vessel, absorbed by articles being cooked—**not thrown out to overheat your kitchen.** In every section of country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat **provides quickly cooked meals.**

EASILY REGULATED

The flow of oil is easily controlled by the adjuster on the end of the reservoir. Each burner has its own reservoir and adjuster. The height of the flame is easily lowered or raised with this adjuster. More oil—higher flame. Less oil—lower flame. No oil—flame shut off.

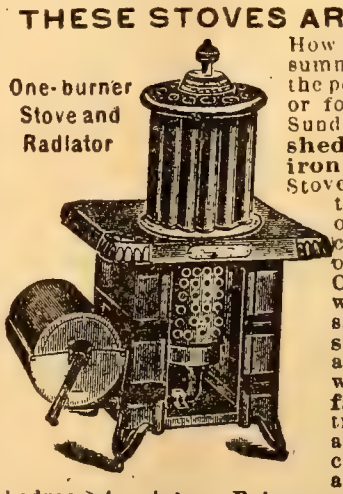
SAFETY

Coal oil or kerosene **not dangerous like gasoline.** There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the **deadly gasoline.** Coal oil burned in the oil-gas stove is a safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE

Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will **save trouble, anxiety and annoyance,** without any additional fuel

THESE STOVES ARE PORTABLE



One-burner Stove and Radiator

How convenient on a hot summer day to take out on the porch for a quick meal, or for coffee on a warm Sunday night, or **in the shed for washing or ironing.** The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaufler, Calif. who is a railroad man, said he **used their stove on a caboose** and was able to cook with the **hard and fast running** of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved to any part of the house and are always ready for instant use. The new Model 1912 contains many valuable improvements, which add greatly to the efficiency of the stove.

DURABILITY

They are made of steel throughout, thoroughly tested before shipping. Sent complete, ready for use as soon as received. Nicely finished with nickel trimming, and they will last for years.

OVENS FOR BAKING

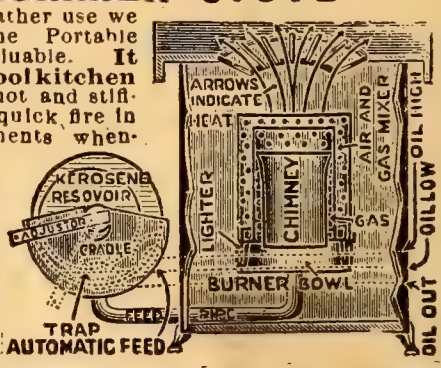
The ovens furnished with the Portable Stove are splendid bakers, handsomely finished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT

The radiators are placed over the burner. The heat of the stove is thrown from the surface of the radiator, giving a **cheerful heat.** It is convenient size and when not in use can be laid to one side.

SUMMER STOVE

For hot-weather use we consider the Portable Stove invaluable. **It means a cool kitchen** instead of hot and stifling; a hot, quick fire in a few moments whenever you want it. Think of the time wasted in starting the old cook stove before it gets hot enough to cook, and the overheated kitchen after it is started **REMEMBER** this stove consumes **no fuel except when in use.** Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.



WHAT USERS SAY

"It is so convenient and economical." Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. **"For baking it has no equal."** V. E. Bostwick, O. "Bakes pies, cakes, bread, never saw nicer baking done." Mrs. O. Thompson, O. **"Never cooked meals so quick and easy."** James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; **they are great time and fuel savers."** H. M. Frey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baering, Ind. "With the radiator it soon warms up our dining room." J. F. Lisson, Calif. **"We are using it to heat our office."** McPherson Co., R. I.

ECONOMY—E. N. Helwig, Ont., "Only used **a half gallon of oil last week for cooking,** baking and ironing" F. G. Boylston, S. C. "Cooked for a family of six five days—only three quarts of oil." Wm. Stapley, Ariz., "Your oil-gas stove was just as expected it to be after reading your description. With one gallon of oil we did the cooking for a family nine persons, six of them grown, for three days and one meal, besides doing the small ironing. **The oil cost 35c.** Wood cost $6.00 per cord here." Fred Hadder, Wis., "Moved my old cook stove in the wood shed. You won't catch me sawing or carrying any more wood. **This is a snap for me."**

SAFETY—Mrs. E. R. McClellan, Ills., says **"It is safe and clean** as a lamp, and children that can be trusted with a kerosene lamp can be trusted with this stove." Mrs. P. P. Leherer, Mich. **"Easy to run quick to heat—no danger** of explosion. D. L. Dennis, Ind., "Makes no dirt, no trouble to operate; takes very little fuel; **no danger possible;** makes plenty of heat. H. N. Flora, O., "Perfectly safe, a person can operate them without constant worry of danger.

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: **"There is no smoke, dirt,** or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Me. "It don't smoke, is easy to operate, and we find it clean." Wm. Irsh, Mo. **"A splendid baker and cooker,** although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F Hascall, Fla. "It does not leak at all; **it is a great comfort.** The oven is a beauty and bakes fine—not heavy to move from place to place, and **convenient** in size and shape. W. O. Poe, Mo. says: Can cook a meal in 20 minutes; baked biscuits in 4 minutes." Mrs. Ella Holleman, Tenn., "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure."

DON'T FAIL to write today for full information. The price of these stoves is remarkably low—only **$3.25** up, any number of burners. No sold in stores. See catalogue with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove.

AGENTS MAKE MONEY Quick, Easy, Sure.

Show stove **MAKING GAS**—people stop, look, excited—want it—buy. B. L. Huested, Mich. "Was out one day—sold 11 stoves." W. E. Baird, S. C. "You have the **best stove** on the market; sold 9 in 2 hours; **I do not fear competition."** (first ordered 1—200 since) Chas. P. Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex. write **"Sell like hot cakes;** sold 50 stoves in our town." J. W. Hunter, Ala., secured 1—tested it—ordered 100 since. J. G. R. Gauthreaux, La., ordered 1; 155 since. So they go. **These men MAKE MONEY.** You have the same chance. You should make from $10. to $15 a day. Write for our selling plan. Do it today. Send no money.

THE WORLD MFG. CO. 2008 World Bldg., Cincinnati, Ohio

THE CHRISTIAN CENTURY

Sharp Dec C M Dec 13
6622 Kimbark Ave

Vol. XXX May 8, 1913 Number 19

RELIGION IN STATE SCHOOLS

BY PRESIDENT EDMUND JANES JAMES

MOTHER'S FAITH

AN EDITORIAL FOR MOTHER'S DAY

NEW OPENINGS FOR CHURCH ACTIVITIES

BY CHARLES M. SHELDON

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture. In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing $100 worth of literature or merchandise from the Society is thereby entitled to name one member. A church or school is not limited in the number of memberships it may earn, and is entitled to one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote. Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of $100 worth of these coupons a membership certificate is issued. Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current. The meetings of the Society are held annually. The executive management of the business of the Society is committed to a board of directors who are elected by the Society at its annual meetings. The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated. The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ. The directors and other officers will make to the Society at its annual meetings full and complete reports of the affairs of the Society. Honorary members of the Society may be appointed on account of service or counsel and all who aid in establishing the Society by purchasing its bonds are called supporting members and are entitled, until their bonds are retired, to the same rights and privileges, including the vote, as the regular members appointed by churches and Sunday-schools. The plan of organization thus puts the enterprise completely in the control of the people. It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it. It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools. It brings down to a reality the ideal of a brotherhood publishing house. In a word, the Disciples Publication Society is a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually barred. Its sole aim is to advance the cause of religious education and serve the Kingdom of God. It is worthy the support of all Christian people.

Two Certain Rich Men

J. Pierpont Morgan wrote a considerable statement of theology into his will, and left mills to his own kin. His gifts to charity during life had not been large for a man of his wealth, his bequests for benevolence were inconsiderable. William W. Borden wrote into his will his confession of faith in God, the Bible, the Trinity, the Deity of Christ, and the atonement on the cross, and left his million to religious work. There was not very much difference in the doctrine set forth in these two remarkable wills. There was a difference in the way the creed bore fruit in sacrifice. Borden first gave himself in the personal consecration of his life to missionary work, and dying left his treasure where his heart was.

It is not the duty of every rich man to give away his wealth and go as a foreign missionary. The wealth of the world ought not to pass wholly into the hands of those who are not Christians. The world's greatest enterprises should be managed by those who have learned the method of Christ. But wealth is stewardship, and the time has come for all rich men and all men who are not rich to know that truth. The real confession of faith in Christ is a reminder that He who was rich for our sakes became poor that we through his poverty might be rich.

New Diphtheria Antidote

Prof. Emil von Behring, of Berlin, in a lecture before the medical congress at Wiesbaden, last week, described a new antidote for diphtheria. It consists of a mixture of diphtheria toxin and antitoxin, which, unlike the old Behring serum, is harmless and has a more lasting effect.

The professor said he was ready to provide private hospitals with the serum, but was anxious that accurate observations should be made as to its effects. If these experiments were as successful as the first ones it would be possible, he said, to immunize many people during an epidemic of diphtheria.

A Marburg doctor said he had inoculated a child with the serum and had then transferred the culture to another person. This was the first case known of immunization by human serum.

"The discovery of Prof. Emil von Behring will prove a wonderful success," declared Dr. W. A. Evans, health commissioner of Chicago, "It will solve one of the greatest problems with which physicians have to combat in diphtheria cases. If he has succeeded in mixing the diphtheria toxin with antitoxin it will prevent to a great extent the spread of the disease. The antitoxin simply affects the diphtheria toxin, but has no effect on diphtheria bacilli. If toxin can be administered with antitoxin the bacilli will be destroyed. It will prevent diphtheria as vaccination does smallpox."

A bill pending in Kansas legislature providing that "when two trains approach a crossing both shall stop, and neither shall go ahead until the other has passed by," could hardly be called progressive legislation.—Wall Street Journal.

A Book Review

FRANCES WILLARD: HER LIFE AND WORK, by Ray Strachey. Here is a new life of perhaps the greatest American woman in the nineteenth century by an English woman, Miss Ray Strachey, who in her preface declares: "I started to write this book as an outsider, and a critic, as one who should judge of her life unblinded by loyalty or affection. But I have not succeeded. I am not an outsider any longer, but a follower and a friend." There have been many attempts to sketch Frances E. Willard. She herself attempted an autobiography. But the sketches heretofore have been more or less partial and partisan, and Miss Willard's own autobiography was confessedly in the interests of the great temperance movement with which her illustrious name will forever be associated. After the deluge of Willard bibliography a few years ago, one picks up this English woman's judgment of the American woman with something like a rare interest.

Miss Strachey, the granddaughter of the author of that devotional classic, "A Christian's Secret of a Happy Life," shows very clearly that she had immediate access to Miss Willard's letters, journals and private papers. She shows also that her famous grandmother's influence and advice were not disregarded. But best of all, Miss Strachey shows a sturdy and consistent independence that stamps itself particularly in her selection of material. She evidently attempted to portray the real Frances E. Willard, not as her friends saw her nor as her enemies imagined her, but as she really was in all the weaknesses and strengths of her phenomenal personality and career. Miss Strachey succeeded admirably. Her portrait is not an impressionistic one, but a critical one. With charming simplicity and grateful condensation, she has drawn a life-like portrait against a real background of the sturdy days in which Miss Willard lived, moved and had her being. Her work is notable for its viewpoint, its spirit and its literary method. It is an adequate appreciation of a notable woman.

Lady Henry Somerset contributes the introduction to the book under the heading "An Impression." It is a beautiful tribute from a loving friend and co-worker. The element of hero-worship is apparent. It is difficult to imagine anything more gracious, more tender, more sympathetic, even more extravagant. Unwittingly, Lady Henry Somerset's introduction clearly shows the difference of an appreciation of Miss Willard by an "outsider" like Miss Strachey, and an "insider" like herself. For this very reason, Miss Strachey's portrait of Miss Willard will be accepted all the more unquestionably by the critics.

But to read Miss Strachey's book will do more than give the reader an accurate and critical idea of Miss Willard. No one can read it, without adding faith to faith, love to love and hope to hope. It makes the reader braver and better. No good life is ever lost. Its goodness passes on to enrich other lives. Miss Strachey has passed on a beautiful life, and we, who have read, are grateful.

Bernard Gruenstein.

[New York: Fleming H. Revell Co., $1.50, net.]

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Faith of Our Mothers

The division of the human race into two sexes is the most interesting and significant fact in the social life of the world. It is a permanent fact. It implies the division of labor, and involves mutual recognition and honor. No man is a true man who does not hold woman in high esteem; no woman can be a true woman who does not reverence manhood. On this mutual affection and reverence of man for woman and woman for man is founded the home; but that foundation attains a greater stability in the fact of parenthood and the common love of father and mother for childhood.

That fathers and mothers should love their children and bequeath to them opportunities and incentives for usefulness is the most important element in human progress. No one generation lives long. Whether any one man is happy or miserable, good or bad, is a question not indeed unimportant but of vastly less importance than the question whether he gives to the next generation a fair start in life.

* * *

It makes a great difference what kind of fathers the human race has had, has, and is to have. One crying need of the present, as of all generations, is that there should be real fatherhood in the world, that more men should realize their duties as fathers and give to their children that element of virile, stable character which never can be quite complete in households where the double responsibility of training falls upon the mother.

Nevertheless it is true today, and is likely to be true in the future, that the major share of responsibility for the training of the young rests upon the mother. The burden of the two halves of the human race finds its balance in this adjustment. Whatever a woman is able to contribute to the world as a wage-earner, as an educator, as a writer of prose or verse, or as a member of any art or craft, her greatest possible gift to the world is that of motherhood. No greater gift can possibly be made to the world than that of perpetuating righteousness through a personal contribution to the life of the coming generations.

In a very real sense it is true that no nation has any larger duty than that of providing good mothers for the future. Whatever affects the health, the virtue, the moral influence of womanhood has its immediate effect on manhood and its permanent influence on childhood.

It is rather surprising that we should know as much as we do about the childhood of the Bible characters. So many of them come upon the stage in full maturity we should hardly expect that the narrative would go back and that we should know in as many cases as we do of the influence of mothers upon their children. But Timothy and Samuel are only types of a considerable group of men whose character and greatness we are able to trace in no small measure to their faithful mothers. Throughout the history of the Christian church it has been so. Augustine, greatest of the church fathers, became the man he was through the prayers of Monica, his faithful mother, redeeming him from a wayward youth. Constantine who turned the Roman Empire from heathenism to Christianity saw in the skies the vision of the cross, but another vision was his also, the vision of fidelity and Christian earnestness bequeathed to him by his mother, Helena. Washington and Lincoln and Garfield paid glad tribute to the influence of their mothers in making them the men they afterward became. The Roman mother, Cornelia, could say of her sons, "These are my jewels," and train them into the great tribunes whom we know as the Gracchi. Much more may a Christian mother rejoice in her motherhood as affording the opportunity for an influence second to none in advancing the progress of the world.

* * *

Henry Drummond pointed out that the progress of life upward seemed to have had as its goal the creation of a race of mothers. He taught that the world had risen from small and pitiful and repulsive things in proportion as motherhood in its higher meaning had come into the life of the world. The larger meanings of motherhood are still to be disclosed. The problem of the future in no small part is the problem of an adequate motherhood for the race.

Most men who have any worthy ideals in life, or who are reclaimed from unworthy ideals, cherish in their hearts some holy vision of a mother's faith.

Mothers' Day is a new festival among us. For a few years only have we worn the carnation on a day in May in especial honor of motherhood. The day deserves a high place in the calendar of the saints. It deserves to be held in high honor for Mother's sake.

"Blessed art thou among women," said the angel to one mother. The angels are whispering that same word everywhere in the ears of beautiful motherhood.

THE CHRISTIAN CENTURY

Published Weekly by the

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON, ORVIS F. JORDAN, ELLIS B. BARNES.

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Value and Duty of Early Training

Dr. Blimber asked six-year-old Paul "if he would like to have them make a man of him." Paul replied, "I had rather be a child." It is the right of a child to be a child. The Blimber method of training denied this right. "A child!" exclaims another of the characters of Dickens, "When was I a child? What childhood did you ever leave to me? I was a woman—artful, designing, mercenary, laying snares for men—before I knew myself or you, or even understood the base and wretched aim of every new display I learned."

The imagination is one of childhood's most precious possessions The child is greatly wronged whose instruction is wholly of the matter of fact kind. A writer on education says: "The liveliest conscious activity in childhood is fancy; the little creator creates his own world, and lives, and moves, and has his being in it. Myths, parables, fairy tales, have made children and childish people happy throughout the ages. Myths and fairy tales are the sure signs of the upturning of the hearts of little ones to God. The proper function of fancy in intellectual life is spirituality. Spiritual truths are hidden in the precious honey of stories."

The cramming process is still destroying the hopes of youth. Its evils are described by Dickens in words that ought to be read repeatedly by all who have anything to do with the teaching of children. "Dr. Blimber's establishment was a great hothouse, in which there was a forcing apparatus incessantly at work. All the boys blew before their time. Mental green peas were produced at Christmas, and intellectual asparagus all the year round. Mathematical gooseberries (very sour ones, too) were common at untimely seasons, and from mere sprouts of bushes, under Dr. Blimber's cultivation. Every description of Greek and Latin vegetable was got off the driest twigs of boys, under the frostiest circumstances. Nature was of no consequence at all. No matter what a young gentleman was intended to bear, Dr. Blimber made him bear to pattern, somehow or other. This was all very pleasant and ingenious, but the system of forcing was attended with its usual slight disadvantages. There was not the right taste about the premature productions, and they didn't keep well. Moreover, one young gentleman, with a swollen nose and an excessively long head (the oldest of ten who had "gone through" everything) suddenly left off blowing one day, and remained in the establishment a mere stalk. And people did say that the doctor had rather overdone it with young Toots, and that when he began to have whiskers he left off having brains."

That children should learn to love God and man is the wish of the pious parent. This wish may express itself in formal instruction. But love is not communicated by definition. The place for the child to learn what love is is the home. It learns love not only by being served, but by being taught to serve. The mother in one of Kipling's stories is so foolishly fond of her son that she never opposes his slightest whim. As a consequence, the boy is about as worthless and disagreeable as he can be. By a fortunate accident he is swept off an Atlantic liner, picked up by a fishing boat, and kept among the fishermen until the boat returns to land with its load of fish. The captain did not believe the boy's story that his father was very rich; he told the boy what he would give for his work and he made him earn his money. The boy found out the meaning of life and was started on the road to success. You cannot teach children how to love unless you teach them how to do something useful.

The formal instruction of the church must be supported by its practical work. The minister whom the children love because of his interest in them and because he understands them has the first qualification of a church leader. The Sunday-school teacher thinks of the children before she thinks of the lesson. The lesson is selected for the sake of the children. Life, not logic, is first. If church leaders talk of justice and mercy on Sunday and deny by their conduct on other days that they believe God is just and merciful, children soon discover the inconsistency, and they are influenced by the practice more than by the preaching. Idle gossip, carping criticism, and exhibitions of uncontrolled temper need attention before we come to the question of formal teaching. The latter is necessary but too much is expected of it. The school and the church are blamed for results due to parental and community folly and sin. (Midweek Service, May 14. 2 Tim. 3:14-15; Prov. 22:6.) S. J.

The Heroic in Men

Mr. Sherman C. Kingsley, who is one of Chicago's most effective social workers, spent two weeks in the flood afflicted districts of Ohio. On his return home he told his Bible class how the flood and its dangers gave opportunity for the heroic in men to manifest itself. He said:

"The reason more people were not killed, the reason that the ten thousand estimate was not finally realized, was, I believe, due to unusual deeds of heroism, and everybody performed such deeds. I want to tell you of one instance or two. There was a fellow known as 'Sailor Jack.' He had been a cowboy and worked about ships. When this flood came up he broke his way through the roof of a house. There were four girls marooned across the street. The streets were raging torrents; and it is astonishing to see the street in front of your house, where your children have played, a perfectly innocent, unsuspecting sort of a street, become the worst torrent that you ever saw, worse than the pioneers had to deal with, and have the top of your porch used as a landing dock, and see bodies of people and horses and debris sailing down the stream in a turbulent mass.

"This fellow got up on the top of the house. He had a rope and he lassoed the chimney on the house across the street; then by means of the rope he went across the street and got the girls out, and then went about saving more people. The reason why the tramp became a hero on this occasion is easy to understand. It was easy sailing for him to ride the roofs of houses. It was easy compared with riding on the trucks of railroad cars. There were numerous instances where such men as that got busy and saved anywhere from five to ten, twenty or thirty people. That was repeated all along the line."

The Side of the Road

There was a man who came into Jerusalem one day, arriving some hours later than he intended, and perhaps suffering somewhat in the day's marketing for the time he had lost. He was not a popular man in Jerusalem, anyway, being a Samaritan, and no one showed him any favor over the counter for the good deed he had done. Business was business, then as it is now; supply and demand, profit and loss, these reckoned little with the benevolent causes of his delay. He was a dollar poorer to the end of his life, to say nothing of a hotel bill for which he had made himself responsible at the inn toward Jericho. And he had not been hunting for trouble. He merely saw a man by the roadside, wounded and naked and in need of his help. And to his everlasting glory he helped him. It was a few yards out of his way toward Jerusalem to where the poor fellow lay; but it was in the straight road to heaven. Jesus said that man, though not very orthodox, had discovered the real meaning of half the moral law, and that he who would obey that law of God and inherit eternal life, should go and do likewise. That man, with no great pretense of piety, took his duty to his neighbor as part of the day's work. It was all the better for that. If anyone commended him, he merely replied that he had not given the matter much thought; the poor fellow lay, not a mile away, but by the side of the road right where he could not choose but see him, and he helped him as a matter of course. Thank God for the religion that comes as a matter of course. It not only travels the road of life with a good reliable tread, and lends its horse on occasion to the man who is down, but it has proprietary rights in the inn, and established credit beside.

The Inn of the Good Samaritan is maintained by the patronage of those whose business takes them over the Jericho road; and those who help their fellow men. The innkeeper, who is not keeping an inn for the mere pleasure of it, has not chosen that location without some thought of the responsibilities of the situation. He, too, in his way, is a philanthropist, a self-supporting helper of those who travel toward Jerusalem.

In the beginning of the Sixth Book of Homer, a character is described of whom it is said, "He was a friend to man; and he

lived in a house by the side of the road." Now, that is a fine and ample biography!

"Axylus, hospitable, rich and good:
In fair Arisbe's walls (his native place)
He held his seat, a friend to human race.
Fast by the road, his ever open door
Obliged the wealthy and relieved the poor."

But Sam Walter Foss translated the deeper thought of it thus:

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

Our Readers' Opinions

IBSEN'S ETHICS CHRISTIAN, NOT PAGAN.

Editors The Christian Century: I have read with great interest your excerpt from the paper of Charles A. Elwood that was read at the Disciples' Congress. It is a stimulating paper full of timely observations that ought to set us all thinking. And I for my part want to thank the author for what he has done. Yet I cannot help thinking that he has done one man to whom he refers a great injustice. I refer to the case of Henrik Ibsen. Here is what the author says of him: "There is growing up a literature in western civilization today which is totally regardless of Christianity, which either derides or ignores it. I do not mean Christianity as a theology; I mean Christianity as a system of ethics. The plays of Ibsen . . . might be mentioned," etc.

I cannot believe that this judgment on the part of Dr. Elwood with his keen appreciation of facts can rest on first hand knowledge of Ibsen's plays as a whole. I do not wish to take the space to discuss the subject except to say that before you make up your mind to label Ibsen as a non-Christian writer read for yourself "Brand" and "The Emperor Julian." His chief plea in both of these works is for an appreciation of the ethics of the cross, the way of self-sacrifice, as opposed to the popular substitutionary theories of the death of Christ. It is a well-known fact that Ibsen's inspiration to writing came mainly from one of the most original religious geniuses of the last century, Mr. Kirkegaard, an evangelist, and a profound thinker on the subject of Christian ethics. It is unfortunate that the average American reader approaches Ibsen from his later prose dramas without a knowledge of the poetical and lyrical works of his earlier period. I know of no greater moral tonic than the systematic reading of Ibsen. And to class him with the un-Christian writers of the last century is not only a great injustice to one of the most stalwart defenders of what is noblest and best in the ethics of Christianity, but the result of such a label will doubtless be to proscribe his works from an age that to my mind needs him sorely.

Berkeley, Calif. H. J. Loken.

DISCIPLES AND EPISCOPALIANS.

Editors The Christian Century: Your editorial in the Century of April 24 on the recent meeting of our Unity Commission with the Episcopalians in New York comes as a great surprise to me, and I am sure the other members of the Commission must feel as I do about it. It proceeds upon a wholly erroneous conception of the nature of our conference and the significance of the resolutions passed. You seem to have gotten your data from The Churchman. I have not seen the report referred to in that paper, but judging from some phrases used in the Century report you have been misled as to the facts. These "Australian Resolutions" were taken up and discussed for the light they throw on the general problem of Christian unity. When the report says they "were passed unanimously, etc.," it simply means that the motion to consider them was passed. The resolution which the members of our Commission signed speaks for itself and shows how careful they were not to commit themselves to the "Australian Resolutions" as a basis for union between the Disciples and the Episcopalians. Here it is:

"Resolved: That without committing themselves individually to all the resolutions, yet rejoicing in and welcoming such a definite effort to bring about reunion between these portions of the Church of Christ, they express their sympathy with the general purpose of this movement, and the hope that a similar effort may receive the careful consideration of the different communions of this country."

The Commission expresses its sympathy with the general movement in Australia and the hope that similar efforts may be attempted in this country. Could it do less than that? Not for a moment did our men think of the "Australian Resolutions" as a basis for union between the Disciples and Episcopalians. We are not far enough along yet for the consideration of any definite basis of union. We are getting acquainted with one another. We are trying to find, each what the other believes and just what his point of view is. We have committed nobody to anything as yet. We are hoping when we come to know each other there may be some avenue of approach disclosed. Your assumption that we were a lot of "innocents" in the hands of the wily Episcopalians, that we were blindly led as sheep to the slaughter, and complacently sat there and allowed our jugular veins to be cut without protest, betrays an obtuseness on the whole situation that is unpardonable.

In our discussions so far the Episcopalians have manifested a most commendable spirit. They have been much more ready and willing to make concessions in the interests of unity than the Disciples. As Bishop Vincent said in our Louisville Convention, "The Episcopalians are going into this union movement believing they are led by the Spirit of God, and they are not asking where they will be when they come out." Here is a splendid abandon to the union spirit that challenges our admiration and deserves our confidence.

If such conservative and cautious approaches as our Commission on Unity has already made are to be met with such broadsides of misinterpretation and criticism as your recent editorial, we had better as a people go out of the union business and take up some more hopeful task. Sincerely yours,

Central Church, New York City. James M. Philputt.

[The report of the conference printed in The Christian Century was received from the hand of the secretary of the Disciples' Commission, and our criticism was based upon this report, not upon the Churchman's statement. There are some variations between the two reports, the Episcopalian version including, for instance, a resolution concerning the administration of the Lord's Supper as limited to the ordained clergy. To this and other variations we made no allusion.

If Dr. Philputt will read again the authentic Disciples' version he will see that the resolutions "were passed unanimously *as a basis of procedure.*" In the second resolution the Apostles' Creed and the Nicene Creed are set down "as *an adequate basis* for any further formulated statement of Christian truth that may be needed" in the united church. The Christian Century did not represent the conference as adopting a "basis for union," but we did represent it, in the words of its own report, as adopting the resolutions as a "basis of procedure" toward union.

And our fundamental and earnest contention is that these resolutions do not "proceed" toward union; they "proceed" backward to a type of theological issues which the Disciples long ago abandoned and in which few of us could work up much, if any, interest today.

Apart from the question of "orders" which bulks so large in the resolutions, the Disciples will not admit for a moment that the Nicene Creed is an adequate basis, or any kind of a basis, for a statement of the creed of the united church. The faith of the united church will be cast in entirely different form from either the Apostles' Creed or the Nicene Creed. and to hark back to those venerable formularies of the ancient church is to confuse the issue which Disciples, among other factors, have been able in a century of teaching to get the modern church at last to see.

To assume, as the Commission seems to have done, that the reservation expressed in the clause, "without committing themselves individually to all the resolutions," protects the resolutions against candid criticism by their Disciple brethren is entirely to miss the point of our criticism. Our objecton is to the resolutions *as a whole*, as well as to particular statements in them. They do not illuminate the pathway along which Christian unity is coming.

We shall have to take Dr. Philputt's word for the willingness of the Episcopal commission to concede more than the Disciples. A search of these eighteen resolutions reveals not the slightest hint of this spirit of concession which Dr. Philputt commends. If Dr. Philputt or any other member of the Commission can point out a single Episcopalian concession in the series of resolutions he will do much to change The Christian Century's sentiments toward the whole affair. But, as we pointed out, the Disciples conceded much, and did not get so much as the tacitly promised complimentary reference to their baptism doctrine in return!

We do not like Dr. Philputt's picture of our Commission as a "lot of 'innocents'" having their jugular veins cut, and we certainly intended in our article no suggestion upon which such a picture could be hung; but we much prefer it to the conclusion Dr. Philputt's vigorous protest compels us to draw, namely, that he and the other members of the Disciples Commission do, honestly and seriously, regard these resolutions as having the significance they are alleged by the conference to possess. In short, we would much prefer to believe that under the courtesies of the situation our greatly esteemed brethren had become somewhat blurred in their thought processes than to believe that they had actually abandoned the position of the Disciples of Christ.—The Editors.]

The Christian World

A Page for Interdenominational Acquaintance.

The Drexel-Biddle Bible Classes

The name of Anthony (Tony) J. Drexel-Biddle is a familiar one to two classes of newspaper readers. That class of readers devoted to the society column is familiar with it, by reason of the fact that Tony is the aristocratic scion of one of the bluest-blooded families of Philadelphia. For years he was the Beau Brummel of Philadelphia. His name was invariably "among those present" on every imaginable social occasion and function. And then, strange to say, there is not a red-blooded sport in the United States that does not know that Tony Drexel-Biddle is the best amateur boxer in the United States. Tony would consider it boy's play to put on the gloves with a man like Jim Corbett or Bob Fitzsimmons. He is six feet tall, a wonderful athlete, and up to three years ago was considered on both sides of the Atlantic Ocean "a dead game sport."

It happens that Tony belonged with his people to the parish of Holy Trinity Church (Protestant Episcopal) in Philadelphia, where the broad-minded Doctor Floyd W. Tomkins leads as rector. One day three years ago, Tony went up to Dr. Tomkins and frankly admitted that he was wearied and bored with society life and that the life of a sport nauseated him. It almost floored the good rector! Tony asked Dr. Tomkins for something to do to make life worth living. The minister gave the erstwhile sport a class of three young men in the Sunday-school, "one of the three being an absentee." Tony put energy into the work, the same sort that he puts into his monthly private boxing bouts. Dr. Tomkins inspired him with evangelistic zeal. In a very few weeks, Tony's class grew from two to forty. He became enthusiastic. At last he had found something worth while to do. He conceived the idea of organizing young men's classes all over Philadelphia to be run on the same basis. The idea grew like wild fire. The Drexel-Biddle Bible Classes may now be found all over the United States. The constitution is very simple. Any Bible class in any denomination can become a member simply by registering at headquarters. Social and athletic features are prominent. The common brotherhood and sisterhood of all Christians is emphasized. There are now actually 300 Drexel-Biddle classes and 12,000 members, including affiliations in Scotland and Australia. Recently the second annual anniversary services filled Trinity Church, Boston, where Phillips Brooks preached so famously for many years. Three bishops and clergy of all denominations participated. Tony has gone about from one exclusive society gathering to another and has explained his enthusiasm for the modern Bible class movement and its great remedial value for the ennui of certain society folk. Tony Drexel-Biddle certainly has "made a hit."

A 1600th Anniversary in Roman Catholicism

The present year, 1913, has been set apart by Pope Pius X, as the anniversary of the alleged Christianization of the Roman Empire. By the Edict of Milan, 313 A. D., Constantine proclaimed religious liberty. It is also supposed that Constantine was converted in the same year by his famous "In hoc signo vinces" vision, but like many other Roman Catholic historical statements this is a pure supposition, supported by a few unreliable church historians. The greater probability is that Constantine himself did not become a Christian prior to 323 A. D., two years before the Council of Nicea he himself invoked. The present pope's setting apart this year as the 1600th anniversary of a supposed event evidently is capricious and arbitrary, and apparently for two purposes: first, to prick the Italian conscience over his alleged civil wrongs; second, to convey the impression of antiquity of the present Roman Catholic Church. That the present Roman Catholic system was non-existent in the days of Constantine is evidenced by the fact that Constantine, as emperor, assembled the Council of Nicea in 325, and presided over its deliberations, and not the "pope" named in the papal list of popes as St. Sylvester I.

Nervy Evangelist Fights Fire With Fire

Doctor Henry W. Stough of Wheaton, Ill., is not only an eminent Presbyterian evangelist at the head of his own party of helpers, but a nervy and a resourceful one, as the liquor interests have discovered in Elmira, N. Y., a town of 40,000 inhabitants. Dr. Stough pitched into the liquor question of Elmira. It happens that a woman, Mrs. Harriet Rathbone, not only owns a big local brewery there but actually owned fifty-eight of the 150 licenses, when the law allows a limit of only fifty-two. Dr. Stough denounced the traffic, and immediately John J. Hassett, business superintendent for Mrs. Rathbone, as it later developed, hatched a conspiracy to ruin the reputation of the party, after libel suits had failed to silence Dr. Stough. The conspiracy was no less than an attempt to besmirch the reputation of the evangelist's leader of song, Professor D. L. Spooner, and the evangelist's pianist, Miss Hester Cartwright, who travels with her father in the Stough company. Warrants were sworn out. The singer and the pianist were arrested by the police, when the two chanced to be alone together in their practice room for five minutes. It was calculated that the evangelistic party would hurriedly leave Elmira, in total disgrace. Here was fire sure enough, but the nervy evangelist decided to meet the fire with fire. The arrest was made on the last day of the meeting as planned, but Dr. Stough announced he would continue his meetings until his two associates were tried and vindicated. The trial came on. Intense excitement prevailed. The prosecution of course fell down, and the case dramatically ended by a Burns detective arresting a liquor spy with $500 in his pocket which he had just offered to a juror for standing out against acquittal. While in jail, it was proved, Miss Cartwright was besought to sign an alleged "confession." Instead, she prayed for vindication, with magnificent courage. In two minutes, the jury returned a verdict of acquittal. The church people were now solidified. An organization was effected, and now both the chief of police and the brewery manager are scheduled for criminal trials. In the meantime, liquor laws are being enforced as never before.

Three British Visitors

Prof. James Stalker of Aberdeen, Scotland, has accepted an invitation to deliver a course of lectures on religious psychology at the Union Theological Seminary, Richmond, Va., in April of next year.

For the important Haskell lectures this year, Oberlin Seminary has invited Rev. Hastings Rashdall, canon of Hereford, Fellow of New College and lecturer in Oxford. He is one of the best-known writers in Great Britain, has been honored by a Litt. D. from Oxford and is a preacher to the university. The lectures, which deal with Oriental literature in its relation to the Bible and Christianity, will be given April 10-17.

The Rt. Rev. the Lord Bishop of Aberdeen is expected to arrive in America soon to visit his brother, the Rev. John Forbes Mitchell, deacon in charge of St. Paul's Church, Warsaw, Ill. The Bishop will be present at the General Convention in October. He will also be the Hale lecturer for 1913 in the Western Theological Seminary, Chicago. The Bishop was in South Africa during the Boer War, and has traveled extensively in India and the Orient. This will be his first visit to America. He has not had the pleasure of meeting his brother since 1905.

Is the Catholic Church Catholic?

The following interesting paragraph is from Thayer's "Cavour and his Times."

"The Church which assumed to be Catholic was, first of all, Roman. Since the Dutchman, Adrian VI, died in 1523, every pope has been Italian; and although by actual census, the nominal Catholics in Italy have never numbered more than one-fourth to one-sixth of the Catholics throughout the world, yet the majority of Cardinals have always been Italians, and the chief offices at Rome have been filled by Italians. This small, compact, adroit body has been able, generation after generation, to persuade the faithful in all lands to contribute to its aggrandizement and wealth. For centuries, pope after pope amassed a great fortune to be bequeathed to his bastards or his kinsmen. Rome is dotted with palaces, each of which is a monument to the successful rapacity of some pontiff. Many of the collections of paintings and of sculpture were bought with the mites of widows and the oblations of devotees who had little idea that their pious offerings would be spent on pagan art or on pontifical luxury."

Voltaire said of the Holy Roman Empire that it was neither holy nor Roman nor an empire. Is the Catholic church really Catholic, or is it Italian?

Will the Episcopal Church Split?

Thomas Nelson Page stands as high in the Protestant Episcopal Church as in the world of belles lettres. He is probably the most distinguished layman in that church, now that J. Pierpont Morgan has passed away. For years his has been a familiar face on the floor of the General Convention, and next fall his will be a powerful voice in the deliberations of that body in New York City. Anything from his pen, literary or religious, commands immediate attention not only inside, but outside, his church. In The Churchman (New York City) of April 19, Mr. Page has contributed more than two solid pages of reading matter "On Changing the Name of the Protestant Episcopal Church." While, of course, one familiar with the various types and schools of that church, can clearly see the old-fashioned, Virginia churchmanship of the "low" and evangelical construction, yet Mr. Page fairly rises above the prejudices of his own partisanship, and takes a broad, statesman-

like view of what is undoubtedly the most alarming crisis ever confronted by the Protestant Episcopal Church. We cull some choice paragraphs from that article published at a psychological moment:

"Here we may direct attention to the fact that of those who clamor for a change of name, their objection is not to the term Episcopal, but to the term Protestant—all of them. Whenever we trace their objection to its source, we find them gnawing at the root of Protestantism. Yes, as has been said of late, "The issue depends upon the word Protestant." On that issue we stand. All this tinkering with the name of the Church is an assault upon Protestantism. I simply want to say that I am a Protestant, and I propose, please God, to remain Protestant. The people of this Church are Protestants and we say to the clergy solemnly that though they may vote a change of name, they cannot take the people with them. They will simply split the church. . . .

"I am, I think, a fair representative of the Protestant Episcopal layman, and I, for one, shall not be led out of the Protestant Episcopal church. It is endeared to me by too many sacred associations. But if I leave, I shall not stop on the way. I know where the path leads, and I prefer an openly-declared leader to others who are eager to fall in at the rear but are afraid to acclaim the flag. Gentlemen who would change our name should be warned that they cannot take the laity of the Protestant Episcopal church with them as a whole. A portion, of course, will go—perhaps a considerable portion—but they will inevitably find that a considerable portion also hold the plain declaration of Protestation in such reverend regard that they will only have split the church and burdened themselves with a perpetual contention. No divisions are so disastrous as divisions in the Church, and this division will be their work. I confess that when churchmen in our church engage in work which is obviously undermining that which they were sworn to protect, I grow out of patience. At the end of every one of these uncandid attempts certain of the disappointed leaders perform a little pilgrimage to Rome, and that is where they ought to be."

International Co-operation in Religion.

The Baptists of Japan are appealing to their brethren in America for funds with which to rebuild at once the tabernacle burned the other day at Tokyo, when 3,300 buildings were destroyed and 15,000 persons made homeless. They want to make it an institutional church, with modern conveniences and improvements, as it has a strategic location in the business section and student quarter of the city. The rebuilding of the structure will be regarded as a commemoration of the sixtieth anniversary of the opening of Japan to civilization by Commodore Perry. The sum of 50,000 yen ($25,000) is needed.

Bishop Blyth Retires.

After twenty-five years of missionary labor in the holy city of Jerusalem, Bishop Blyth will retire from his remarkable labors at the age of eighty. His retirement takes place next September, and in connection with it the Bishop of London has issued an appeal for a testimonial commensurate with the magnitude of Bishop Blyth's wonderful work among the Jews of Jerusalem. This testimonial proposed is a fund of about $17,500 from the entire Anglican world, with which fund two schools, one for boys and one for girls, will be erected as a part of the famous Collegiate Church, the center of Bishop Blyth's labors. For twenty-five years, Bishop Blyth has been among the most noted missionaries to the 55,000 Jews of Jerusalem. He became the fourth Anglican Bishop of Jerusalem in 1887, some forty-six years after that bishopric was founded.

New Methodist Brotherhood Secretary.

Dr. William Sherman Bovard, a native of Indiana, recently vice-president of the Methodist College at Chattanooga, is the new president of the Methodist Brotherhood, in succession to the late Dr. Fayette L. Thompson, who died about a year ago. Dr. Bovard's pastoral experience was gained in both Maine and California. He is one of six brothers, all ministers in the Methodist Church. Two of these brothers are presidents of Methodist colleges in Southern California and Montana, and a third is editor of the California Christian Advocate, published in San Francisco.

New Hotel for Salvation Army.

The Salvation Army has purchased the building on the Bowery, New York City, midway between Chatham and Cooper Squares. This will be used as a cheap but wholesome hotel for working men —one of a net work of such agencies in all the large cities of America. This building has been secured as a part of the scheme to honor the memory of Gen. William Booth, founder of the organization, and will be called The Salvation Army Memorial Hotel. Its height is ten stories and the total floor space is 18,720 square feet. The number of rooms, which are separate from one another, is 634. One-half of these have outside windows. There will be elevator service, electric lighting, two separate stairways and two fire escapes. The institution was formally opened on April 7.

McAll Mission in France Celebrates.

The famous Protestant McAll Mission in Paris, France, in which many Americans are interested, is twenty-five years old. On April 16 this notable anniversary was observed at a luncheon in the Fort Pitt hotel, Pittsburgh, Pa. No less than 375 persons representing twenty-eight of the leading churches, were present. Addresses were made by Dr. W. L. McEwan, pastor of the Third Presbyterian Church, Bishop Whitehead of the Protestant Episcopal Church and George T. Berry, general secretary of the McAll Mission in this country. Plans were made for a new $30,000 building in Paris, and announcement was made that $25,000 was already subscribed. The Pittsburgh churches alone give about $1,000 a year towards this famous work of the Presbyterians.

Methodist Episcopal Plan Criticised.

The Christian Intelligencer reports not a little dissatisfaction among the Methodist Episcopal church friends in the use of the plan of episcopal supervision which was authorized by the General Conference of 1912. It adopted what is called the provincial system, that is, located bishops in central cities and placed under their supervision the work of the respective dioceses for four years. The arrangement is found fault with because, for one thing, it appears to conflict with the idea and practice hitherto of the "general superintendency," and there is also said to be some restiveness among pastors because of administrative practices. It is predicted that the new plan of locating the bishops, as described, will be changed at the next General Conference.

Christian Union Made Easy.

The Universalist Leader has a very simple remedy for the present state of affairs in Protestantism, so simple that it is a wonder no one ever thought of it before. All that every denomination would have to do to become united with each other is just strike out the word "denomination" from its vocabulary, and substitute the word "department." In that way, there would be only one church or denomination, with many departments. There would be but one Church of Christ, with such departments as a Baptist Department, an Episcopal Department, a Presbyterian Department, a Methodist Department, and a Disciples' Department. Annihilate the word "denomination," and, presto! there would be no denomination, merely departments. How easy! Suppose our Universalist brethren try it on themselves for five years, and at the end of that period tell us all about it.

Billy Sunday's First Big City.

Evangelist Billy Sunday will start an eight weeks' evangelistic campaign the last Sunday of next December in Pittsburgh. This will be his first effort in a metropolis. He will stay in Pittsburgh longer by two weeks than he has ever stayed elsewhere. Details for the Sunday campaign are not yet complete. There is rivalry among the various sections of the city as to where the Sunday tabernacle will be located. But Mr. Sunday's wishes in the matter will have much weight in reaching a decision.

New York Baptists to Have Headquarters.

The Baptists of New York City have accepted a bargain that will forever end the vagrancy of its denominational offices. Dr. Haywood's Collegiate church has offered its valuable property to be disposed of for the erection of a $750,000 building; the remaining sum above that so provided, to be secured by the Baptists of New York City. The Baptist brethren, with a sharp eye for business, snapped up the offer, and it is now confidently expected that commodious and accessible rooms for denominational accommodation, as well as a fit auditorium for the church, will soon be provided. New York City will now have something like Tremont Temple or the Ford Building of Boston.

Rev. Henry C. Mabie, D. D., formerly secretary of the Baptist Foreign Mission Society, has ended his world tour in Germany, where he is being featured in many religious circles.

Doctor Francis L. Patton, president of Princeton Theological Seminary and former President of Princeton University, will retire from active work the end of the present scholastic year. He is more than seventy years of age. He served as president of Princeton University from 1888 to 1902, when he was succeeded by Woodrow Wilson, the first layman ever to become its president.

A. C. Tapley, railroad agent at Haverhill, Mass., is a deeply religious man who has solved the problem of what to do with his Sundays, when of course he cannot go to church. He solves it by holding evangelistic services every Sunday afternoon on the platform of his station. He gets preachers to preach the gospel. If a preacher should happen to discuss some theological or critical or sociological problem, Brother Tapley rises up in meeting and tells the unfortunate preacher to come back to the subject!

DR. WILLETT'S MISSION TOUR

Tientsin

It was our hope that we should be able to visit Port Arthur on the way from Korea to China. The interest of the place of the great siege is sufficient to draw in that direction all who can spare the time to make the visit. But from there one must either make the journey to Tientsin by ship across the Gulf of Chih-li, or take the long rail trip north again to reach the North China Railroad. We learned that the journey by water was uncertain, owing to the floating ice, and as we did not wish to double the railway trip, we reluctantly abandoned our plan. Our Japanese guide assured us that nothing could prevent his visiting the place where for eighteen months he had served in the trenches, waiting for the capitulation.

We had to stay at Shan-hai-kwan over night. The ordinary trains do not run through from Mukden to Tientsin, but stop for the night at this place on the Chinese line. There is nothing of particular interest there. In fact all you can do to make the enforced stop of any significance is to walk or drive out three miles to the place where the great Chinese Wall once came down from the mountains to the sea. Here those ancient monarchs of the land, almost as far back as the beginnings of our Christian era, began to build this gigantic structure which is worthy to be numbered among the wonders of the ancient world.

Stupendous Piece of Engineering.

That portion of the wall which came to the coast at Shan-hai-kwan has been destroyed. But back a mile or two from the shore it can be traced, and up the mountain side it climbs with irregular but majestic lines till its towers, which recur at short distances, stand out against the sky in imposing strength. It seems almost inconceivable that a structure like this, thirty to sixty feet high, twenty to thirty feet broad at the top, and widening out at the base to give greater strength, should take its way over mountain, ravine and plain, completely around the northern border of ancient China for a distance of more than twenty-five hundred miles. In comparison with this stupendous piece of engineering, this colossal structural task, the building of the pyramids of Egypt or the palaces of Babylon seems child's play. The only constructive enterprise approaching it in magnitude was the building of the roadways of the Roman empire, the remains of which may still be found from Scotland to India.

The hotel at Shan-hai-kwan is called the Railway Hotel. I am slow to believe that the railroad company, which is of course the governmental department of railways, is chargeable with its management. The proprietor has the air of an ex-saloon keeper, who has abandoned one method of preying upon the public for another. The house is not bad, the rooms are comfortable, and the table fair. But the business ethics of that house would give points to the highbinders of Peking or the gambling trust of Chicago. To a tariff beyond all justice, the genial rascal adds a list of extras of which the charge of half a dollar for each dish of coal of the capacity of a hat is one of the more modest. And if you come with Korean or Japanese money, as you are almost certain to do, there is a vicious squeeze on the exchange.

Vicious Brigandage of Hostelry.

When you protest in the name of justice and humanity, he tells you with the tone of a saint that he feels the wrong, but he is working for a hard master, the manager of the concern, who of course does not live there but in Peking. With a regret that verges on tears he takes your good money, and seems only relieved by your threat to report him to the "man higher up." This he sincerely hopes you will do, and he begs you to point out to this wholly fictitious personage the injustice of the system of which he is the unfortunate and quite unwilling instrument. You begin to see that your protest is perfectly wasted, and that your only chance of getting satisfaction is to administer lynch law, and give him the beating he deserves. From this procedure you are only restrained by the fact that he is several sizes larger than you are, which at once recalls you to the higher levels of dignity and forbearance. But for some days you find it hard to look upon a stick or any object that would serve for a cudgel without meditating longingly on the serviceable manner in which it might function in a disciplinary way upon the back of that rascally hotel keeper at Shan-hai-kwan.

Late in the afternoon of the next day we reached Tientsin. A purely informal inspection of the luggage preceded the long drive to the hotel, in the modern part of a very modern city. One would almost imagine himself in some European locality. Most of the nations that aspire to a place among the "Powers" have demanded and obtained from the Chinese government "reservations" or "concessions." Within these foreign quarters the different groups of English, French, Russian, Austrian, Japanese and other residents live, on streets that bear names suited to the nationality in possession. These concessions were demanded at the time China was struggling with the boxer uprising. The shrewd plea was made by the foreign residents that they were in danger unless they were given separate quarters, with the rights of policing and otherwise guarding their sections.

Foreigners in Best Parts of City.

The Chinese government, always amiable to foreigners, and indeed unable to refuse the request at the time, complied. And the result is that the best parts of this fine city are now occupied by foreigners, who count themselves a law unto themselves, and claim the rights of little fragments of their own lands on this Chinese soil, including the quartering of considerable bodies of troops, on the claim that they require protection from the Chinese. It is one of the causes for satisfaction in the breast of an American that our government refused to be a party to this unjustifiable spoliation of a helpless people. And perhaps nothing has tended more to increase the respect of China for the United States than this unselfish and friendly act at a time when so many of the powers were seizing a mere pretext to enrich themselves at the expense of the empire.

We were hardly settled at the Astor House when our ladies had a call from Mrs. Roscoe M. Hersey, wife of the secretary of the Y. M. C. A., who invited them to a reception at the new home of the Young Woman's Christian Association. We had met Mr. and Mrs. Hersey on the ship crossing the Pacific, and had promised them a visit when we should reach Tientsin. They took us all in hand at once, and arranged for every day of our stay in such a manner that we were able to see the place in all of its most interesting features, and at the same time have the opportunity of studying its educational and religious life under the most favorable conditions.

A Fine Group of Students.

The next morning we were under way as early as it was possible to see the place. Through one after another of the foreign concessions we drove, stopping on the way to visit the Girls' School of Miss Cushman, a Methodist lady, and the new homes just going up for the officers of the Y. M. C. A. In the former we found a most engaging company of Chinese girls, some of whom were the daughters of leading Chinese of the city and of Peking. All the younger girls wore the usual clothing, consisting of trousers, jacket and pointed toe shoes. A few had their feet bound, but not many. They were as fine a lot of students as any school could wish.

Then we drove through the Japanese concession, and could not help wondering that there were not more frequent fights between the two classes, considering the hatred and detestation in which the Chinese hold the men from the Island Empire. But these sentiments are not unmixed with fear, and the government holds its people in severe check, for the last of its desires is to allow any aggression of its people against the Japanese to form the ground of fresh claims of territory and indemnity.

Some of the best streets in the present city of Tientsin occupy the lines of the old walls, which were quite demolished after the Boxer troubles. From the standpoint of the antiquarian and artist it seems a pity to tear down ancient and picturesque structures of this sort. But on the ground of light, air, room and all that tends to make a modern and a healthful city, it is a gain to have the walls demolished. Then too the materials are of high value for building purposes along the new streets for which room is thus made.

At the Woman's Hospital.

At the Woman's Hospital, just outside the old East Gate, one of the few parts of the wall allowed to stand, we found a group of patients waiting in the court outside the dispensary. One woman was huddled up in a large basket in which she had been brought. Dr. Yamei Kin, "Dr. Gin," as she is usually called, showed us over the place. She is a young woman of competent western medical and surgical training, and her work is supported by the government. She and her assistants have a busy time caring for the great numbers of women and children who come to them for help. The number of major operations she performs in a week would rival the record of some of our experts at home.

While talking with this energetic young Chinese woman re-

garding her work, and its meaning for the city, I could not fail to recall the fact that one of the first English books I read on missions was the "Life of John Kenneth MacKenzie," one of the first medical missionaries to China, whose life was spent in Tientsin, and whose memory is still fresh in the minds of the older missionaries of the place. Such work as his made possible the creation under governmental auspices of the institutions Dr. Kin and many other physicians are conducting now.

But the most interesting institutions we visited were the schools. At the Government Middle School, which we reached after a long drive through streets that seemed so narrow and so crowded that we should be quite unable to proceed, and where we had to stop several times to allow the vociferous carters, ricksha men and policemen to untangle the knot of traffic, we were welcomed by Mr. Wang Mun Chang, and introduced to his colleagues and teachers. The young men of the two upper classes who had been assembled for the occasion, seemed to understand the English of the address almost well enough to make translation unnecessary. One of the teachers of this school is a young American, Mr. Percy B. Tripp of Falls Church, Va. Contrary to the usual custom of foreign teachers, Mr. Tripp wears the native costume, and lives in the native style.

Native Costume Adopted.

Later in our visit he took us to his rooms in the school building, where he made us at home with Chinese tea and cakes, and told us of his Bible classes and his social evenings with the boys of the school. One may wonder whether the adoption of native customs in a time when all Chinese are keenly interested in foreign styles and ways is the most effective method of getting into close relations with the most ambitious Chinese youth. But one cannot help admiring the ideals and the courage of the men who like Mr. Tripp are giving themselves so completely to their yellow brethren.

On another occasion we visited the Nan Kai Middle School, passing on the way a military parade ground where a large body of recruits was being drilled. This became a very familiar sight all through our visit in China. And in most instances we found the Chinese soldiers a well set up and serviceable lot. Certainly the Chinese army of today would be able to give a better account of itself than ever in the past.

At the school we met Mr. Chang Po Ling, which to the western ear sounds like plain and simple "John Poling." And there I had one of the frequent sensations I experienced in China, of having a rather indifferent speech taken in hand by a translator and made brilliant and effective. Mr. Chang is a speaker of great power and eloquence. I tried to learn later from Mr. Hersey what it was that I had said that roused the students to such enthusiasm, and he mercifully let me down by saying that an interpreter, who knows his audience better than the speaker, has sometimes to rearrange the material and put in local references and bits of proverb, of which the Chinese are fond. I felt quite satisfied with the explanation!

Mr. Chang is a Christian, the president of the Chinese Y. M. C. A. in Tientsin, and yet not a member of any of the churches in the city. He wants to organize a new church, outside of denominational lines, to which he can invite the men of his own class, who, as he believes, are not being reached by the missions now in operation. As I talked with missionaries and the Y. M. C. A. men about this problem of the upper class Chinese, they confessed its difficulty and expressed keen interest in any plan that would carry the Gospel to the more influential members of the community.

One of the most interesting audiences I met was made up of the students of the Army Medical College and the neighboring Industrial College. It was a fine body of young men, the former group in uniform. Outside of the city two miles is Pei Yang University, and there I had the opportunity of talking to a more mature set of men, who could understand English, and followed with close attention. It is a significant fact that the leaders of the Y. M. C. A. in China are attempting as far as possible to reach the young men of the schools and colleges with messages that shall mingle the sentiments of patriotism and national unity with high moral purpose, and shall open the way for social effort and religious conviction. These leaders are in the fullest sympathy with the missionary work as it is being done, and they are aiding it in every way. But they are wondering if there is not a more effective method of reaching the best men of the nation than has yet been found. And they are making experiments, in faith and hope.

A Chinese Dinner.

One evening our party was invited to a Chinese dinner. The place was in the busiest quarter of the city, and with difficulty our 'rikisha men made their way through the press. The weather was cold, and we had little braziers with coal giving out a suggestion of heat. After the guests were all assembled, the attendants began to bring in the dishes. We were supposed to feed ourselves with the customary chop-sticks, and some of us regretted that we could not go out behind the place and practice for awhile, or that we had not sneaked a spoon along in our pockets.

Well, we had bamboo sprouts, and noodles, and meats of fantastic sorts, and eggs that had been boiled in the Ming dynasty and put to rest in a moist place, and strangely spiced fruits, and cakes that were not a bit good. All these were brought on by the waiters, and each one at the circular table was supposed to reach over and get what he wanted from the central dish. I understood why it was that they did not use a tablecloth!

When we had worried along with this sort of thing for nearly an hour, and were about ready for the benediction, imagine the dismay of the uninitiated among us when they began to bring on the dinner! Roast duck, more meats, vegetables of a dozen odd kinds, and rice that melted as you looked at it. Why had no kind friend warned us? Somebody asked me a day or two later if we had birds' nests as a part of the feast. I think so, for no one expressly denied that they were there, and I think nothing was omitted that ever went to make up a Chinese dinner. But next time I want a menu and a spoon!

New Uses for Old Truths

By Charles M. Sheldon

Christianity is a flexible religion, capable of adapting itself to all kinds of changes in the social order. It is not a set of hard and fast rules which must be obeyed in the same way in every generation; but it is as flexible as life itself. For this reason it is bound to be the dominant religion of the world and in time become the conqueror of all sorts and conditions of men.

The modern church, rightly understood as one of the agencies through which Christianity works, is also a flexible institution, both as to its ritual, its creed, its orders of service, and its methods of work.

In like manner the minister also is a man who has a right to an almost indefinite number of methods of doing his work, because his occupation is an undefined one. In putting together a flexible religion and a flexible church and, rightly understood, a flexible minister, certain very interesting conditions arise, at least are open to discussion, along the line of the right interpretation of the modern uses of old truths. This article will deal frankly with some phases of modern religious life as expressed through the modern church which have come within the range of the writer's own personal experience. In making these statements he does not expect to be received without challenge.

Use of Old Material.

The Sunday-school has been a part of the church organization for many years. At the same time it has not been recognized as the greatest force perhaps for the power of the church, because it has been so common. There are hundreds of churches, for example, in the United States where the Sunday-school membership outranks the church membership. The minister goes to his church in the morning and his Sunday-school, say of three hundred members, hard at work. After an hour's time this Sunday-school is dismissed and a majority of the boys and girls go out of the building and start for home, many of them playing along the way; and into the church building there come two hundred and fifty people, grown up, who have had preaching ever since they were born. The minister goes up into his pulpit and in many cases preaches a profound doctrinal sermon to these grown up people. There may be a dozen children in the entire audience. Hundreds of Sunday morning congregations which face the preacher have no children in them. The sermon in many cases is so profound that even the minister himself does not understand it.

What has happened? The best audience a man ever had, that is, boys and girls, has walked out of the building and an audience fewer in numbers and harder to reach has walked into it. The time has come in the history of the church when this order should be reversed. The preacher should do more teaching and less preaching. He should preach to his Sunday-school six months in the year. The grown up people do not need so much preaching. Why should any minister preach two sermons on Sunday to the same grown up audience? They do not live up to one sermon. Hundreds of ministers are preaching sermons to grown up men and women whose ways are hardened in political, commercial, and social ways. He cannot change their habits by anything he says. The only thing he can do for many of them is to bury them when they die. But the young people can be changed, or rather their habits can be shaped without being changed. If all the ministers in the United States would stop preaching so much to grown up people and preach

half the time to their Sunday-schools and young people's societies, the church would begin to grow by leaps and bounds, simply by using the institution which is already made to hand for the minister's use. It is a tremendously hard thing to create any kind of a religious organization that will live. Hundreds of them are born and die. But the Sunday-school has come to stay, and it is the most astonishing absurdity to let such an institution which belongs to every church so severely alone. It ought to be used with tremendous leverage for the church of the future.

The Mid-Week Service.

The old prayer meeting, the old type of personal religious expression is practically dead in hundreds of churches. Man after man in the ministry when he tells the truth will confess to a broken heart over the mid-week prayer meeting. Whatever the reason may be, hundreds of churches are vainly trying to maintain some kind of a midweek service and it does not go. What is the remedy? Simply the injection into the time formerly given to the traditional prayer-meeting of some topic which touches life in a concrete way. The churches must be willing to let the minister strike out on lines which may seem to be entirely a departure and in some instances an upheaval. Why should not the church use one night between two Sundays to discuss all varieties of child development, including a series like this: The Child's Body, His Play and Work, His Reading, His Companions, His Home Training, His School, and His Religion, bringing in experts, either from the church or from the city to talk on these subjects. No matter what the reason may be, the time has gone by when the church can maintain a prayer service such as it used to maintain. That does not mean that the church is growing less religious, but that the expression of its religious life must take some concrete and practical form, or modern men and women will not go near it. Anything which has real life in it and touches live problems of the home, the state, or the market place is the church's business, and it will attract live men and women to it.

The Young People.

If the minister abandons the old traditional way of preaching two sermons on Sunday, he can spend half the week in shaping work for the older young people. The tremendous problem for hundreds of churches throughout the country is the Sunday evening service. The answer to that problem is personal and continuous work with the young men and women of the church. Three or four days in a week should be spent by the modern minister in preparing this evening service for and with his young people, counseling with them and working with them in a teaching way. The trouble with many young ministers is their attempt to be oratorical, to be great preachers, to draw great audiences. Not one preacher in ten thousand is an orator born. Only once or twice in a generation is a great preacher born. But the average minister who has any right to be a minister can expect to be a great teacher, if he is willing to let go his ambition for dramatics and sensationalism and do the common, unadvertised, unknown, but fundamental work of teaching. There is a vast amount of an attempt at preaching in the churches and vastly too little real teaching. The minister does not earn his salary unless he is teaching more and orating less; and the young people of his parish give him this constant opportunity to teach.

New Teaching.

The church must be ready to teach certain things which have not heretofore been considered a part of its work. For example, the Sunday-school should contain in its early curriculum a large place for the teaching of every day ethics as they touch the business and social life of the world. Three great truths have been neglected by the church in its specific teachings: (1) Teaching on the subject of sex. (2) Teaching the brotherhood—that is the causes for race antagonism. (3) Reasons for the establishment of peace and the abolishing of war between the nations.

The teaching on the sex questions has been relegated to nobody. During a week's conference with a great university a few years ago, hundreds of students in private conference with the writer over this question, confessed that no one had ever spoken to them on the matter of the sexual life. No instruction had been given them by any teacher in the university. The family physician had never said a word about it. Not even father and mother had broached the subject to their sons at any time. No minister or Sunday-school teacher had ever said a word to these young men on this great subject. Everybody had avoided it. If the home and the school and the professional doctors are going to avoid this subject, the church must take it up. Nothing finer could be done by a church Brotherhood than for a consecrated Christian doctor to call the boys of the parish together and give them instruction, and for the same kind of a consecrated woman doctor to do the same for the girls. This would be distinctly Sunday-school work. In the matter of teaching along the lines of reasons for race prejudice and reasons for war, no one teaches these things yet in the schools in any scientific way. It is within the province of the church to do this and enlarge the scope of its curriculum.

There is not a single good Sunday-school hymn book in existence. Our boys and girls get classical music in the High School and University, in the opera and theater, but very seldom in the church. The church tremendously needs some new music writers, who will make up dignified words and set them to dignified and worthwhile music. Our worship is thin. It is attenuated. We are ashamed of it but we are not altogether to blame, because there are no music books in existence yet which are really worthy of the name. Here is an opportunity for some musical genius to make his mark. The church of modern times is waiting for the inspiration of a musical service which it has never in all the ages experienced.

Religious Drama.

The church must not be afraid of the use of the dramatic material, to set forth religious ideas. The time will come when the dramatic instinct and its existence among Christian young people will be recognized and used as a tremendous power by the church. The modern minister could render perhaps no finer service than to encourage the instinct of dramatization among his best young people, both for acting and for the writing of religious dramas. Here is a field which is practically not used. The theater cannot be rubbed off the map. The histrionic ability is just as clearly marked in the Christian young men and women in the churches as it is among any young people. The church must give it an opportunity for expression. The church of the future will do so, and preach tremendous sermons through the dramatic form of expression.

More Hired Hands.

To do these new things, or to work old truths in these new ways, the modern church must employ more people. Hundreds of churches in this country which have grown from one hundred members to five hundred in the course of ten or fifteen years have added no more men to the working force. I can think of scores of churches in Kansas which have grown in just about that proportion and the church employs one man to take care of five hundred people, no more than they employed to take care of fifty. Banks and grocery stores do not do business in that way. They hire more clerks, add another wagon, get more hands to do their delivering, and expect to do it if the business increases. The church in its stupidity—to use a strong term—does not learn to do its business as it should. It is niggardly; it is stingy. It is not a question of money, for the church in most cases has enough money; it is simply a case of lack of vision and appreciation of the work the church is doing. The church is worth more than a bank, a railroad, a grocery store, or a skyscraper to any town. When people in the churches once believe this to be a fact, they will be willing to hire all the hands that are necessary.

The modern church is the most tremendous institution for shaping history known to mankind. There is nothing to compare with it. Society cannot be regenerated by what is called civilization. Civilization in itself has no more power to regenerate mankind than a man's bootstraps have to lift him over a fence. The only thing that can reform this old world is the living God, working among living men, employing living methods. The Men and Religion Movement will be directly forward when the rank and file in the churches catch the vision of the Kingdom of God in all its greatness and interpret the gospel in the terms of Christ. His gospel was simply more life. Whatever will bring more life to the people is the business of the church. Whatever will give more life to the world is the business of the preacher.

Congress Learning the Alphabet

We are getting farther into the alphabet. Under President Taft we learned about Schedule K in what the President declared at Winona was the finest tariff ever, but afterward considered the matter and changed his mind. The Democratic tariff bill has gotten us as far as N. This is making progress. To move from K to N is to help us in the nursery song which was intended to fix in mind the letters of the alphabet in the very act of wailing,—

"O dear me, O dear me!
When shall I learn my A, B, C's."

The Democrats have gotten down to N. But let them not too soon congratulate themselves. The Republicans will have no little fun before they are through watching the Democrats learn the rest of the alphabet. Their education is far from complete. It is much easier to criticize a tariff bill than to make one that is above criticism.

One thing we note in Schedule N, and almost it persuadeth us to be a Democrat. The bill aims a blow at the London feather trust, and prohibits entirely the importation of aigrettes, egret plumes or so-called osprey plumes, and the feathers, quills, heads, wings, tails, skins or parts of skins of wild birds, either raw or manufactured, and not for scientific or educational purposes. This prohibition does not apply to the feathers or plumes of ostriches or of domestic fowls.

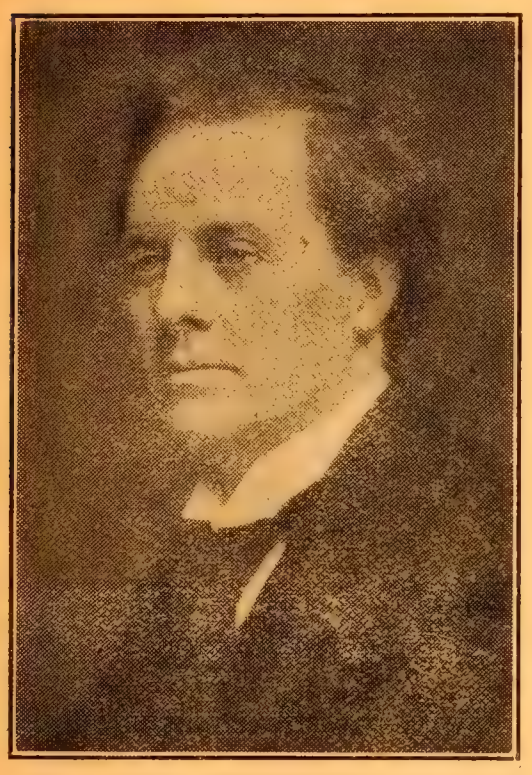
We have not learned the whole alphabet as it is taught in the Wilson-Underwood bill, but we vote for this part of Schedule N. And we shall be greatly interested in seeing how Congress learns the alphabet.

Religious Work at State Universities

By Edmund Janes James

President of the University of Illinois.

A feeling got abroad in the early days of state university development that somehow or other the state universities were, in any community, anti-religious, or irreligious—there is a slight difference in these two words,—at any rate non-religious. There was some justification for the prevalence of this idea, in the circumstances of the time, though very little for it in the actual conditions in and about the institutions themselves. In some states the church colleges were distinctly antagonistic, individually and collectively, to the development of the state university. This naturally forced them into the attitude, in order to justify their action, of presuming that the state institutions were Godless and of utilizing such evidence of that fact as might come to hand to spread abroad this idea throughout the community.



President Edmund Janes James.

It was also natural, as a result of such a situation, that those classes in the community which were not particularly interested in the church or church education, should send their young people by preference to the state universities when they offered anything like equal opportunities to those afforded by the church college.

The impression was of course naturally still further deepened by the undoubted fact that state universities did not set up a sectarian, denominational, or even religious test for appointments to office either in the board of instruction or administration, and as a result men were found in the faculties of state universities who were non-religious, irreligous, and even distinctly anti-religious.

But after all, these were exceptional cases, and such instances have been comparatively few.

The state universities,—the larger and better of them at any rate—have come to represent the whole community of men, in a very peculiar sense. And as our community as a whole is made up of men of all faiths and men of no faiths, and our young people have received all kinds of religious training and no kinds of religious training, the state university, which has become in a certain sense a microcosm of the life of the commonwealth, includes within its bosom all of these varied elements.

But after all is said and done and all allowances are made, the American people as a people are profoundly religious. American citizens as citizens are supporters of the church to an extent quite surpassing, in my opinion, the members of all other nations. Public institutions partake of the character of the people from whose midst they spring and upon whose support they depend. It would be quite impossible therefore, in my opinion, for a state university which had found itself at all, to be an anti-religious, irreligious, or even a non-religious institution. The young people who make up its student body, the men and women who constitute its faculty, come from the body of the people and partake of the views, feelings, emotions, etc., of the community which has produced them.

Our state universities, therefore, are, I believe, distinctly religious institutions, even if they do not in their formal organization recognize by formal exercises of any kind the place of religion in the life of the institution or the state.

Dean Eugene Davenport.

I have worked in four great American universities, either in the instructional or administrative staff or both. Two of them announce distinctly in their charters and in their programs a definite relation to religious work. The other two make little or no reference to this subject and give little or no formal recognition to religion or religious work But I believe sincerely that no one could characterize one of these institutions as any more distinctly religious than another, except that two of them have theological schools, and two of them have not

I believe that in the student body at the University of Illinois, for example, there are as many young people who regularly attend church, in proportion to the total number of students, as attend church in any of our large cities or smaller towns or even villages. There are as many students giving regular attention to the study of the Bible in one form or another, as would be found in a town containing the same number of young people as are enrolled at Urbana-Champaign.

All this, however, does not, of course, answer the fundamental question which rises in the mind of every thoughtful man and woman when he contemplates the condition under which young people carry on their work of higher education. We are really not concerned whether one institution is better than another, or one class of institutions is more fully doing its duty than another, as we are with the question, how can every institution do its duty in this respect, more fully and more satisfactorily.

Our American community has decided once for all, we hope, that church and state shall be kept separate, and that the public school system from the kindergarten to the university shall be so conducted that any reasonable parent, willing to extend to other people the same privilege which he claims for himself, can properly feel that the welfare of his child is secured, not merely physically and intellectually, but morally and spiritually as well. This has led us as a people, Catholic, Protestant, Jew, to establish and develop a common school system, that is a system in which we are all willing to have our children trained. It has also led, as a natural consequence, to the present situation at any rate, whatever may be the final

University Christian Church, Champaign, Stephen S. Fisher, Pastor.

THE CORONATION OF THE MAY QUEEN, UNIVERSITY OF ILLINOIS.

adjustment in the future, in which our public school system declines to give specifically religious instruction. Now those of us who believe that every child should receive regular and effective religious instruction are compelled to seek some other way in which this work can be done, to look for some other agent through which this can be performed. And we find it in the voluntary effort of church, family and individual.

At the University of Illinois I think we may say we have reached a point in our development where, speaking generally, the parents of our students are beginning to feel that they themselves, and the church organization to which they belong, have some duty and responsibility for securing favorable conditions for the religious development of the young people who have left their homes to spend four years in this academic atmosphere.

Here at the University of Illinois, the Young Men's Christian Association and the Young Women's Christian Association, and corresponding associations for Catholic students and Jewish students, are doing an extremely valuable work in furnishing this element of training in the life of our students. The individual churches located in these twin cities and the larger organizations throughout the state which these churches represent, are beginning to bestir themselves as never before to supply this special need.

I have felt that great service might be done to the state if these religious denominations would organize their work in a more systematic and careful way; if they would see that means are provided for the employment of religious teachers in connection with these churches, who in their training and intellectuality would compare favorably with the best men to be found in the university faculties giving instruction in secular subjects and, if they would organize definite courses of religious instruction, open to students on Sundays and other days, provide facilities for the pursuit of these subjects in as serious and earnest a way as other subjects are studied in the university curriculum. Surely the study of the Bible in all its different ramifications calls for as full an equipment in the way of books, maps, charts, archaeological specimens, and other materials of instruction, as physics or chemistry. And the study of religious history and religious development, calls for as ample a training and as wide an outlook and as great pedagogical skill as agriculture or engineering. And surely the work of commending to these young people the religious life, calls for as much devotion and character and outlook and experience as is required to secure their attention and devotion to the scientific life.

I believe it would be a perfectly possible thing for the different religious denominations, either individually, or by co-operation in groups, to furnish as good facilities for religious instruction as the state provides for secular instruction in other subjects. I believe, for my part, that the interest of the community demands this. I have no fear myself, which I find some of my colleagues do have, that through the increasing attention of our religious denominations to this problem we are likely to excite denominational or sectarian antipathies or prejudices. The day for that has passed and there is little danger that it will return. But I do believe it would be perfectly possible to secure here a staff of religious instructors through the co-operation of the different religious denominations, which would compare favorably with the regular instructors of the university staff in science and economics and history. And I believe that a reasonable amount of attention could be secured for such work from all our students if such facilities were offered. I am quite confident moreover that a great service would be done to the state and the nation if such a consummation could be brought about.

It is perfectly evident that the state will provide ample facilities for the study of all secular subjects. It will do as much as it can to improve the conditions of life in a general way at these great centers of academic population. But after it has done all that it is willing to do, and all that it can be persuaded to do, and all that it can do even with all the facilities placed at its disposal, there will still remain a large territory, if we may call it that, in the life of the student which its agents cannot properly cultivate. If our religious denominations would take up this work, the combination would be something which could not help resulting in great benefit to the young people, to the state, to the nation.

If I were a younger man I should ask for no greater opportunity if my church would give it to me, than to be appointed the head of a student house at one of these great universities, equipped with all the means of instruction which modern education has developed, furnished with facilities for enriching the life of these young people, putting me in a position to do whatever I could to make their stay here in this center more valuable, richer, fuller than it would otherwise be. And any private individual or family or religious organization which would undertake to develop such an organzation as this here at Urbana-Champaign and equip it properly for the specific work which it might do, would certainly render a service to these young people, no whit behind that which the commonwealth itself furnishes in these great laboratories and libraries.

Jewish Bible in English

The Jewish Publication Society, while celebrating its twenty-fifth anniversary, received a gift of $50,000 from Jacob H. Schiff, the New York banker and philanthropist, to complete a translation of the Jewish Bible into English begun about 15 years ago. "The Criterion," a Jewish Pittsburg paper, comments as follows:

"It is useless to comment on the always-present need for a Jewish version of the Bible, and it is expected that the forthcoming translation will be a great stimulus to Bible reading on the part of the Jews. While it pleases our vanity to hear the Bible spoken of as the 'Jew's Book,' the 'Jews' Contribution to Civilization,' etc., etc., the cold and stern fact remains that the Jew is not much of a reader of his own Book. The average Christian, who is not a constant churchgoer, knows infinitely more of the contents of the 'Jews' Book' than does the average Jew. But a translation of the Bible by Jews will likely prove an incentive to thousands of non-Bible reading Jews to interest them more actively in its contents. Even a novelty has its value."

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

THE CHILD IN LITERATURE

III.

It goes without saying that the man who could write that classic of childhood, "The Jungle Book," knew the heart of a child. Even Mowgli, that strange little dweller in the jungle, part animal, part human, shows the touch of the child lover. And the many boys of his stories, (for he rarely attempts a girl) what vivid, real, often heroic little fellows they are! Kim and the old priest, that perfect and ideal companionship of youth and age, what a unique, lovable pair they are, tramping along the crowded, picturesque highways of India! But a long article might be written on Kipling's children alone, and the types and truths they represent.

And what shall I say more? For time and space would fail me to tell of Stevenson's "Child's Garden of Verse," of Barrie's "Sentimental Tommy" and "Peter Pan," of Mrs. Burnett's "Lord Fauntleroy" and "Secret Garden," of the writings of Joel Chandler Harris, of Eugene Field, of James Whitcomb Riley, and of all the enchanting and pathetic children of fiction and story and verse of our day!

The Children's Century.

What does it all mean, this literature with the little ones flocking and thronging through its pages? Victor Hugo called the past century "The Woman's Century," because of the good fight that was fought, and is still waging, that she might stand forth, unburdened and ennobled, with the power of choice of vocation in her hands.

It might be as truly called a children's century, for if I am correct, the first voices that were lifted, pleading the cause of childhood in our literature, were in the nineteenth century. And so effective has been this plea, that now it is recognized that the child has its inalienable rights in the social structure as well as the man—the right to be happy; the right to its wonder world of play, that world wherein lie the beginnings of knowledge; the right to grow unburdened, unhindered; the right to an education, which shall equip it adequately for the coming duties of citizenship. The rights of the unborn child, even, are being studied, in the new science of eugenics. The criminal child has been given a chance to overcome mistakes and sins, by the establishment of juvenile courts, probation officers, and detention homes. Our National Government has at last awaked to the fact that childhood is as important an asset as our material resources, and has organized a Children's Bureau. That some of these rights are still infringed by greed and avarice seeking for cheap labor, by little children toiling in mills and factories, is no proof that many hearts are not awake to these outrages. Under the leadership of the Child Labor Committee, many organizations of men and women are striving for effective legislation, which shall wipe out this horrid blot and anachronism from our land.

A Day of Child Study.

A child's right to an education implies something more than that it should be given an opportunity to study and learn; it imposes a duty on the part of the teacher of making a study of the child, so as to be able to give it what it needs, and what it can assimilate. Child study is now elevated to the dignity of science; it engages not simply the attention of the mother and the poet but claims the interest of the profoundest psychologists and educators.

A distinguished evolutionist has said that his distinctive contribution to the science was the significance of the length of infancy in human beings. In the lower forms of animal life, there is no infancy, and therefore no possibility of development; heredity does everything for them, they are educated before they are born. The human race, of all God's creatures, is blest with an infancy of considerable duration; in that period, education is possible; then, the baleful blight of a vicious heredity may be weakened, and perhaps overcome. Thus childhood becomes the perennial opportunity for the uplift of our race.

Absence of the Bible from Our Public Schools.

When we speak of education, we should mean moral, as well as mental, training for the child. And just here we strike one of the rocks on which our educational system may suffer shipwreck.

Education in our land is more and more tending to public schools and state universities; it is commonly thought that these are a safeguard to the individual and to society, and so they are. Still we are coming to see that there is nothing easier than to exaggerate the moral value of school studies; something more is needed than science and mathematics to make good men and women.

We all sympathize with our government in its separation of church and state, and as things are now, it seems all but impossible to have religious instruction in those schools and institutions which are supported by public taxation. If we continue to eliminate the Bible, that purest code of morality in the world, from our whole public school system, then the problem of the moral training of our children becomes an increasingly difficult one. I maintain that one of the primary rights of childhood is moral as well as mental training; we should all bear this difficult problem on our hearts, and do all we can to prevent their being defrauded of this high heritage.

We should not only do this because childhood is weak and needs us, but because we are weak, and need the child.

I began this little series of articles with the child in the midst, as an example and rebuke for selfish, ambitious men; with the child, throned in the Saviour's arms, as an ideal of Christian character. I would close with the same thought. A prophet said long ago, "A little child shall lead them," and in a deep sense, the child is a leader of the race. Let us see to it then, for the sake of the world as well as for the love of the children, that the image of the heavenly on their earnest, innocent faces is not marred and blighted by ignorance and sin, for,

"The paths which lead us to God's throne
Are worn by children's feet." I. W. H.

Flow on, O Congo!

(Remembering Mrs. R. Ray Eldred.)

[When Mrs. R. Ray Eldred, missionary of the Foreign Society on the Congo, became so very ill she and her husband were alone on Longa Station. Mr. Eldred immediately dispatched a swift canoe with seven of his best native men for Monieka, a hundred and twenty-five miles up the Bosira River. They were to find Doctor Jaggard, our medical missionary, and bring him to Mrs. Eldred's aid. Mr. Eldred instructed them to rest neither night nor day until they had reached the doctor. These faithful canoe men, spurred on by the thought of their beloved and suffering "Mamma," toiled night and day for three and a half days against the swift Bosira current to reach Doctor Jaggard. Mrs. Eldred died long before they reached Monieka.]

Flow on, O Congo, to the sea,
Ye bore her hence from waters strange to your far land,
Ye bore her from her western home, her children dear,
Ye left her by your tropic strand,
Row, ebon hands upon the oar,
Row 'gainst the river current's mighty way,
Though muscles strain and drops stand on your brow,
You cannot bear her help today!

Flow on, O mighty river, flow,
As centuries between your peopled banks have flowed,
When you alone have heard the cries that no man recked, where no man thought
Upon your dusky ranks bestowed,
Row, men of Longa, row,
Row for the foreign doctor o'er dividing space,
Ah, though you row as no men rowed before,
You cannot reach her place!

Flow on, O River, she heeds not
As when her quivering heart knew that a tide of woe
Surged 'round her, knew and in her gentle womanhood
Dared still to deeply know.
Row, men of stalwart frame,
Bend to your task so speed you may as ne'er you sped before—
She came to help you o'er great oceans wide

She needed help, but needs no more.
Flow on, great Congo, flow,
Your crowding people will wait long for accents mild
In tongues they understand, to pass her lips
And hush their ravings wild.
Row as of old, dark men,
Slow, if you please, with lagging dip of oar,
It matters not to her—too late you come
She moans not as before.

Sound voice of wind and wave,
And let your sobs on Christian shores not cease,
Sound out abroad and call to those unheeding there
In bright, free lands of peace.
Sound with a strong, deep cry,
Call skill of hand and mind and rich, brave souls
That never more shall need in vain our own who toil
Where the wide Congo rolls.

Boom on our shores, O ocean waves,
Hush not the cry of Africa's vast need,
Till never more our few shall toil and die alone—
Oh, moan and cry until we heed!
Leap up, O waters, leap,
And voice the sob of Afric's own who mourn aloud,
Who weep to see their teacher bracing still to bear,
And still beneath his load low bowed.

Hush not, O voices, never cease
Until help speeds that never, never, it shall be
That one must stand alone beside his dearest, see her die,
With no physician at his door.
Beat on, O ocean waves, beat on,
Sob if ye will and moan, ye winds from that far shore—
We have been very deaf and slow to hear your cry,
And one has need of us no more.

—*Adelaide Gail Frost.*

We Are Apt to Forget

That every skilled workman was once an apprentice.

That we owe a duty to our fellow man as well as to ourselves.

That we are judged by our acts and the company we keep.

That man's inhumanity to man makes countless thousands mourn.

Disciples Table Talk

Two Evangelistic Meetings in One Season.

Two revival meetings in one "season" led by special evangelists is the rather exceptional experience of the church at New Albany, Ind. In the meetings held by Herbert Yeuell in the early winter there had been a large ingathering. In April S. M. Martin held another meeting. Writing concerning it, the pastor, W. G. Walker, says: "The work needed reviving. The meeting was held with a view to strengthening the church in faith and practice." It seems to have been felt by some that the earlier effort was not sufficiently "doctrinal," although the former pastor, R. N. Simpson who resigned shortly after Mr. Yeuell's meeting closed denies that Mr. Yeuell's preaching was lacking in doctrine. "To those who think the church is a sort of spiritual quadruped," says Mr. Simpson, "on the four legs of faith, repentance, confession and baptism, there may be no other doctrines that a preacher ought to emphasize or a Christian hear. Yeuell has a few more texts at his tongue's end than Acts 2:38, Col. 2:12, and Rom. 6:4," he continues in defense of the earlier evangelist, and concludes thus: "I have heard many evangelists and ministers and in my judgment Herbert Yeuell is without a superior as a gospel preacher."

Disciples Active at University of Illinois.

As something more than a footnote to the authoritative article by President James on the status of religion in the University of Illinois, found on another page, the report of Mr. F. V. Stipp, student worker among the men of the university whose auspices and support are afforded by the Illinois Missionary Society is especially interesting. At the beginning of the year, Mr. Stipp called upon practically every man student expressing a preference for the Christian church. Then later, either he or some of the other men made calls where they seemed to be needed, not limiting themselves to those having Disciple preferences. In this way the men were kept closely in touch with the church and her various activities. The several departments of the University Christian church, in which the students are concerned, show considerable student interest. About seventy-five men students have been attending Sunday-school, five of these being Chinese. The church attendance is good. Fourteen have thus far been united with the church, ten by letter and four by confession. Two of the foreign students were of this number, one being a Dane and the other a Chinese. The foreign students have been given much attention. There is a vast opportunity in this field that it is felt must not be overlooked. These men will soon be returning to their home lands to wield a great influence. If they go back as Christians they will be a great force for righteousness.

Fruitful Year at Fresno, Calif.

A remarkable record has been written by First church, Fresno, Calif., during the year just closed, according to statistics quoted by Dr. H. O. Breeden in his anniversary sermon the last Sunday in April. He stated that there had been 230 additions to the church during the year, an average of about twenty each month, a large percentage being persons taking their first stand for Christ. In that time, twenty-six have been lost by removal and death, making a net gain of 204. This makes the membership of the church in round numbers 900. Over 3000 calls had been made during the year by Dr. Breeden and his associate minister, Shirley R. Shaw, and 2500 more by the members of the Women's League or a total of more than 6000. This is exclusive of calls made by other organizations. The Sunday-school has doubled, now running close to the 500 mark in average attendance. The women's missionary organization has increased 25 per cent. Dr. Breeden figured $10,278.29 as the income of the church through the various channels, without any pressing plea for money at any time during the year. Of this amount $1,500 has gone to foreign missions, $500 to home missions and about $1000 for benevolences, or a total of $3000. An old church debt of something in excess of $1500 has been paid in full. The Sunday-school home missionary offering was $186.15, and its foreign missionary offering $273.92. In the beginning of his discourse on this text: "And when they had come and had gathered the church together they rehearsed all God had done with them"—Acts 14:27—Dr. Breeden said, "And yet perhaps they did not tell all. Who can tell all? You cannot write all you want to write. Having written what you think is a compete statement you find it is only a table of contents, and not a statement at all. If it is difficult to elaborate merely intellectual statements, how doubly difficult it is to make appropriate religious representations. Whatever is spiritual requires all language for its expression. Puerile and insipid will every statement be that leaves God out of the account. Now, after the manner of this old church in the Syrian capital, we have gathered together to rehearse all that God has done with us during the year just closed. Quietly, happily and successfully we have toiled on together through the hurrying months and years, until at length another milestone has been reached, when it may be alike pleasant and profitable to pause a moment for a backward glance." Dr. Breeden presented his resignation to the church in order that he might carry out a long cherished plan to make a tour around the world, accompanied by Mrs. Breeden. The sentiment of the church against Dr. Breeden's removal from Fresno at this time was so vigorously expressed that he was persuaded to postpone his trip another year.

Benevolent Budget Proportions Adopted.

If the churches adopt the budget plan of making their offerings to missions, benevolence and education how shall the total amount given by each church be apportioned among the various interests? This was the delicate question committed to a committee appointed by President C. M. Chilton at the Louisville convention last October, and constituted as follows: Graham Frank, Liberty, Mo., chairman; H. H. Peters, Paris, Ill.; G. B. Van Arsdal, Denver, Col.; Hill M. Bell, Des Moines, Iowa; W. M. White, Cedar Rapids, Iowa; H. G. Murphy, Muncie, Ind.; F A. Henry, Cleveland, O.; W. D. Ryan, Youngstown, O.; Joseph Burge, Louisville, Ky.; S. H. Thomson, St. Louis, Mo.; V. H. Whaley, Hannibal, Mo.; W. S. Priest, Wichita, Kan. The committee held its first meeting in St. Louis, April 4. All members were present except Judge Henry, Joseph Burge, and W. S. Priest. Prior to this meeting the chairman had sent letters of inquiry to 125 ministers, asking their counsel and their answers to some questions. Others of the Committee sent similar letters. Each member present was asked to make out at once according to his best judgment based upon the reports and briefs of the secretaries, a table of percentages of offerings to be awarded to the recognized interests. From these individual judgments an average was then struck and discussed, and the following table adopted for recommendation to the churches:

F C. M. S.	35 per cent
A. C. M. S.	20 per cent
C. W. B. M.	5 per cent
State Missions	10 per cent
Church Extension	8 per cent
Benevolent Association	8 per cent
Ministerial Relief	7 per cent
Christian Education	5 per cent
American Temperance Board	1 per cent
Commission on Christian Union	1 per cent

The committee confesses frankly that it holds this apportionment tentatively. It invites discussion and improvement, if improvement is possible. The committee feels that its work is of vital interest and importance to the churches in helping them to a better and more systematic method of missionary work, and it has undertaken its large and difficult task with a deep desire to really serve the Church and help forward all her missionary enterprises. Mr. Horace G. Murphy of Muncie, Ind., has been especially active in gathering and organizing data bearing upon this problem.

Practicing Unity in the Baptistery.

The pastor of First Methodist Church, Des Moines, Ia., on a recent Sunday night brought two candidates for membership in his church to the service of Central Christian Church for the baptismal ceremony. Mr. Idleman, Central's pastor, also had two candidates awaiting Christian initiation that evening, and the occasion was interpreted by both pastors who went down into the water with their respective candidates as suggestive of the new day of Christian unity that is dawning. The congregation sang "Blest be the Tie That Binds," and it was announced that a similar service would be held the following Sunday night.

Macon Minister Praises New Movement.

Leroy M. Anderson, pastor at Macon, Ga., reports with satisfaction the formation in that city of a "Teachers' and Mothers' Association." Circles are being formed in the territory contiguous to each school, the school becoming the social center. The

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movement is sociological in its workings. It will give attention toward securing clean and wholesome picture shows and places of amusement. Good literature will be included in the propaganda also.

Reassuring Word from American Secretary.

Following the earnest warning sounded by the American Society in last week's issue of The Christian Century, Mr. Lewis, the secretary, says that he believes there is a real and unusual interest prevailing among the churches with reference to the May offering. Though many congregations have been slow in sending for supplies, recent indications are that an unusual offering is being taken. The state secretaries are rendering magnificent service, he believes. It will gladden all hearts to hear these words of reassurance from the American secretary. The issues which this Society now faces are acute and pivotal. Every church in which The Christian Century is read will surely take the offering for American missions.

Local Brotherhood Backs Officials.

The sheriff of the county and the city marshall declared in the newspapers of Warrensburg, Mo., that they would "clean up the town" of its vice and law-breaking provided the citizenship would stand by them. That same evening the Brotherhood of the Christian Church met and voted eighty strong to not only stand by their public officials but to raise money to defray the expenses of a vigorous and earnest campaign. The men say in their resolution that they will back the officials in any measure they may propose. The president of the Brotherhood was appointed to convey this notice to the sheriff and marshall which he did bright and early next morning, informing them that it meant the personal and unanimous backing of eight of Warrensburg's most forceful citizens. The officers expressed their appreciation and declared that the fight would begin that very day.

Beautiful New Church for Memphis.

The sum of $54,000 was raised in about forty minutes at the morning services at Linden Avenue Church, Memphis, Tenn., for the building of a new house of worship. A rally service was held and the house was taxed to its capacity. H. Sheffer, the pastor, delivered an appropriate sermon and special music was rendered. The announcement was then made for pledges and in a spirit of gladness and good will the pledges were poured upon the finance committee. Within the next ten days a committee will leave on a tour of northern and eastern cities to secure ideas from churches of note. Active work will be undertaken within a few weeks, it is expected, and the tenants of the cottages now on the site have been instructed to be ready to move at short notice. With $10,000 in bank, the new pledges raised brings a substantial sum within the control of the finance committee without the sale of the extensive property of the church. The original idea was to erect an edifice to cost about $100,000, but it is now the sentiment of the church to build even more substantially and a home to cost, complete with parsonage, $150,000 will probably be erected. The first payment has ben made on the site, which alone cost $37,000. The new church will be known as the First Christian Church.

Tennessee Pastor Dies.

R. R. Hamlin, formerly pastor of the First Christian Church, in Fort Worth, died Thursday in a sanitarium at Battle Creek, Mich. Mr. Hamlin was a Tennessean by birth and was reared in that state. For many years he was a citizen of Texas. In 1903, he went from McKinney, where he was pastor of Central Church, to Fort Worth and was pastor of First Church there for several years. His work was eminently successful. He resigned to enter the evangelistic field. Later he again entered the pastorate, accepting a call to First Church Wichita Falls, and remained there until he went to Johnson City, Tenn., where he was pastor until his death. He leaves two sons and three daughters and his wife. Chalmers McPherson of Fort Worth, who was, for years, a close personal friend, spoke of him as follows: "Mr. Hamlin was every inch a man. Struggling in early life under difficulties which would have staggered many young men, he manifested a courage and energy and faith which led him to splendid victories. He was a pastor of very far more than average strength and success and among evangelists he ranked with the very first. His life was as clean as that of the purest woman. No tainted words passed his lips. In all the walks of life he was the embodiment of honor. There was a charity in his measurement of others which was an inspiration to those with whom he mingled, always placing the best possible construction on their acts and words. As a friend he was as transparent as crystal and as strong as steel."

Large Convention Expected.

Indianapolis churches are planning for the biggest and best state convention Indiana has had in many years. It is to be held May 12-14 in Central Church. Many special entertainment features will be given. The visiting pastors will be entertained at a banquet at Butler College Monday evening by the Sandwich Club of the college and Indianapolis pastors. A banquet for all delegates will be served Tuesday evening at the College of Missions in Irvington. It will be preceded by an automobile tour of the city. The local Sunday-school superintendents will tender a banquet in honor of committee is giving especial attention to the programs for each evening. A small fee of 50 cents will be charged for registration and this, it is announced, will entitle the delegate to lodging and breakfast in private homes. Indiana is on an expansion policy in the administration of state missions and the convention will mark an epoch, it is expected.

Pastor Dons Overalls to Help Raise Debt.

While the congregation at Anaconda, Mont., was engaged in raising a burdensome $4,000 debt the pastor H. F. Ritz gave his salary to the church fund and labored first as a helper to a boiler maker, later as a machinist and finally was promoted to a position in the office of a smelter. Many church members gave one-tenth of their incomes to the debt. Janitor services and organist's services were donated. The debt was finally lifted amid great rejoicing after more than a year of this sort of devotion.

Sterling, Ill., church will build a new house of worship. C. F. Stevens is the pastor.

Central Church, Warren, Ohio, will spend $18,000 in improvements on its church property.

First Church, Galesburg, Ill., has voted to build a new house of worship. H. A. Denton is pastor.

S. M. Martin celebrated the silver jubilee of his work as an evangelist, at New Albany, Ind., on the last night of his evangelistic meeting there.

W. P. Clark who recently removed from Eldora, to Liscomb, Iowa., was formally installed in his new pastorate by C. H. Morris, pastor at Marshalltown, Iowa.

Easterside Church, Lincoln, Nebs., has let the contract for a new church building the basement of which is to cost about $10,000. J. W. Hilton, formerly professor in Cotner University, is the pastor.

A. R. Liverett has begun the third year of his ministry at Jefferson City, Missouri's capitol. The debt of $10,000 upon the church when he began has been reduced by half.

A recent visit of A. W. Kokendoffer of Sedalia, Mo., to Kansas City, was made the occasion by Forest Avenue Church of a delightful "renewal-of-acquaintance-meeting." Mr. Kokendoffer founded this church. R. B. Briney is its present pastor.

Asking damages of $35,000 on account of change of grade in the street passing its house of worship, Central Church, Des Moines, Iowa, went into a friendly suit against the city. The court allowed damages of only $3,000. The case will probably be appealed.

A "Debt Lifting Day" at Long Beach, Cal., church resulted in the removal of $15,000 of burden which had rested upon the property for several years. With a crowded house before him, the pastor, F. M. Rogers, unveiled a picture of the church house the outlines of which were but dimly visible through 305 notes in denominations varying from $5 to $500. The notes were one by one removed and assumed by individual members.

Euclid Avenue Church, Cleveland, Ohio, held a reception for its new members on April 22. Since September 1, 114 new members have been received, thirty-one being by confession. On the occasion of a recent bap-

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tismal service, the pastor, J. H. Goldner, had the unique experience of baptizing two men, one a Jew and the other a Roman Catholic. Euclid Avenue Church will cele brate its seventieth anniversary in October. A week's program is being planned. Anniversary aims have been adopted as follows: A resident membership of 800 in the church; an attendance of 100 in prayer-meeting; an average attendance of 500 in Sunday-school.

Dr. Peter Ainslie, of Temple Seminary, Baltimore, writes as follows: "We are coming to the close of our ninth session at Seminary House and it always means several young women who have had training in the Scriptures and in practical church work who are ready to take up positions as pastoral helpers. Many of these young women are in a position to render the very best service. They are ready to take up any work that falls to them. If there are pastors looking for such help or churches desiring such workers, I shall be glad to put them in correspondence with some of these young women."

During the Western Pennsylvania Missionary Convention, which met at Bethany, W. Va., April 8 to 10, there was held at the college a very tender service. The unveiling of a portrait of the late Mr. T. W. Phillips occurred in the class room occupied by the Phillips professor, and the room was formally set apart to the object for which the foundation was made. Mrs. Phillips, who presented the picture to the room, was present, with many other delegates of the convention. Prof W. B. Taylor pronounced the invocation, A. P. Finley presided and unveiled the picture. E. H. Wray, a member of the senior class, accepted the gift on the part of the students, and Pres. T. E. Cramblett made an address. J. J. Morgan closed the service with a prayer. On the following Friday evening, Mrs. Phillips had an opportunity of meeting all the students enrolled in the department at the home of Prof. A. P. Finley.

United Missionary Campaign

Concerning the United Campaign of the Churches, which is now being much talked of throughout the country, it is reported that the following features of the campaign have been approved:

1. The campaign is in the interests of all the missionary work of the church and aims at the enlistment of the entire membership of the church.

2. A nation-wide simultaneous canvas for home and foreign missions in March, 1914, on the part of as many churches and denominations as can be led to undertake it at that time.

3. To prepare the churches of the whole country for such a canvass, missionary conventions or conferences will be held throughout the United States, at as many as possible of the cities and towns of 5,000 population or over. There are about 1,250 such centers. As these conventions and conferences will need to be held between September 15 and February 15, it will require twenty or more teams of speakers, holding conferences in as many cities or towns simultaneously, to cover the territory. At the request of the United Campaign Committee, the Laymen's Missionary Movement has consented to undertake the organization and general direction of these conventions and conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The conventions and conferences will begin with an evening session and continue through the following day.

4. Widespread deputation work by volunteer speakers, with the aim of bringing the inspiration and message of this united campaign to every community and every church.

5. The setting aside of the second Sunday of February as Missionary Day—for a nation-wide exchange of pulpits and for special missionary features in all departments of church life.

6. A special department of the campaign to be in behalf of the colored churches of America.

7. Special conferences for pastors, where they may study together the missionary operations of the whole church and the unique relation of the pastor to the world-wide extension of the kingdom of Christ.

8. The widest possible use of carefully selected and specially prepared missionary literature.

9. A still larger and more general assistance of the public press in securing religious and missionary news and in interpreting the spirit of Christianity as the spirit of individual and universal service and helpfulness.

10. This united campaign is not for this year only, but is to be "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church into the discharge of its total missionary duty, in this crisis hour of national and world history."

11. The campaign aims not only at securing larger missionary contributions, but at the development of the latent spiritual resources of the church. Prayer, personal Bible study, personal service and stewardship will all be emphasized in their relation to Christian efficiency.

EVANGELISTIC MEETINGS.

Sedalia, Mo., A. W. Kokendoffer, pastor; Graham Frank, pastor Liberty, Mo., church, preaching; seven; continuing.

Wymore, Nebr.; H. O. Pritchard, pastor Bethany, Nebr., preaching; continuing.

Wilkes-Barre, Pa.; Fife brothers, evangelists; 170; following Billy Sunday meetings; continuing.

Los Angeles, Cal., O. V. Wilkinson, pastor; C. R. L. Vawter, evangelist; seventy-four; continuing.

Athens, W. Va.; H. D. Coffey and C. E. McVay, evangelists; sixty-six; closed.

RESIGNATIONS.

George Aydelott, Muskogee, Okla., will enter Chautauqua field.

Milo Smith, Peru, Ind.

S. G. Rothermel, Coldwater, Mich.

B. B. Tyler, South Broadway, Denver, Colo.

H. C. Bobbitt, Rock Mount, N. C.

J. J. Ramsey, Shawnee, Okla.

CALLS.

A. O. Kuhn, Salina, Kans., to Mound City, Mo. Accepts.

A. B. Cornell, Prairie City, Iowa, to Van Wert, Iowa. Accepts.

H. N. Van Voorhis, to Vermilion, Ohio. Accepts.

J. D. Powell, Huntsville, Mo., to Madison, Mo. Accepts.

ADDITIONS TO THE CHURCHES.

Jefferson City, Mo., A. R. Liverett, pastor; eight in part two Sundays.

Ann Arbor, Mich., G. W. Kneffer, pastor; forty in recent weeks.

Easter Offering Hindered

The wide-spread floods and storms that were prevailing throughout the country at Easter time have hindered and delayed our Easter offering. We are greatly encouraged, however, by the daily evidence our mails are bringing of the love and loyalty of the brotherhood toward this benevolent enterprise. This cause is deeply entrenched in the affections of our people and it is daily becoming more appreciated. If our schools that did not take the offering at Easter time will make an offering now the Association will be able to report its largest Easter offering and will be enabled to adequately care for the many dependent ones under its care. Friends, this appeal is the appeal of our indigent, aged brethren and sisters, of dependent, widowed mothers, of parentless little ones and of destitute sick—and it is the appeal of our Compassionate Lord. Will not our schools make their response unanimous "in His name?" Take an offering next Lord's Day in your school and send to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

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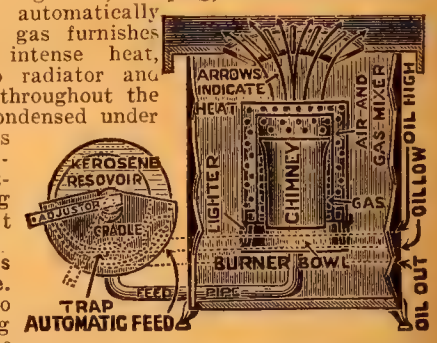

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THE CHRISTIAN CENTURY

Sharp Rev. C. M. Dec 13
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Vol. XXX. May 15, 1913 Number 20

MOUNTAIN LIFE IN KENTUCKY

BY WM. GOODELL FROST

MISSIONARY STATESMANSHIP

BY W. REMFRY HUNT

THE CHURCH'S BUSINESS

BY SHAILER MATHEWS

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Beyond the Horizon

Far back in the mountains of Kentucky rode one summer day a visitor from the outside world. It was a time of drought, and the world seemed all to have dried up. The winding road lay deep with dust, which the visitor's horse kicked up into a cloud. The trees were dusty. The corn in the fields stood with curled leaves the color of the road. The stream had gone dry, exposing a dust-colored bottom. On and on rode the visitor till, at the head of a "holler" he came upon a house, standing in a clump of brown trees. In the dusty little barn-yard close by stood a mountaineer and a mule. He was clad in butternut-dyed homespun, and his color and the mule's matched the landscape. Not a breath of wind was stirring, and neither the man nor the mule stirred.

The visitor sat on his horse and endeavored to engage the mountaineer in conversation. He made some remark about the drought, its effect on the "crap," and other commonplaces, to which the habitant replied in monosyllables and without stirring from his tracks. The visitor wanted to talk, and wanted some one to talk to him, so he kept on. In a futile effort to break open a conversation, he asked, "Have you lived here all your life?" The mountaineer meditatively spat in the dust, and gave the laconic answer, "Not yit."

* * *

Not yet! It was a good answer. It is God's answer and ours. There are possibilities below the horizon, and the process of the suns will bring them hither.

You have not done in life the good you hoped to do? Not yet! Let there be no final answer, no reply that closes with a suggestion that there is nothing more to be done. You say you have made a failure of your life? No; you have not succeeded —that is, not yet!

* * *

Has the day thus far gone badly? The joy and goodness may begin just now. You have not had them—not yet!

The Bible is always saying "Not yet" and saying it both of God and men.

"We behold not yet all things put under His feet." Surely this ought to have happened long ago! So it would seem. But God is not discouraged about it. He has no idea of abandoning the enterprise. He has not fully succeeded—not yet!

"It doth not yet appear what we shall be." There are unlimited possibilities. Even the places at the right and left hands of Jesus are not monopolized by the Twelve. The competition still is open, if it ever was open. There is no possible good in life from which God arbitrarily shuts us out. We have not had it thus far; it is not yet ours; but it doth not yet appear what we shall be.

* * *

Those bad habits of ours; those hasty words, and spiteful acts—we have not conquered them—not yet! But we are on the way to do so. We are in process of doing so. We have confessed them with tears and repented of them, and done them over again. Never mind. We have not conquered them yet, but we shall.

And who knows whether God reckons success and failure just as we do? Yonder is a poor fellow who six months ago promised he would stop drinking, and there he is drunk again. God pity him, and his wife and children, his father and mother! But six months is six months, that is to say 180 days, and maybe some more, for some months have 31 days, and the extra day may have been to him one of cruel temptation and of heroic resistance. The recording angel will almost lose the index number of the page that tells of the one day he fell in joy that for one hundred and eighty, yea, for one hundred and eighty-FOUR days he succeeded. He has not fully conquered? So he has not—not yet!

* * *

"We behold not yet all things put under Him." We must be patient with God. "It doth not yet appear what we shall be." God will have need of patience with us. But both God and we are making progress, and we may well congratulate each other.

Again we ride up the dusty road as it winds through the dry ford, and between two brown trees on one hand and the fields of dusty and curled up corn on the other, and we seek out that lank and dusty mountaineer, as he stands rooted and uncommunicative beside his dust-brown mule.

"Salutamus in Nomine Domini!" we say to him. "None of us have lived here all our lives, neither you nor we nor even God—NOT YIT!"

THE CHRISTIAN CENTURY

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The Creative Power of an Ideal

The ideal grows out of the actual. Men of vision see the world as it is and as it ought to be and will be. The visionary has the habit of ignoring whatever stands in the way of the realization of his dreams. The idealist accepts the aid of science. He aims to build upon solid facts. The builders of his kingdom of God are men like himself with all the faults of men. In his plans he takes account of the character of the workmen.

Men devoid of ideals drift. They are creatures of circumstances. If they improve in condition or intelligence, they are debtors to natural selection, like the animals. The idealist modifies circumstances by intelligent planning. The man without ideals knows when he is comfortable and when he is uncomfortable, but he is ignorant of causes and of remedies. The idealist knows why he is in trouble and he has some idea of the way out.

Ideals differ in value. The lover of pleasure has his ideal. The objection to it is that it is too narrow. It represents only a part of him. The same may be said of the ideals of the miser, of the tyrant, of the fanatic in religion, of the scientist who knows nothing of religion and ethics, and of partisans of all kinds. These ideals may develop mental and moral strength of a certain kind but they leave much that is human undeveloped. "Be ye perfect" was the word of the Master to his disciples. All human interests have a place in the world of the disciple.

Now and then one feels that narrowness justifies itself by its deeds. Men whose ideals include only a few of the great human interests are often more intense than broad-minded men. The loyalty of the savage to his tribe seems more admirable than that of the average civilized man to his state. Narrow-mindedness and effectiveness in religion sometimes go well together. It may be that the great God is ordering his world so that partisanship is made to contribute to the highest ideals. We can believe that this is so and at the same time we need not cultivate partisanship. The specialist must train himself for his particular work; he will do his work better if he is aware of the importance of what other men are doing. We have our organizations through which we serve God and man. We must be loyal to them. Our loyalty will be most worthy if we have the intelligence and generosity to recognize the place and power of other organizations.

A young man enters college. He is awkward physically and intellectually. He is the object of ridicule for the rest of the students. The teachers are doubtful about him. One thing, however, impresses them; the young fellow has a thirst for knowledge. He will not be laughed down. If he is sensitive, he endures with the spirit of a martyr. After a year or two the ridicule ceases. The awkwardness begins to disappear. There is respect for the student who is winning, and the kind-hearted have ceased to pity. Students more brilliant have fallen far behind because they had no ideal. They were always ready to leave study for pleasure. After college the student who has an ideal gathers about him his friends and helpers and by steady application he keeps on growing mentally and morally. The men without ideals grow less and less intelligent and worthy as they come to middle life and to old age.

The power of the ideal is seen in the life that grows up steadily and gracefully. The child of Christian parents when it receives through its parents the spirit of Jesus is one of the best illustrations of what an ideal can do. It learns to control its appetites. The temper is trained so that whatever is hateful is hated intensely and whatever is lovely is sought with all the energy of the soul. Selfishness gradually disappears. There is pity for the weak and admiration for strength rightly used. The mind is filled with knowledge of what the great and good have done.

A more striking illustration of the power of the ideal is that of the ruined life that is restored. The "twice-born" men gain power to overcome their evil habits when they have a vision of the life they ought to live. Men fall back into their old ways because their ideals become obscure and they have no motive strong enough to sustain them in the struggle against brute impulses and appetites. The man who wins has ever before him a picture of the man he ought to be. Friends help him to keep his ideal clear and living. Daily communion with Christ makes sure the victory. [Midweek Service, May 21. Phil. 4:8; I John 3:1-3.] S. J.

Not a Sign But the Thing Itself

"In a pedo-baptist missionary paper published in India I find a definition of baptism which I submit to you. It seems to me to be very much like your own. Am I right? The definition is as follows:

"'Baptism is the visible ceremonial *sign* of initiation into discipleship and introduction into the Church of Christ. It determines nothing as to the prior or subsequent condition touching the new birth.'" C. P. H.

Only if the two words which we have caused to be printed in italics are omitted will the definition be acceptable to The Christian Century or true to New Testament usage. Baptism in the New Testament is not a sign, it is an action, a function. It is ceremonial initiation into discipleship, not merely the *sign* of such initiation. The physical act of immersion [and for many centuries, sprinkling,] may be spoken of as the sign of the initiation, but baptism is the whole act itself. It is ceremonial, and necessarily so, because it is a *social* act, that is, it is the act of a social community, the church conferring membership upon a candidate, and it is his act of accepting membership. There is no other way to perform a social act of this sort except by ceremony.

Baptism is not the sign of initiation into the Church any more than inauguration is the sign of initiation into the presidency, or marriage is the sign of initiation into wifehood and husbandhood, or naturalization is the sign of initiation into citizenship. Inauguration *is* initiation, marriage *is* initiation, naturalization *is* initiation. And so likewise, baptism is initiation.

The error of the two great immersionist bodies has been to divorce baptism from initiation, to give it a meaning as a physical act *by itself* having no "pragmatic" function (if we may use a very modern term), an act to be performed because Christ commanded it or because it *symbolizes* certain things. The Disciples, wedded to a certain formula of the socalled "terms of pardon," have conceived baptism as a *condition* of admittance into the Church. The Baptists, more especially in England, have erected it into a "movable" individualistic ordinance to be "obeyed" whenever the Christian may elect to "obey" it. They therefore often "baptize" persons who have for many years been members of their churches. The New Testament knows nothing of either of these conceptions. It considers baptism neither as the *condition* of discipleship, nor as the *sign* of discipleship, but as the very act of becoming a disciple, of committing oneself in the eyes of the world to the Society of Jesus.

Baptism does "determine" something, therefore. It is not a mere symbol or sign. It makes a change. It does not make a direct change in character but it does make a change in status, and character is likely to be changed by change of status. Faith and repentance deal with character. Baptism deals with status. So long as there is a definite social status to be assumed in becoming a Christian, so long will baptism, or initiation into that status, abide.

The value of this view is that is obviates legalism, it makes baptism an ethical act and it enables a clear-eyed reader to live comfortably with his New Testament.

This is One Reason, Mr. Taft

We never sympathized with those who criticized President Taft during his presidency for attending the Unitarian Church to which he belonged. It seemed to us a place far more becoming to him than the Roman Catholic Church to which he did not belong, and where he attended quite as often as seemed to us necessary. If the Unitarian church was his church, the church whose doctrines he believed, the church in which he could worship and work best, we do not blame him for attending it, and letting his attendance count for what it reasonably might. But we noted at the time, and our interest has been rekindled since, as our attention is called again to his address on the last Sunday he was in Washington, in which he said he wondered that we were not all Unitarians, and that he thought a good many of us were.

A friend has called our attention to this remark of his, and a comment on it in Harper's Weekly. We reprint this quotation, containing first what Mr. Taft is reported to have said, and then

something about it ourselves.

"On Sunday, March 2, President Taft went to the Unitarian church, where he has worshipped for the last four years, and addressed the congregation. The papers say that he said, among other things:

"'It always has been a wonder to me why all the world is not Unitarian. I think all the world is verging in that direction. We preach the doctrine of sweet fellowship, of love of God, of love of Jesus Christ, and tolerance for every faith which depends upon the great principle of liberal Christianity—and that makes for progress toward morality and higher religion. The one trouble we suffer from —if it be a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ultimately they are coming to us.'

"No, Mr. Taft, you are going to them. The Unitarian churches throve best when the other folds were uncomfortable. Since the other folds have become more comfortable, the Unitarian company has ceased, we believe, to gain in membership. The American people, Mr. Taft, have a great and just regard for you, but they never would appoint you a committee of one to go out and ascertain which way the tide is running.

"We will not say, Mr. Taft, that if St. Paul had been a Unitarian, Christianity would have been known in history as a sect in Cappadocia. But we will say that if St. Paul had been a Unitarian, it would not have been necessary to collect his epistles. There would never have been enough market for them to warrant it."

Now we are of those who are frankly not Unitarians. We do not intend to be bigoted about it, but we are perfectly willing everyone should know that we are not, and know why. And this, among other reasons, is why so few people become Unitarians—they have seen the decay of a negative faith, and they want a faith that is vital.

Without a particle of bitterness, let us look back for a moment and see what a disaster it would have been if every one in this country had become a Unitarian.

The Unitarian Movement in America is nearly one hundred years old. It is alleged to have begun with Channing's celebrated discourse in Baltimore on May 5, 1819. What has it to show for its nine-tenths of a century of existence?

No denomination in this country started with such a heritage as did the Unitarians. They went out from the Congregational body in New England carrying with them some two hundred churches and many of the most distinguished ministers in the nation. The movement had its birth in a time of great intellectual activity, and inherited such an impulse in this direction that some of the greatest minds in the next two generations developed within its intellectual fold. The fine group of New England poets and philosophers belonged very largely to this fellowship. Harvard College, the oldest and greatest of American institutions of learning went over to the new denomination. No denomination in America ever had so promising a beginning. It is time for it to give an account of the talents entrusted to it.

After nine-tenths of a century of existence the Unitarians have scarcely more than twice as many churches as they had at the beginning, and these churches exist almost entirely in New England. Other denominations have multiplied their numbers in each decade, but the Unitarians are practically at a standstill. During the last decade the Unitarian church increased only about two per cent while the average increase in the churches of America is almost 60 per cent. New communities from the Hudson River to the Pacific have sprung up in these ninety years and in practically every one of them one or more of our orthodox churches, but the Unitarian churches are so few as to be a negligible quantity in the whole country outside of New England.

The Unitarian answer to this is that while the denomination itself has not grown greatly it has proved a leavening influence on other denominations. It is important to ask then what kind of a leaven it may have exerted in those churches which it believes itself to have influenced. Has it given to them a more earnest passion for the salvation of men? Has it kindled within their hearts a greater ardor for the extension of the kingdom of God?

The Congregational denomination, which the Unitarian Movement cut in twain, was greatly weakened by the Unitarian defection. Nevertheless it has more than six thousand churches and practically 700,000 members. It has planted colleges in nearly all of the newer states from Ohio to Oregon. It has sent the Gospel around the world through the agency of the American Board, the foremost foreign missionary organization in the world. The Unitarian churches have to their credit a single foreign missionary whose work was a conspicuous failure, and though they pride themselves justly on the intelligence of their membership, their work in the founding of colleges is not to be compared with that of the denomination out of which they sprang. Even on their own vantage ground of education and intelligence they have little to show of progress when compared with the churches nearest alike to them in organization and opportunity and different only in doctrine.

What then would have become of our country had it depended entirely on the Unitarian denomination for the evangelization of new communities? The Northwest territory was just opening and most invitingly when the Unitarian movement began. Into it rode the hardy missionaries of the Congregational and Presbyterian faiths, and not infrequently these found the Methodist circuit rider blazing paths through the woods when they arrived. Where were the Unitarian missionaries in those days? Where have they been since when new communities called for a sturdy gospel and a virile faith? Missionaries of the Congregational body founded colleges in Japan and guided the new nation when it burst its swaddling clothes. Others laid down their lives in China and mingled their blood with that of their faithful converts in the red dawn of Turkey's new morning. Where were the Unitarian missionaries? What would have become of our own country and of the multitudes to whom the gospel was sent forth in foreign lands if the Unitarian movement had absorbed the whole or the greater part of the church life in America?

We ask the question not unkindly and in no spirit of sectarian bitterness, and we ask it pointedly and plainly, first, Is it not manifestly a blessing to the country that the Unitarian movement has not grown to include any very large percentage of the religious life of America? and secondly, in so far as other churches are leavened by Unitarian influence are they likely to retain their spiritual earnestness? The standstill of the Unitarian Movement in an epoch of growth and progress is the result of the dry rot of the inactive faith.

This, Mr. Taft, is one reason why we are not all of us Unitarians, and why some of us have no intention of becoming so. There are other reasons, but this is one.

Progress Through Discontent

There is a vast total of foolish, impotent and utterly futile discontent. Many a home is rendered unhappy, many a pastorate is ruthlessly terminated, because of a reasonless, fretful and wicked unwillingness to accept things as they are and make the best of them. None of us live in wholly ideal conditions. That is probably an advantage. In any event it is a compulsory situation. Only within a limited range of choices can we create the conditions of our environment, and not in the least can we alter our heredity. We cannot drop one single rascal out of our million ancestors of the twentieth generation, nor hasten by a fraction of a second the rising of tomorrow's sun, and we may as well accept these conditions and make the best of them.

Yet no progress ever has come in human life through mere passivity. A noble discontent with existing conditions is indispensable to progress. Complacency is never to be commended in the face of conditions that need to be changed.

It is unfortunate that so much of the potential energy of discontent wastes itself in ineffective protests against what cannot be cured, and leaves unconsidered conditions easily within our control. Many people, it is to be feared, break the wings of their discontent against the bars of circumstances, and live quite content with conditions in their own lives which are sorely in need of change.

Of this spirit of self-content amid conditions where progress ought to come through protest, Kipling wrote:

> "Because we know we have breath in our mouth,
> And think we have thought in our head,
> We shall assume that we are alive
> Whereas we are really dead.
>
> The lamp of our youth will be utterly out,
> But we shall subsist on the smell of it!
> And whatever we do, we shall fold our hands,
> And suck our gums and think well of it.
> Yes, we shall be perfectly pleased with our work,
> And that is the perfectest Hell of it."

There is some sound theology in Kipling's lines. For what is hell but the acceptance of conditions intolerably bad, and a stolid refusal to make them better?

Some Objections to the Minimum Wage Law

Let us not concern ourselves with the superficial objection that the minimum wage law is contrary to the spirit of America, and that it leads to socialism. That is a bogy of which we are no longer afraid. A more serious objection is that if the state decrees that its citizens shall not be employed for less than a certain amount per week, the state is under obligation to employ its working citizens at such wages or maintain them in some other way. But a still more serious objection is that at the present time it would be next to impossible to enforce a minimum wage law. Professor Commons says, "We must have our administrative machinery perfected if this and other laws are to be enforced." Here is what he thinks is the proper order for progressive labor legislation: First, laws for the prevention of accidents; second, laws for protection against industrial diseases; third, laws for the restriction of the hours of labor; and fourth, "the minimum wage law to fill the gaps and round out the system of labor legislation."

Mr. Edward McSweeney of the Massachusetts Industrial Accident Board, declares "that the whole question of wages is a moral one, to be solved only by morals and not by social science." He fears that the minimum wage will become the standard wage, and to compel men to work for a minimum wage, he says is only a form of slavery.

The minimum wage idea has its defects and limitations. Social experts in Australia and New Zealand where the idea has been operative for a number of years acknowledged that it is a faulty law. But where is there a perfect law? The minimum wage law in the two countries named has helped to establish amicable relations between employers and employees. In both lands it has been a social gain. It has increased the health and the efficiency, especially of women workers. Our laws now recognize the right of the worker to a decent living. Our mechanics' lien law insists that the worker should be the first to be paid when a piece of property is in jeopardy. His tools are exempt from foreclosure sale. Our compensation-in-case-of-accident laws are also in the interest of the industrial worker. Our laws are trying to instruct our people to do justly and to love mercy. They are trying to instill into the hearts of our people those great principles of love and justice for which Christ stood. It is a great advance when the laws of our land preach some aspects of our Gospel.

Gulliver Among the Lilliputians

Gulliver was no liar. He merely told it in advance of its occurrence. The great Gulliver dropped last week into a strange land and found itself held down by a multitude of midgets with thread-like ropes. A German dirigible, five hundred feet long, and great proportionately in its other dimensions, lost its way, sailed over the frontier into France, landed on a parade ground and found itself in the midst of a regiment of French cavalry. There it stayed, while international explanations and negotiations went on, and the villagers held the ropes and good-naturedly jibed and joked their captives. All this illustrates that our dreaded dirigibles have still very manifest limitations. They are very terrible in the air, and this may be their greatest usefulness. The dynamite boat Vesuvius in the Spanish War was so dangerous a thing that a shot against its side might have blown it up, but it was a very terrible thing to think about with its two long tubes ready to blow dynamite bombs half way across the ocean. It was good for nothing except for its moral effect. It may be partly so with dirigibles. In any event they will have to learn with Darius Green that flying is often less perilous than lighting.

German military authorities say that the officers in the dirigible ought to have blown themselves up with their craft rather than have alighted and disclosed their secret. Possibly Gulliver should have done the same.

The New Hebrew Union College

The importance of Judaism in the United States is once more demonstrated by the recent dedication of the new $220,000 Hebrew Union College at Cincinnati. The ceremonies brought out the full theological weight of Judaism. Five hundred delegates were assembled on the occasion. For five days leading American rabbis re-voiced the appeal of the ancient prophets of Israel. A pathetic plea was made to the Israel of America to go back to Judaism, back to the synagogue and the congregation. This appeal was voiced preëminently by Rabbi Joseph Krauskopf. It was frankly conceded that the curse of modern Judaism was materialism. Defections in the Jewish ranks were more pronounced than ever. The statement was made that in Germany alone not less than 250,000 Jews had deserted the faith of their fathers, and that at least one-third of the free thinkers of Germany were Hebrews.

The Hebrew Union College is designed to stem the tide of Jewish defection in this country. The enthusiasm of the dedicatory exercises was pitched high as may be imagined by the fact that $200,000 was raised on the spot for the support of the college and the general work of the synagogue extension department, a department corresponding more or less to our familiar Home boards. The new Hebrew Union College is dedicated at a time when efforts are being made as never before for the conversion of the Jews. It may be the last flicker of a dim light in Israel. We cannot but wish the enterprise all success, knowing as we do, the growing atheism of that forlorn people, who are being captured almost bodily by the radical Socialists of this land.

An Anti Name-Changer's Dream of Union

In The Churchman (Episcopal, New York City), of March 8, Dr. Charles Lewis Slattery, the famous Episcopal clergyman and author, has some very positive things to say about the proposal to change the name of the Episcopal Church to "American Catholic Church" and its effect on American Protestantism. We present an extract from Dr. Slattery's sensible article, closing with his "personal dream" of a union between the Protestant Episcopal Church and the Presbyterian Church:

"It has long since been obvious that our hope for Unity is stronger with the virile Protestant communions than with the Church of Rome, exclusive and intellectually cautious. How, then, would our Presbyterian, Congregational and other friends regard our calling ourselves 'The American Catholic Church?' I do not see how they could fail to scent its presumption. They might be amused; certainly they would feel that we were not so eager to be one with them as we were to declare our superiority. And it would be more difficult to explain why we were 'The American Catholic Church' than we are 'The Protestant Episcopal Church' in the United States of America.

"The word 'Catholic' in any but its bald sense of universal has not had a sufficiently generous history to make us really desire it: if it means universal, it is too big for us. It belongs in the Creed: it does not belong to any single part of the Church. I believe that, since the Reformation, every Church which has adopted the name 'Catholic' as part of its title has been notable sectarian and exclusive in its spirit. I remember that one afternoon in London several years ago, after a service in the freedom of St. Paul's, I chanced to enter a building calling itself 'The Catholic Apostolic Church' in time to hear the sermon. Rome and Canterbury and Geneva and Moscow were all alike cast out; and a few souls, clothed with hard faces and shrill voices, were the Catholic Church. Even with a name intended to imply primitive origin and universal sway, the organization was evidently moribund. In a word, then, should we call ourselves 'The American Catholic Church,' our Commission on Faith and Order would probably have no further work to do among Protestant Christians, who would hardly take us seriously. They might be disappointed: they would at least believe that we preferred the feverish pursuit of a name to the patient quest of a great ideal.

"My own personal dream is that the great Presbyterian Church, with its dignity and history, its scholarship, its wonderful record of personal piety, strong character, and distinguished achievement, sharing with us a reverence for order and history, should draw nearer to us and allow our Communion to draw nearer to it, until at length, with little to separate and much to unite us, with magnificent positive contributions to accept on either side and nothing to deny, we might come together, daring to call ourselves by a name too large for either of us alone, too large for both of us together. We should have done something to deserve a new name; and we should have the right to invite others to join with us, till we might hope that in some future, near or remote, the Christianity within our nation should be united, to build up the Kingdom of God among our own people, and to carry the message of Christ to the uttermost parts of the earth."

To the Victors

Montenegro has won. By all the laws of war she deserves the fruits of her victory. War is a bad way to settle things, but diplomacy is sometimes more murderous. Austria holds it as her settled policy to keep Servia and Montenegro weak. Scutari, which we must always remember is not the Scutari on the Bosphorus across from Constantinople, but quite another city in Europe, belongs to the men who have captured it at the price of blood. Let Europe keep hands off. This is not the time for intervention. It is not the love of peace that animates Austria, but greed of the territory of small nations. Montenegro has won in a fair fight. How in the world she did it is past understanding, but she did it. Let Europe stand back and keep out of the fight. Montenegro deserves all she can get out of this war: let no hypocritical cry for peace cover the treacherous greed of Austria seeking to plunder a plucky victor.

Have Children Forgotten to Play?

Mr. Charles F. Weller of the Playground and Recreation Association of America, is spending the present month in Chicago. He declares that the American boy and girl doesn't know how to play. In the city of Richmond, Virginia, a recent careful investigation revealed the fact that of the children sixteen years of age, only five of them played. Too large a per cent of the children are doing nothing. At the home of Dr. Young, of the Health Department of Chicago, a dozen social workers discussed this matter. They remembered 26 games that they played as boys and girls. The next morning (Saturday morning) the dozen social workers asked groups of boys and girls in Chicago how many of these 26 games they knew and played. On Saturday night the social workers met again and reported. The boys and girls they had met on Saturday morning knew only seven of the old games, and played only five of them. Too large a per cent of the children in Chicago find their recreation in attending dramatic and moving picture shows. On a recent evening in Chicago over 86,000 young people were attendants at dance halls.

Mr. Weller's contention is that every town of any size ought to have a public playground, and, that that playground should be properly supervised. "Space," he says, "doesn't make a playground." The American boy and girl stand around too much. They loaf rather than play or work. They watch other boys play, but they don't play themselves. They need to be taught how to play.

The Christian World

A Page for Interdenominational Acquaintance.

Why Protestant Missions in Catholic Lands?

Roman Catholics have professed to be scandalized by the sending of Protestant missionaries into nominally Roman Catholic countries. Others have also attempted to make anti-missionary capital out of it. But the fact remains that there is scarcely a more necessary work. On March 12 and 13 in New York City, a conference was held by boards and missionaries doing Protestant work in Latin America, including Mexico, all the republics of South and Central America, Cuba, Porto Rico and the Philippine Islands. The conference issued the following document setting forth tersely the reasons for such work:

"While these lands contain a great variety of moral and spiritual need, we frankly recognize that, as a whole, Latin America presents a situation different in many respects from that presented by the non-Christian peoples of Asia and Africa. There we find ethnic faiths intrenched behind the sanctions of many centuries of national thought and practice. To lead these Asiatic and African peoples into the liberty and fellowship of our common Lord and Master is the aim of all Christian effort. In Latin America we find no great non-Christian religious system. In all these lands we find the representatives of the Roman communion. In all of them that communion has been the dominant religious influence of centuries.

"But we also find—for reasons into which we need not enter here—that the vast majority of the people of Latin America, especially the men, claim no vital relation, and acknowledge no allegiance to the Roman communion. Religious indifference, agnosticism and infidelity, especially in the more enlightened Latin-American countries, have laid a strong hand upon most of the 71,000,000 people who dwell in these lands. Moreover, there are several millions of unevangelized Indians and other native peoples. They are surely pagan as any tribes in the heart of Africa. Their need of the gospel is the same.

"We acknowledge gladly that the Roman communion has done useful work among these varied peoples. We would do nothing to detach sincere Christians from their allegiance. There are patent facts, however, which call loudly upon the Christian communions of this land to more worthy effort to aid the people of Latin America to meet their spiritual, moral and intellectual needs.

"1. Millions of people in Latin America are without the gospel today, either because they have never heard it or because they have rejected it in the form in which it had been offered to them.

"2. The percentage of illiteracy in Latin America is from 50 to 85 per cent.

"3. The percentage of illegitimacy is appallingly high, ranging from 20 to 68 per cent.

"4. Agnosticism, if not infidelity, almost universally prevails in all the universities of Latin America."

On top of this statement of the conference, comes the independent news of the possibility of an American Roman Catholic Federation, beginning from Canada and extending to the end of Patagonia, which would directly jeopardize the work of Protestantism in all these lands and ultimately result in mutual misunderstanding and distrust between North and South Americas.

Christian Union and Methodism

Rev. William E. Huntington was the Methodist representative in the Boston series on Church union reported stenographically by The Congregationalist (Boston). What the Methodists might sacrifice in the way of creed for the sake of Christian union, appears to Dr. Huntington as follows:

"The fundamental doctrines of the Methodist Episcopal Church are set forth in twenty-five Articles of Religion, taken for the most part almost without change from the Thirty-nine Articles of the Established Church of England. One can not read through these Articles without feeling that he is immediately transported to the hot and murky atmosphere of the sixteenth century in England, when the two ranks—Protestants on one side and Roman Catholics on the other side—stood with the drawn swords of fierce debate over questions of religious dogma. These Articles, some of them, are like cannon trained upon an enemy's bulwarks. They were aimed and shotted for the very citadel of the Catholic positions. The language is heavy with denunciation—almost damnatory. The Articles are polemic, not pacific. They meant war, not peace, separation, not reunion, for that century and the succeeding centuries. When Roman Catholics shall meet with representatives of the Church of England, the Protestant Episcopal and the Methodist Episcopal bodies in that coming conference, who shall lead in the disarmament of Christianity? Who will send their dogmatic guns to the rear and have them melted and molded into plowshares and pruning-hooks for the Lord's vineyard? When the time shall come that, from all sides, leaders of Christian churches are gathered to study the agreements and not the disagreements, between them in the substantive elements of the common faith once delivered, representatives of the Methodist Episcopal Church will not hesitate to yield in some dogmatic statements points that do not make for unity and peace, and which belonged to a bygone age."

Dr. Huntington further assures us that if the "Methodist order of church administration is found to be too cumbersome, if some other mechanism for religious work on a large scale is, by experience, discovered to be a better means of promoting the Kingdom of Christ in the world, it will then be a good time to reconstruct, to take to pieces the machinery, and let a new era adopt new instrumentalities. It would be only a small sacrifice and yet a profitable one if the General Conference should be reduced to half its number of delegates, for a body of four hundred would be far more effective for legislative functions than a body of eight hundred. We could also spare such legislation by this law-making power as intrudes itself into matters of personal conduct in church members in which the elements of right and wrong are not clearly apparent, as in the case in some recreative practices and amusements. In these matters the individual conscience may safely be left to do the legislating; every other kind is ineffective and 'a vain thing.'"

"Pastor" Russell Again Discredited

Evil days fairly have fallen upon "Pastor" C. T. Russell. This time a grand jury in Hamilton, Ontario, completely demolished the "Pastor's" suit for criminal libel against Rev. J. J. Ross, a Baptist minister of Hamilton. It seems that Brother Ross took a fling at "Pastor" Russell in a powerful little pamphlet, and it furthermore appears that the "Pastor" became quite peeved in his old age. Unmindful of a great number of reverses in civil courts in America, "Pastor" Russell rushed into court again, but this time on foreign soil. Last December he filed a criminal libel suit against the Baptist brother. It took a painfully long time for "Pastor" Russell to make up his mind to go voluntarily to Hamilton, since a citation to appear in court there was not enforcible upon a resident of the United States. But this was after a first trial, at which the sitting magistrate refused permission to the defense to cross-examine Russell. This point on appeal to an upper court was reserved. Then "Pastor" Russell graciously made up his "pastoral" mind to go to Hamilton. He went, he saw and he was conquered to a frazzle. For five hours "Pastor" Russell was given the third degree in a gruelling examination and cross-examination. Upon his return to dear old Brooklyn, he wrote a gracious letter to Brother Ross saying he was, of course perfectly willing to withdraw the case, asking Brother Ross merely "to apologize in a mild form" for the slight trouble, with another "merely" to boot, that Brother Ross would write no more anti-Russell pamphlets. But Brother Ross stuck to his guns, refused to offer any apologies in any degree of "mildness" whatever. The case went to the grand jury with a complete manuscript of the fake "Pastor's" testimony. What did the jury do, but throw the whole case out of court, and once more "Pastor" Russell stands discredited. The "Pastor" has spent a considerable portion of his time in the civil courts, and if he has ever once won a case of any sort whatever his press agents have so far failed to inform the public. Even his own wife gave him a good-sized trouncing when she secured a divorce from him.

American Baptist Publication Society Report

A. J. Rowland says in The Watchman (Boston):

The American Baptist Publication Society is very grateful to be able to announce that the year closing March 31, 1913, is the banner year of its history. The Publishing Department shows an increase of business of $27,206.10, and with all bills paid and donations made has a cash balance in bank of over $60,000, most of which has been appropriated for the reduction of the mortgage on the Roger Williams Building, and in the purchase of new presses in the printing house. The Missionary Department shows an increase of over $20,000 in contributions from churches, Sunday-schools, and individuals, and after meeting all obligations has a balance of about $2,400 to the credit of the new year. The Bible Department also closes the year with a small balance. The new Department of Social Service and the Baptist Brotherhood has made great strides during the six months of its existence, and the Educational Department has a remarkable report to make with regard to Teacher Training and work among the young people. Altogether the year has been an unusual one in the results secured in all departments, and offers occasion for much gratitude and hope.

Roman Catholic Avarice in Pennsylvania

The legislature of Pennsylvania by a narrow margin defeated a bill, which if passed, would have legally sanctioned absolute control of all Roman Catholic Church property by the diocesan bishop. All ecclesiastical property in that denomination is vested in the name of the bishop and as a matter of fact literally belongs to him in the sense that he can do with it absolutely as he wills. Among Protestant churches, title and control is vested in congregationally elected officers, usually trustees. In Pennsylvania some of the Roman Catholic parishes have had the nerve to say the church property which their money erected belongs to the members of those parishes, and they have first say about its disposition, according to law. In the interests of the bishops in the various dioceses of Pennsylvania, a bill was introduced to amend the law of 1855 and provide that "control and disposition of church property shall be exercised in accordance with and subject to the rules and regulations, usages, canons, discipline and requirements of the religious body or organization to which such church, congregation or religious society shall belong." This was defeated.

"Advance" Transferred to New Company.

From the Congregationalist (Boston), we learn that The Advance (Chicago) has been transferred to a new corporation, of which Rev. William E. Barton, D. D., is the president. Dr. Barton is a well known writer, and the pastor of the First Congregational Church, Oak Park, Ill. The Congregationalist says:

Another transfer of The Advance was made last week to a company of which Rev. W. E. Barton, D. D., pastor of the First Congregational Church, Oak Park, is president, Rev. G. T. McCollum, superintendent of the Congregational Conference of Illinois, secretary, and Rev. W. W. Newell, D. D., treasurer. Dr. Barton, whose name has appeared for the last several months as one of the two editors of the paper, will remain and will have associated with him Pres. O. S. Davis of Chicago Theological Seminary and Rev. W. T. McElveen, Ph. D., pastor of First Church, Evanston. The responsibility for the business management will rest with Dr. Newell, hitherto identified with the Congregational Church Building Society as its Western secretary. We are informed by Dr. J. A. Adams, for the last ten years the editor of the paper, that he has resigned and withdrawn from all connection with the columns of the paper.

New Presbyterian Intermediate Catechism

In 1908 the General Assembly of the Presbyterian Church, U. S. A., called for an intermediate catechism to meet a growing need in systematic religious instruction in home and Sunday-school. The Assembly gave specific directions that the new catechism should conform to the Presbyterian system of doctrine and practice as well as "to the truth as taught in the Scriptures." Another Assembly requirement was that the new catechism should be simpler in language than the present Shorter Catechism. Last year the committee having the preparations of this catechism in charge supposed it had finished its labors and submitted its catechism to the Assembly for its O. K. The catechism was approved all right, but the Assembly brethren directed that a body of Scripture proofs should be added. History repeats itself. In 1647 the Shorter Catechism was sent up to Parliament with Scripture texts, and Parliament remanded the document with instructions to incorporate a body of Scripture proofs, which was done in the following year, 1648. Is it not remarkable that in both instances Scripture proofs should evolve out of the catechisms, and not the catechisms evolve out of Scripture proofs?

Episcopalian Progress in Massachusetts.

The election of Archdeacon Samuel G. Babcock as Suffragen Bishop in the Protestant Episcopal Church of Massachusetts, on April 9, in Boston, marked substantial progress. Bishop William Lawrence raised an endowment fund of $106,050, the proceeds of which will apply on the new Suffragen Bishop's salary. Bishop Lawrence has shown a rare statesmanship in his episcopal office ever since he was elected twenty years ago to succeed the late Phillips Brooks. He is a wealthy man. Not only has he given himself unstintingly to the great work of developing his church in Massachusetts, but he has given generously of his own private means. While a conspicuous representative of the Broad Church school of theologians in his church, Bishop Lawrence has managed with his rare tact to hold the affections of even the extreme partisans of other schools, (High and Low). The new Suffragen will divide with Bishop Lawrence much of the work that has grown so wonderfully under the latter.

An Example of Foreign Work in America.

What success awaits sympathetic work among foreigners in America, if lovingly approached and cared for, is clearly shown by the work of the Baptists in Scranton, Pa. In that mining region are many Russians and Ruthenians. Seven years or more ago, a conservative old Baptist church in Scranton decided to support religious work among them. The work was carried on by representatives of these races themselves. The work grew until the other day a $10,000 chapel was built and dedicated. Of the $10,000 the sum of $2,000 cash was given by the foreigners themselves. Best of all, out of this colony of Christian Ruthenians have gone some members whose enthusiasm has planted similar work among their countrymen in other parts of the United States and in Canada.

Woman Lectures To Seminarians.

Mrs. Ella Flagg Young, superintendent of Public Schools of Chicago, addressed the students of the Western Theological Seminary on Monday, April 7, on the work of the public schools, with special attention to the work among defectives. The schools of today are adapting themselves to a new standard, that not only pupils who can be taught by the ordinary class-room method shall be received, but also those who need special attention and special work because of some defect. Mrs. Young emphasized the need of keeping defectives in home surroundings wherever possible, rather than placing them in institutions. Conveyances are now used to carry crippled children to and from schools and thus make it possible for them to attend. Mrs. Young also stressed the work of the open-air schools.

Of London or of Cincinnati?

This is a page for interdenominational acquaintance. We take this opportunity to introduce to The Advance (Chicago, Congregationalist) the president of our own Christian Foreign Missionary Society with headquarters at Cincinnati, O. President A. McLean wrote a book entitled "Epoch Makers in Foreign Missions." This book, published by Revell, Chicago, is reviewed briefly in The Advance of April 24. The reviewer says that "It is a well written and strong book." But the reviewer is in error when it says "The author of this book is president of the Christian Foreign Missionary Society of London." Dr. McLean is not of London, but of Cincinnati, O., nor is the society of London. It is the Foreign Society of the Disciples of Christ, with headquarters at Cincinnati, O. Get acquainted!

Will Dr. Alexander Be The Next Moderator?

Despite a stinging editorial in The Continent (Chicago) of recent date, against log-rolling in the Presbyterian Church (U. S. A.) for the moderatorship of its General Assembly next May at Atlanta, The Presbyterian Banner (Pittsburgh) has come out with a candidate to succeed Moderator Mark A. Matthews. The candidate is Rev. Maitland Alexander, D. D., pastor of the First Presbyterian Church, Pittsburgh, Pa. The Presbyterian Banner submits that it has been thirty-nine years since Pittsburgh had a man in the moderatorship, and it is about time that Pittsburgh should now have the highest seat in the gift of the Presbyterian Church.

Vanderbilts Give $300,000 to Y. M. C. A.

That the railroad Y. M. C. A. is a great boon to the railroad business interests of the country, is to say something that is almost trite. But the munificent gift of W. K. Vanderbilt, Frederick W. Vanderbilt and Alfred G. Vanderbilt is a forcible reminder of the sound impression this great work has made on railroad magnates. These three brothers gave the other day the sum of $300,000 to build a new structure for the railroad Y. M. C. A. within a stone's throw of the new Grand Central Station at Manhattan.

Annual Report of Baptist Home Missions.

The American Baptist Home Mission Society closed its year with a net debt of $50,743.74, which it is confidently expected will be reduced to $39,243.74 upon the receipt of its shares of Mr. Rockefeller's pledge. This will mean that all the obligations of the year have been met with a reduction also of $33,235.03 of the indebtedness of preceding years.

—Mrs. George M. Pullman has presented a $10,000 echo and chimes to the Second Presbyterian Church, Chicago, as a memorial to her late husband.

—The number of women in the world is approximately as follows: Christian, 238,000,000; pagan, 69,000,000; Confucian, 128,000,000; Hindu, 95,000,000; Buddist, 73,000,000; Mohammedan, 100,000,000.

—The religious denominational families in this country show followings as follows: Catholics, 12,907,189; Methodists, 6,905,095; Baptists, 5,894,232; Lutherans, 2,353,702; Presbyterians, 1,981,949; Disciples, 1,497.545; Episcopalians, 980,851; Congregationalists, 742,350.

Mountain Life in Kentucky

How Education is Helping to Solve a Vexing Problem

By Pres. Wm. Goodell Frost, of Berea College

It was the writer's privilege to be personally acquainted with his grandfather who was the first white child born in Broome County, New York. That grandfather related the stories which he had heard from his own father—the life at Valley Forge, and in the colonies before the Revolution. Nevertheless, it takes a tug of the imagination to conceive the life, feelings and appearance of one's great grandfather!

As an historical study, look into the present-day conditions in our southern mountains. Here is the *terra incognita* of the United States, a region impenetrable and silent, the mountainous ends of eight southern states. Each of these states forgets its mountain end

HOME OF A MOUNTAIN MAGNATE.

MOUNTAIN HOME WHOSE "ILLITERATE" MISTRESS REPEATS THE BARBARA ALLAN BALLAD BY ORAL TRADITION.

and hides it away in the background. And the mountains are separated from the lowlands, not only by the barriers of rock, but also of prejudice. The mountaineers have kept, in large degree, that spirit of liberty and Americanism which characterized the colonies, and shared but little in the degenerate doctrines of state rights and slavery. In fact, the mountaineers held Kentucky in the Union and made West Virginia "secede from secession," besides making the confederates a deal of trouble in the mountains of Tennessee, Georgia, Alabama and even South Carolina.

The history of a mountain family would be about like this: The first progenitor was a soldier in Washington's army from Pennsylvania or North Carolina. After the war he went west and found what every settler seeks—good hunting and good water in some mountain valley. There was plenty of plow land for immediate needs. He carried his household belongings on two or three pack animals and easily constructed his domicile of logs with the proper outbuildings. The domain of a colonial farmer, or pioneer, was quite an establishment. We see it well preserved at Mt. Vernon where Washington's loomhouse and saddle pockets commemorate conditions long forgotten. Some New England homesteads may still be found where, in addition to the house and barn, there is a loomhouse, smokehouse, hoghouse, icehouse, corn barn, hennery and sheephouse.

The Early Settler.

Such a settler as we have imagined possessed in good degree the civilization of his time. He read the Bible, Franklin's "Poor Richard's Almanac," the "American Orator," and one or two simple books of travels or theology. And he wrote with his quill pen in a handwriting quite superior to Spencerian. He understood "points" in law, theology and forest lore.

But he did not bring into the wilderness any system of free schools. His children grew up under arduous conditions and were less intellectual than their sire. When the estate was divided each of the twelve or fifteen children got one book as a keepsake. The second generation were still prosperous people, though less intellectual, and their religion deterioriated when the first preacher of the region died and was succeeded by a man of inferior education.

A third generation in the mountains was quite cut off from those sources of culture which had belonged to the pioneers. They began to find good land growing scarce and their agriculture had deteriorated in the years in which hunting had been a chief resource.

It was from such households as these that Abraham Lincoln and Andrew Johnson sprang, and they are typical of the three million people who are still living in these antiquated conditions. No one needs a friendly interpreter more than the mountaineer!

A word about our figure—three million. This was the number of mountaineers whom Berea College listed in its first general survey of the region more than twenty years ago. In the interval, many whole counties have been transformed from the mountain condition and put in touch with the marching world. But meanwhile the steady increase of population has been going on in the mountains so that the mountain region which is still inaccessible, contains as many people as the larger area did a generation ago.

An inconsiderable observer stamps the mountain people as rude and lawless, but the truer analysis shows they are by no means a degenerate people, but a people simply not graded up. Their peculiarities of speech are honest survivals from their Saxon ancestry. The past tense of help will be holp, as in the old version of the Psalms—"Thou hast holpen thy servant Israel." The careful observer soon notes the Shakespearian diction among all classes. We are leaving our hospital cabin for a "preaching" and are impeded by the dogs that throng about the stile. The young man who is conducting us, if he were a Yankee, would exclaim in something of a nasal twang, "Get out!" but he is not a Yankee, but a true Shakespearian survival, and with the utmost gravity he says "Begone!"

A Unique Sort of Entertainment.

The same night we are entertained by a magistrate in the far famed Breathitt County. The farm mansion consists of two rooms and there is only one lamp; but the housewife has resources. From the table she takes a large iron spoon and thrusts its handle in a chink of the chimney-piece. She then fills the bowl of the spoon with grease, twists a rag and places it in the grease and lights that rag with a splinter from the fire; and with this flambo we eat our supper of cornbread, string beans, pork, chicken, stack-pie, honey, sweet and Irish potatoes, preserves and hot wheat biscuit.

Now the educational and religious problem before one who attempts to befriend our cousins in the mountains is a remarkable one. We cannot go to these kinsmen of ours as missionaries, or impose upon them an outside and alien civilization such as now prevails in northern towns. Rather, there must be a development of those virile seeds which are already in their hearts and social life. In a word, our task is to lead them in one generation, or in two, through those steps of progress which our families have traversed in six or seven generations.

Berea College now has students in attendance from all the eight states, more than one hundred making their way from North Carolina. Every term students are called out of school to testify in court cases which illustrate all the rudeness and simplicity of mountain life. This winter more than a hundred were late in reaching school because they were detained by the rise of unbridged streams!

Their response to our efforts, as soon as we make ourselves understood, is most encouraging. We send "extension workers" with tents and wagons in summer through the remote counties, and count among our important forces a small army of teamsters and traveling men who, though wearing none of the appearance of "school men," are really missionaries of education and progress and enterprise through the regions which they traverse. We attempt the unusual task of providing for the total educational needs, with industrial work, a normal department in which a majority of the students are young men and other large adjuncts, in addition to the standard collegiate work.

The majority of our students go without tea, coffee, and butter, in

THE OLD LOG CABIN—A PASSING TYPE.

order to reduce the price of board to $1.35 a week. Many must stay out during the fall term to teach school, and others during the spring term to work on the mountain farms. We are anxious to shelter as large a company as possible, because we can only affect this vast impenetrable region by the force of numbers. Half a dozen students returning to a backwoods county will naturally be submerged by the momentum of surrounding customs. But if we can send back thirty or forty they will change those conditions.

The value of such a population in the heart of the South is at once apparent. In this transition time, when we are deluged by emigration, it is good to find a great mass of Protestant American people who are still rearing large families and leading a comparatively simple life. They have their faults which are different from our faults, but they have the basal qualities in which we believe. As Woodrow Wilson said, "They are a part of the original stuff out of which America was made!" They are already overflowing from their mountains and exerting an ever-increasing influence in the South. If they can be kept from contaminating forces (Mormonism for example), and the corrupting influences which often go with mines and lumber camps, they will not only be brought over from the ranks of the doubtful classes, but will be surely ranged with those who may be counted upon for assistance in every good cause. If Berea, the American Missionary Association and other agencies can shelter and instruct a sufficient number of their sons and daughters now they will take the mountain problems off our hands in the next generation.

A Mountain Weaver and Her Son.

Missionary Statesmanship

How Missionary Leaders Are Becoming Wiser

By Wm. Remfry Hunt, F. R. G. S.

The impression grows apace and is expressed in the world's magazines and generally in the press that missions are growing wiser. There is a saner tone in the distinctly missionary periodicals. It is the promise of a more beneficial influence which, being exerted among the business men of the world, bids fair to put a new momentum into the business of missions. Under Lord Elgin's regime in India missions advanced in the ratio of their wise adaptation and adjustment to the peculiar settings of the environment. It has taken ten decades in Asia to convince some of the leaders of missions that there is such a thing as a psychological climate. Missions acclimate normally. It was so in the early days of religious propaganda in the Roman Empire. History is a serious and unrelenting judge. So it is that modern missions need to study the evolution of mission fields, and to analyze the facts and forces that have worked best and with the minimum cost produced the most salutary results.

The Continuation Committee of the World's Missionary Conference, held in Edinburgh in 1910, aims to be representative and catholic in its personnel as in its programme. It received the carefully edited reports of eight commissions, whose secretaries had gone into inner and outer sides of missions with practical common sense, and aided by the views of experts in the diplomatic and merchant service. The range, variety, and tremendous importance of the work of the Continuation Committee has made imperative the visit of the able chairman of the movement in the person of Dr. John R. Mott, whose itinerary in China covers the widest and most strategic area.

It is evident that the most comprehensive policy is to be pursued. Its charter is guaged to maintain in prominence the idea of the World's Missionary Conference as a means of coordinating missionary work, and of laying sound lines for future development, and of claiming by corporate action fresh stores of spiritual force for the evangelization of the world. Dr. Mott faces his duty as chairman with all seriousness, and has succeeded in enlisting the attention of some of the greatest business men of the world to the reasonableness of the programme to at least evangelize the world within the present generation. In the words of this modern apostle of the science of missions, the very evolution of missions and the development of the larger missionary statesmanship—in other words the perfection of the human plans, methods and agencies—will reveal as no other process the absolute insufficiency of man, even of the most effective and comprehensive combinations of men, and will give a realizing sense of the indispensable need at every point in the missionary enterprise of a wisdom, a leadership, and an energy far more than human.

The one growing and insistent idea in the great mission fields of the earth has been for some decades in the direction of unifying interests. Missions, disunited, sectarian, with local findings and creedal bindings, have utterly failed to impress the awakened masses in the provinces. In the face of the unique changes that have come over China coterminous with the present political renaissance, and of the expressed desire of the student bodies in the nation to secure and adapt a new religion for the people, anything less than harmonized, co-related and unified forces would have been a diversion of wisdom and a wicked waste of force. The Bishop of Oxford stated the conditions tritely, when he said, speaking of the valuable results of mutual coöperation between the various forces at work, "It is important to preserve the atmosphere in which men loathe to differ and determine to understand." The economy and common sense requirements of the business of missions demand that its problems and activities be henceforth treated as problems are treated in applied science. When this day fully dawns the wealthy laity and the merchant princes of the world will give their financial and moral support to missions and expect of its business the issues commensurate with the confidence so reposed in the same.

The Continuation Committee will continue to select its experts in the science of missions, paying special attention to the delicate questions arising in the political conditions in Asiatic countries. This is the ground where angels might fear to tread, but fools would flurry in and write up its apparent flush of achievements before even the first wise adjustments had been made. He is a wise man who can keep his head in the flush of victory and stand well on his feet when reverses come. An occasional glance at the leaders and notes in the modern native press shows at once that missions are on trial as well as on exhibition. The moment is a decisive one. Leadership without egoism, zeal controlled with restraint, care exercised to consider all opportunities and at the same time to discriminate between mushrooms and blighted fungus, these may sum up not a few of the essential prerequisites of success in the missionary enterprise. We congratulate Dr. Mott and Dr. Campbell Gibson upon the wide and deep impression that their conferences with the business men of Shanghai and other important commercial centers has not only upon these places, but upon the most thoughtful po leaders in Asia. Some of the best plans for an advance n ment embrace language schools for the new missionaries, mittees on education, medical missions, expert evangelistic m ods, a new attitude to the child-problem in mission fields, in a word the sanest and best which will ensure the realization the aims and hopes of the business of missions.

The Church's Business

Religious Education Head Says It Is To Preach Love

By Shailer Mathews

[In this recent expression of the President of the Religious Education Association, it will be noticed that there is no talk of numbers, or methods, or organization, but of the purely inner need of churches.—The Editors.]

The supremacy of the spiritual order is the fundamental idea of the church. The church sets forth the elements of the spiritual order and then tries to get those elements to operate in our life. The church is fundamentally more than an ethical orphan asylum. It is an institution trying to socialize the spiritual ideals of Jesus.

Among these ideals the giving of justice, rather than the getting of justice—or, in other words, love—is the most important. What other institution is there which is trying to teach men to give justice rather than to obtain it? The church insists on giving justice or on sacrifice. It does not preach sacrifice as an end in itself, but simply because it is necessary for society.

Individuals in the churches must practice this and the churches must minister to the social needs. Anything really fundamental, service which a social settlement, a civic center or any philanthropic organization can render, a church can render, but the main business of the church is not to ameliorate conditions; the important task is to educate men to a realization that this betterment is necessary.

Jesus, properly understood, is the cornerstone of the church. We are in the midst of a great process. Which way are we going? Speaking in terms of evolution, we have first the vegetable and the lower animal order. Later we have the present human order. Is this the end of the process, or is there to be another step forward to a spiritual order? Has the relentless process ended?

A spiritual order doesn't necessarily mean a dual universe. It doesn't commit one to dualism or to monism. It simply outlines great motives and makes their appeal to men. Here are the great motives of faith, honor, altruism. Does an animal experience them? Does an animal have any motive which is not the product of some immediate want? Does it have any faith or honor?

These qualities are not dominant. Arrayed against them are the great motives of the time, the desire for gain, the appetites. Which is to conquer? At this point again I repeat that no other organization except the church is urging love, the giving of justice, among men.

The church must have God, because without God the universe is impersonal and less than man. We can't treat the universe as impersonal; it may be super-personal. When we say we must have God in the universe, we mean that reason and purpose are universal. The fact that here and there we can read the purpose of the universe, that the relations can be expressed in the mathematical laws of the scientists, is one of the bases of the faith that God is in the universe. If we look at the world from the point of view of the injustices which now bind men as in the lines of William Vaughn Moody:

> God, dear God! Does she know her port,
> Though she goes so far about?
> Or blind astray, does she make her sport
> To brazen and chance it out?

things seem very bad, but the Christian believes that God, the creator, is, like Jesus, a God of Love.

The Object of Supreme Desire

From The Presbyterian Examiner.

God is the object of supreme desire, as well as the ground of religious security. Out of everything which has not God in the heart of it or at the root of it, the charm is gone as soon as one's nature falls completely under the influence of the cross of Christ. After the objects of secular desire a worldly heart pants, not because in it tastes something of Him who is the former and the giver of them all, but for their own poor sakes alone. It pants after created good because it has lost the better—the best of all—which is God Himself. That ceases by degrees when God begins to fling around the heart the net of His own love. Then that only will please which is His and is seen to be His; that which He made for us to enjoy and which comes to us from His hand; only that in which the soul descries a little of His own goodness. Just in the proportion in which God is discerned in little things desirable are they to be desired by the perfect love of God. It is a small matter to say that this robs impure pleasures of their fascination. It makes far better things than these seem poor and unattractive in comparison of holier joys. All things lovable fall sorts after a new standard of value. Whatever fair or sweet things of the earth can be linked with His dear name who is the soul's chief good, especially whatever wins in him the promise of an eternal worth, that borrows from the cross a tenderer grace and touches in the devout heart a holier joy. Thus it comes about that while on all things evil Christ's blood is set for a brand, that the soul may think from them in horror, on all things good it rests for a consecration, that the saints may find in them a keener, if a soberer gladness.

Perhaps it may signify yet more, this glorifying in the cross. Meanwhile, God our Saviour is to be to us the chief object of desire, in whom all other good and perfect things delight us. More and more must He not become to those who know Him the satisfaction of desire and the object of their proud possession? By and by, long after the possessions of the world have passed out of use or memory, shall not this sole treasurer abide for the imperishable heritage of the saints—the love of Him who died for love? When a day comes in which all that this world holds precious shall have lost its value, nothing will be left for any of us to be proud of save only this: that He is ours who on the cross laid down His life to win us for His own. O proud soul that hath learned to glory in the cross of Jesus Christ!

"Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The State and Religion

By W. O. Thompson, Pres. Ohio University.

Speaking from the standpoint of the State I should say that there has been a steady drift of thoughtful public sentiment toward a recognition of the importance of religion and the State's vital interest in the religious development of society. Students are simply one section of this society, temporarily separated from the ordinary conditions and brought under the jurisdiction of the State for educational purposes. There is no good reason why, during this period, the State should be indifferent to the religious development of these younger members of society. It is equally true that the State will not actively engage in the propaganda of any form of religious belief, nor will it in any way be associated with denominational religious activities. The State is comprehensive enough to recognize the freedom of religion but has never taken the position of antagonism toward it. The Ordinance of 1787 in saying that religion was essential to good government declares the fundamental principle which has obtained throughout the Northwest Territory. We are now recognizing the legitimate fruit of that sentiment and declare that the State is interested in the religious development of its citizens.

From this position it is easy to see that the State will not take an attitude of antagonism to the Church. The separation of Church and State does not mean the antagonism of either toward the other. It ought to mean co-operative helpfulness without any partisan entanglement. There is no good reason, therefore, why the citizens of the State co-operating for the purpose of education, should not be as legitimately under the care and jurisdiction of the church for religious purposes, as the same people would be in other relations. In a plain, business-like way, therefore, the State universities recognize that their students are legitimately the field for religious endeavor on the part of the several churches. The university would not take any partisan interest in these religious movements, but it surely could not justify itself in taking an attitude of hostility toward religious movements for the betterment of the students. The field of American students, therefore, is hospitably open for such voluntary religious work as the churches may support.

Work is a guardian angel. Work turns the wilderness into a garden. Work does sometimes what even love cannot do; roots a man firmly in his place in the world and gives him the blessed sensation: This plot of ground in the wide immensity of earth was meant for me to grow in.—Robert Hichens.

If you are unhappy, it is probably because you have so many thoughts about yourself and so few about the happiness of others. —Mary Lyon.

Three Book Reviews

THE DAY OF THE COUNTRY CHURCH, by J. O. Ashenhurst. Funk & Wagnalls Co., New York.

The rural church faces some difficult adjustments to changed conditions just as the city church does. It is fortunate that our social students have turned their attention to this problem as well as to the problem of the city church. The book deals with the methods and ideals that should be found in the country. Especially fine is the chapter on the "Rural Prophet," where the ideal is set forth for a real career on the part of the country minister. Probably no one thing so hinders the country church as the fact that there are but few country ministers. Most of the ministers come out from towns to sell the labor of one day in seven, engaging in secular work the rest of the time. We welcome this volume as an invitation to think upon one of our urgent ecclesiastical problems.

SOCIOLOGICAL STUDY OF THE BIBLE, by Louis Wallis. University of Chicago Press, $1.68 postpaid.

One of the significant results of recent Bible study has been to make clear that it is far easier to interpret the book from the standpoint of theology. Even so conservative a writer as Davison says there is no theology of the Old Testament, properly speaking. The books treating the theology of the New Testament treat the theologies of the New Testament writers. When one approaches the Bible with the social interest, it is clear to him that social forces are to the fore from first to last. Louis Wallis finds the key to the Old Testament history in the *mishpat* struggle. This was a contest between primitive and advanced types of life over government and the ideals of social justice. It is shown that though the prophets espouse the cause of the common people, the Jews in the end reject the social question. Jesus espouses the cause of social justice but his point of view was rejected by both Catholics and Protestants. The history is traced up to the modern social awakening. The work is carefully and scientifically done and will repay the study of all those with social interest.

PURE FOODS, by John C. Olsen. Ginn & Company, Boston.

The values of the various kinds of foods are but little known by most people. This book shows the nourishing qualities of the different foods and in these days of the high cost of living helps in the selection of the right diet. The care and preparation of the different foods are discussed. Especially valuable are the chemical tests by which the presence of the various adulterants may be detected.

Will Study Missions in Egypt

(The following item which is clipped from the Philadelphia North American, gives an interesting sidelight on the development of missionary enthusiasm among strong laymen. Mr. George C. Shane, a grain merchant of Philadelphia, and a member of the United Presbyterian Church of Philadelphia, pays his own expenses on a mission study trip to Egypt.)

George C. Shane, a well-to-do layman of the United Presbyterian Church in this city, will sail early Wednesday morning for Egypt and Palestine to study the mission fields.

The trip will be made on his own responsibility and he hopes to obtain material which will act as a stimulus to the simultaneous "every member canvass" to be made by the church for increased contributions to benevolences.

Mr. Shane, who is secretary of the Shane Brothers & Wilson Company, grain and flour dealers in this city, will be accompanied by the Rev. Dr. Thomas C. Pollock, also of this city, who will go as Mr. Shane's guest.

On his arrival in the mission fields Mr. Shane will send cablegrams telling of present-day conditions as he finds them, and these will be used as arguments in carrying on the canvass. The trip will include Syria, Egypt and the Egyptian Soudan as well as Palestine, and it is likely that it will be extended to India before the travelers turn their faces homeward. The United Presbyterian Church has a strong organization in India, and the leaders there will make an effort to get Mr. Shane to visit them.

One of the features of the trip to be taken by the two men will be a shower of "steamer letters" which will be given to them from all parts of the country. About 800 letters, telling of the trip have been sent to members of the denomination by George Innes, association secretary of the board of foreign missions. Many of the letters were sent to members of the church in this city.

"Mr. Shane is impressed with the opportunity that is before the church now," said Mr. Innes recently. He has felt for some time that it would be a great thing if people could appreciate more deeply just what the task is. He has been studying missions himself for the last few years, and has decided to go to Egypt to see the bottom of this thing.

"Mr. Shane is going on his own initiative. He is not a member of the board or an officer in the church at all, and neither the board nor the church is bearing any part of his expense, so he is perfectly free to write and speak as he thinks."

From Near and Far

The joint conference of the Methodist Protestant church and the Church of the United Brethren in Christ, which has just been in session at Columbus, O., unanimously adopted a basis of union for the two churches, forming a new denomination to be known as the United Protestant Church. The report of the commissioners must be ratified by the general conferences of their respective churches before it becomes effective. A new creed was adopted, constructed out of the old doctrines put in modern language. With the act of union, the membership of the new church will become 500,000. Other denominations which have signified their intention of joining will bring the total membership up to 1,000,000, according to the commissioners.

One hundred speakers representing twenty-five denominations in the United States, Canada, Australia, England, China, Japan and India, will furnish the programme for the twenty-sixth international Christian Endeavor convention, to be held in Los Angeles July 9 to 14. It is expected 20,000 delegates will attend. Because no hall is large enough to accommodate all the delegates the convention leaders representing the commercial and religious interests of Los Angeles have leased Fiesta Park, covering a city square, and will roof it over with a canvas covering, making two large auditoriums. The auditoriums of twenty churches will be used for the sectional and denominational meetings.

The headquarters committee of the Anti-Saloon League of America has announced that Columbus, Ohio, has been selected for the biennial convention and celebration of the twentieth anniversary of the organization to be held November 10 and 11. The event is expected to bring to that city 2,000 delegates from all parts of the United States. An extensive program on which will appear the leading temperance workers of America is being arranged. All religious congregations and temperance organizations will be asked to send representatives.

The parish of Trinity Church, often described as the wealthiest in the world, is now paying taxes on property valued at $15,171,024, an increase of nearly half a million during the year, according to figures given in a 500-page yearbook covering the activities of Trinity Church and the nine chapels of the parish. It is said to be the most voluminous yearbook ever printed by a church. Reports show that the church corporation now owns 366 houses in which between 3,000 and 4,000 persons are living.

A one-time fashionable residence on La Salle avenue, Chicago, has been leased by the trustees of Moody Church and converted into a home for working girls.

"We plan to give the lonely young woman of small means in Chicago a real home with every social advantage, surrounded with Christian influences," says Miss Content Patterson, president of the home.

"There are three classes of citizens," Vice-President Marshall said in a recent address on "The Modern Puritan," "those who respect the law for fear of punishment, those who obey the law because it is law and those who are true Christians and are automatically law-abiding. Without Christianity America could not live."

June 29 to July 6, 1913, is the date set for the second World's Christian Citizenship Conference, to be held in Portland, Oregon. The first convention of this kind to be held was in Philadelphia in 1910. A six-month campaign was inaugurated, resulting in the bringing together of thirty-five thousand delegates.

If one can keep sweetness of thought and calmness of poise when bitter and rebellious feelings press hard and close upon the tortured soul—that must be the victory of overcoming; that must hold its own reward, somewhere, by adding strong fiber to character. That is the time to remember, to the exclusion of complaint, that to be overcomers we must have something to overcome. Ay, and they must be hard things, which press severely on a weak point, in character or temperanment, in order that the weakest link in our chain may be fully tested.—Eliza M. H. Abbot.

I will try this day to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childlike trust in God.—J. H. Vincent.

Isaiah has described personal influence on so grand a scale that it is not surprising that the Church has leaped to his words as a direct prophecy of Jesus Christ. They are indeed a description of him, of whose shadow advancing time has not been able to carry the children of men, who has been the shelter and strength of every generation since he was lifted up.—George Adam Smith.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Divorce in England

A few months ago the Royal Commission, appointed to investigate the divorce laws of England, submitted a majority and minority report; this has drawn general attention to what George Meredith calls "the rough marriage laws" of that country.

The English marriage laws seem but a step removed from those of the Roman Catholic Church, which holds that marriage is a sacrament which cannot be dissolved. The English law acknowledges but one statutory ground for divorce, and that is adultery; a husband can secure a divorce from his wife, if it can be proven that she is unfaithful to him.

But the same law does not obtain for the woman as the man; in her case, there must be "coupled causes," as the phrase goes; she must not only prove infidelity on the part of her husband, but desertion and cruelty for a period of two years as well.

And these laws are not only more unjust to the woman than the man, but they are harder on the poor than the rich. The necessary legal proceedings and court costs are so expensive that none but the well-to-do can afford to be divorced.

Dickens on Divorce.

This is illustrated by Dickens in "Hard Times," when he tells the tragic story of a poor working man, Stephen Blackpool, who has been married for nineteen years to a depraved and drunken woman; when, finally, he goes in desperation to his employer to see if there is any way to be released from his intolerable bondage, he is told,

"You'd have to go to Doctor's Commons with a suit, and you'd have to go to a Court of Common Law with a suit, and you'd have to go to the House of Lords with a suit, and you'd have to get an Act of Parliament to enable you to marry again; and it would cost you from a thousand to fifteen hundred pounds."

No wonder the poor man, whose only living was his daily wage, said despairingly:

"Then I'd better be dead."

Another manifest injustice in these laws is the legal proof required. A divorce cannot be procured by the confession of the guilty party, and with the consent of both parties; there must be a third person as witness, otherwise, it is claimed, there may be collusion between the husband and wife to annul the marriage tie. John Galsworthy puts this phase of the law very concretely in his recent novel, "The Country House." A husband desires a divorce from his wife, who does not deny that she has been unfaithful to him; when a lawyer is consulted, he says:

"Two unhappy persons must not seem to agree to be parted. One must be believed to desire to keep hold of the other, and must pose as an injured person. There must be evidence of infidelity, and, in the case of the woman, of desertion and cruelty . . . . A woman must not ask for divorce because she is miserable and placed in a position that no woman should be placed in, but only, if she is offended in certain technical ways. To get a divorce (in England) you must be as hard as nails and as wary as a cat."

Bernard Shaw's Views.

Bernard Shaw, in his recent drama, "Getting Married," gives a brilliant study of the marriage laws of England, and reduces this law of evidence to an absurdity. An elderly Englishman finds that his young wife is unhappy; they agree to part, and he goes systematically to work to produce the required evidence. In order that she may be able to prove cruelty, he knocks her down on a flower bed in the garden—having previously removed all stones and sticks, so that she may have a soft place to fall in; he also plans for the gardener to be present, so as to have a witness. And then, to establish desertion and adultery, he arranges for a woman of the town to register with him at a hotel as his wife—loathing the whole proceeding as a clean man of unblemished character must.

How often English fiction and drama make these hard conditions their theme, every student of literature knows. In "Jane Eyre," the story turns on the indissoluble marriage of the hero to a woman whose vices have brought on violent and hopeless insanity. A somewhat similar situation is painted by Gertrude Atherton, in "Julia France and Her Times," where a young and innocent wife is in constant danger of her life from an insane husband. The unfortunate chapter in the lives of George Eliot and George Henry Lewes, two of the brightest lights in English literature, was brought about by these "rough marriage laws." Mr. Lewes could not secure a divorce from his wife, though there was every reason that he should.

Perhaps George Meredith has shown the injustice of these laws, especially to women, more often than any other of our novelists of today. His most thorough study is in "Diana of the Crossways," where a beautiful and blameless woman cannot secure legal divorce from a contemptible and unworthy husband, who has heaped every outrage and indignity on her in his power.

These examples might be multiplied many times, but lack of space forbids. But they are enough to show the need for a commission to study these laws, and advise changes in them.

The majority report of the commission recommended five new grounds for divorce: Desertion for three years, cruelty, incurable insanity after five years' duration, habitual drunkenness continuing for three years after the first order was entered, and imprisonment under commuted death sentence. They argued that where any of these five causes existed, marriage in any true sense was destroyed and the law should take cognizance of the fact. That sounds very reasonable.

The minority members, with true English conservatism, are in favor of leaving the law as it is. Make desertion a ground, they say, and many couples who have grown tired of each other, or whose fancies have strayed elsewhere, will separate by collusion. If you make cruelty a ground, you must include mental as well as physical suffering, and the wife whose husband scolds her because breakfast is late, will fly to a lawyer. With one accord, these minority members point to the United States, with their lax divorce laws and frequent divorces, as an awful warning to virtuous England.

Where the English Err.

It is strange that they always point to our country as an example of easy divorce, when they have a more thoroughgoing illustration so much nearer home. Norway has the freest divorce laws of any civilized country; if a husband and wife are agreed in their desire for divorce, they may have it, without any statement of reasons; but there must be a year of separation between the application and the final decree. And this is within the reach of the poor as well as the rich, for the maximum cost for all legal proceedings is twenty-five dollars. Conditions there go a long way to disprove the frequent assertion that easy divorce means frequent divorce, for the Norwegians have a very small per cent of it; in 1910 there were only 390 divorces out of 400,000 existing marriages, or a rate of about two and one-half per cent a year.

Perhaps we deserve all the contumely that is being thrust upon us, because of our high divorce rate; perhaps our laws are as much too lax as England's are too rigid, but I am not sure of it. At any rate I shall say something of our divorce record next week, and I hope to find some light in the picture of unrelieved gloom that is usually painted about it. I. W. H.

"The ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are," says Phillips Brooks. Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomforts us, because we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is—whether aspiration or conscience—so long as it will not let us rest, we know that it is the voice of God calling us to higher things. It is the "love that will not let us go."—Home Messenger.

Worldiness does not consist in distinct acts, nor in thoughts of transgression, but it is the spirit of a whole life, which hides all that is invisible, real, and eternal, because it is devoted to the visible, the transient and the unreal. Christ and the world cannot exist in the same heart. Men who find their all in the world—how can they, fevered by its business, excited by its pleasures, petrified by its maxims, see God in his purity, or comprehend the calm radiance of eternity?—F. W. Robertson.

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet;
And when, at last, it stands a tree complete,
Beneath its tender shade the burning heat
And burden of the day shall lose control—
Plant patience in the garden of thy soul!

—Henry Austin.

"James Russell Lowell says truly: 'The first lesson of life is to burn out our own smoke—that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases.' Have we learned that lesson?"

Disciples Table Talk

East End, Pittsburg, Prospers.

When the present pastor, John Ray Ewers, came to the East End Church, Pittsburg, four years ago, there was a membership of 278. With fifteen more, there will be just twice as many—556. In the four months of January, February, March and April there were fifty-three new members received into the fellowship. In these four months there were only two Sundays without decisions for Christ. Since last autumn seventy-six new members have been received and this in spite of the fact that the minister spent the month of November in Kansas City, where eighty-six were added to the church. Mr. Ewers attributes this success to the fact that he has a working membership. A series of six Wednesday evening studies of the Social Teachings of Jesus was carried through April. The following themes were discussed: Mar. 26—"What Jesus Taught About the Family;" April 2—"What Jesus Taught About Social Life;" April 9—"What Jesus Taught About Politics and Property;" April 16—"What Jesus Taught About the Dynamics of Reform;" April 23—"What Jesus Taught About Himself as the Answer;" April 30—"What Would Jesus Think of the Modern Church?" By request these lectures were repeated on Friday noons before a luncheon class at the Central Y. M. C. A., Pittsburg.

E. L. Powell as Louisville's Mayor.

"That there will be a fusion or citizens' ticket of some kind in the field at the November election in Louisville, and that this ticket will be supported by practically the solid Republican vote, 80 per cent or more of the Progressive vote and a large element of Independents and Democrats, is now believed to be certain, and the movement is only halted because of a failure so far to agree upon a candidate for Mayor to lead the fight." So does the "Evening Post," Louisville, sum up the political situation in that city. "In connection with this movement toward fusion," this paper continues, "which almost every one believes in the end will take definite shape, the name of E. L. Powell, pastor of the First Christian Church, is being mentioned as frequently as any other for head of the ticket, and candidate for Mayor. Dr. Powell is in no sense a candidate and the men back of the fusion movement, many of whom are considering Dr. Powell's name, realize that his services could only be secured by some spontaneous movement in the city which would appeal to him as a call for public duty. On the other hand, it is known that Dr. Powell is intensely interested in the problems of city government, and many of his friends say that the work of Mayor of Louisville would appeal to him very strongly." The Courier-Journal, of Louisville, is advising Mr. Powell, editorially, not to accept the nomination, should it be offered him. In connection with this news item the following from a recent address of Mr. Powell on "Smokestacks and Religion," is of interest. Appealing to the business men of the city the preacher said: "You shall help to bring in for this city of ours a praise higher than that of being the 'Gateway of the South;' you shall help to bring in the day when a city in the way it conducts business, in the way it administers its civic affairs, shall be the pacificator between cities and cities, and lands and lands. I know of no city that is trying harder to do this; I know of no city the majority of whose activities are along ethical lines and social lines; I know of no city seeking an inter-penetrating business with the very spirit of Christian service, and in so doing, my brethren and friends, we are making true the declaration of the old prophet that righteousness exalteth a nation and sin is a reproach to any people, and, furthermore, it is industrial suicide. Smokestacks and religion are the best way to boost a city. Isn't it true that religion broadly constructed, the religion of the temple and of the synagogue and of the church, is foundationally the sine qua non of material prosperity?"

S. H. Zendt on "The System."

"What is Wrong With the System?" was the theme of S. H. Zendt's second sermon of his series on "Why People Do not Attend Church," at Second Church, Bloomington, Ill. "Many people of generations past have not attended church—have given religion no essential place in their lives. We have laid a part of the blame on the preacher, some on the church, some on the people. But it is not all dispensed. We lay the remainder on that impersonal, much-criticised force sometimes designated 'The System.' We are all subject to the influences of environment. Some are its victims, others its masters. But whether masters or victims we cannot evade or destroy its influences. They are beginning to receive the social attention they deserve. Divers phases there are of the system. The first is the commercial. We use the system as including present business as organized and carried on—the laws recognized and obeyed in its program." Other phases of "The System" treated were "social extremes," "bad politics," "false standards of dress and social life." Insisting on active relations with the church in spite of "The System," Mr. Zendt declared that "In the early ages of the church the believers came in touch with a system vastly worse than any known in our day. They loved their lives not unto the death. They believed that contending with evil gave them moral fibre. They did not seek a path of no resistance. Nor have any prophets foretold a time of ease. 'In the world ye shall have tribulation' is the Master's prediction. 'The System' is to be faced, understood and its influences overcome."

Des Moines Church Observes Birthday.

Throughout the month of May, at the University Place Church of Christ, C. S. Medbury, pastor, is being celebrated the twenty-fifth anniversary of its birth. Every Sunday during the month emphasis will be placed upon the anniversary celebration and on May 25 the celebration will be brought to a climax in a great Homecoming day. The University Place Church of Christ was organized June 24, 1888. At that time 300 members of the Central Christian Church detached themselves from that institution and established the University Place Church. Since then the church has passed through rapid periods of growth until it has now the largest church and Sunday-school membership in the city. A personal touch with every member of the church is to be the ideal of the anniversary month. Every Sunday will be a recognition day. Competition for a good attendance record is to be instituted and the church will strive to set a new standard in attendance and promptness in arriving at the services. The children of the church are to be brought into the church services by placing emphasis on the family unit. Parents and their families will be urged to sit together, particularly in the morning services. The parents will be encouraged, too, to attend the Bible School with their children. Every Sunday will have a special programme bearing upon the observance of the anniversary. May 25 is announced as "the great day of the feast." Word will be sent to many not now members of the congregation asking them to attend the homecoming day services. In the afternoon a great union communion service of all congregations in the city will be held. The "reminiscence hour" promises to be one of the most interesting features of the meeting. The day will also be decision day and a special appeal will be made to secure confessions of faith in Christ. The programme of the month as announced by the pastor is as follows: May 4—10:30 a. m.: Sermon subject, "The Church and the Individual." 12 m.: Joint session of adult and chapel departments of the Bible School. 7:30 p. m.: Special praise service; Rossini's "Stabat Mater," by chorus and orchestra. May 11—10:30 a. m.: Sermon subject, "The Church and the Home." 12 m.: Bible School. 7:30 p. m.: Sermon subject, "Current Events in Relation to the Kingdom of God." May 18—10:30 a. m.: Sermon subject, "The Church and the Community." 12 m.: Bible School. 7:30 p. m.: Sermon subject, "The Mission of the Disciples of Christ." May 25—Special anniversary services. Homecoming day. 10:30 a. m.: Sermon subject, "The Church and the World—Decision Day." 12 m.: Bible School. 3 p. m.: Union communion service and reminiscence hour; letters from former pastors and others related to early work will be read. 7:30 p. m.: Closing service; musical programme by the chorus.

B. A. Abbott on "Peace."

Many of the St. Louis ministers followed the Peace Conference which closed, May 4, in that city, with sermons on the subject of peace. B. A Abbott of the Union Avenue Church had some interesting things to say. "Jesus' doctrine of non-resistance," he declared, "has been very much misunderstood. What he really taught was to resist evil, but to do it with spiritual forces—that is, with reason, love, truth, right. Christianity's way is to overcome evil with good. I dare say there is not a national or personal problem in existence so vexing that it cannot be settled without even estrangement if all parties concerned will seek to find the right and not try to gain a selfish victory over one another." "The central doctrine of Christianity is the cross. This means to suffer rather than do wrong. It is not belief in the cross as a theological dogma that saves us, but the practicing of it as the dynamic of life. It means to set out to conquer the world by suffering love instead of by proud power."

Evansville Church Dedicates.

Bethany Christian Church, Evansville, of which L. F. Drash is minister, dedicated its new building on Columbia street April 20. G. L. Snively leading in the dedication services. This church began as a Sunday-school mission in 1891, while Neil MacLeod ministered at First Church. A three room cottage was soon erected to house the school. In 1897, Bethany Church was organized with a membership of fifteen. The old church building was erected in 1898-99, being dedicated by C. R. Scoville, who also held a meeting at that time, bringing in a membership of 250. In 1897, W. A. Bellamy was called as pastor, serving for five years, and being succeeded by Allen T. Shaw, who served for one year. L. F. Drash was called in 1905, and still ministers to this field. The first step toward the new church was ten years ago, when three lots were purchased for $2,300.

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R. G. Frank "Dissects" Judas' Soul.

Speaking on "Judas Iscariot," in the evangelistic services being held at First Church, Sedalia, Mo., R. G. Frank asked the question, "Why was Judas selected by Christ?" "Three answers have been given to this question," he declared. "First, he was chosen because Christ wanted to have all possible human experiences and hence needed a false friend among his Apostles. Second, he was chosen for the deliberate purpose of having him carry out a previously determined plan. Both of these seem to be too wooden, too mechanical. I think God never thus sets the stage for himself and then acts a part on it. A better reason seems to be that he was chosen in the hope that the evil tendencies of his nature might be overcome and he be made into a good man. None of the Apostles was perfect. Judas may have been no worse than others in the beginning."

Church Becoming Uplift Center.

That the church is coming to be, even more than in past years, a center for the promotion of uplift movements is illustrated every day. It is interesting to note from a few newspaper clippings, the following items: (1) That "the most inspiring audience ever gathered in Warrensburg, Mo.), was assembled at the Christian Church in answer to the call of the Civic Improvement League." (2) That "the Leavenworth branch of the International Anti-White Slave Association was perfected at a very enthusiastic meeting at the First Christian Church," in that city. (3) That Mr. Joseph B. Bates, editor of the Bloomington (Ill.) Pantagraph, addressed an audience that filled the large auditorium of the First Christian Church, on the topic, 'Birds of My Boyhood.' The occasion was under the auspices of the Audubon Society and the Woman's Improvement League."

Bloomington, Ill., Pastor Resigns.

Milo Atkinson, for three years pastor of the Centennial Church, Bloomington, has announced his resignation from that field. Mr. Atkinson is to take up religious work elsewhere, but has not yet made a statement regarding his plans. The resignation becomes effective August 31. Mr. Atkinson came to the Illinois field from Covington, Ky., where he enjoyed a successful pastorate of 1,000 members. While in Bloomington, he has been honored in many ways, having served one year as president of the Central Illinois Christian Ministerial Association. During Mr. Atkinson's pastorate at Bloomington offerings for the local work have been doubled, while gifts to missions have shown even a greater increase. In addition the original building fund has been reduced from $12,500 to $4,000. The Centennial Boys' Club and the Primary Mothers' Circle have had marked development during the past three years.

J. H. Craig, formerly of Logansport, Ind., has begun his work in the Troy, N. Y., church with much encouragement and enthusiasm on the part of the entire membership. The audiences are steadily growing in numbers, especially the evening audiences, which, in this neighborhood, are difficult to maintain. A reception was tendered Mr. and Mrs. Craig April 30, with between four hundred and five hundred in attendance. Mr. Craig lost in the Indiana floods a very valuable library and most of his furniture, which had been stored in Logansport preparatory to moving. At the reception the church presented Mr. and Mrs. Craig with a purse of gold of $120 to assist them in replacing needed household goods.

G. W. Alford, pastor of the South Hutchinson, Kan., church, was elected president of the district association, which was in session at Stafford, late in April. The other officers elected are: J. E. Raines, Macksville, vice president; J. T. Sapp, Stafford, secretary and treasurer; John H. Connaughton, Kingman, superintendent of Sunday-school work; D. F. Cross, Greensburg, superintendent of C. E. work; C. D. Purlee, Stafford, delegate to state convention; E. A. Taylor, Kingman, alternate. Anthony was selected as the place of holding the convention next year.

At the district convention held at Lawton, Okla., April 24, 25, A. R. Spicer, of Lawton, was chosen president for the coming year. Other officers chosen are: W. W. Phares, Anadarko, vice president; Mrs. D. E. Heacock, Waurika, secretary; C. R. Donart, Altus, treasurer. Resolutions were adopted during the session strongly endorsing Governor Cruce's stand in the fight for "clean legislation," giving special mention to the anti-gambling bill and Sunday closing statute. The 1914 convention will be held at Hobart.

J. M. Barnes, one of Montgomery, Ala.'s best known ministers and educators, died at his home in Cloverdale April 28, the result of injuries received in an automobile accident. He was 77 years old and was a graduate of Bethany College. For many years he taught school, after which he entered the ministry. For a number of years he was pastor of the church on Catoma street, but lately confined his work principally to the factory district in West End.

The annual convention of the churches of the Third District of Missouri was held in Greenfield, Mo., May 5, 6 and 7. Mrs. J. R. Blunt, superintendent of the Junior Congregation of the South Joplin Christian Church, was one of the most important speakers on the programs. Mrs. Blunt told of the work of the Junior Congregation of which she has charge. This congregation is the second largest in the world and is steadily growing.

The following officers were elected at the close of the three-day session of the southwest Iowa District Convention, held at Logan, Iowa: President, W. A. Crewdson, Logan; vice-president, F. D. Ferrell, Shenandoah; corresponding secretary, Edgar Price, Council Bluffs; superintendent of Sunday-school work, T. D. Corbet, Cumberland; superintendent of Christian Endeavor, C. B. Biglow, Henderson.

Included in the annual report of the church at Anaheim, Cal., C. A. Moore, pastor, are the following facts and figures: increase in enrollment, 100 per cent; sermons preached, 108; calls made, 780; number of additions, 42; net gain for the year, 39; present resident membership, 72; money raised, $17.40 per capita for every man, woman and child of the congregation; $2.65 per capita for missions and benevolence.

Henry W. Hunter, pastor at Higginsville, Mo., was ill and out of his pulpit during April. He is at his work again. The churches of Higginsville will enter into a union evangelistic meeting with Dr. Lincoln McConnell as evangelist. This meeting will run through the entire month of May. The Christian churches of Lafayette County met at Higginsville, recently and organized for better work.

Walter M. White, pastor at Cedar Rapids, Ia., said in a recent sermon that the best way to fight Sunday baseball is for the employers to give their employes a holiday one afternoon a week. Mr. White is an admirer of the national game, and is striving to put it on a clean basis in his town. His sermon was heard by several members of the city council and other officials.

R. L. McQuary, pastor of the Tecumseh, Ia., church, has been granted a scholarship at Yale University. In exchange for the scholarship he will give three years to religious work in the slums of New Haven. Mr. McQuary will graduate from Cotner University, Bethany, Neb., in June, and enter Yale in the fall.

The congregation at Allison, Ill., (Lawrence Co.) is rejoicing in the fact that J. E. Moyer is now giving them full time service. A parsonage is being erected in appreciation of his work. A remarkable feature of all this is that the Allison Church is a country church, being seven miles from any town.

I. J. Spencer, pastor of the Central Church, Lexington, Ky., has just returned from a tour of the Mediterranean and the oriental countries upon its shores. He visited Egypt, Greece, Turkey, Italy, Spain, France and England but reports that he found the greatest interest in his journeyings through Palestine.

At the meeting of the congregation of the First Church, Norfolk, Va., Sunday morning, April 20, Dr. Bernard Walker was made an Elder Emeritus of the congregation. W. B. East and J. G. Holladay were made life directors of the Foreign Missionary Society. R. E. Steed presided at the meeting.

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T. H. Capp, pastor at King Hill, Mo., has been notified by the executive committee of the National Reform Association, which met recently in Pittsburg, Pa., that he has been selected to represent his community at the annual convention of the association in Portland, Ore., June 29 to July 6.

The Sunday-school of the University Place Church of Christ won state honors for highest attendance during the month of February. This school had an average attendance of 849 scholars. The Central Church, Des Moines, came second, with 613. A Methodist church of that city came third.

At the annual convention of Second District, Ia., which met at Burlington, May 7-9, the following were some of the speakers: J. D. Zimmerman, Davis Owen, Geo. E. Lyon, H. J. Corwine, C. A. Finch and Mrs. J. E McDaniel, all of Topeka; J. T. Shreve, Ottawa, and E. T. McFarland, Lawrence.

J. C. Creel, pastor at Princeton, Mo., observed with his congregation what he called Roll Call Day. The sermon subject at the morning service was "The Final Roll Call," and at the close of the service the names of members were read and responded to by scripture quotations.

A resolution was adopted by the congregation of the First Christian Church, St. Joseph, Mo., at the conclusion of the service April 27, authorizing the official board to arrange a plan for a campaign for a new church building on a lot owned by the congregation.

An interesting feature of the recent contest just closed between Walnut Street and Jackson Street churches, at Muncie, Ind., was a parade of men representing manufacturing concerns of the city, together with lodge organizations and the Travelers' Protective Association.

The Fifth District, Kentucky, held its convention May 8-10, at Shelbyville. Among the speakers were R. H. Crossfield, of Transylvania University; H. W. Elliot, State Secretary of Kentucky Missions, and Mrs. W. L. Beardsley, district C. W. B. M. superintendent.

The churches of the Third District, Kans., met in annual convention April 28-30, at Chanute, where G. G. Horne ministers. Among those on the program, were G. G. Horne, Chanute; Sam I. Smith, Pittsburg, and F. E. Mallory, Parsons.

A new church at Minneapolis, Minn., was dedicated May 11. This work is situated among about 100,000 Scandinavians, and will attempt to serve their religious needs. A two months meeting is now being conducted in this field by D. E. Olson.

On the program of the annual convention of Seventh District, Neb., held at Clay Center, the first week in May, were L. C. Oberlies, of Lincoln; William Oeschger, of Cotner University, and Mrs. Garst, of Des Moines, Iowa.

At a Sunday-school rally at the Central Church, Anderson, held April 27, an attendance of 971 is reported. The aim was 1,000. On April 28, the old members of the congregation held a reception in honor of the new ones.

C. M. Ridenour dedicated a $5,000 property May 4, at Eureka, Mont., where C. E. Cobbey is pastor. This church has been organized only two years. Mr. Ridenour is now conducting an evangelistic campaign.

A. B. Philputt, pastor of the Central Church, Indianapolis, delivered the ministerial lectures at Eureka College from April 29 to May 2. He also preached in the Eureka church each evening.

On the program of the district convention held at Conway Springs, Kan., were the following: O. L. Smith, Wellington; W. S. Priest, Wichita, and J. D. Zimmerman, Topeka.

Dr. B. A. Abbott, pastor of Union Avenue Church, St. Louis, will deliver the baccalaureate sermon for the graduating class of the Texas Christian University this year.

Chas. S. Early is now in his second meeting with the Hoxie, Kan., church. In June Mr. Early will be at Hill City, for his eighth meeting with that congregation.

The Indiana Sunday-school Convention of all religious bodies will be held in Evansville, early in June. The best Bible School specialists of the country will be present.

During the first quarter of this year the mid-week prayer meeting at Puyallup, Wash., was attended by one-fifth of the entire active membership of the church.

Athens, Ga., reports $15,000 raised by G. L. Snively for the new church building. Over $9,000 had been previously raised by Stanley R. Grubb, the minister.

The Sunday-school of the First Church, Atlanta, reports an attendance of 4,129. May 4, L. O. Bricker, the pastor had 1,282 in his adult class.

Edwin Priest, pastor at Ottumwa, Iowa, addressed the Y. M. C. A. of that city, April 27, on the theme, "Is Life Worth Living?"

Harold Bell Wright, of literary fame, recently addressed the Baraca class of young men in the Pomona, Calif., church.

The church at Webb City, Mo., is planning to auction off its old building and erect a new structure on the old lot.

The Central Christian school at Youngstown, is trying to reach 800. The attendance on a recent Sunday was 711.

The 1914 convention of the Fourth Kansas District will be held at El Dorado, where H. James Crockett ministers.

By the will of the late A. K. Moore, Franklin, N. H., the Disciples Church of that city will receive $5,000.

The Missouri State Convention will be held at Fulton June 16-19.

The South Idaho convention will be held at Rupert June 5-8.

The new building at Ardmore, Okla., is nearing completion.

EVANGELISTIC MEETINGS.

Paducah, Ky., First, W. A. Fite, pastor; Allen Wilson, evangelist; 39.

Athens, Ga., S. R. Grubb, pastor; G. L. Snively, evangelist; 40; closed.

Los Angeles, Ky., Naomi Avenue, O. V. Wilkinson, pastor; C. R. L. Vawter, evangelist; 92.

Mt. Vernon, Ill., J. T. Brown and Leonard Daugherty, evangelists; 57; continuing.

Pomona, Cal., C. R. Hudson, pastor; R. W. Abberley, evangelist; 50; continuing.

Sedalia, Mo., A. W. Kokendoffer, pastor; R. G. Frank, evangelist; 50; closed.

Wilkesbarre, Pa., C. A. Frick, pastor; Fife Brothers, evangelists; 223; closed.

Mexico, Mo., W. A. Shullenberger, pastor, preaching; 65; closed.

Louisa, Ky., C. M. Summers, pastor; Mark Collis, evangelist.

Homestead, Pa., C. H. Huhne, pastor; Fife Brothers, evangelists.

CALLS.

Davis Errett, Salem, Ore., to Boise, Ida.

C. H. Hilton, Forest Grove, Ore., to Healdsburg, Cal.

F. W. Strong, Denton to Dennison, Tex.

S. B. Waggoner, Worthington, Ind.

F. W. Burnham, Springfield, First, to Philadelphia, Third; declined.

J. W. Towry, Wetumka, Okla.

W. Sumpter, Liberty to Indianola, Neb.

RESIGNATIONS.

E. R. Black, Moscow, Ida.

Robert Drennon, Dennison, Tex.

Chas. E. Taylor, Geneva, O. To take effect last Sunday in July.

M. Z. Metzler, Flat River, Mo.

G. C. Aydelotte, First, Muskogee, Okla.

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THE CHRISTIAN CENTURY

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W. J. BRYAN ON THE TIMES

WOODROW WILSON ON THE SUNDAY SCHOOL

THE LITTLE BLUE SQUAD

A MEMORIAL DAY POEM

CHICAGO

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

In Memory

There are still living among us something like half a million men who have personal recollections of having worn blue clothing and carried guns in a war that was fought and finished nearly half a century ago. They do not stand as straight as they did then, and they carry canes instead of guns. Some of them carry crutches. One day in the year they put on the blue again, and they march as they did in other years.

No, not as they did in other years. One cannot see them march now, and remember how they marched in other years without a touch of emotion. They do not march as they did. They limp, and they do not carry guns. Things have changed.

* * *

Yonder in the seventeen states that smile toward the South are men who wore the gray. They are just as old and just as far from carrying guns. They too, have their memories.

One day in the year we devote to remembering the men who were boys fifty years ago. Some of them are old men now, and others lie beneath the flowers. The flowers are memories.

* * *

The nation has its memories. Fifty years is a long time, but the nation remembers. Still on May 30 it hears the beat of the drum. Again it hears the news that Fort Sumter has fallen and that Abraham Lincoln, no longer seeming to halt between two opinions, has called for seventy-five thousand troops for ninety days. Seventy-five thousand! What can he want with so many? Ninety days! Why should he need them so long? The nation remembers now how the ninety days became four years, and the seventy-five thousand became a million.

"We are coming, Father Abraham,
Three hundred thousand more!"

It was a jaunty song they sang, fifty years ago. The nation remembers it now with a chastened smile. Three hundred thousand and then other three hundred thousands marching in the wake of John Brown's soul!

It was two dead men who led the throng. One of them was hanged on a gallows in Virginia, and the other was whipped to death in a story book.

"Still through the conflict, up and down
Marched Uncle Tom and old John Brown;
One face, one form ideal;
And which was false and which was true,
And which was mightier of the two,
The wisest sybil never knew,
Since both alike were real."

They led the hosts, those two men who had died, the visionary and the slave who never was free. And when it became necessary to add a third name to these in the vision of those who led, it came in the martyrdom of Abraham Lincoln. The nation remembers that.

No more of bitterness; no more of strife. We are one nation with one flag. These men who line up next Friday and who try to stand straight when the commander calls "Attention!" are thinking no thoughts of bitterness. They have no hatred in their hearts. We can have memories without resentment. Our memories are flowers, not thorns. We plant no briars on any grave, north or south. We have flowers enough for both.

* * *

God is extravagant in the matter of flowers. When Beecher was asked why God made a hundred blossoms for every fruit, he answered that it signified the extravagant joy of God in the doing of beautiful things. God knew we needed flowers for memories as truly as for fruit. There are flowers enough, and the earth will grow more of them. Even cemeteries will grow flowers. They root well in holy dust and sacred memory.

Each home has its own memory days. There are days in life's calendar when we live our memories over again with God and those whom He has taken. Each heart knows its own memorial days.

The heart's memorial days are not the saddest days of life. A sorrow is on the way to comfort when it can be covered with flowers. Earth's bitterest sorrows are those which may not be buried.

Are the flowers ready?

Comrades, salute the dead!

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An Enlarged Vision

While his disciples talked about eating, Jesus discoursed on the opportunity of service that was before him. They were probably uneasy because they were in the territory of Samaria. He was rejoicing that men were ready to hear his message. They had been taught to think in terms of religious prejudice. He thought in terms of human need and divine compassion. With him it was a question of ability and willingness to receive the truth. Popular judgments were set aside.

Enlargement of vision is what we all need. Class ideas are common to us all. The scholar often thinks he is discarding them when in fact he is merely amplifying them and discovering reasons for not taking into account truth that is distasteful to him. The minister may preach fervently upon the need of vision and rebuke his congregation for near-sightedness when he is the man whose work is most seriously hindered by a circumscribed view. The missionary secretary and the returned missionary have still to discover a few things that concern the evangelization of the world.

The gospel is being preached in many lands through the agency of many boards of missions. What shall be the relation of these boards to each other? What shall be taught to the converts concerning the church of Christ? These are questions which must be answered by the members of the churches in Christian countries. The boards represent the churches. They can do just what the churches allow them to do. It becomes therefore the duty of the individual disciple to have a world view. He cannot pronounce wisely upon the obligation of a missionary in China or India unless he looks at Christianity through eyes that have seen the whole world. Denominational pride is a good thing until it gets in the way of men and keeps them from doing their duty. The time has come when we must think as Christians and not as members of any particular body of Christians. What ought a Christian to do at this time? If we think as Disciples or Presbyterians or Methodists, we shall have a narrower vision than we ought to have.

What of the Negro? Is he to be just tolerated? Shall we turn him over to the tender care of the politician? We cannot get anywhere in our treatment of him if we simply think of him as a necessary evil. There must be men of vision who will show us what the Negro may be expected to do and how we can assist him to do his work. Men who despise him should not have the encouragement that comes from the knowledge that the nation does not know what to do with him. Instead of indulging in unkind criticism or sentimental laudation, we should try to discover his possibilities from those who know him best and have the deepest interest in him. The leaders of his own race are entitled to be heard in his behalf. His work should be studied in the light of his opportunities.

Are we satisfied with the condition of the churches in America? No one seems to be. But that is not enough. We must know what is to be done. Perhaps it is wise to have a modest program. To announce that we intend to turn the world upside down may mean that we are trouble makers. But there are several things we can do if we have a mind to work. It is not necessary to be a sociologist in order to know these things. If the country church is deteriorating, if the young people are losing interest in it, we know a few things to do that will add strength to the church. It may be that there are many things we cannot do but that is no reason for sitting down with folded arms and complaining about the evil days that have come upon us. We can have an ideal for the church as a social and religious center. We can find out what others have done to make the church a living force.

What is our opinion of the church as an educational institution? Are we sure that the Sunday-school is as organized as it ought to be and that it is teaching what it ought to teach. Is it not time that we have a vision of a church in which there is no member wholly without interest in religious education. The Sunday-school is the place to study the Bible. We must study the history of the church, missions, ethics, church organization, music, everything that pertains to religious culture and work. If our plans are not great enough, let us enlarge them so that we can have a reason to give to every man whom we invite to come and study in our Sunday-school. We can make our Bible study vital by relating it to the life of the present. [Midweek Service, June 4. John 4:32-38; Acts 2:39; Prov. 29:18.] S. J.

"Thou Hast Not Fainted"

In a record of events immediately following the French Revolution, we are told of an exile who finding himself again in the city—wrecked as it was it was still his home—met there an old-time companion whom he scarcely recognized, so haggard he had become. His cheeks were sunken, his hair gray and his knees bent. As he heard from his friend a recital of that "Reign of Terror," he asked in amazement. "*Mon ami*, what did you do during that dreadful time?" To which the man replied with firm voice, "I lived!"

There are times when that is all God asks of a man or a church, the mere enduring things without murmuring or despairing.

Few persons realize how tenderly God deals with men who have never scored a victory but simply "stood it through." The commendation to the much tried church at Ephesus was, "Thou hast not fainted." It was all that was asked.

The great battles of the world have been defensive battles, Thermopylae, Marathon, Leyden, Derry, Lexington, Sumter. A hundred years ago everybody expected to see the dashing Gaul crush Europe with his spurred heel. Today the Teuton stands triumphant. In the long run nothing counts like dogged resistance. It is the anvil that wears out the hammer. It is the man who never knows when he is whipped that comes at length into the kingdom.

There are in the United States twenty suicides every day. That means so many men and women who wholly give up the battle and lie down to die. Among them are millionaries and tramps, drunkards and ascetics. Some of them are scarcely more than children fresh from the warm cradle and some are octogenarians trembling on the edge of the damp, cold grave. Life is not without its tragedies to each age and every class.

Let us remember that God does not require of us to laugh and jest and dance and make merry under afflictions. Not at all. But what he expects is that we shall not give up. We may never know the reason of our tears this side of heaven, but we can at least wait. We may not understand all his dealings now, but we can trust. We can not answer all the arguments of the infidel—Paul could not—but like him we may be able to say as life draws to its close, "I have kept the faith." Where we can not solve the problem we can commune with our own heart and be still.

Fortune may be swept away. Faith need not go with it. Hard work and ceaseless grind is all that many of God's servants know in this world, but they hold fast their integrity like Job. And when they come to die, God will write as their epitaph—"I know thy works; thou hast not fainted." That is enough. Heaven is opened by that word. Not to faint in this world is to conquer.

The Human Factor

There is insistent demand that the kingdom shall come by schedule. We have implicit faith in machinery. This is the bane of our politics and the cause of many of our disasters in the industrial world. We are always forgetting that no machine can make up for the lack of human vigilance; that no mere system or method can save the world. Interlocking switches and automatic signals have their place, but never can be a substitute for human fidelity and alertness.

We are forever making this mistake in the political life of the nation. We labor to obtain direct primaries, or the initiative and referendum, and having gotten it we calmly sit down and wait for the automatic coming of the political millennium, while evil-minded men work the machine we have invented, and profit by the spoils.

This is one of the vices of our modern church life. There are so many men who are willing to undertake contracts to bring in the kingdom of God by program. If we will build a tabernacle of specified dimensions, raise so much money, do so much advertising, organize a chorus choir of given size, we may have a guaranteed revival tied up in a package and delivered C. O. D. For any possible ill within the church the remedy is a new kind of a machine, another form of organization, an apparatus into whose slot we have only to drop a nickel, or a dinner, or a speech, or a constitution and by-laws, and behold the millennium is ground out, securely packed and labeled. There is a demand for ministers of the type who can produce these results, men who can "get

the business," men who "get out and hustle for results." Except we see signs and wonders we will not believe.

Nevertheless, the kingdom of God is not meat and drink, nor constitutions and by-laws, nor machinery, but love and joy and peace and righteousness in the fellowship of the spirit of God.

Machinery is valuable and necessary, but what we need at present is not more harness but more horse; not more machinery but more manhood. God give us men.

Starvation Wages

The reports on the condition of women and child wage-earners in the United States issued by the department of Commerce and Labor show that starvation wages are paid to many men workers and to more women and child workers. In Pennsylvania mills 67.8 per cent of all employees are women, and 23.2 per cent are children. The majority of these are underpaid. In the "throwing" mills of New Jersey, 8.7 per cent of the women over sixteen years of age receive less than $4 a week, and 15.8 per cent receive between $4 and $5 a week. An investigation made last year into conditions in four industries in Massachusetts in which over 10,000 women are employed, showed that a very large percentage of these women workers were receiving less than $6 a week. Of about 500 girls under eighteen years of age employed in retail stores over 96 per cent receive less than $5 a week. One woman who had worked sixteen years in one department store in Boston never received more than $5 a week. This agitation in behalf of the minimum wage scale is an attempt to express the thought of our time that no worker be paid less than will enable him or her to live decently and comfortably. It isn't very long ago since economists talked and wrote about the law of supply and demand determining a worker's compensation. Adam Smith well expressed the view of the old economists when he wrote "a man must always live by his work and his wages must at least be sufficient to maintain him." Our day declares that a man's wages must do more than maintain him; his wages must maintain him "in health, comfort and efficiency." In days gone by employers interpreted that hard and fast economic law that Adam Smith states by paying their workers the wages the market conditions required. If there were more workers than there was work to be done, they paid them less than a living wage. If there was more work to be done than there were available workers to do it, they paid their employees a little more than a living wage. Employers are now recognizing that they must pay those who labor for them a compensation that will enable them not simply to exist, but really to live.

The Rag Carpet and the Rug

Did you ever sew any carpet rags? Do you remember how in the winter evenings not only the girls but the boys had to sew them? Do you remember the friendly rivalry to see whose ball grew fastest, and the admonition to wind the rags hard and not to pretend to be making a bigger ball than you really were making? Do you remember the sorting out of the rags and the selection for the portions that were dominated "stripe" and those called "hit-or-miss?" Do you remember that wonderful day when the white rags were dyed in the four kettles of dye, that colored logwood, blue, yellow and red? Do you remember how the green was made by successive dipping of the rags into the yellow and blue, and how at length the bunches hung dripping and resplendent at the close of the day? Do you remember when the carpet came home and was nailed down in the best room, a thing more glorious than Joseph's coat, almost too good to walk upon, and compelling unwonted care in the matter of the cleaning of boots before they were set upon it?

There were many differences between that rag carpet and your Oriental rug and they are not wholly in favor of the rug. The essential question of the value of either of them is not to be discerned by the feet, but by the answer to the question, which contributed more to the making of a happy, unified home life?

The Garage First

Spending an hour with a clerical friend in the suburbs, we noticed not far from the parsonage a curious residence which did not appear to conform to any known type. It was one story in height, entered by a broad double door, lighted by a row of square windows and covered by a nearly flat roof. In response to our enquiries our friend told us that his neighbors were young married people who two or three years ago purchased the lot intending to build a home. But as coming within their means they built first the garage in which to store their limousine, yet to be purchased, and so they placed it at the rear of their lot reserving the fore part for their future mansion. They fitted up the garage in which to spend the first winter—and they are there yet. The mansion is still "in nubibus" and the motor car is yet in the shop.

We proffer the picture to our readers as a parable of the age. It is no longer "first things first" but let first things wait. Before the house is erected we will provide the stable and before we can own a car we build a garage. We skip tedious and bothersome processes of proof and dwell in the conclusion whose logical right to be is assumed. Some day we shall find and possess the "missing link," but not waiting for that we sit down in the positive conviction that man is surely descended from him, and we mean to summer and winter in that low-roofed creed whether we ever get hold of the missing link or not. We can not wait for the motor. What is the use? Have we not the garage? We read a book the other day written to prove that the Bible was all wrong in its historic statements and on a single page we counted fourteen suppositions, such as "it is probable;" "if this be so;" "when all the proof is in," and at the conclusion the author sat serenely down and took possession of a garage to reach which he had only an imaginary motor. For our part we prefer a shed with a wheelbarrow in it to a garage with no car.

On the Book Table

LIFE OF G. L. WHARTON, by Emma Richardson Wharton.

In her "Life of G. L. Wharton," Mrs. Emma Richardson Wharton has shown biographical blood in her veins. She is the daughter of Dr. Richardson, whose biography of Alexander Campbell is still the classic "life" of the Disciples of Christ. The art of biography is one she learned at her illustrious father's library table. That Mrs. Wharton has well absorbed this art, may be seen at a glance almost on reading this latest of Revell missionary publications. In writing so noteworthy a life, Mrs. Wharton has forgotten that she is her hero's widow. Sentiment is admirably subordinated to fidelity to the facts of her subject. She is first and last, a biographer. This is clearly seen, for example, in her wise choice of epistolary material, which throws a clear light on the struggles of a great soul who so substantially assisted in starting the work of the Foreign Christian Missionary Society in India. The author uses throughout the work a running, narrative style that makes it highly readable. There are many noble passages that sink deep into the reader's heart.

Such works as these will go very far towards advertising the Disciples of Christ as a missionary people. The Disciples have been notorious in the past for debate. Missionary work as carried on under the brilliant secretaryship and presidency of Archibald McLean, is resulting in rectifying an impression of the Disciples that was only too well warranted by the facts. Such books as Mrs. Wharton's will do incalculable good in assisting the work of rectification. Revell's have recently published a number of missionary works for the Disciples of Christ. Such a literary arrangement must have a mutual reward in the end. In the present work under review, the publishers have distinguished themselves. Let the good work continue. Mrs. Wharton's life of her famous missionary-husband should be on the library table of every Christian home. It is a great, inspiring story of struggle, of real heroism, written in a splendidly simple style that materially adds to its high effectiveness.

President McLean's foreword is a notable introduction in itself. He rises nobly to the fact that Greene Lawrence Wharton was a member of the first group of missionaries sent by the Disciples of Christ to India. His tribute to the memory of the missionary is like all his tributes, simple and sincere.

Bernard Gruenstein.

(New York: Fleming H. Revell Co., $1.50.)

CROSSING THE CENTURIES. The Educational Associates, Springfield, Mass.

This is a successful attempt to bring within the covers of a single volume the sweep of events of all times, from Creation to the administration of W. H. Taft. The searchlight of time is here thrown upon the pathway of man, down through the ages. The great events of history; the story of Earth's master leaders; the origins of literature, religion and philosophy; discoveries, inventions, arts and sciences—all are amply treated in this voluminous work. Among contributors to the work are: Lyman Abbott, J. H. Vincent, David Starr Jordan, Woodrow Wilson, Theodore Roosevelt, Albert Bushnell Hart and scores of others of high standing.

ONE HUNDRED PRAYER MEETING TALKS AND PLANS, with introduction by F. B. Meyer. F. M. Barton, Cleveland, O.

The prayer-meeting is the "power house of the church and ought to be occupied with doing definite business with God," says F. B. Meyer in his introduction to this valuable work. And yet in most churches the prayer-meeting is a dead letter! For such churches, let us recommend a weekly dosage from this volume of tonic. Here is more material, more carefully selected, and more usable, for your prayer-meetings than you will find between any other covers. There are included, besides a mass of devotional material, Topics for a Year, One Hundred Suggestions, Twelve Detailed Plans, and one hundred and five complete services laid out for your convenience.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian Pentecost at Atlanta

About 5,000 commissioners to three different Presbyterian General Assemblies, meeting simultaneously at Atlanta the latter part of May, succeeded in making the power of Presbyterianism felt from coast to coast and from the gulf to the Canadian line. Things verily hummed. So notable was this unique event that unusual space was accorded it by the leading dailies of America. It was a front-page event of the vastest significance. It must have been thrilling to see veterans of the Civil War, Federal and Confederate, gathering around the Lord's Table, there unite their hearts and renew their allegiance to Christ, in a common observance of the Passion of the King of Kings, to the solemn music of the United Presbyterian psalmody. War separated the Northern and Southern churches, but on that impressive day the Prince of Peace triumphed. It was a Presbyterian Pentecost. The Commissioners surrendered for a day to the workings of the Holy Ghost. It was a foretaste of what Presbyterianism might become.

Doctor Mark Matthews, the picturesque retiring moderator, supplied the first thriller with an electric appeal for Presbyterian Union. "By the exercise of Godward faith," he said during his address as retiring moderator of the Northern assembly, "organic union would be the product of conviction. I am not in favor of a mechanical organic union but I am in favor of the organic union of all the branches of Presbyterianism in this country if brought about as the result of conviction. The only thing that keeps us apart is the paralyzing influence of unbelief. By faith the Church could disarm the world. The disarmament of nations is the duty of the Church. By faith and the works thereof the Church could free America from the accursed liquor traffic. The Church will some day exercise her power, and when she does this, in twenty-five years from that day America will be free from the saloon." Doctor Matthews' other notable utterance was his sweeping attack on candidates for the ministry who doubt or deny the deity of Christ. He said: "We should change the ground of our objections to candidates for the ministry who doubt or deny the deity of Christ. They ought to be rejected not alone because they doubt or deny *per se* the deity of Christ, but because their denial is *prima facie* evidence that they have never been regenerated. No unregenerated man should be permitted to preach." Wild applause punctuated various portions of the address, which Doctor Matthews read from manuscript for one hour and ten minutes.

The Union Theological Seminary matter goes over to the next General Assembly. The majority of the committee appointed last year to bring that troublesome seminary back into the orthodox camp, reported that charges of heresy against members of the Union faculty may be amicably settled by 1914. The secular dailies carried a story to the effect that President Brown of Union made a speech in which he boldly told the commissioners of the Northern assembly that it was a matter of indifference to the seminary what the Atlanta Convention proposed to do about the matter. It took great quantities of nerve to say that, but President Brown evidently had nothing to fear as he looked the commissioners square in the eye.

Union between the Southern and the United Presbyterians was assured by a unanimous rising vote which greeted the recommendations of the United Presbyterian committee's report, though no action was recommended prior to 1914 in order to permit of a year's reflection and discussion. Rev. Doctor J. G. McClurkin of Pittsburg read the report, which was followed by a wild outburst of enthusiasm. The psalm-singing question, the only practical difference, was handled as follows:

There is a difference in the historic faith and practice of the two Churches touching the matter of praise in the worship of God. The one Church holds the belief that the Book of Psalms is the perfect and divinely accredited manual of praise, and as such is to be used in worship to the exclusion of all devotional compositions of uninspired persons. The other, while believing that the Psalms of Scripture were designed for permanent use in the Church, and should have a large place in Christian worship, yet hold that other compositions that are in harmony with the teaching of Scripture may, with propriety and profit, be used in congregational singing. This difference is frankly recognized, but holding our respective views, in the forbearance of love we suggest the following as a practicable basis:

We believe that the Psalter of the Bible, the Psalms of David, is an inspired manual of praise and that the Spirit of God indited these songs to be used in the worship of the people of God to the end of time. The united Church will, therefore, take immediate steps to introduce to all its congregations, by endorsing and recommending, the Psalms of the Bible in the best metrical version as a divinely accredited book of praise. But while strongly commending the use of the Psalms, it is agreed that each church in our respective Synods shall be allowed in the matter of congregational singing the same liberty which it now enjoys.

Finally, recognizing that it is impossible to make specific provision for all points of difference that may arise, it is understood that these Churches enter the union in the spirit of mutual confidence and Christian love, and with a sole view to the honor of Christ and the extension of His Kingdom. It follows from this that the law of Christian charity as expounded by the Apostle Paul must be our guide: "Let us not therefore judge one another any more; but judge ye this rather that no man put a stumbling block in his brother's way." "Let each of us please his neighbor for that which is good unto edifying," "doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

Doctor R. M. Russell, president of Westminster College, Pittsburg, was elected moderator of the United Presbyterian assembly, while Doctor J. S. Lyons of Louisville was honored by a similar election in the Southern assembly.

The Associated Reformed Church was represented at Atlanta by a commission appointed by a recent general synod of that church. Thus, four clans of Presbyterians gathered in convention at the same time and the same place. How the world does move sure enough!

Southern Baptist Convention at St. Louis

The Southern Baptists met in convention at St. Louis during May 14-19. The spirit of this convention will be best appreciated by the fury created by A. Y. Napier, a young missionary from Yangchow, China. Three committees on foreign missions had made their report. Napier was programmed to stir up Baptist zeal for foreign missions. He did, but not exactly as calculated. The union Bible School at Nanking, in which the Disciples are interested, was brought in by the innocent missionary in a most innocent way. He favored the project, because it was a splendid testimony to the spirit of Christian unity in China and also because of its economy. Young Napier had hardly gotten the words out of his mouth, when he was hissed and hooted down. The uproar was so uproarious that Napier was forced to retire. Napier declared the Baptists would lose their leadership in China, unless the movement at Nanking was entered into. Scores of voices cried out "Let it go." In other words, the delegates went on record against interdenominational co-operation. "When a later speaker made a play to the galleries," according to the Standard (Baptist, Chicago) "by saying that interdenominational co-operation was not needed in Brazil, he was rewarded by a chorus of Amens."

This spirit of Baptist exclusiveness again betrayed itself in another important number on the programme. The question of interdenominational co-operation in Sunday School work came up. The feeling displayed showed that the delegates were about evenly divided on the question, with perhaps a shade against co-operation. Despite giants like G. W. Truett of Dallas and John E. White of Atlanta, the convention was palpably exclusive and insular. Occasionally, the Northern Baptists came in for a scoring. The southern brethren think the northerners are tainted with Unitarianism, while the northerners fancy the southerners to be about the next thing to Roman Catholicism when it comes to their spirit of fanatic devotion to denominational exclusion and denominational orthodoxy. And yet, brotherly love was shown towards the accredited fraternal delegates from the Northern Convention. Still, it was a typical pow-pow and a tom-tom.

Presbyterian Politics Rebuked at Atlanta

When the General Assembly of the Presbyterian Church, U. S. A. at Atlanta, came to choosing a new moderator to succeed Dr. Mark Matthews of Seattle, the politicians of the assembly got a jolt from which it will take years to recuperate. Doctor Maitland Alexander of Pittsburg was slated for the honor by the log-rolling group of the assembly. His name was duly presented and seconded. What seemed to be a foregone conclusion was rudely upset when Doctor William R. King of Monmouth, Ill., placed in nomination the name of Doctor John Timothy Stone of Chicago. Doctor King, in a speech, said that Doctor Stone did not know that his name would be presented, and he (Doctor King) thought it about time to call a halt on assembly politics. William T. Ellis, the Presbyterian journalist, seconded Doctor Stone's nomination with a speech that was red-hot with righteous indignation. When the vote was taken Doctor Stone was declared the next moderator.

Sixty Years a Sunday-School Teacher

On May 5 Miss Margaret Miller died in Paterson, N. J., at the age of eighty-five. The reason that fact finds its way into these columns is that she is believed to have been the oldest Sunday-school teacher in the United States both in age and in length of service. Think what it means to have influenced the young morally and religiously for sixty years as a devoted Sunday-school teacher. Such was her service in the kingdom of the Lord.

From Near and Far

"By faith in Christ we could bring about organic union of all the branches of the Presbyterian church in America," declared Dr. Mark A. Matthews of Seattle, retiring moderator, in his sermon at the opening session of the Northern Presbyterian General Assembly, at Atlanta. "The only thing that keeps us apart is the paralyzing influence of unbelief. By faith the church could disarm the world. The church will some day exercise her power, and when she does, in twenty-five years from that day America will be free from the saloon."

Efforts of the Chicago Christian Endeavor union to have Chicago named as the meeting place for the International Christian Endeavor Convention, to be held in 1915, have received the active support of the Chicago Association of Commerce, whose convention committee will send a representative to the Los Angeles convention in July to urge the advantages of Chicago for the meeting. Twenty thousand delegates usually attend such a convention, but Chicago Christian Endeavor leaders anticipate a delegation of 30,000 if it is held in this city.

Delegates to the nineteenth annual Lake Mohonk conference on arbitration heard Dr. Lyman Abbott, chairman of the opening session, assert that disarmament was yet a Utopian dream. "The blow of the fist, the gleam of the sword, the bark of the cannon," he added, "will continue until some other power greater than that of armed man is found to protect innocence from injustice." Dr. Abbott's address was interpreted as a reply to the American Peace Society, his fellowship in which recently was abolished.

W. J. Calhoun, former minister to China, recently arriving in Chicago, says whisky is now a great peril to China. "The government is honestly fighting the poppy growing industry," Mr. Calhoun declares. "It is making a decent effort to kill the opium trade. That is one of the menaces of China, I take it. You see, they have no saloons in China. No whisky at all. It is my fear that if the government succeeds in crushing out the opium habit among its citizens they will turn to whisky."

Every disreputable house in Atlanta, Ga., has been closed. Two young men, Marion M. Jackson, lawyer, and John J. Egan, capitalist, are largely responsible for this achievement in public morals. These leaders, inspired by the Men and Religion Forward Movement, secured advertising space in the newspapers and made such startling exposures of vice conditions and such moral and religious appeals that they aroused powerful public seniment and drastic official action.

More respect for the American flag was urged by D. L. Pierson, historian, at the convention of the Sons of the American Revolution, which recently met in Chicago. "Reading of light fiction has lessened ardor for the flag," he asserted, "while its use in advertising has lessened respect for it. We must stand firm for what the flag represents if we would progress." Resolutions were adopted urging Congress to pass a bill prohibiting desecration of the flag.

The further extension of the juvenile courts system was urged by Mrs. Frederic Schoff of Philadelphia at the recent convention of the national congress of mothers and parent-teacher associations. Mrs. Schoff recommended that every county have a definite arrangement for separate hearings of offenses committed by children.

Daniel A. Poling, for several years Field Secretary of Ohio Christian Endeavor, has been appointed National Christian Endeavor superintendent of temperance and Christian citizenship. A broad, unifying, nation-wide inter-partisan temperance and civic campaign will be carried on at once.

Dr. G. Campbell Morgan of London, well known in America as a Bible expositor, will visit Chicago next fall to deliver a series of lectures, according to an announcement issued by the Moody Bible Institute. Sir William Ramsay, archaeologist, will also lecture at the institute.

German Evangelical ministers all over the United States will constitute part of a nation-wide financial reporting system to protect members from land swindles and other frauds worked in the shadow of the church. Such swindles are said to have aggregated $1,250,000.

After a long discussion in the Chamber of Deputies, Paris, an amendment to the gambling law of 1907 was adopted by a vote of 454 to 55. This provides for suppression of gambling casinos in university towns or within sixty-two miles of Paris.

Under a bill approved by Governor Tener, May 20, ten verses of the Bible must be read daily without comment in the public schools of Pennsylvania. Teachers who violate the law are subject to dismissal.

F. E. Higgins, known as the "Sky Pilot of the Lumber Jacks," was one of twenty-three speakers at the celebration of "Presbyterian Day" at the World in Chicago.

Count Okuma recently declared that although Christianity has enrolled less than 200,000 believers in Japan, yet its influence has poured into every realm of Japanese life.

In Japan 95 per cent of the people can read and write, while in India, 95 per cent of all the people can neither read nor write.

In New York one man out of every five of 180,000 men engaged in sixteen industries, works on Sunday.

National workers for the "down and outs" have just met in convention in New York City.

Our Readers' Opinions

AN APPEAL.

Many remember the time when women, largely in the majority in the church, sat quietly during the service, taking no part in the public worship, except in the singing. The missionary and temperance work depended so much on women's labors and offerings that they brooked custom and became familiar with the sound of their own voices, in audiences composed entirely of women, at first, and later of women and men in conventions. Many pulpits were denied them, and in some where they spoke, they were requested by literalists to speak with their heads covered. I blush to relate it, but it is a fact, that about twelve years ago an article headed "Dolly in the Pulpit" was written by one of our ministers and published in one of our papers. This article urged the "subjection and silence" of women in the church and "obedience in the home." The writer was consistent for he pleaded against the toleration of women's work; this toleration he believed was an express violation of the will of God. Such views are not entertained by any minister today who recognizes that we are not under the old dispensation of law, but under the new dispensation of love. The person who loves Christ and humanity so well that his life is spent in making the best application of the principles of Christianity under existing conditions, is a true disciple, male or female it matters not, for there is no sex in religion.

Under the blessed spirit of Christianity men and women have equal rights, equal privileges and equal blessings. There is no claim of moral superiority for women under similar conditions. Many women may not enter the pulpit, but if prohibited, every moral message they utter elsewhere suffers depreciation. The liberty of the gospel recognizes the liberty of every creature; and the New Testament reveals Christ as the emancipator of women. The conditions of salvation are the same for women as men; the standards of character given by Christ are the same. Christ is no respecter of persons. All of this is taken for granted today. And no one is now discussing woman's place in the church. But we are discussing woman's place in the state.

About thirty countries and more than that number of states have granted women limited suffrage. Six countries and nine states and one territory have unlimited suffrage. The legislatures of many states are now struggling with this question. Strange that there should be any confusion in a democracy said to be of the people, for the people and by the people.

What would we think of a father who bequeathed his property in such a way as to question the wisdom of God in the creation of woman? What do we think of Uncle Sam collecting our taxes and exacting penalties by laws that we had no voice in making? By a long and tedious route, Massachusetts women worked fifty-five years to get an equal guardianship law. In Colorado the first legislature after women were enfranchised enacted that law. So if women had the ballot in all the states they could more speedily serve the true purpose of popular government—guard and improve the home. The state has only those morals that the home makes effective. The home is the basis of government and therefore the women must help the men conserve its highest ideals. The good men ought to realize this fact, since all evil men grasp it readily and vote against it every time. Woman needs the ballot and man needs woman's ballot.

The ministers will certainly see that women, church women, will become a large factor in the solution of all human problems. The women look to the ministers for support and encouragement; for their endorsement from the pulpit and the lecture platforms. No thoughtful man will treat the subject lightly or with ridicule.

The women of England have been criticized for the use of militant methods regardless of the fact that reforms generally come there by militancy. The American suffragists have been patient and peaceful. They have petitioned and implored. They have agitated and educated. President Wilson said "The firm basis of government is justice, not pity."

VIRGINIA G. HEDGES.

Warrensburg, Mo.

A Statesman's View of World Progress

Secretary of State Bryan on "The Signs of the Times"

An Address Before the Union League Club, Chicago

IN TAKING AS MY SUBJECT "The Signs of the Times," I thought I might bring to your attention the general progress of the world, and not only point out the things that have been accomplished, but the direction in which the people are going; and I feel that if I do attempt to speak of the future, I will have more willing hearers now than I had some two decades ago, for the things accomplished have enabled us to measure the tendencies of the times.

I desire to bring before you evidence in support of three propositions: First, that the world is advancing in intelligence; second, that it is advancing in morals; and third, that it is advancing in the study of the science of government. And if I can convince you, as I am sure I can, if you need convincing, that the world is making progress in these three important directions, there ought to be no room for pessimism in any heart.

A World Growing in Intelligence.

First, as to the world's advance in intelligence. Every year finds a larger percentage of the people of the world able to read and write—able to study history, and knowing the past, judge the future. Every year finds more schools, more students in attendance, and a higher standard of education; and this is not true today only, but every day; and not in one place only, but everywhere.

I have made the statement as strong as language can make it, and the evidence supports the statement. If time permitted I could bring illustrations from every land, but a few must suffice. Fifty years ago comparatively few of the people of Japan could read and write. Now they boast that among the rising generation 90 per cent can read and write, and the study of our language is so universal in the higher classes that you can speak to college students in that country in our language without the need of an interpreter.

A few years ago they had no schools in China but private schools, and not many attended them. Now public schools are springing up all over China. Seven years ago Yuan Shih Kai declared that in his district he had established 4,000 public schools during the preceding five years. You will find that China has already felt the influence of this intellectual awakening. The viceroy at Nanking, who had just before our visit to that country laid the corner-stone of the first school for women established in his district, told me that they had at that time some 7,000 Chinese students studying in the schools of Japan, not to speak of those studying in other countries. And those of you who are acquainted with what has taken place recently in China know the prominent part taken in the establishment of the republic by those who have obtained their education outside of China, and then carried back into that country an enthusiasm that is permeating the entire country.

The Filipinos are so anxious to secure an education that one American official in the islands told me that the people in the country communities would build schoolhouses more quickly and more rapidly than they could furnish teachers for them; and one American told me that the desire for education was so widespread that in his district the attendance at the schools was 50 per cent above what the school census would indicate, because of the number of parents who attended school with their children.

In India while education is backward the desire for it is so universal that every meeting of the native congress results in the demand for larger educational opportunities; and only a few years ago the people of India reached the conclusion that the viceroy was not sufficiently encouraging higher education, and they raised money by private subscription and sent young men to study in the colleges of other lands. At Calcutta we attended a farewell reception given to forty-four of these young men, some of them starting for the United States.

In Africa there are 17,000 students—ten thousand boys and 7,000 girls—attending schools and colleges established by missionaries, not to speak of an increasing number attending the government schools.

If you cross the ocean you will find the same is true on this side of the Atlantic; it is true in Canada on the north; it is true in every state of the union; it is true in the republics to the south of us. I think I can safely say that there is not one state among our sisterhood of forty-eight in which there is not some movement on foot and growing that has for its object either the extension of the area of education or the raising of the standard.

When you come to the Spanish republics to the south of us you will find that while they vary in the percentage of illiteracy, and while in some of them the percentage of illiteracy is large, yet everywhere it is decreasing.

The American ideal is that there shall be an open school door before every child born into the land, and that every child shall be urged to make the largest possible use of these opportunities freely furnished. And this is not only our ideal, but it is the ideal toward which the whole world is marching, our nation leading the way. We have such faith in education, desiring it for ourselves and providing it for those about us, that if there was no other evidence of the world's advance than was to be found in this advance in intelligence, even then the future would seem bright with hope. And yet it would be a very risky thing if we were strengthening men's minds and making those minds more powerful, more powerful for harm as well as for good, if we were not putting behind those stronger minds a heart development that would assure society that those larger mental powers would be employed for the advancement of the common weal.

Moral Progress.

I am glad, therefore, to advance the second proposition, that the world is making progress in morals as well as in intelligence. And if I had to decide the question I would be compelled to say that at the present time the evidence of a world-wide moral awakening is even more abundant than the evidence of the world's intellectual advance. And here, too, I am embarrassed by the very abundance of the evidence.

Some fourteen years ago the great Frenchman, Dumas, wrote a remarkable letter. He said he thought he saw the signs of a coming new era, which he described as the era of brotherhood. And I venture to say that this era of brotherhood, foreseen and foretold, is not merely coming, but that it is here. [Applause.] There is a better understanding of the doctrine of brotherhood than there ever has been before. There is more of a sense of kinship among men. There is more altruism on this globe than the globe has previously known, and more in the United States than in any other country in the world. [Applause.] Yes, with all our worship of the almighty dollar, there is more altruism in this country today than any other nation can boast, and our nation is doing more today, in an unselfish and altruistic interest in all the people of the world, than any other nation now existing or that has ever been known to history. [Applause.]

Let me call your attention to a few of the organized efforts that are being made to raise the moral standards of the world. Let us begin in this country. Within the last ten years more than a million men have been brought together in men's clubs and Bible-classes in the various churches. There is scarcely a church of any size of any denomination that has not a men's club or Bible-class. I have had occasion to visit some of these Bible-classes taught by prominent men in the community; Bible-classes that within the last three or four years have sprung from nothing to a membership of several hundred. After these individual clubs had been organized they were brought together in national brotherhoods. We have great societies, some within single churches and some interchurch. Take the Christian Endeavor Society, for instance. The Young Men's Christian Association has a brotherhood of over a million; more than half of that membership in the United States. The Christian Endeavor Society was born in this country and the idea was exported. The Y. M. C. A. was born in Great Britain and the idea was imported, and if you will let me digress for a moment, I will take this opportunity to say that I am glad that there are things as valuable as ideas that can be imported without having to go through a custom house. [Laughter.]

You may not know how large an amount of money is spent through these various organizations that are today charged with the elevation of moral standards. Take this one organization. Do you know how the expenditures of the Y. M. C. A. compare with the expenditures of national politics? Do you know that we spend more than twice as much every year on the Y. M. C. A. as we spend in a presidential campaign? People complain of the expensiveness of our national campaigns, and yet if you will take the expenditures of the last national campaign you will find that they were not all together equal to one-half as much as we spend annually on the Y. M. C. A. And when you remember that we only have one presidential campaign in four years you will see, that in order to understand the proportion, you must

multiply the two by four and that gives you eight times as much spent on this one organization working among men as in national politics. Isn't that a good showing? But it is even better than that, for with publicity we are likely to spend less in national politics, while the Y. M. C. A. work goes on increasing every day, so that it will not be long before the ratio of eight to one increases to sixteen to one. [Laughter and applause.] We have the Young Women's Christian Association, a companion organization. Not only that, but outside of the churches you find organizations ethical in character, like Hull House, that is known now all over the world, established in this city by Jane Addams, some twenty-three years ago, and now nearly 600 organizations of that character have sprung up in the United States.

The Progress of Temperance.

Go outside of the United States and the same is true. Not a nation with any degree of civilization but you will find an awakened conscience addressing itself to some ethical question. In China, for instance, it has been the opium question. They have made a tremendous fight against opium, and now, at a tremendous sacrifice of national revenue, they have about won their fight. And before waiting for it to be entirely finished they commenced on China's second vice, the vice of gambling.

In most of the countries of Europe you will find that the liquor question is the moral question of paramount importance. I was in northern Ireland some two years and a half ago and met the man who organized what is known as the "Catch-my-Pal" Total Abstinence Society. It began with a meeting on the street between a minister and five drunken men, and one of them asked the minister to get the other four to sign the pledge. He invited them to come to his house when they were sober and to sign, and they came, and when the five had signed they went out and got five more, each man bringing his "pal," and five more signed, and then the ten went out and got ten more, and they organized this society, which, when I was there had reached a membership of 120,000 and had changed the lives and habits of whole communities. And a Belfast lady told me a story that was the outgrowth of the work done by this society. She said that many drunkards had been reformed, and that a minister speaking to the wife of one of these reformed men, said, "Your home life must be more pleasant now since your husband has quit drinking," and she said "Oh, yes, yes, he is more like a friend now than a husband." [Laughter.] And such a change can be accomplished and can take place under favorable circumstances.

France, one of the greatest wine-producing countries in the world, has decided to teach in the schools the effect of alcoholism on the system. But the most startling piece of news comes from Germany. Some two years ago the emperor, speaking to the naval cadets, dared to attack what he described as the traditional beer drinking habits of his people, and told these young men that in any contests that might arise the country must depend upon them, and that it could not do so unless their brains were clear and their nerves steady, and then he warned them that alcohol would rob their brains of clearness and their nerves of steadiness and in the name of the Fatherland he appealed to them to join total abstinence societies, and held up for their example the total abstinence societies of the British navy. And when I read this appeal of Germany's emperor to the young men of that country to be strong for war, I asked myself "May we not appeal to the young men of this country to abstain from the use of alcohol, that their brains may be clear and their nerves steady for the battles of peace and progress that lie before us?" [Applause.]

Taking Conscience into Politics.

As I have traveled through the land I have met an increasing number of men who are looking at the questions of reform from something more than a personal interest. The first one of this group was a Chicago business man. He told me that until within two years he had not studied public questions, but that recent investigation had convinced him that there were some men in this country who had more money than it was safe for the country for them to have. He said he had been looking for a remedy; that he had considered several but they did not seem sufficient, and he asked me if I could suggest any other. I told him that he interested me; that I had been talking to men who had been fighting for their lives, but that he seemed to look at the question from a different standpoint. He said yes, that for many years he had had an income of $15,000 or $20,000 a year and that he was not worried about himself, but that he was worried about the future of the country. I told him I was not afraid that any man by his own unaided effort, giving to society a reward commensurate with that which he collected, could ever collect enough money from society to make his fortune a menace to those around him; that the only thing that need alarm any one was the fact that in some cases we had allowed men to gather where they did not sow; that we had allowed men to take from society a recompense out of proportion to the service they rendered, and this necessarily left to other people a reward that was less than they had earned. This was one of the first. I asked him if he knew anybody else like him in Chicago. He said he knew a hundred men among his personal acquaintances who were looking at the question from the same standpoint and reaching the same conclusion. And my observation since that time has convinced me that it was a conservative statement he made. I have found all over this country a political independence such as we have not known before, and I believe the reason of it is that men have commenced to feel that they have to take their consciences into politics and that they have to weigh public questions by moral standards in this country. [Applause.]

I say to you that there are more people in this country today, independent in wealth, who are looking at these questions from the standpoint of the public good and not from the standpoint of their own selfish interests than we have ever known before in this country. [Applause.]

In fact, if you ask me to name the one influence more potent than any other in the producing of the conditions which all now recognize, I should say to you that in my judgment this world-wide awakening, this stirring of men's consciences, is the largest factor in this revolution, for after all the conscience is the most potent force of which man has knowledge. Tell me that it is the law that makes men honest! For one man made honest by law a hundred are made honest by conscience. Tell me that it is the fear of prison walls that keeps men in the path of rectitude! For one man kept in the narrow way by fear of prison walls, a multitude are kept righteous by those invisible walls that conscience rears about us—walls that are stronger than walls of stone.

In every part of this country, in every section of our land, aye, in every civilized nation on this earth you will find an increasing group of men who have learned that the highest satisfaction that life can give is not to be found in the counting of money nor yet in the pleasures of society, but is only to be secured from an approving conscience and from the consciousness that they have made an unselfish contribution to the welfare of their fellowmen. [Applause.]

World Progress in the Science of Government.

And now I am ready to advance to the third proposition, namely, that the progress of the world in the science of government is as remarkable as the world's progress in intelligence and in morals. And it would be strange if with a larger intelligence there was not a better understanding of the science of government, and it would be humiliating to us if with a better understanding of the science of government there was not a larger faith in the principles of popular government, and it would be strange, too, if with a better understanding of brotherhood there was not a clearer recognition of the rights of man.

If I want to find out whether a man is a democrat or an aristocrat, I take him off to one side and I gradually get him around to a point where I can discuss the Bible with him. Then I lead him to that story of Lazarus and Dives, how Lazarus ate the crumbs that fell from Dives' table, and when I have told him that story I listen to hear what he says. If he is a democrat he says, "How bad it is that we have anybody like Lazarus, who has to live on crumbs;" and then he organizes a movement to increase the number of tables so everybody will have a table of his own and no one will have to live on the crumbs that fall from the tables of others. That is what he does if he is at heart a democrat. But what does he say if he is at heart an aristocrat? There is just one thing he will say and he will say it every time without fail: "What a lucky thing it was for Lazarus that there was a Dives near." [Laughter.]

The Democrat and the Aristocrat.

This distinction, I repeat, is fundamental. There are just these two points of view from which people view all things that affect human progress. The democrat believes that society is built from the bottom; the aristocrat believes that society is suspended from the top. And because they differ in their point of view, they differ just as much when they come to consider questions before the public. The man who believes that society is built from the bottom will tell you that you must legislate for all the people, and he has confidence that the prosperity of the people will find its way up through every class that rests upon the masses. But the aristocrat will tell you—and just as honestly—that you ought to legislate for the well-to-do and then be patient and wait while their prosperity leaks through on those below. This is the one great issue that has to be met everywhere in this world. You can go into any city or any country and the great issue is between the few who ask for special privileges and the many who ask for equal rights and opportunities. [Applause.]

It is a very pleasant part of my subject tonight to call your attention to some of the evidences of the growth in popular government in this country, and I commence with the best evidence of it, the election of senators by direct vote of the people. [Applause.] I regard this reform as the most fundamental in character of any national reform accomplished in a hundred years, and I have great faith in the effect of this reform on the character of the United States Senate. I believe that it will elevate the character of that body, that it will bring that body nearer to the people and make it the most illustrious legislative body in the world.

But that is not the only thing that the people have been doing

in the last two decades. Great reforms do not come singly. When a great idea is launched even the man who launches it cannot set limits to its application, and it is not strange that while the people were securing control of the United States Senate they should also attempt to secure control of their government in other ways and by other methods. Why, I can remember when twenty-three years ago we did not have the Australian ballot in Nebraska, and I can remember that back in those days you could tell a polling place a half mile off by the crowd out in front, and I know that in some cases nearly half of the men were out in front hired to peddle tickets, until a man had to fight his way up to the polling place through these paid men. And back in those days the boss could bring up his men and vote them. Now we have the Australian ballot, and elections are so quiet that you have to get a policeman to tell you where the polling place is.

Waking from an Iridescent Dream.

The people have been taking hold of their government, and another means by which they have been getting control of the instrumentalities of the government is through publicity. A few years ago a great senator said that purity in politics was an iridescent dream. It is not many years ago that if you asked where a campaign contribution came from they told you it was none of your business, and then you apologized for asking an impertinent question. But now everybody understands that an election is a public affair, and when it was found that great predatory interests were subscribing to great campaign funds and were then controlling the officers elected the people demanded a remedy. And it came in a law which the parties joined in passing, that made it a criminal offense for any corporation to contribute to a national campaign.

But when we got that law it soon became apparent that that was not sufficient. That some men had so large a pecuniary interest in policies of government that they would contribute a sum so great as to indicate other than a patriotic interest in the result of the election. [Laughter.] And so the demand arose for publicity, and by 1908 we had reached a point where both of the great parties demanded publicity.

Now this is what has been going on and all this publicity has been in the direction of putting the people in control of their government; and at last we got to a point where we decided that we ought to know who owned the newspapers of the country. I do not know of anything stranger than that the people should so long tolerate a condition under which those who provide publicity should be able to avoid publicity. Some of our great newspapers were like dark lanterns that threw light on all in front but concealed the man who held the lamp. [Laughter and applause.] But at last we have applied the pure food law to our newspaper diet and now if a predatory interest buys a newspaper it must put the poison label on the outside of the can. [Laughter and applause.]

Our nation is leading the world in all of these departments of activity, along all these lines of progress—intelligence, morals, government. Go into the Orient and you will find that they are watching what our nation does; and I believe that the action of the president the other day in the utterance on the Chinese loan means a long step in advance toward winning the confidence of the people of the Orient. [Applause.] They have been looking to our nation as their only friend and when our nation stands out and insists that the aid we render shall be rendered without the destruction of their political independence, we speak not only for this nation but for the world, for we have now reached a point where the influence of America's example will have a molding influence on public opinion everywhere.

I shall not forget an experience I had at Sao Paulo, Brazil. It is the second city of that republic. There is a great normal school there that was built and is conducted on the plans taken by an American woman from the state of New York. They showed me through the various rooms. They were proud that the idea had come from the United States, and after they had shown me through the rooms they conducted me to the assembly hall where the students of the higher classes had gathered. Every seat was occupied, the aisles were full, and young men stood back in the door and out in the hallway. Over the windows of that room were draped two flags, the flag of Brazil and ours. A professor spoke for the school and spoke in English. He said their constitution had been modeled after ours, and that even their flag, like ours, had a star for every state. After he was through a young man spoke for the students. He was twenty or twenty-one and he spoke in English. His voice trembled with emotion as he told how our nation had been an inspiration to Brazil and how it was their ambition to make Brazil like the United States. And then a young lady recited a poem in English; and then to my amazement that entire school rose and sang in English, "My country, 'tis of thee; sweet land of liberty, of thee I sing."

And then it was my time to speak. I told them that those who laid the foundation of our nation were anxious that our nation should conquer the world, not with its arms but with its ideas. And I told them that our people would be happier to know that they sang our songs and were grateful for our example, happier far than they would be to have them as sullen subjects under a flag they did not love.

What a glorious mission God has reserved for our nation; to be the pathfinder among the nations—the torch bearer for mankind. What a responsibility comes with American citizenship!

And this is the question that I would burn into your minds and hearts and would carry with me ever; the world is moving forward, our nation leading the way. It is advancing in intelligence. Have we done all that we might have done to advance the world's intelligence? It is moving forward in morals. Have we done all that we might have done to lift the moral standard of our communities, our states, our nation and the world? It is moving forward in the application of the principles of popular government to government. Have we done all that we might have done to make this government each day more nearly a government of the people, by the people and for the people?

And if we have not lived up to our great opportunity, and if we have not fully met our great responsibility, will we listen tonight to the pleading voice that comes to us from the battlefield of Gettysburg? In that wonderful oration on that memorable occasion Lincoln spoke of the unfinished task, and appealed to them to consecrate themselves to that task. And our coming together will not result in the good that ought to follow unless each one of us here highly resolves that as far as we have power and that whatever opportunity comes, we shall so use our influence in the deciding of every question as to maintain our nation's primacy among the nations, and help it to lead each generation unto higher ground. [Applause and cheering.]

The Little Blue Squad

A Memorial Day Poem

By Benjamin Wade Burleigh

What noise is that far up the street?
What halting tread of limping feet?
Who are those old gray-heads in blue
So slowly coming into view?
I saw a star-lit flag o'erhead;
I heard a sob and I heard a sigh;
I heard a tremulous voice which said:
"The little blue squad is marching by."

The looks are those of the soldier's face,
Though a crutch is held in the musket's place.
A bit of bronze on the breast is pinned,
And the wavering ranks are scarred and thinned.
But I see through the mists of the years that speed,
I see by the flash in the veteran's eye
A nation saved by a soldier's deed,
When the little blue squad is marching by.

With blossoms red and white and blue,
As thick as ever the bullets flew,
The children pelt the old flag now
And place Love's wreath on the soldier's brow.
A grateful people kiss the scars
Of the men who fought and dared to die,
And they dip the flag that is full of stars
When the little blue squad goes marching by.

The little blue squad is marching by.
Ah, men must live and men must die!
God grant that their mantles on us may fall
As they answer, "Here!" to the last roll-call!
O long be the love-lit path that they tread
Or e'er it shall turn and lead to the sky,
Or e'er the last sad words shall be said:
"The little blue squad has all marched by."

The Sunday School's Significance

The Bible as a Text Book in Religious Education

By Woodrow Wilson

[We are indebted to the Expositor for the following message from President Wilson. It is the substance of an address Mr. Wilson delivered while Governor of New Jersey.—The Editors.]

I take it for granted that the significance of a Sunday-school lies in this circumstance: That it is an attempt to carry along the religious education of the nation with its secular education. Almost all my life I have been engaged in educational work. I have always had the same conception of it, from the beginning until now, namely, that education is a fundamental part of progress, that you can't make progress unless you tie one generation in with another. Any disconnection between one generation and another will be a break, and may be a fatal break in the continuity of progress. You can't make progress in disconnected groups and, therefore, with each generation you have to take the younger people as they come on and supply them with those conditions of thought which have sustained the progress of the generations that have come before them. You have to see to it that the light that has been accumulated by scholars and sages and men of profound experience shall not be dissipated, because the next generation knows nothing of it.

There is a sense in which education may be said to be the memory of the race—recollecting its experiences, building upon the things that it has done, not forgetting its successes and always remembering its mistakes; throwing aside the things that have not borne the test of time and of thought and discovery, and going on to those things which are more and more sanctioned from generation to generation by what is known and thought and discovered in the world. You know that one of the experiences of the Christian Church has been that from time to time it has feared the effect of discovery and the effect of scientific thought—the effect of the thought based upon the mere phenomena of nature—upon the teachings derived from the Bible. It has turned out to be an idle fear, because there have never been any fundamental discrepancies between the teachings of the Bible, which is God's written Word, and the teachings of nature, which is God's cipher—which we make out more and more distinctly from generation to generation. Religious education is education in this very Word of God; not the Word of God written in nature, for that is the study of the schools on week-days, but the Word of God written in His Scriptures.

President Woodrow Wilson.

The only book that can have any possible significance as a text-book in the Sunday-school is the Bible itself, and as we must train our children in the rest of the thought of the world, we must, if we are to make progress as a nation, ground each generation as it comes along in the established and tested moral judgments of the world.

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidness in it, but this book is wholesome and sweet and natural from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation. I take it that the problem which you would all study for the Sunday-school is the biographies and the histories of the Old Testament and of the New. I suppose that the Epistles of the New Testament are for the perusal of those who are mature, because in the Epistles is set forth, as it were, the philosophy of the whole thing, the thoughtful reflection based upon the providence of God and the revelation of his Son. The Epistles constitute the theology of the Bible, and the rest of it constitutes the experience of mankind in contact with Divine Providence.

How often does the Bible eulogize the man who masters his own passions? In every circumstance of life, for the child as well as for him who is grown, in every day and in every turn of every day, the question is: "Shall we rule our own spirits?" and here, set forth in such simple terms that the child may understand it, in the annals of the Holy Scripture, are written the histories of men of every kind, whose glory was that they did master their own spirits, and through the whole thing lies what the Greek tragedies were never able to supply—the key, the thread to the labyrinth, the solution of the problem, the answer to the eternal question.

He alone can rule his own spirit who puts himself under the command of the spirit of God, revealed in his Son, Jesus Christ, our Saviour. He is the captain of our soul; he is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the world. If we can make our Sunday-schools the blazing centers of that light, then indeed will the darkness of the world be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Sunday-school is the happiness of knowing that there are they who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

Every Sunday-school should be a place where this great book is not only opened, is not only studied, is not only revered, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and of guidance. No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellow men upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

There are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as has never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would bid you go from this place, if I may, inspired once more with the feeling that the providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this providence of God from the sources where it is authentically interpreted.

I congratulate you that you have a part in the development of the great Sunday-school work. I sometimes wish very candidly that there was more simple reading and interpretation of the Bible and fewer elaborated Sunday-school lessons. I want to say very frankly that I never saw a Sunday-school lesson that yielded the meaning of the text that it was trying to interpret. If you will only give these little people the pure bread itself you won't have to ask some inexpert chemical analyst to tell them how the bread is made up. There is no man with insight enough to see how the bread of life is made, and I wish sometimes that we could strip off these superficial explanations and get down to those things that sustain our spirits.

I want to urge that we get down to hardpan again, that we regard the whole business of the Sunday-school as the familiarizing of the children with the Word of God.

Give it to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

"Unknown, 4900"

Suggested by the Graves of the Unknown Dead at Chattanooga

From "Epworth Herald"

"Unknown," says the record, and just to be accurate, the count is made and the figures are given, "Unknown, 4900." That's all.

But is that all? Is it even true? Of course it is true, in the record-making, bookkeeping sense; here are graves, 4900 of them, and nobody knows the names of those whose bones here crumble into dust. So the record must be, "Unknown, 4900."

But these unnamed dead were known well enough once. Once they were boys going to war; they answered to their names in the roll call; the home paper had the tale of their company and the farm or village or town which sent them forth to the field.

And in the homes whence they came at the call of their country they were known, never fear! Most of them were yet mothers' boys; they had not attained to homes and families of their own; they were still keen for play and fun and the good eating which mother provided, and not overeager about the school or the farm work from which war offered a holiday.

And then in a day they became men! They were a nation's defenders, guards of freedom, champions of a mighty cause. They were known then! Grant knew them; and Meade, and Thomas; Lincoln himself knew them; if not by name, then by reason that they were comrades in arms.

For a little moment the mark of their identity was lost. These men were so busy in the field of death that they had no time to save the letter or the Bible with a word on the fly leaf that told what name they bore. And so, when the men came after the battle to get them ready against their burying, they became brothers in death more than they had been comrades in life, for each bore the same name, "Unknown."

But that is only for a little while. The most persistent of all forces is personality; and every one of these graves holds the body of a soldier who is not dead. So, because somewhere in God's wide spaces he knows himself, and God has always known him, and the mother who bore him never forgot him, to say that he is "unknown" is to be careful about a very little thing, and careless about the greatest things that pertain to the soldier.

He who dies for his country, for truth, for God, cannot be hidden or lost. Eternity will discover him again.

Modern Soldiers of Peace

A Practical Meditation for Memorial Day

From "The Congregationalist"

The tenderest of all the public anniversaries of the year is at hand. Memorial Day stands for the lavish outpouring of life and the due recognition of that sacrifice by those who have profited by it. Had there not been men in all parts of the land ready to spring to the defense of the country, to leave behind them their dearest ones, to endure the hardship of forced marches, the ordeal of battle and weary days in hospital and prison, this nation would have become dismembered. How different, then, the history of the last fifty years would have been! In these days of peace and comparative plenty we do well not only to lay garlands on graves of those who have fallen and to look reverently upon the furrowed faces and bowed figures of the surviving "Boys in Blue," but to think of the immense debt we owe them, a debt shared by all parts of the civilized world.

The passing of nearly fifty years puts a new face upon the world; totally new issues, like those relating to the tariff and the rights of labor, have come to the front, concerning which the division cannot be wholly on sectional lines. Men are absorbed as perhaps never before in the scramble for riches, in the development of industrial resources. The call to youth today is not to the battlefield but to the service of the state and mankind through peaceful vocations. Oh, that the same valor and self-forgetfulness that led striplings in the early '60s to do battle with bullets and bayonets, would take possession of the young men and women of today and make them veritable soldiers of peace!

The country wants men of sterling yet fighting honesty in public positions, from senators and representatives in Congress down to the humblest letter carrier. We need also soldiers of peace who will persistently and courageously strive to substitute in the minds of all the people ideals of peace for ideals of war. In a store window the other day I noticed the picture of a mother sitting beside her boy before an open fire. The artist had contrived to give a kind of dream effect to the scene. The mother was gazing through the firelight at the shadowy outline of a gowned preacher in a pulpit. But the boy was looking in another direction, his gaze riveted by the outline of a soldier decked out with sword and buckler and in a very militant attitude. The boy and the mother were cherishing altogether different ideals concerning what he would be fifteen or twenty years hence.

How can we make it clear to young minds and hearts that military glory is not the only thing worth striving for, that boys and girls who grow up into men and women ready to serve their country in prosaic ways and to serve mankind, are just as much heroes as men who grasp their muskets and hurry to the battlefield. The valiant missionaries who within recent years have suffered martyrdom in China and Turkey deserve monuments for their valor quite as much as if they had helped to sink the Spanish fleet.

Oh, yes, there is fighting work enough to do in the world without setting foot on any of the battleships whose multiplication is burdening taxpayers the world over today. As Charles Kingsley said, "The age of chivalry is not past so long as one wrong remains unredressed." He deserves to be called a good soldier of Jesus Christ who like him will bear witness to truth and righteousness, even at the cost of his own life, and who like him illustrates each day the heroic virtues called by the old-fashioned name of gentleness and unselfishness.

Heart-Keeping

Heart-keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalakites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler.

How We Grow

Growing out of sin is not a part of true Christian growth. Yet to many of us it is to be feared, the seeking to lay aside one sin after another seems to be of chief importance in our growth. But sin is a foreign element, which has no true place in the growth of a Christian; for the Christian ought to be one who has "died to sin." No man can grow out of sin; there is but one thing to do with it; let the omnipotent power of the blood of Christ blot it out, and then let true growth commence and go on, unhindered by the disease. Our example in Christian growth, as in all else, we find in the Lord Jesus. Sin had no part in His life. He was the one child that received all teaching perfectly, taking the real worth out of each experience, and turning the truth into life. While we cannot here be like Him in His sinlessness, we can nevertheless be freed completely by Him from the power of sin; and the growth He would have us know is growth that is free from the power of sin. Shall we let Him purge out the disease, and give up trying to grow out of it? Only thus shall we be ready to use aright our privilege of growing in grace.—Sunday School Times.

"The most manifest sign of wisdom is a continual cheerfulness; her state is like that of things in the regions above the moon, always clear and serene."—Montaigne.

Disciples Table Talk

N. S. Haynes and Illinois Disciple History.

John R. Golden, of Springfield, Ill., writes as follows concerning the annual meeting of the State Historical Society, which has just closed at Springfield: "The Disciples were well represented on the program by Prof. O. B. Clark of Des Moines, Ia., and N. S. Haynes of Decatur, Ill. Mr. Haynes read a most excellent paper on the early history of the Disciples of Christ in Illinois and their attitude to slavery. It was one of the best papers presented and proves the writer to be a historian. Mr. Haynes is now preparing a history of The Disciples of Christ and their work in Illinois which will be completed and ready for the market early in the next year. As a member of the committee on history I have read a part of the manuscript and can say it will rank with any history of a religious people. This most excellent paper will be presented in the book, somewhat revised. There are some churches that have not given their history. Much of the early history is in the minds of the older members and if not secured soon will be lost forever. I urge on every Disciple in the state to see that the history of the congregation where you are a member is reported, or if you were a member of some early church and know the early history give your information to N. S. Haynes, Decatur, Ill."

Bowling Green, Ky., Church Dedicates.

The new First Church, Bowling Green, Ky., of which B. F. Cato is pastor, was dedicated May 11. E. L. Powell of Louisville, delivered the dedicatory sermon, taking as his theme, "The Meaning of High Experience." In the afternoon a memorial service was held at 2:15 o'clock, and at 3 o'clock a congratulatory service, when addresses were delivered by ministers of the various Protestant churches of Bowling Green. Dr. Powell preached in the evening on "The Significance of the Cross." Monday evening Carey E. Morgan, of Nashville, preached. Tuesday was college night, and addresses were made by Dr. H. H Cherry, president of the Western Kentucky State Normal School, and Prof. J. S. Dickey, president of the Bowling Green Business University. Wednesday the dedicatory exercises closed in the evening with a union prayer-meeting.

W. H. Book on Non-Missionary "Churches."

The church is not a church, or at least not a Christian Church, if it is not missionary, according to W. H. Book of Columbus, who strongly denounced all opposition to missionary enterprises in a toast at the banquet held at the College of Missions in Irvington during the annual convention of the churches of Indiana. "A church that does not have in its midst a miniature Christ lacks an acquaintance with the real Christ," declared Mr. Book. "A church that does not have human saviors has yet to come in contact with the real Savior. When Christ comes into the church and the church gets into Christ, the fact will be known, it will not be a mere state of being, for the church will hold its missionary endeavors above all else."

Central, Spokane, in Home Mission Work.

The following clipping from a Spokane daily tells of some praiseworthy work that is being done by the Central Church of Spokane for the uplift of foreigners in that city: "A Chinese mission is to be opened under the auspices of the Central Christian church, Sunday afternoon at 503 Third avenue, the first door west of the Central Christian church. Classes will be started in English, bookkeeping and music to meet at 7 o'clock each evening. The instructors will be volunteer workers from the congregation of the Central Christian church. A reading table and literature are to be supplied. Every Sunday afternoon J. E. Davis will hold a service at the mission, speaking through an interpreter, Wying Ho, a student at the Lewis and Clark high school. This work is being started at the request of local Chinese, who are giving it financial support. Among those backing the enterprise are Henry Chow, a Trent avenue tailor; William Eng, a barber; Thomas Wing and Yuck Lee. A Russian mission is also to be opened for night classes which will be held in the parlors of the Central church. The instruction will be much the same as given in the Chinese mission, and by the same instructors, on alternating nights. The Chinese mission, it is expected, will open with an attendance of twelve or fifteen and the Russian with an attendance of five. The instruction will be principally in articulation and pronunciation. There will also be instruction in penmanship and the keeping of simple accounts and in the singing of hymns."

Joseph C. Todd Sees City's Challenge.

"The city is rising as a challenge to the church and the church must meet the challenge," said Joseph C. Todd, president, in his annual address at the Indiana Missionary Association at Indianapolis. His subject

Joseph C. Todd.

was "The Disciples in Indiana." He outlined the responsibilities of the church to its membership and to its proportion of the unchurched population of the state, urging the need of high grade and better paid men in the ministry and the church organization. President Todd recommended a social and rural life commission to investigate and recommend action to meet these problems demanding the attention of the church. "There are about one hundred and forty thousand members of the church in Indiana today," he said, "representing a population of men, women and children of no fewer than 200,000 souls. Besides these there are 160,000 others from the non-church members of the state which represent our proportionate responsibility of the citizenship now out of the church. We are responsible for these religiously, especially the membership. We are responsible for what they become or do not become. In the city it is heard on every hand that the church is not meeting the great human and deep soul needs of the day. The country church and country and village life problems are arising as a menace to us at the back, while the city problem rises before us. To meet this need our state convention should at this session, take steps to create an efficient commission on social service and the rural church."

The Country Church Problem Again.

The importance of the country church and how to revive it from decay occupied the greater part of one of the sessions of the Indiana State Convention, at Indianapolis. Clair S. Adams, Decatur, Ill., a field worker of the department of church and country life of the board of home missions of the Presbyterian church, spoke on the general subject, "The Country Church." He said the Presbyterian church had one thousand vacant pulpits it could not fill with the type of men thought desirable. He called attention to the fact that in Illinois alone there were 1,600 abandoned country churches, and to show the meaning of this to the church, he cited the finding of Newell Dwight Hillis, that 85 per cent of the names in "Who's Who in America" were of men who were country-born and that nine-tenths of the ministers drawn by the church were from rural districts, from the rural churches. Aside from this phase of the situation, he called attention to the fact that a majority of the population was country population, which should be reached by the church.

J. Campbell White at Toronto.

E. E. Elliott, national secretary of the Brotherhood Movement, is in receipt of a letter from J. Campbell White, general secretary of the Laymen's Missionary Movement, accepting an invitation to speak at the Brotherhood banquet, at Toronto, on the evening of October 1st next. Mr. White is one of the famous men in the missionary world to-day, and the Brotherhood movement is to be congratulated upon securing such an eminent speaker for this banquet session. One of the best addresses of the Louisville convention was that delivered by Dr. J. E. Williams, of Nankin, China, on "The Awakening of the Chinese Republic." Mr. White's address at Toronto will be no less timely than Dr. Williams' address at Louisville. Mr. White's address will be timely from another standpoint, and that is from the standpoint of the Missionary Educational Movement which is to be undertaken in all of our churches, beginning this fall.

Warren, O., Looks Backward and Forward.

The last service to be held in the old building, at Warren, O., E. A. Hibler, pastor, was made a notable one. On the evening of May 20 this service was held. A banquet for men opened the evening. At the open meeting which followed, E. B. Wakefield, pastor of this congregation from 1883 to 1890, gave an interesting address of a reminiscent nature. Also J. M. Van Horn, who ministered at Warren from 1890 to 1901 and Judge Charles Fillius, long associated with the work, talked. V. C. Thompson and the present pastor followed with "Visions of the Future." Meetings will be held in the opera house after May 25, until the new building is ready.

Church With a Record Dedicates.

The church at Pleasant Hill, Ore., dedicated its new $3,600 building May 11. This church was organized August 4, 1850. For twenty-five years the congregation worshiped in a school house. From there they moved into the building just vacated, in which they worshiped for thirty-eight years. This historic church (the first religious organization in the county) has been a perpetual light bearer through all these sixty-three years. They have failed but once to assemble either in the church or in the grove, to partake of the Lord's Supper each Lord's day. Evangelist J. B. Holmes conducted the dedicatory services. Every dollar raised was either in cash or bankable bonds.

L. C. Oberlies with Lincoln Church.

L. C. Oberlies, State Bible-school superintendent of Nebraska, has been secured to act as assistant to the pastor and to take charge of the church finances, at the First Church, Lincoln, where H. H. Harmon ministers. Mr. Oberlies will give only part time to this work.

The Sixth District, Missouri, reports its "best convention," May 12, 13 at Macon, where Alfred Munyon ministers. As leaders, G. A. Campbell, Hannibal; W. D. Endres, Kirksville; H. B. Robison, Canton: W. A. Shullenberger, Mexico; and Secretaries Lawrence, Doherty, Briney and Reid, and A. R. Liverett of Jefferson City, were present. An attendance of 164 delegates and visitors is reported. The Sixth District officers have taken up in earnest the work of recognizing and interesting the smaller churches and their ministers, and are already seeing results. On program, counsel, and committee an attempt is being made to give these their rightful place. Next year's convention will meet at Centralia, C. H. Swift, pastor.

Sixth District, Missouri, has an agreement with the American and Missouri boards that if the total combined offerings for Home and State Missions (they are to be taken together, and remitted to the Cincinnati office) equal $4,000, the latter will assume the support of the District Superintendent of Missions. J. P. Rowlison occupies the office at present, and is doing most satisfactory work. Up to May 9 the money received by the American Board from the district amounted to only $459.17, coming from seventeen out of the 265 churches of the district. The secretary-treasurer, B. H. Cleaver, of Shelbina, asks the remaining congregations not to slight the matter, but maintain the district's honor by helping to reach the aim.

Leland W. Porter, whose resignation from the work at Helena, Mont., takes effect July 1, takes this step with a view to securing a position in the East favorable to the continuation of his studies. The elders of the Helena church speak highly of Mr. Porter as man, preacher and citizen. Mrs. Porter is a woman of high character and is a singer and elocutionist of merit. The board of the church at Lewistown, Mont., where Mr. Porter has just closed a meeting, speak of Mr. and Mrs. Porter as "consecrated, earnest, fearless workers for the Master," and speak highly of Mr. Porter's ability as a preacher.

"Last Sunday was one of the busiest days of my life as a preacher. At nine o'clock I married a couple at the pastor's study. At 9:30 I was in the great Sunday-school. At 10:15 I was preaching a sermon to the Sunday-school. At 10:45 our morning service began, and I preached again. At 1 o'clock I was at another wedding, and at 7:45 I preached again! And I am still alive to tell the story!—R. G. F." This item is clipped from the "Christian Visitor," the weekly paper of the church at Liberty, Mo., where R. G. Frank ministers.

The Seminary House, Baltimore, Md., held its commencement exercises May 25-30, at the Christian Temple. Dean Peter Ainslie delivered the Baccalaureate sermon May 25; May 27 was "Seminary Night"; May 28 was given to the Class Day exercises, and May 29 to the Commencement exercises, on which occasion diplomas were conferred upon the twelve graduates, and the address delivered by Dr. Oliver W. Huckel, Minister Associate Congregational Church, Baltimore. On May 30 will occur the Seminary Banquet.

Eugene Bible University, Eugene, Ore., held its commencement exercises May 18-21, at First Church. The Baccalaureate sermon was delivered by S. R. Hawkins, of Portland, and the ordination service conducted by J. S. McCallum. On Alumni Day, Chas. C. Curtis, of Dallas, Ore., gave the address. At the commencement exercises, May 21, Pres. P. L. Campbell, of the University of Oregon, spoke, and F. W. Emerson, of Albany, Ore., addressed the graduating class. Pres. E. C. Sanderson conferred the degrees.

At the annual convention of the Third District, Mo., recently held at Greenfield, the following officers were elected for the new year: F. L. Moffett, Springfield, president; Barclay Meador, Lebanon, vice president; E. W. Bowers, Springfield, secretary-treasurer and J. H. Jones, Springfield, superintendent of missions of the district. One of the most interesting features of the convention was an address by Clair S. Adams, of Decatur, Ill., who spoke on home and rural life.

Eleven hundred and nine attended Sunday-school at First Church, Akron, Ohio, May 18, with 385 in the Brotherhood Class, taught by the pastor, L. N. D. Wells. There were four additions to the church on that day. The evening services are taxing the capacity of the building, auditorium and Sunday-school combined. The Buckley Post of the Grand Army of the Republic were guests of this congregation on the evening of May 25.

The Scandinavian evangelistic campaign was inaugurated at Minneapolis May 18, under the leadership of D. E. Olson and C. F. Osterhus. Over $71,000 has been received in cash and pledges to pay for the $16,000 church which was dedicated Lord's day and to establish a Bible college for Scandinavians. The sudden death of the contractor a few days ago prevented the laying of the corner stone for the college as announced. Work will go forward soon.

W. Garnett Alcorn, pastor at Monroe City, Mo., writes under date of May 16: "The Sunday-school and church at this place, using the annual budget plan, raised for all our interests, last Sunday, $500. Since we made our last offering, in 1912, we have built a beautiful $1,800 parsonage and provided for a new $200 carpet for the church. We feel in the light of this that our little band of disciples has done excellently."

The annual convention of the churches in Montana will be held at Missoula, June 10-12, where H. H. Griffis ministers. "Special guests" will be: Miss Annette Newcomer, State Corresponding Secretary of Iowa; Mrs. Leland W. Porter, Elocution Instructor in Montana Wesleyan University, A. McLean; J. N. McCash and L. C. Oberlies. H. H. Griffis, Missoula, is president of the convention.

The Oregon churches will hold their annual convention at Turner, June 19-29. The program will include addresses by F. D. Kershner, President of Texas Christian University; I. N. McCash; A. McLean; J. H. Mohorter, and Miss Annette Newcomer. The corresponding secretary of the convention is C. F. Swander, 709 E. Taylor street, Portland, Ore.

A. L. Cole, pastor at Carthage, Ill., reports a delightful banquet managed by his men's Bible-class March 9. A hundred men listened to fine addresses by the following: Dr. J. Frank Young, president of the Ministerial Association of Carthage on "Backbone"; Judge C. J. Scofield, on "Boneheads"; C. L. DePew, on the Sunday-school. Mr. Cole himself filled the role of "Arbiter Elegantiarum."

The Christian Endeavor society of the Pacific Avenue Church, Spokane, captured the honor banner for the fifth time in six months, at the monthly meeting of all of the Endeavor societies of the city, held at the Central Church. More than 150 delegates were present. The Pacific Avenue delegation won the banner on attendance and general efficiency.

A card has just arrived, signed by "The Bolenge Missionaries," which reads as follows: "Bolenge, Africa, March 30, 1913. Baptized thirty the 25th in the Ubangi and forty-three here today. On March 5 we celebrated the tenth anniversary of the organization of the church here. There is at present a membership of 1,405."

Prof. Frank Garrett and family at Nankin, China, will leave June 14 on the S. S. Mongolia for the United States for a furlough. Mr. Garrett says, "The work continues favorably in all lines. There were nine baptisms in the church at Nankin two weeks ago. There will be others soon. The school is growing most satisfactorily."

Stirred into activity by rumors of the possible loss of J. H. O. Smith to the city and church, the official board of trustees of the First Christian Church, Oklahoma City, at a special meeting passed resolutions pledging its continued support of Dr. Smith's work and urging him to continue his service in that field.

A special exercise, "Our Nation's Glories and Perils," has been prepared by the A. C. M. S. for the use of Christian Endeavor societies, in the interest of home missions, June 29, that being Christian Endeavor home mission day. Programs and literature will be furnished gratis by the A. C. M. S., Carew Bldg., Cincinnati.

Miss Lillian Proefrock, Edgar A. Johnston, and Dr. Wm. A. Frymire, recently appointed missionaries to Africa, expect to sail from New York about August 1, reaching the Congo the middle of September. W. L. Burner and wife who are to take up the work at Matanzas, Cuba, will reach that field sometime in August.

The new church at Colfax, Ind., was dedicated May 4. The building was erected at a cost of $15,000, and at the dedicatory service a balance of $9,000 was to be raised. Over $10,000 was easily secured by the efficient service of F. M. Rains and others. The building is of shale brick, with trimmings of Bedford stone.

The First Church building, Turtle Creek, Pa., was destroyed by an explosion May 12. Fifteen persons were injured. A score of persons had gathered at the church preparatory to a lecture to be given by Rabbi Rudolph I. Coffee of Pittsburg, to the members of the Westinghouse Casino Technical school.

On the program of the Sixth District, Mich., convention, held at Flint, Mich., were the following, among others: H. C. Haight, Flint; Miss Bell Davenport, Saginaw; S. O. Landis, Flint; H. W. Spetler, Easton; Mrs. D. A. Bentley, Saginaw; J. F. Green, Flint; C. B. Frampton, Durand; C. J. Tannar, Detroit.

Eleventh District, Indiana, at its recent convention held at Covington, elected the following officers for the new year: President, George Rader, Hartsville; vice-president, R. S. Rains, East Columbus; secretary-treasurer, Miss Mary Utter, Hartsville; Sunday-school superintendent, A. H. Jordan, Greensburg.

There were added to the New York City mission churches during April, eight by baptism and two by letter. There are enrolled in the mission Bible-schools 849 and in the churches, 335. It is evident the success of the work will be determined very largely by the Sunday-school's efficiency.

Three congregations in Georgia are worshiping in new houses. East Point, a suburb of Atlanta, has completed its building at a cost of $10,000; Jefferson paid $7,500 for its new church; and Cortes Hill, in the rural community, cost $4,500. All of these are products of home missionary activity.

J. B. Holmes, evangelist, is supplying for three months at Forest Grove, Ore. If all is satisfactory, Mr. Holmes will take the work here permanently. C. H. Hilton leaves the church June 8. The latter preached the Memorial Sermon at Forest Grove, May 25.

F. N. Duty, First Church, Charleroi, Pa., will deliver the Baccalaureate sermon for the high school in that city, June 1, his theme being "The Diversity of Gifts." The men of Mr. Duty's congregation held their first annual banquet May 23, with about 150 men present.

The convention of the Fifth District of the Illinois Christian Missionary Society will be held in Havana, Ill. June 4-5. A good program will be given and the church at Havana invites the people of the Fifth District to attend. Ralph Callaway is the pastor of the church.

May 11 closed the fifth year of E. C. Wigmore's pastorate at Springfield, Ore. He will continue there indefinitely, it is reported. This commencement will close his

tenth year of teaching in the Eugene Bible University. He will be on the faculty next year.

The Flatbush (New York City) congregation has closed the contract for the erection of their new church and the work is being pushed with vigor. They are now busy planning a campaign to raise at least $15,000 in ten days for their building fund.

Ground has been broken for the Mexican mission on Prospect Hill, San Antonio, Tex., which will be built under the direction of Central Church, and will be for the benefit of the Mexicans residing in San Antonio. Hugh McLellan ministers at the Central.

The Zanesville, Ohio, church was sorely stricken by the flood, many members losing all. Hugh Wyatt, the minister, has worked unceasingly in getting the church repaired and holding the people together. They expected to reach normal attendance May 18.

E. P. Wise, minister of First Church, East Liverpool, Ohio, was a member of the arbitration board which settled the pottery girls' strike there in favor of the girls. They are to receive increased wages and the conditions of the factory are to be improved.

A store building has been rented for the church at Newark, N. J., and the work is being continued by G. B. Patmont. The steps to provide a permanent place of meeting will not be taken, until Louis Patmont returns from his trip to Russia.

There is a movement on foot in Benton Harbor, Mich., to unite Baptist and Christian churches into one great Church of Christ. Building operations are delayed, pending the outcome of the conference of committees from each church.

The Sunday-school at Warren, Ohio, recently celebrated its anniversary. Geo. R. Godfrey, the superintendent twenty-eight years ago, was in charge of the service. A history of the first session of the school from Mr. Godfrey, proved interesting.

The Flint, Mich., Christian Endeavor Society holds the state record for the largest proportionate gain in membership and also for the number gained last year. The banners were captured at the recent C. E. convention held at Flint.

J. P. Duffy has an enrollment in his class of eighty-nine young men, in Central School, Terre Haute, Ind., forty-seven being state Normal students, twelve Polytechnic students, several others coming from Brown's Business College.

A movement is on foot to unite the Baptist and First Christian churches of Santa Cruz, Cal. Committees have been appointed by both churches which have been meeting to see what can be done to effect a union of these churches.

The Lindenwald Church, Hamilton, Ohio, though its members suffered the loss of thousands of dollars' worth of property, sent an offering of $18.35 for home missions. Last year the same congregation gave $6.50.

The church at Lancaster, O., I. J. Cahill, minister, has subscribed $1,345 to cover improvements planned. The annex to the building arranged for will double the capacity of the church for work.

William Woods College, Fulton, Mo., announces its Commencement exercises for May 25-29, in the D. M. Dulany Auditorium. Twenty-eight will be graduated this year from this institution.

The Illinois Sunday-school convention next year goes to Chicago, and E. R. Kinney, a member of the Christian Church at Beardstown, was elected President of the convention.

R. Graham Frank, of Liberty, Mo., recently delivered an address before one of the classes at William Jewell College, in Liberty. "The Kind of Preacher I Would Like to Be," was the theme discussed.

E. R. Moon and wife have arrived at Bolenge, Africa. They spent three months in France studying the French language, that being the official language in the Bolenge district.

Prof. Coler, of Ann Arbor, recently delivered two lectures in the Ann Arbor church, on "What Shall We Think of the Church?" and "How Shall We Govern Our Children?"

T. W. Bellingham, First Church, Benton Harbor, Mich., will deliver three memorial addresses this year, and will also preach the Baccalaureate sermon for the high school at Benton Harbor.

Secretary Stephen J. Corey brought 50,000 real African coins from the Congo. The Foreign Society is going to give one to each person giving $1 or more on Children's Day.

Charles E. Taylor will close his ministry with the Park Street Church, Geneva, Ohio, July 31. During his ministry the membership has been increased about one hundred.

E. V. Stivers recently delivered an address for the Odd Fellows at McMinnville, Ore., and will also preach the Baccalaureate sermon for the High School in that place.

Northeast District, Iowa, will hold its convention at Hampton, May 27-29. This district comprises twenty-five counties, and it is expected 500 delegates will attend.

C. R. Scoville, it is reported, will devote his attention hereafter to building up the work at the Metropolitan Church, Chicago, assuming charge there at an early date.

Herbert F. Jones, City Evangelist at Portland, Ore., is now supported as a living link under the A. C. M. S. by the Linwood Boulevard Church, Kansas City, Mo.

A. R. Liverett, pastor at Jefferson City, Mo., has begun the publication of a weekly paper, the "Christian Call," in the interest of the church in that city.

The receipts of the Foreign Society for the first nine days of May amounted to $8,293, a gain over the corresponding nine days of last year of $2,685.

The church at Snyder, Okla., will dedicate the second Lord's day in June. J. H. O. Smith conducting the exercises. J. H. McWhirter ministers in this field.

Miss Mary Rioch, missionary of the Foreign Society, Tokyo, Japan, will return to her home in Ontario for a furlough during the month of June.

J. A. Joyce, missionary pastor at Lansing, Mich., recently conducted religious services for the House of Representatives of Michigan.

The Young Women's Mission Circle of the Galesburg, Ill., church have voted to raise $1,000 within the Circle for the new building.

W. D. Cunningham, of Tokyo, Japan, reports that Central Church of the Yotsuya Mission has voted to become self-supporting.

Star City, Ind., congregation is planning to build a new $10,000 church. The old building was recently destroyed by fire.

Memphis, Tex., church has decided to make an effort to establish several new congregations in Hall County this year.

EVANGELISTIC MEETINGS.

Prineville, Ore., Samuel Gregg, pastor; W. T. Adams, evangelist; 30; closed.

Fulham, Eng., James Small, evangelist; 55; closed.

Liverpool (Upper Parliament Street), G. E. Ireland, pastor; James Small, evangelist.

Huntsville, Ala., C. M. Pulias, evangelist.

Adrian, Mich., Isaac Bussing, pastor; Grant W. Speer, evangelist.

Ottawa, Ill., J. Fred Jones, evangelist.

Logan, N. M., F. F. Grim, evangelist; 5; closed.

Vinton, Va., Coffey and McVey, evangelists.

Rogers, Tex., C. M. Ashmore, pastor; W. E. Harlow, evangelist.

Heppner, Ore., H. A. Van Winkle, pastor, preaching; 30; closed.

Denton, Tex., A. D. Rogers, pastor; Boen and Moody, evangelists; 42; closed.

Gladstone, Ore., R. L. Dunn, pastor, preaching; 30; closed.

Hamilton, Tex., G. H. Boynton, pastor; Clark and Douthit, evangelists; 15; closed.

Durant, Okla., E. J. Bradley, pastor; J. W. Marshall, evangelist; 41; closed.

Valley Mills, Tex., Jacks and son, evangelists; 20; closed.

Ashland, Ore., A. L. Crim, evangelist; 17; closed.

Sherman, Tex., G. F. Bradford, pastor, preaching; 42; closed.

Vale, Ore., F. L. Cook, pastor; Joseph Gaylor, evangelist; 24; closed.

Brownsville, Ore., D. E. Millard, evangelist; 48; closed.

Duquoin, Ill., A. K. Adcock, pastor, preaching.

Ashland, Ore., N. L. Browning, pastor; A. L. Crim, evangelist; 18; closed.

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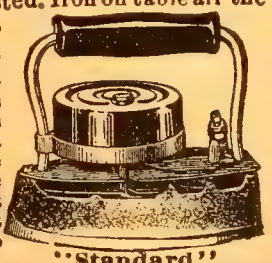

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Gainesville, Tex., C. S. Campbell, pastor; Minges Company, evangelists; 215; continuing.

Oswego, Kans., Hamilton and Stewarts, evangelists; 254; closed.

Liberal, Kans., Yeuell and Boileau, evangelists.

Los Angeles, Cal., Naomi Ave., Otha Wilkinson, pastor; Vawter and O'Neall, evangelists; 158; closed.

Homestead, Pa., C. H. Hulme, pastor; Fife Brothers, evangelists; 68; continuing.

Frankfort, Mo., C. M. Lewellen, pastor; Brooks Company, evangelists; closed.

Sheridan, Wyo., F. A. Bash, minister, preaching; 15; continuing.

Berea, Ill., E. W. Allen, evangelist.

CALLS.

Chas W. Ross, Litchfield, Ill., to Donna, Tex. Begins new work in two months.

D. H. Lovejoy, Bement, Ill., to Jasonville, Ind., Aug. 1.

S. L. Randall, Duplain, Mich.

R. Tibbs Maxey, Kern Park, Ore.

A. C. Shaw, Columbiana, Ohio.

F. E. Blanchard, Exeter, Iowa, to Vernon, Neb.

T. H. Popplewell, Abilene, to Iowa Falls, Tex.

C. W. Flewelling, Ashtabula, Ohio.

S. W. Brown, McPherson, Kans., to Stuttgart, Ark.

R. W. Abberley, Los Angeles, Magnolia Ave.

RESIGNATIONS.

Fred Wilson, Rushville, Ill., June 15.

B. E. Parker, Great Bend, Kans.

W. H. Pinkerton, New London, Mo.

Leland W. Porter, Helena, First. In effect July 1. No location decided upon.

A. D. Richards, Milan, Mo.

ADDITIONS TO CHURCHES.

Waco, Tex., Central, 12.
Timpson, Tex., 3.
South Dallas, Tex., 24

To Indiana Churches

The offering for home missions is now due. If arrangements have not been made to take the offering later please attend to the matter now, and send the money promptly to the A. C. M. S., 108 Carew Building, Cincinnati, Ohio. Churches that have adopted the Budget System and remit quarterly should not let May pass without calling attention in a special way to home missions. An opportunity should also be given for special contributions to home missions. We should have offerings from 400 churches this year.

The local committee of our State Convention prepared a very pretty souvenir program for the delegates. There are a number left on hand. We will be glad to furnish these to churches, postage paid, for ten cents each.

L. E. Murray, Cor. Sec'y,
421 Law Building,
Indianapolis, Ind.

Children's Day

Sunday, June 1, is a glad day in all our Zion. It is Children's Day for Heathen Missions. It is widely observed. It will be more generally observed this year than ever before. It is a rallying point; it helps to register the growth and real significance of the school. Of course, there will be songs and flowers and good cheer as becometh hopeful Christian people. Let due emphasis, however, be placed upon large offerings to extend the Kingdom of our Lord in dark places of the earth.

It will be remembered that Children's Day for Heathen Missions was first observed by our Sunday-schools in 1881. Since that time the children have given $1,201,806. They delight to share the good things which they possess with those who have them not. Think of our great Sunday-schools in Nankin, Chuchow, Wuhu, Shanghai and other points in China. Remember all our Sunday-schools in Japan, and India, and the great school at Bolenge, Africa, not to mention other fields. We organize more than one new school every week on virgin soil. We have over 18,000 in Sunday-schools on the foreign fields and there was a gain of over 2,000 last year.

The Children's Day offerings of the past helped to make these things possible. As we multiply the offerings light will spring up, hope will be generated, and goodness and purity will fill the lands.

If you have not ordered Children's Day supplies, please attend to it today. Address Stephen J. Corey, Sec., Box 884, Cincinnati, Ohio.

Home Mission Notes

Friends of American missions are anxious about the May offering. Returns from churches which do not have the budget method show fifty have given more than last year; fifty-three gave less; eight the same amounts; and sixty-six churches have given which sent no offering last year.

Conditions in the middle West produced by floods have greatly militated against the offerings. We are several thousand dollars short of amounts received at the same time last year.

Brethren, we urge you to not neglect the May offering. If you have taken it, please remit to the office at once; if you have not given your congregation a chance to make its contribution, do so without fail. The Home Board is doing its utmost with the means at its disposal and it needs funds to sustain its work. "Come up to the help of the Lord against the mighty."

I. N. McCash.

Lexington School of Methods, June 16-27

Kentucky's big Disciple event will be the Lexington School of Methods to be held at the College of the Bible, June 16-27. Matriculants are expected from all over Kentucky and, indeed, from other states. Sixty lectures will be given. Among the lecturers will be Professor A. W. Fortune, Professor C. W. Bower, Professor S. M. Jefferson, President E. Y. Mullins of the Southern Baptist Seminary at Louisville, Miss Hazel Lewis, national elementary superintendent, Ellis B. Barnes, W. J. Clarke, I. J. Spencer, who has just returned from Palestine. Among the subjects to be handled will be the New Testament, Religious Education, Elementary Work, Church History, Missions, Organizations and Management, The Holy Land. Demonstrations of all kinds and parties will be steered through the local Bible-schools for observational work.

Walter E. Frazee of the Kentucky Bible-school Association, under whose auspices the school is to be given, will be dean. He is proving himself a bunch of energy, and every present indication foretells the success of the school. Reservations are coming in from everywhere. Matriculants will be quartered in beautiful Hamilton College, the young ladies' seminary of Transylvania University. Lectures will be at the College of the Bible, and if that big building proves too small Morrison Chapel will be pressed into service. Dean Frazee has a plot of Hamilton College, showing 148 rooms to be reserved. Write him to-day for your reservation. The school will be a Home Coming for many a Lexington graduate. Last year the first annual school was held at Morehead, Ky., in a remote section of the state. Not less than 179 matriculated. At Lexington with all its superior advantages there should be not less than 500 matriculated. The courses offered by Professors Fortune and Bower alone will prove immensely popular. Much interest will center in Professor Fortune as this will be the first time the general public will have an opportunity of seeing this brilliant professor at first hand, since his election to the chair of the New Testament in the College of the Bible.

Dean Frazee appointed a local Lexington committee of boosters who are co-operating with the dean's Louisville office in making the event a magnificent one. The local boosters are J. W. Porter, Mrs. Anna Hawkins, Mrs. J. W. Withers, Mrs. F. A. Barr, Mrs. J. M. Hopkins, and Miss Mamie Phelps. Dean Frazee conferred with this committee on May 22 at Central Christian Church, Lexington. Arrangements were perfected. Dean Frazee addressed the students both at Hamilton College and the College of the Bible just before his conference with the local committee.

The Lexington School of Methods may become a permanent Lexington event of the Kentucky Disciples. It is the logical place, as remarked by I. J. Spencer of Central Christian Church. The whole period June 16-27 may be enjoyed for the sum of $8.00, including the matriculation fees. How is that for reducing the high cost of living? Can you beat that at home? Write to-day to Walter E. Frazee, 706 Realty Building, Louisville, Ky. Obey that good impulse now, and get your reservation in time.

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Literature and Child-Training

Some one has said, "Let who will make the laws of a nation; give me to write their songs." It might almost be said, "Let who will preach the sermons the children hear and teach their lessons; give me to direct the literature that goes into their hands." For what a child reads has a subtle influence over him; sermons and lesson talks he is often wary of. Only in recent years have our schools given due attention to the literature they are putting before their pupils. Now, they are asking, not "Who publishes it?" but, "Where can I get the best that's published?" * * * Have you decided upon your literature for next quarter? A good business man investigates many lines before buying. We trust you will write us for information concerning our full line of supplies.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St. Chicago, Ill.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Holy City

John saw a Holy City.

Did anyone else ever see such a thing?

One is tempted to say that a Holy City is something which no other man on earth ever has been able to discover.

Cain built the first city.

The builders of cities have often been murderers.

A city is a murderous place. Juggernauts run wildly through its streets. Towers of Babel ascend with fatal rapidity. The rush of the sidewalks is the pace that kills.

Where shall one find a Holy City? Chicago? No. It is enterprising, fascinating, but it is big and barbarous and dirty. New York? No. It is awe-inspiring, but it is covetous and hard of heart and iniquitous. London? No. It is vast, monstrous, cruel and shamefully sinful.

Shall we go to Rome and seek for holiness at that shrine of Christian faith? We shall find much there to interest us, but much also to depress and appall us. It is a place of avarice and hypocrisy. It is not a Holy City.

Shall we journey to Jerusalem? It is a town that cannot be truthfully described in polite society. Unspeakable filth is in its streets, bitter hatred shames the name of its contending religions.

When cities call each other sinful it is a case of the pot calling the kettle black.

* * *

Mohammed emerging from the desert saw Damascus in the distance and it rŏse before him like a dream of beauty. He turned back and would not enter it, saying that no man could enter more than one heaven. Mohammed was a wise man. Almost anyone who has really entered Damascus can think of abundant reasons for commending the discretion of the prophet.

There is no Holy City. There never has been one. Is there ever to be one?

Most people seem to think not. Even those who read the Bible and delight to think of the New Jerusalem, attribute that glory to heaven. But nothing can be more certain than the fact that John was not thinking about heaven. The Holy City which he saw was one to be established on the earth. It was a vision of regenerate society. It was a vision of the glory of God achieved in human institutions.

He spoke of it as a city because a city is a place where people live together and he thought of it as a place large enough to take in everyone. Except for this he might as well have called it a village or a farm.

The Holy City as John saw it was a place in which men and women could establish all the institutions of life in abiding righteousness. It was a place where love was to dominate the traffic, where the old cruel, grasping spirit was to vanish from commerce, and men were to live together in a spirit of Christlike brotherliness.

The realization of such a city does not depend upon vast numbers of people. It is not a matter of population but of principle. It is not a question of a score or a million, it is a mere matter of learning to live together in the spirit of Christ.

John named his city. He called it the New Jerusalem. Jerusalem was the first big town he had ever seen, the city which his boyish imagination had pictured as full of grandeur. It was also the city of his first great disillusionment. It was inevitable that he should name the city which he saw out of his own experience and vision.

But we could almost wish he had left it unnamed. People have been quite ready to suppose that Jerusalem was its only and inevitable name. The very reverse is true. John named the city he saw and we have quite as good a right to name our vision as he had.

We are entirely at liberty to discover our own Holy City coming down from God out of heaven, and give it its name. We are permitted to name it as John did after something that we know.

The City of God is to be established wherever people learn to live together in the love of Jesus Christ.

The Holy City may as well be located in your neighborhood as anywhere.

There is no reason why it should be remote from the place where you live.

When men and women begin to live together in the spirit of Jesus Christ, the Holy City establishes a new ward or precinct.

Whenever the people of any community determine that they will move unitedly toward any worthy end, there has been an election day in the Holy City.

There will be beauties and wonders in heaven; but God intends that men shall learn to live together here in the spirit of heaven. It is the divine plan that the spirit of Jesus shall come into all human relationships. Then the Holy City, which now is up in heaven and is not needed there, will descend.

Is there any place in your neighborhood into which it could descend?

THE CHRISTIAN CENTURY

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Four Right Angles of Christian Service

It was natural that those who heard the preaching of Peter on the day of Pentecost and believed the good news should come to him and the rest of the apostles for instruction. They would be anxious to know how Jesus lived, what he taught, and what manner of men his disciples should be. The apostles were specialists. They had been with Jesus as no one else had and they had something to impart that was worth while. The students came of their own accord. It was not necessary to hunt them up and beg them to enter the school of the apostles.

The school is the place for systematic study. Its aim is to lead the student to discover new facts and distinctions and the place of each item of experience in the system of experience. Common facts are made to possess new meanings. The difficulty of teaching religion is that so many of us mistake a superficial acquaintance with facts for knowledge. This is true of those who come forward as teachers as well as of those who take the seat of the learner. We need the spirit of the child. We should never treat as commonplace the most familiar facts of religious experience but, on the contrary, we should come to the consideration of them with the expectation that new aspects will be disclosed.

The Bible cannot be understood by the Christian unless he knows many things that are not in the Bible. It is our business to be followers of Jesus in the twentieth century. We must therefore, know the world as it now is. The geography of the United States and of China, India, and Japan, should be as much a part of the curriculum of religious teaching as the geography of Palestine. What is the advantage in knowing Palestine if we are ignorant of the rest of the world? The customs of living men are as interesting as those of the dead. Our study of the life of Christ and of his teaching is abstract and unprofitable if we neglect to know the times in which we live.

The word fellowship emphasizes the fact that the Christian lives with and for others. Mutual aid is the very life of the Christian community. We do not learn what it is to follow Christ by listening to a few highly trained specialists as they discourse on the ethics of Christianity and the religious experience of Jesus. We need the specialist but we have greater need of the help that comes from the fellowship of all the disciples of the Lord. If we have fellowship one with another, we share material as well as spiritual goods. We do not allow the needy to suffer. We use our money that the children of the poor may be trained for effective lives. The financially dependent we endeavor to make independent by offering them opportunity and by teaching them how to use their opportunities.

The communion service was a prominent means of grace to the early church. It is not easy for us to realize its importance to an Oriental. For him eating with another has moral implications. We sit at a lunch counter with a man whom we have never seen before and we have not the slightest feeling of obligation because we eat together. We are just as ready to beat him in a horse trade as we were before. When we sit together at the Lord's supper, we ought to consider that we are pledging support one to another. It is communion with Christ we are seeking but how shall we commune with him unless we feel that we belong to his people and that we must share their lot, bear their burdens, help them to be delivered from their sins, and rejoice unselfishly in their prosperity?

How is public prayer regarded in the average church? How do the people feel when the minister says, "Let us pray?" Much depends upon the person who does the praying. If he gives all his attention to the preparation of his sermon and thinks of the prayer as a preliminary to the sermon, he will not help many in his congregation when he prays. Prayer is an intellectual exercise. Fervor loses nothing by being connected with clear ideas and chaste language. When the disciples heard Jesus in prayer they asked him to teach them how to pray. Convention addresses on the importance of prayer are of far less importance than genuine pulpit prayers. Spontaneousness in prayer, like spontaneousness in the sermon, is the result of much study. Knowledge of what life is and acquaintance with those who have lived well and prayed fervently will help us to offer the prayer of faith as it ought to be offered. There is power in the church that knows how to pray. (Midweek Service, June 11. Acts 2:42, 44, 46; 20:7; Eph. 6:18.) S. J.

A Neglected Treasure

The newspapers recently told the story of a man in New Jersey who was about to move to the west, and was undecided what to do with a large Bible he had inherited from an aunt. For the first time in thirty-five years he opened the brass clasps, and found within nearly three thousand pieces of paper money, ranging in value from ten cents to ten dollars. The smaller bills were of the old fractional currency common during the war and for a number of years afterward, some of which may command a premium. The total amount of the money was $4,867, and it had lain idle for thirty-five years since the aunt, dying, left her Bible to this nephew.

A number of similar incidents have occurred from time to time, and they point their own moral. Not only was the use of the money lost to the man who had inherited it, but the principal might easily have been lost to him, either through continued neglect till he had died and left it to another, or by careless disposition of the book without examination. Yet this may not have been the greatest loss which the owner sustained or risked in the neglect of the Book. For within it are treasures of a rich legacy from the past, far too valuable to ignore.

Evidences are not lacking that popular ignorance of the Bible exists, and that to an extent wholly unjustifiable, even from a literary point of view. Young people mistake who assume that a knowledge of Norse legends and Greek mythology is superior as a mark of culture to the fine old narratives in the earlier books of the Bible, or that the history of Rome is more significant than that of Israel in its influence upon modern life, or that nobler works of biography are to be found than the lives of the men of the Bible.

Indeed, so interwoven are all branches of human knowledge with topics directly derived from Biblical knowledge and allusions, that a knowledge of the Bible stands at the front as a means of culture; and those who neglect it, do so to their harm.

But this is not the greatest loss in the neglect of the Bible. For the highest things in life are the things of the spirit. "The things which are not seen are eternal." To these, the deepest aspirations and hopes of human life, the Bible ministers as no other book. Let then the parable of the lost treasure hidden between the leaves of the brass-bound legacy preach its own little sermon of warning against the neglect of something still more precious in the Bible itself.

Legislative Passes

We commend the scrupulous virtue of the Illinois Legislature in its widely advertised attempt to remedy the evils of the pass system on railroads within the state, and no less do we applaud the skill with which they quietly emasculated the bill in committee so as to continue the issue of passes to members of the Legislature, their wives, and clerical assistants. Every man who had a share in this piece of political hypocrisy ought to be marked for defeat when next he comes before his constituency for election. Of all people who ought not to have passes from the railroads members of the legislature stand at the head. They, more than any one group of men, are in danger of being influenced in their official conduct by this petty bribe. Moreover, if members of the Legislature had to pay their own fare they probably would stick to their work and finish it, instead of spending four days of legislative week at home. The Illinois Legislature cannot plume itself on quite as much virtue as New Jersey, which undertook to cut off at one fell sweep, passes for the legislature and half-fare permits for clergymen, but reflected that reforms should proceed gradually and contented itself with cutting off the petty privileges which had been enjoyed by the clergy, and the legislators continued to ride on their free passes. Perhaps the Illinois Legislature would have done the same, but the railroads had already withdrawn this privilege from the clergy several years before. We are glad of it. Let ministers of the Gospel and members of the legislature all pay their fare. But if there be any valid reason why either might with propriety receive some small concession from the railroad companies, the argument is not in favor of the legislators.

Whose Well Was It?

A few weeks before his death, Joseph Parker, the famous London preacher, preached a sermon from the text, "Now Jacob's well was there." He spoke against the mania for travel which takes people far from home in quest of blessings which abound near at hand. He said Jacob never had a well; it was God's well. He said that the only thing that made a well significant was the water in it, and the water was God's; and he who had good water at home had little need to journey far to drink of the water which was made no better by the fact that Jacob dug the well. All that contains an element of truth. Yet it is not convincing. The water which was God's would have remained deep down in the rocks, but for the digging performed by Jacob. God willingly shares with Jacob the honor of the well that has remained well nigh four millenniums in the fertile valley of Shecham. And who would not go far to drink from the well where Jesus quenched his thirst, and where he taught the woman, and brought knowledge of his truth to the people of a village? The water was God's, but had it not been for Jacob and a poor woman, the Son of God would have sat thirsty at the foot of Mount Gerizim. The water was God's, but the well was Jacob's. It is our duty not only to drink of the brooks which we find by the way, but here and there to dig a well for those who come after us. God's water needs our digging.

A Hundred Years of Peace

The anniversaries of important battles are commonly made the occasion of national jubilation but only by the victorious nation. Next year, however, there will be an opportunity for the celebration of a triumph in which the two countries concerned may join, for they both won, that is, the centenary of the signing of the Treaty of Ghent, Dec. 24, 1814. Since then there has been unbroken peace along the Canadian American boundary, the longest undefended frontier in the world. The British Interparliamentary Union, under the presidency of the Rt. Hon. Viscount Weardale, has expressed its warmest sympathy with the movement which is being organized for the celebration of this hundred years of peace in the United States, Canada and Great Britain. The city of Ghent is also making preparations to have the event commemorated in the council chamber where the British and American plenipotentiaries negotiated this unusually successful treaty.

The Cost of War to Peaceful Nations

Since the beginning of the war in the Balkans there have been business failures in Austria amounting to over $16,000,000, exports to the Balkan States have fallen $20,000,000 in three months, and debts to the amount of over $18,000,000 remain unpaid because of the war. The industries of the country have suffered a serious set-back. The loss to the machine factories has been over $2,500,000 and the demand for textiles has decreased by a third. This inflicts an especially severe injury upon Austrian prosperity, since the textile manufactures are the most important in the country and employ 350,000 workers. It is not surprising that Austria wishes to see the war with Turkey ended and get back her market in Servia, Bulgaria and Montenegro.

Japan Missionaries on California Land Bill

The following is a copy of Resolutions sent by the American missionaries of Tokyo, Yokohama and vicinity to the Federal Council of the Churches of Christ in America, April 24, 1913:

As American missionaries resident in Tokyo, Yokohama and vicinity, we have viewed with deep solicitude the news concerning the proposed land legislation in California and deprecate any discrimination against the Japanese lest it mar the friendship between Japan and America and work injury to both countries. Therefore,

Resolved, that we appeal to our missionary constituency in the home land, to the Federal Council of the Churches of Christ in America, to the Federation of Churches in California, and to the Christian public sentiment of the nation in favor of just legislation.

Resolved, that we express our sincere appreciation of the earnest efforts of the President of the United States and the leading men of both countries, and record our firm belief that the true public sentiment of both lands will support them in securing an equitable and mutually satisfactory settlement.

Resolved, that copies of the above resolutions be sent to the Charge d' Affaires of the American Embassy in Tokyo, the Governor of California, the presiding officers of the two houses of the California legislature and to the officials of the above named religious organizations, also to the Associated Press and to leading newspapers in Japan.

Earnest office-seekers say it serves the President right. He shut 'em all out of the White House, and now he can't find enough men to fill the ambassadorships.—Philadelphia North American.

POEMS OF THE SOCIAL AWAKENING

What Do You Care?

Out to the mines in the chill of the morn,
Stunted, ill-nourished comes the forlorn
Stream of humanity—undersized men.
Slaving and toiling for life blood; but then,
Dressed warm and cosy, with slate, book, and rule,
George and your Nellie have started to school;
They are your children, their cheeks warm and fair,
While Tony's a hunky, so—What do you care?

Over the bridges, the hills, and the fen,
Streams the procession of undersized men
Climbing the stairs to the waiting machines;
Lowered in cages to death-marked ravines.
Look at their faces; sad, pinched and worn!
Look at their garments; threadbare and torn!
Look at their swagger, their precocious air,
Some mother's babies, but—What do you care?

Children of poverty, born to duress,
Cradled and nursed in the lap of distress;
Wearing the garments of manhood in youth;
Learning its vices but missing its truth.
Slaving and toiling in factory and pit,
Seeking their pittance wherever they'll fit,
Caged in the sweatshops and penned in the lair
Of tubercular poison, but—What do you care?

Tony's a hunky and Sammy's a wop,
Foreigners truly and aliens,—but stop!
Some woman bore them in travail and fear—
Somebody's children, to some mother, dear.
Think not because they're from poverty's stem
Some mother's heart is not breaking for them;
Or, 'cause they dwell in the vale of despair,
She does not love them, but—What do you care?

What do you care? the arraignment doth read.
What is your plea to the true-bill of greed?
What can you offer by way of defense?
You who judge lives by their value in cents.
Sponsor of slavery's misery-filled pen!
They are your chattels, these undersized men!
What will you say when the Judge, truly fair,
Cries, "These are my children, but—What did you care?"

—William Edward Ross in "Pearson's Magazine."

The Voice of the People

Oh, I hear the people calling through the day time and the night time;
They are calling, they are crying for the coming of the right time.
It behooves you, men and women—it behooves you to be heeding;
For there lurks a note of menace underneath their plaintive pleading.

Let the land usurpers listen, let the greedy-hearted ponder
On the meaning of the murmur, rising here and swelling yonder;
Swelling louder, waxing stronger, like a storm-fed stream that courses
Through the valleys, down abysses, growing, gaining with new forces.

Day by day the river widens, that great river of opinion,
And its torrent beats and plunges at the base of Greed's dominion.
Though you dam it by oppression and fling golden bridges o'er it,
Yet the day and hour advances when in fright you flee before it.

—Ella WheelerWilcox.

The extreme styles in women's wear find scant favor with royalty. Queen Mary has given it to be known that under no circumstances will any lady in the royal entourage be permitted to wear the slashed skirt; and the reports of the trousseau of the Princess Louise, daughter of the German Emperor, which has just been finished, is said to be "a marvel of modest simplicity." It includes no "hobbles" and no slit gowns, but everything is of simple elegance. The models that prove so popular in our country are said to be taken from the demimonde of Paris, and are not used by the really higher classes across the sea.

The Christian World

A Page for Interdenominational Acquaintance.

"When Bishop Meets Baptizer"

The Advance (Congregationalist, Chicago), printed a playful editorial upon the conference of Episcopalians and Disciples in New York City. That editorial was followed up on May 8, by a shorter one, which we herewith reproduce:

When Bishop Meets Baptizer.

Several communications have reached us concerning our serious editorial on the proposed union of the Episcopalians and Disciples. One reader says he did not know The Advance could be so funny. We can be funny on occasion, but it was not we who were funny; it was the situation. We thought with sincere interest of that gathering of the two committees in New York, and of the hospitable entertainment which the Episcopalians offered the Disciples, and of the frictionless result in which there glided through to passage and unanimous agreement a series of resolutions of which six were commonplaces and eleven had to do with bishops and ordination, and never a whisper about immersion; and we read with real interest the comment in the Episcopal papers hailing it as the dawn of a new day in church union. Also we looked in The Evangelist and The Standard, Disciple papers, to see what the editors of those journals, one of whom helped assent to the resolutions, would tell their readers about it. And behold, we have not discovered a word. And we think we can guess why. When the Disciples got home they read those resolutions again. And they reflected that it is a lot easier to sit in New York and smilingly accept a list of resolutions than it is to get a body like the Disciples, or for that matter the Episcopalians, to meet and unite.

When we consider the practical aspects of the matter, there rise before our imagination a Bishop of the Protestant Episcopal church in the United States of America, a suave, courteous, well-groomed gentleman, and a good, healthy Kentucky backwoods Disciple preacher who plows corn during the week and preaches in his shirtsleeves. And we are considering how these two gentlemen would put those last eleven resolutions into effect. Reader, if you thought our former editorial funny, just think of this. Consider the Bishop, befrilled and petticoated, offering to lay hands on this lank and muscular preacher from the tall timber. And then consider the backwoods preacher offering to administer to the Bishop real apostolic baptism. The Bishop would need to remember the struggles of Antaeus, and keep both his feet on the ground. For he would need all the saints the Episcopalians know and perhaps the loan of a few from Rome in addition to help him out of the situation if ever the Kentucky brother got him as far as the stream.

We are trying to think about it with due solemnity. But when the Episcopal bishops set out to reordain the Disciples, and the Disciples remind the Episcopalians that in the earlier stages of this discussion they were very much interested in immersion and now must take something in exchange for the laying on of hands in apostolic succession, may we be there to see.

A Unique Ordination in Brooklyn

Rev. Doctor Nehemiah Boynton is the well-known pastor of the Clinton Avenue Congregational Church, Brooklyn, N. Y. On May 14, his two sons, Edward C. and Russell Boynton were ordained to the Congregational ministry. In the laying on of hands, five different denominations were represented: Congregationalists, Methodists, Baptists, Presbyterians and Unitarians. An attempt was made to have the Episcopalians represented also, but evidently the committee on arrangements have not kept up very much with current agitations in the Episcopal church. Of course, the Episcopalians, as things stand now, would have nothing to do with so debatable a thing as joining in with "schismatics" in an act of ordination. The question of apostolic succession loomed up too large. The Congregationalist (Boston) describes the very unusual ordination as follows:

Few ordinations have aroused as much interest as that held last week Wednesday, in the Clinton Avenue Church, Brooklyn, N. Y., when Edward Chadbourne Boynton and Morrison Russell Boynton, the two sons of the pastor, Dr. Nehemiah Boynton, were ordained. An unusual feature was the participation of ministers of five denominations in the laying on of hands. Aside from the Congregationalists were Methodists, Baptists, Presbyterians and Unitarians. A sixth denomination, the Dutch Reformed, was to have been represented, but the pastor was unable to attend and sent a letter of greeting to Dr. Boynton instead. An endeavor was made to have still another denomination, the Episcopal, but it was impossible to secure a representative. A gathering of such various denominations in connection with a Congregational or any other denominational ordination is unusual and perhaps unprecedented.

After the council in the afternoon, at which the two candidates presented their papers, setting forth their beliefs, which were unanimously voted to be satisfactory, the members of the council were entertained by Dr. Boynton at a dinner at the Hotel Mohawk.

At the evening service the church was filled with a fine congregation. Ministers and laymen of many denominations were present and bore witness to the dignity, and impressiveness and the significance of the service. After a beautiful choral service, Moderator L. T. Reed called attention to the unusual character of the council and the significance of other circumstances in connection with it—that among the greetings received were the cordial and fraternal letters from four churches which the pastor, Dr. Boynton, had served in previous years: the church in Littleton, Mass., the North of Haverhill, Mass., the Union of Boston and the First of Detroit. Then he said that it was an evidence of the power of the Christian church and a tribute to the home life of their pastor that he was presenting two sons for ordination into the ministry. Rev. George F. Chapin of Saxtons River, Vt., a great-uncle of the young men, who was himself licensed to preach the gospel in the Clinton Avenue Church fifty years ago by a group of men among whom were Drs. Storrs, Beecher, Budington, and Thompson, led the responsive reading of the Psalter selection, "Praise waiteth for thee, O God of Zion." An impressive sermon was preached by Pres. Albert Parker Fitch of Andover Theological Seminary from the text, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Rev. Dr. Albert J. Lyman made a most uplifting prayer of ordination. Those who laid their hands upon the candidates were Moderator Reed, President Fitch, Rev. George F. Chapin, their father, Dr. John E. Tuttle of the First Presbyterian Church, York, Pa.; Dean Fenn of Harvard, Rev. Dr. E. P. Farnham, superintendent of the Brooklyn and Queens Baptist Church Extension Society, and Rev. Dr. William I. Haven, Methodist, secretary of the American Bible Society.

The young candidates then put on the robes presented by their grandmothers, and stood before their father to receive his "charge," which was their request. This charge was one of the most forceful and sympathetic ever given to a young man at the moment of entering the service of Christ. Dr. Boynton spoke of his fellowship with them in the common sports of life, and of his having journeyed with them in spirit through their college life and his great joy that now they were entering into a new fellowship. He especially charged them to cultivate integrity, which was the fundamental characteristic of Jesus Christ. "I charge you to cultivate the intimacies of integrity with relation to your profession, to your service, to your joy, to the world," he said. "Be true, strong men, bringing a holy gospel to a broken world." The right hand of fellowship was given by Dr. R. W. McLaughlin, who addressed them with fine feeling. The closing prayer was by Rev. Edward Chadbourne Boynton, and the benediction was pronounced by his brother, Rev. Morrison Russell Boynton.

The Washington Ms.; a Sensational Find

On December 19, 1906, Charles L. Freer, an art collector of Detroit, Mich., while traveling around the world purchased from an Arab dealer, Ali in Gizeh, an old manuscript in the form of a bundle of sheets of vellum. When Mr. Freer got back home, he submitted the manuscript to Professor Sanders of Michigan. The professor has pronounced it to be an important manuscript of the Gospels, most of the sheets of which were certainly written in the fourth century. The conjecture is that it was written by a Coptic scribe in 400 A. D. If so, the manuscript will rank with the Sinaitic and the Vatican manuscripts. Mr. Freer intends to present his unsuspected treasure to the American people, placing it at Washington, and to call it the Washington Manuscript. One hundred copies of the sheets have been made. The plan is to present a copy to each university library in England, France, Germany and the United States. Union Theological Seminary already has been presented with one in New York City.

Search was made to ascertain its original resting place and all other possible details in regard to the manuscript. Through the dealer Mr. Freer got in touch with the supposed finders of the manuscript, who stated that they had obtained it from a certain monastery in Egypt. The exact spot where the manuscript was found is not yet disclosed, but the statements of the finders fix the place definitely and are consistent with the evidence that has been gathered. The only hint as to the origin or former owner found in the manuscript itself is a prayer for a certain Timothy. This is associated with the Church of Timothy in the monastery of the Vine-Dresser, located near the third Pyramid. The manuscript is written on parchment of sheep and goat skins. The text is all intact, but the document has suffered from age and exposure. A bit of wood was found in the manuscript as a book mark, and it had been rebound at least once. One scribe is credited with writing the entire manuscript, except the first sixteen pages of John. The manuscript was protected by two wooden panels. On them the evangelists are depicted in the order in which their gospels appear in the text—Matthew, John, Luke and Mark. The last named is labelled by an inscription placed vertically beside his figure and to the left of Luke may be detected the last few letters of his name.

Bishop W. C. Doane Dead

The Right Reverend W. C. Doane, the picturesque bishop of the Protestant Episcopal diocese of Albany, died on May 17. He was perhaps the most picturesque figure in Albany, N. Y. For years, he affected the sartorial style of English bishops, wearing the Episcopal apron and gaiters just as they are worn abroad. He was born in Boston, March 2, 1832, his father, Rev. George Washington Doane, being at that time rector of Trinity Church. When William was two years of age his father moved to Burlington, N. J., and later became the second bishop of the diocese in New Jersey. William began his church career as his father's curate and was ordained priest in 1856. Later he became rector of St. Johns in Hartford, Ct., and in 1867 was called to Albany as rector of St. Peters. When only thirty-seven years of age he was elected bishop of the diocese of Albany, since which time he has been a leader in his denomination. Among the institutions which he has established are the Child's Hospital, St. Margaret's House in Albany, Church Home in Troy, an orphan house in Cooperstown, St. Christian Home in Saratoga. The building of the Cathedral of All Saints in Albany he considered to be the chief of his ecclesiastical achievements. He held the office of Chancellor in the University of the State of New York until 1909. His principal literary work was the Life and Writings of his father, four volumes. Bishop Doane represented the extreme high church sentiment and was the champion of conservatism in his denomination, but his kindliness of spirit, sincerity of purpose and great ability won him widespread friendship and respect both within and without his own denomination.

Episcopal General Convention Preparing

The triennial convention of the Protestant Episcopal Church is to be held next October—the first time in New York City within twenty-five years. The Cathedral St. John the Divine will be the scene of great missionary demonstrations. It is expected that 110 bishops and 600 deputies, representing close to 1,000,000 communicants and sixty-three dioceses, twenty-three missionary districts and ten foreign jurisdictions, will gather on October 8 for the opening service in the cathedral. The diocese of New York has offered to pay all expenses, including transportation, but such a proposition is opposed by many in the convention to meet exclusively in those cities able to meet such expenses. This objection has been voiced in the church organs by Doctor Cyrus Townsend Brady, the noted clergyman and novelist.

The convention will certainly miss J. Pierpont Morgan, whose death recently saddened the whole civilized world. Mr. Morgan was famous for his churchmanship, as well as his patronage of art and genius for finance. For years, since 1886, Mr. Morgan was a central figure at these triennial conventions, going to them in special trains with his pastor and other clergymen, renting mansions for their entertainment during the sessions of the convention. In his own person, Mr. Morgan did much unconsciously to embody the impression abroad that the Protestant Episcopal Church is the "millionaries' church."

American Baptist Figures for 1913

The American Baptist Year Book for 1913 is just off the press. It gives a statistical analysis of everything a la Baptist.

The statistics show that there are in the United States 50,188 churches, an increase of 408 during 1912; 36,027 ordained ministers, an increase of 852; and a total membership of 5,529,573, an increase of 75,375. The increase in membership during the last sixteen years is as follows: For 1897, 231,766; for 1898, 89,189; for 1899, 39,691; for 1900, 51,540; 1901, 35,837; 1902, 61,399; for 1903, 176,183; 1904, 94,052; for 1905, 108,515; for 1906, 103,342; for 1907, 156,871; for 1908, 145,653; for 1909, 151,192; for 1910, 17,575; for 1911, 170,254; for 1912, 75,375, making a grand total of 1,705,531, or an average yearly gain of 106,595.

During the year 1912 there were received into the churches by baptism 284,195 persons, a decrease from the baptisms of the previous years of 6,577. There are 35,252 Sunday-schools, an increase of 421 during 1912; 266,858 officers and teachers, an increase of 5,095; 2,660,341 pupils, a decrease of 97,930.

There were given for church expenses $20,561,041, an increase of $508,578; for Sunday-school expenses, $962,708, a decrease of $4,526; for state missions, $954,651, an increase of $17,137; for home missions $896,179, an increase of $13,162; for foreign missions, $1,157,860, an increase of $42,933; for Bible and publication work, $97,697, a decrease of $2,068; for education, $413,824, a decrease of $8,603; for miscellaneous, $1,983,488, an increase of $119,195, making a grand total of $27,078,231, an increase of $703,607.

Lutheran Plea for Christian Unity

A "Universal Christian Church," in which all Protestant sects shall be united, is the church of the future, and rapid strides toward the accomplishment of such an ideal are being made, according to statements by the Rev. Junius B. Remensnyder, pastor of St. James' Lutheran Church, New York City, who preached the synodical sermon at the opening of the forty-fifth biennial convention of the General Synod of the Lutheran Church, at Atchison, Kans., on May 14. The Rev. Mr. Remensnyder is president of the synod.

The Lutheran Church, he said, with its 70,000,000 members throughout the world and its broad standards, seemed best fitted to lead the Protestant churches to unity.

Among other statements in the synodical sermon were:

"Revivalism has failed as a means of conversion. Christian nurture and pedagogical methods are more fruitful in results.

"The Lutheran is no puritanic church. Temperance, not abstinence, as to the good things and the innocent pleasures of life, is its rule. This accords with the modern larger view of the religious life."

Oxford and Its Divinity Degrees

The Convocation of the University of Oxford, the highest governing body in that university, squelched the attempt made to make it possible for Oxford to give its B. D. and D. D. degrees to students outside the Church of England. The vote was 760 to 334. The Convocation also sat down on the proposition that examiners for the School of Theology need not be in priest's orders in the Church of England. In other words, the Catholic Party has triumphed in the Church of England in a very serious matter by an overwhelming majority, showing that the mother of the Protestant Episcopal Church of the United States of America is quite as "Catholic" or "High Church" as her daughter in this country would like to be. No quarter to Dissent in England! No quarter to Protestantism in America! This is the attitude of the Catholic Party on both sides of the Atlantic.

Oxford is the High Church university, while Cambridge is the Broad Church university. Some years ago Cambridge generously threw open her B. D. and D. D. degrees to non-conformists. Parliament passed a law compelling Oxford to follow Cambridge's example, but the Convocation of Oxford has defied the law-making body of the land.

Men and Religion in Australia

The Men and Religion Forward Movement struck Australia all through April. Fred B. Smith and Raymond Robins, official representatives of the movement, have apparently created a profound impression there. At Melbourne not less than 400 men attended the daily institutes. Six popular evening sessions were held successively, and it is estimated that 21,000 attended them. Mr. Smith comments succinctly: "The message and method are gripping Australia tremendously."

The team stopped at Manila, capital of the Philippines, before going on to Australia. At Manila the American officials, civil and military, were strangely moved by the concentrated power of these two American specialists in religion for men. The leading English daily of the islands, The Manila Times, gave an entire editorial page to the leaders during their brief stay in Manila. Forty different sessions were held. More than 13,000 men attended. Fully 500 men decided to live the Christian life.

38th International Y. M. C. A. Convention

Among the May conventions was the thirty-eight international convention of the Y. M. C. A. at Cincinnati, while street car traffic was paralyzed by an untimely strike. Thousands of delegates had gathered and good-naturedly took in the unusual situation. Doctor Ira Landrith of Nashville, Tenn., was chosen president of the convention. Much enthusiasm was evoked by the report that Bible study classes in the past ten years had jumped from 1,793 to 7,285 and the enrollment went up from 31,385 to 103,600. Bible class teachers leaped from 1,429 to 3,914. Among the more prominent speakers were John R. Mott, Dr. Walter Rauschenbusch, Professor Jeremiah W. Jenks and George Sherwood Eddy. The convention by a vote of 521 to 392 decided to retain the so-called "evangelical test" of active membership in the Y. M. C. A., thus standing by its resolution of 1869 adopted at Portland, Me.

New Evangelical Champion in Europe

While Rudolf Eucken's fame in Europe remains undiminished, it is interesting to note that a new champion for the evangelical type of religion has arisen in the person of Friedrich Wilhelm Foerster, professor of pedagogy in the University of Zurich. Professor Foerster began professional life as a Unitarian and ethicist. For two years he went to work studying at first hand observation the labor movement, juvenile delinquency and relief of the poor. He then undertook to apply his ethical teachings to the situation as he found it, and, as he expresses it, he found himself driven to the conclusion that "moral education can find its complete expression only in the Christian religion." He landed square into the evangelical camp, and now his voluminous writings, it is said, are beginning to influence European thought.

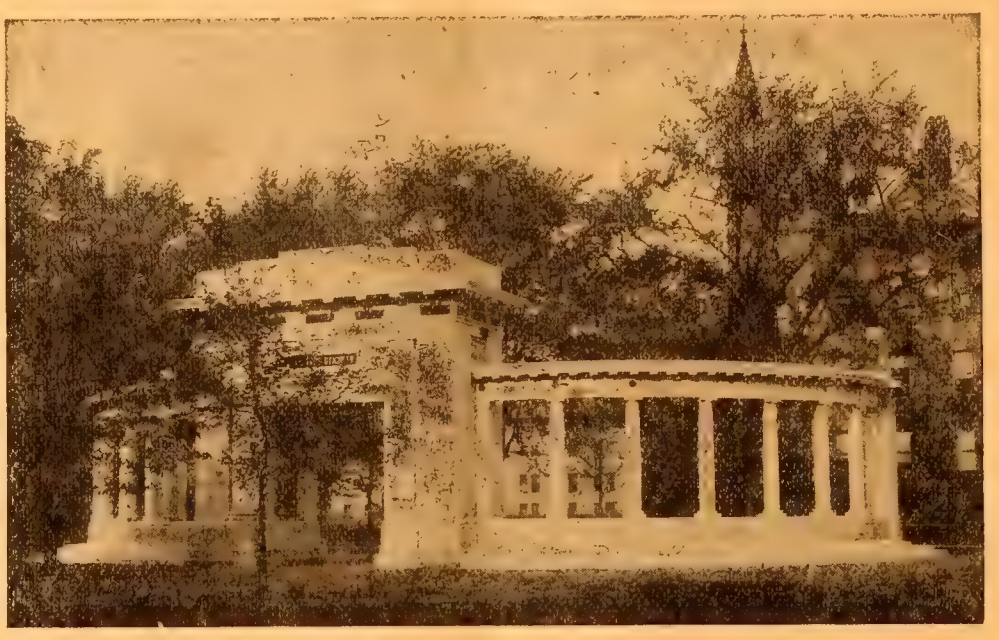
—Ten well-to-do Presbyterians of Canada are reported to have pledged $10,000 each toward providing a fund out of which the expenses of every Presbyterian minister and his wife in all the Dominion to the next meeting of the General Assembly will be paid.

In a Spot Made Sacred By Martyrs

By Philip D. Sherman, Associate Professor of English, Oberlin College

(In view of the recent statement by United States Government officials in Pekin that the missionary-educational project of Oberlin College in China has been one of the most significant influences in opening the new republic to the world, and in view of the fact that Oberlin is the only educational institution west of the Alleghenies to take really systematic advantage of the new conditions in this ancient land, a resume of the work done by the Ohio institution will be of more than ordinary interest. The centers of Oberlin's activities are at Taiku-shien, Fencho-fu, and Pao-ting-fu, in the province of Shansi.)

The monumental undertaking now going on of educating the masses of China is one of the many wonders of human achievement. One cannot compare successive reports of the boards of education for the country at large, and for the provinces in particular, without realizing something of the magnitude of the movement. The movement is not confined to the boys and girls alone, but reaches out to the adult population as well, and is particularly significant because of the special attention which is being directed for the first time in the history of the Chinese people to the welfare of women.



MARTYRS' MEMORIAL ARCH. OBERLIN.

Ever since the foundation of the College, Oberlin graduates have liberally found their way to the remotest corners of foreign lands, while the undergraduate body has always been markedly cosmopolitan, giving Oberlin the name, according to statistics prepared by the Bureau of Education at Washington, of being the second most cosmopolitan college in America, missing in this respect, by a slight percentage first honors, which are held by Yale.

Thoroughly in harmony with the spirit of the founders, in the college year of 1879-80, a group of young Oberlin men determined to establish in the province of Shansi, North China, just then opened to foreigners, an institution after the pattern of their alma mater—a New Oberlin in China. They selected the cities of Taiku and Fenchofu as the main stations and began at once practical work among the inhabitants.

The people of Shansi have always been proud, superstitious and money-loving. Shansi men have gone out through all the empire and outlaying dependencies to carry on the business of banks and pawnshops. From the nature of the field it was impossible immediately to realize educational plans, as the Chinese were still asleep and were not ready for Christian education. A beginning of evangelistic and medical work was made, however, and after a few years—after the confidence of the natives was won—primary and boarding schools were established. The work grew without incident of extreme moment, until the year 1900 found the Oberlin station with 13 workers, two churches, and a definitely organized educational plant.

Though ordinarily peaceful and inoffensive, the people of Shansi were strangely roused t[illegible] est pitch of fury by the Boxer craze of [illegible] the people at the Oberlin station at [illegible] murdered July 31st, and two weeks late[illegible] cloud burst over Fenchofu. Believing tha[illegible] being escorted to the coast under the p[illegible] the notorious governor, by previous [illegible]

twelve miles northeast of the city, the Americans from this city were cut down upon the highway. The only persons to escape massacre were Dr. I. J. Atwood (a member of the organization which had gone out from Oberlin in 1879,) and his three associates then in America on furlough. To a wide and thorough knowledge of the Shansi situation, Dr. Atwood united the universal respect of the Chinese and great physical and moral courage. To him the American Board turned to attempt the rehabitation of the work which seemed in danger of perishing absolutely. Dr. Atwood went to North China, established a base at Paotingfu and prepared to go into Shansi with a deputation of officials authorized to receive the apologies of the native rulers for the massacre.

Over the road where the martyr Pigott was lead in chains, the party traveled in state. In the capital of the province where a few months before their majesties had trailed their yellow robes in flight, the party listened to profuse apologies and partook of elaborate banquets, the sine qua non of polite arbitration of disputes in China. Impressive burial services were held for the 49 Protestants killed in that city, and then Dr. Atwood went on to Fenchofu.

In a period of something over three years friendly relations were again established, the scattered families were collected and all activities possible under the circumstances were resumed. A most notable event during these months was the capture, by Dr. Atwood of the petty official responsible for the murder of the Fenchofu Americans, his conviction under the most insuperable difficulties and his ultimate imprisonment in the provincial jail.

In spite of Dr. Atwood's splendid service, however, it seemed for a time that Oberlin's project in China was destined to be entirely wiped out, but, due to the interests of an American philanthropist, a fresh beginning was made. Nearly all of the great forces of the world are, in the last analysis sentimental, and when the late D. Willis James of New York City offered to erect upon the Oberlin Campus a magnificent stone arch as a memorial to the men and women who lost their lives at Shansi, he released a sentimental force of far-reaching consequence.

The cornerstone of the arch was laid during the meeting of the American Board in Oberlin in 1902 and the completed monument was dedicated May 14th of the next year. On that day, too, the Senior Class of the Seminary instituted the annual custom of the "Arch Oration," which focuses the attention of the entire college and community upon the memorial and its meaning.

So great was the force of the enthusiasm aroused for the work that Dr. and Mrs. Hemingway of Chicago went out and took the place of some of the earlier workers in the Shansi field. A keen sense of responsibility now came to the entire undergraduate body, which decided to send out a personal representative to assist in the remanning of the Oberlin station.

Accordingly Mr. and Mrs. Paul Leaton Corbin were sent forth, their immediate support being met by the student body. Little by little property was restored and the ordinary work again taken up, so that today the central stations and the outposts have their hospitals and dispensaries, the churches and separate boarding schools for boys and girls.

VIEW FROM FLOWER GARDEN CHAPEL.

HSIANG HSI KUNG.

LIBRARY IN FLOWER GARDEN.

ENTRANCE TO COMPOUND AT FENCHOW.

There are six outstanding stations belonging to Taiku and eight to Fenchofu, and flourishing day schools are conducted at most of the outstations.

In 1907 an academy was opened at Taiku in charge of H. H. K'ung, a graduate of Oberlin in the class of 1906. In 1908 Rev. A. W. Staub went to Taiku, and, during the following year did most effective work in organizing the curriculum for the lower schools and establishing the work of the academy. The most recent addition to the field is Jesse B. Wolf of the class of 1905 who is in active service as a member of the academy staff.

While the educational work is committed strictly to these special representatives, it is hard to separate this part of the work from the services which are being rendered by other Oberlin graduates in the same field who are constantly giving their time and thought to the academy in addition to their own responsibilities.

Probably the most interesting figure at the Oberlin station today is the principal of the Oberlin Memorial Academy, Hsiang Hsi K'ung, a graduate with the degree of A. B. from Oberlin in 1906. Mr. K'ung took his M. A. degree from Yale the following year. He is a native of Taiku, a member of a wealthy aristocratic family, and counts himself seventy-sixth in descent of the line of Confucius. During the recent troublesome revolutionary days the native officials of Taikuksien appointed him military head of the district, and he rendered most notable service.

Under Mr. K'ung's charge the Memorial Academy at Taiku has developed remarkably. Courses are offered in general history, mathematics, Chinese literature and classics, history of education, and principles of teaching, English, Bible, writing, music and oratory.

With Mr. K'ung's co-operation, the work at the various stations has recently been reorganized and is now in charge of the Shansi Memorial Association of Oberlin College, having become an independent Christian institution in affiliation with the American Board.

China and America are drawing closer and closer together. Each year Finney Chapel in Oberlin rings with applause when student subscriptions are taken for the work at Taiku and Fenchofu, and that similarly warm interest is felt in the New Oberlin in China for the mother institution is evidenced by the following extract from one of the Principal's reports: "On the 17th of January, when we heard that Oberlin's football team had again won the championship of Ohio, I called the academy students together and told them about it. You should have heard them sing "Men of Brawn" (Oberlin's rallying football song) and give a rousing 'Hi-O-Ho' for Oberlin and for Coach Gray. We are trying to develop some school spirit along with their other interests, and all these things count."

Naturally no single institution can hope to reach the entire population of the province of Shansi, some 12,000,000, but Oberlin's work is planned along lines calculated to come in touch with at least 3,000,000. Last year students came to the academy from nine prefectures and departments, and from three provinces. All told, the enrollment in all institutions in which Oberlin is interested totals 600, with thirty teachers.

STUDENTS STARTING FOR SUNDAY WORK.

Since 1907 an unusually favorable campus site for the academy has been secured, known as the Flower Garden Compound. It is a beautiful enclosed park of nine acres with 800 fine trees and 31 Chinese buildings—a good beginning on the material side, but quite insufficient to meet the growing demands of the work. Mr. Wolfe, who has just been added, has prepared plans for a new recitation building to cost $8,000, a building sufficient to provide for offices, recitation rooms, and considerable dormitory accommodations.

After a personal inspection of Oberlin's plant in connection with his tour around the world in 1910, President King stated, "Oberlin has, in my judgment, a better situation and outlook for sane and effective work than any similar undertaking in China."

The recent study of the educational situation in China carried on by Dr. E. A. Ross, the distinguished professor of sociology in the University of Wisconsin, embodied in his book "Changing China," contains an interesting epitome of one phase of the present vast and hopeful activity. Dr. Ross says: "Among the thoughtful the conviction spreads that China can never be great while the mothers of each generation are left ignorant and uncared for. China needs above all men of high, unwavering integrity, and she will not grow them while the impressionable boyhood years are passed in the company of an unschooled, narrow-minded, debased, uncultivated woman—we know that the mothers of Confucius and Mencius had a great share in forming the characters of their illustrious sons, and it is significant that the Chinese have brought forth no great men since they took to binding the feet—and the minds—of their daughters. All who work with the women of the yellow race are enthusiastic over their possibilities, and no testimonials are needed. Their faces are full of character as fine as the faces of women anywhere. All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered, cannot give half as much to the happiness of the Chinese people as the cultivation of the greatest of their undeveloped resources—their womanhood."

ENTRANCE TO "FLOWER GARDEN."

At a dinner given in New York to the Imperial Chinese Commissioners who visited America in 1906, replying to an extended address by Dr. Arthur I. Brown, a Manchu prince, H. E. Tuen Fang, said: "We take pleasure this evening in bearing testimony to the part taken by the American missionaries in promoting the progress of the Chinese people. These educators have brought the light of western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the work of the Christian educators. For this service you will find China not ungrateful."

Now it has always been characteristic of Oberlin men and women wherever found, that they take an active interest in social and educational projects which promise benefit to the community. When the original tract of forest land where Oberlin now stands was obtained in Ohio in 1833, and the foundation of the village of Oberlin and of Oberlin College were laid simultaneously, the aim of the institution was stated in the first catalogues as follows: "The object of Oberlin College shall be the diffusion of useful science, sound morality, and pure religion among the growing multitudes of the Mississippi Valley. It aims also at bearing an important part in extending these blessings to the destitute millions which overspread the earth."

Is Family Prayer Important?

A Plea for Old-Fashioned Family Worship

From the "Continent"

Is family prayer a matter of first importance in a home where father and mother want their children to grow up Christians?

It all depends on how one looks in the first place on the importance of prayer for himself personally.

Do you think that a Christian man going out into the day and its tasks ought to stop a little before he goes and ask God to help him through that day—keep him square to the standards of Christian living?

Perhaps you don't. Perhaps you imagine that every fellow is here in the world on his own responsibility and that all the help he gets to do right is the help he takes out of his own stiff, stout will.

In that case, of course, there is no occasion for you to pray—nor to train your sons and daughters in prayer.

But in that case, why are you calling yourself a Christian? Christianity is based on a book in which all the people who are set up for examples depended on prayer—and the Greatest of them was the one who prayed the most.

If you really don't count on prayer, you are in a peculiar place tying yourself up with Christ's church.

* * *

But the church man is not liable to go off on that tack. He is far more likely to respond that he does believe in prayer, and that in one way and another he tries to pray a little nearly every day.

But, he will argue, one doesn's have to put his prayers into words. And, of course, that has to be acknowledged, so far as the individual contact between any one soul and God goes. But propositions of mere individual religion haven't much justifiable footing anywhere in the neighborhood of a man of family—the head of a home.

He has not only the duty of praying individually himself, but if he considers prayer any help at all in life, he is in most solemn duty bound to teach his children to pray.

Grant that prayer is in any sense an equipment for life—any safeguard whatever from evil—and it instantly is evident that a father is a downright cheat to his sons and daughters if he doesn't undertake to put them in possession of that equipment and safeguard.

And don't let him deceive himself by supposing that the little prayer which mother teaches them at their bedside in babyhood is going to be sufficient. That is tied up with childhood for all children, and if they get no other notion of prayer than that, they will surely put it away when they put away other childish things.

To make an impression of manhood and womanhood on the boys and girls, they must get an example of manly and womanly prayer from their parents. And while they may believe that mother prays in secret, they won't believe their father has any secret habits of prayer—outspoken, positive man of the world that he is—unless they hear him pray somewhere openly.

If the father wants his children to pray, he must get down on his knees in the home before them and pray for them and for their mother and for himself and for all the household then and there.

* * *

So there is the whole question of the matter of family prayer.

You got your prayer incentives from your father. Do you want your children to take any prayer incentives from you?

If you are not willing to send them out prayerless into the world, it is up to you to furnish them the example that your father furnished you.

Brace up and try. It won't be so hard after the ice is broken.

A Hundred Years of Peace

How the Coming Centenary Will Be Celebrated

The centenary of our treaty of peace with Great Britain will be celebrated in various ways. London will commemorate the event in an Anglo-American exposition, to be held at Shepherd's Bush, in the outskirts of London in the summer of 1914. We have received a report of the meeting of the general committee, which includes many noblemen and gentlemen distinguished in art, science, literature, commerce, and industry, and over 200 members of the British Parliament, which meeting was held at the Mansion House, a few days ago, the Lord Mayor of London, Sir David Burnett, presiding. In opening the meeting the Lord Mayor said: "My lords and gentlemen. I have the greatest possible pleasure in presiding upon this occasion over the meeting of the General Committee of the Anglo-American Exposition, which is an exposition for the purpose of celebrating a century of peace between Great Britain and the United States of America, to be held next year, and, as Lord Mayor of the City of London, I shall be only too pleased to do anything in my power to promote the success of that exposition, believing and recognizing that in its success much will be done to maintain and strengthen the bonds of friendship which exist today, and have existed for so long, between the peoples of these two great nations. (Hear, hear.)

"The object of the exposition is to celebrate in a fitting manner the 100 years of peace and progress between the English-speaking peoples since the Treaty of Ghent in 1814. The exposition will be held at Shepherd's Bush, London, between May and October of 1914, and will demonstrate in a practical manner the progress which has been made by the British and American people in every branch of civilization during that century, and will also place on view in chronological order the great achievements of that epoch, from inception to perfection, showing not only how each nation has improved on its own inventions, but where both have worked hand in hand to perfect the creation of the other.

"The exposition will unfold the treasures given to the world by a hundred years of British and American art.

"A hundred years of the history of the two nations, their famous statesmen, authors, artists, inventors, philanthropists, financiers, merchants, manufactures, and others. Men and women who have helped in the advancement of civilization and in making each nation what it is to-day will be represented with such objects of historical interest as are associated with them and their times.

"A hundred years of progress in education, science, literature, inventions and productions, improvements and comforts in social life, betterment of the conditions of working men and women, in placing before the world the fruits of the intellect and genius of the people of both nations.

"The exposition will also show in practical ways the advancement in navigation in railway transport, in girder, suspension and cantilever bridges, the use of steel in architecture, the boring of tunnels, underground and overhead railways, aqueducts, lighthouses, the work of the Panama Canal, printing—from the simple hand press to the modern rotary press and linotype—lithography, electricity, electric and hydraulic power, coal-gas and electric light, the storage of power, pneumatic dispatch, the telegraph, telephone and wireless, photography—from the daguerreotype to colored and animated photography—the invention and creation of new metals, the advancement in mining, the utilization of rubber, calculating and recording instruments, the great advance in agricultural machinery and all kinds of labor-saving devices, the marvelous achievements in chemistry, in fact the harnessing of the very elements for the use and comfort of the nations.

"No exposition has ever afforded such unique and interesting opportunities, and certainly there never was an occasion more fitting for a great exposition of the work and achievements of two nations of the same blood, celebrating their hundredth anniversary of peace and concord, where people of the same family, although separated by a great ocean, will be able to join hand in hand, to unite in shaping their mutual destinies, and as kinsmen advancing the welfare of humanity and of the whole civilized world.

"Then I need hardly remind you—especially in the city of London—of the fact that we are the largest customers of the United States, and I believe they are about the largest of ours. I understand that in 1912 the exports to England amounted to over $564,000,000, to the next largest, Germany, $306,000,000 odd. The imports were, from Great Britain and Ireland, $272,940,700—nearly $273,000,000; the next, Germany, $171,380,380. Of course, practical men in the city of London know all these facts I daresay better than I do, but these figures show what an enormous trade there is between the two countries.

"However, the greatest point of all is the feeling of friendship and kinship which unites the two countries, and which I believe this exposition will do so much to cement, and strengthen and improve."

Does Foreign Missions Pay?

What Some Famous Men Have to Say on the Question

James Bryce, Diplomat.

I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire.

President Angell, Educator.

Wherever an American mission is established, there is a center of alert, enterprising American life whose influence in a hundred ways is felt even by the lethargic Oriental life.

William McKinley.

The story of the Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow men constitute one of the most glorious pages of the world's history. The missionary of whatever Church or ecclesiastical body,

William McKinley, an Advocate of Foreign Missions.

who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes.

Edgar Wallace, Traveler.

What the missionaries have done I can see with my eyes, and seeing, I am prouder of my country and my countrymen and women than ever I have been before. No battle I have witnessed, no prowess of arms, no exhibition of splendid courage in the face of overwhelming odds, has inspired me as the work of these outposts of Christianity.

Somebody down the river told me that there was a difficulty in getting men and women for the missionary work in Congo land. Speaking frankly as a man of the world, I do not wonder. I would not be a missionary on the Congo for £5,000 a year. That is a worldly point of view. I do not think it is a very high standpoint. It is a simple confession that I prefer the "fleshpots of Egypt" to the self-sacrifice and devotion that the missionary life claims.

Look at the records of the missions of the Congo. I say without hesitation, that every work of progress and civilization that the Congo has seen has owed its inception and has been brought to fruition by these fine people. The very charting was carried out by the missionary. If from the depths into which the natives have sunk through oppression and neglect, men and women have been raised to the level of good citizens, the missionaries have done it. All that is best in this sad land is the work of the missionaries.

They are making men on the Congo. I have seen that with my own eyes. It is the only bright spot in the gloom that enshrouds this land of death. They are healing the sick and succoring the weak. In the old days of chivalry to succor the weak and aid the oppressed was the charge of every good knight. Such a charge these knights of Christ received from their overlord, and most worthily do they fulfil their charge.

Theodore Roosevelt.

The criticism of those who live softly, remote from the strife, is of value, but it would be difficult to overestimate the value of the missionary work of those who go to share the hardship, and, while sharing it, to wage war against the myriad forms of brutality.

Baron Hayashi of Japan.

To be sure there are disreputable native Christians in China, but there are also disreputable Confucians in China. Thousands of native converts have proved the thoroughness of their conversion to Christianity by all manner of sacrifices. They have borne the contempt of those about them; they have seen their own families and relatives turn against them; they have felt the thumb-screw of official persecution; they have even gone to the stake for their faith. It seems to me that the missionary has done a great deal of good for China. He has dissipated a great deal of the darkness that once brooded over that empire and that broods over most of it yet.

Marquis Ito of Japan.

The development and the progress of Japan are mainly due to the influence of the missionaries. It became visible in the right direction when Japan commenced to study the outer world.

C. H. Conger, Diplomat.

United States Ambassador in China. In a letter of August 18, 1900, to the American missionaries.

To every one of you, who, luckily, with us escaped from the threatening bloody massacre, I here, in this hour of deliverance, express, from the bottom of my soul, our most sincere thanks for the inestimable assistance which you and the native Christians have given us during the siege, and to which we owe our lives. And I am sure all ambassadors of the other Powers feel the same. Without your intelligent, as well as successful assistance by word and deeds, our rescue would have been impossible.

Henry Morton Stanley, Explorer.

Before my departure for Africa, I was a decided opponent of Christianity. I was not better than the most modern infidel of my country. To a newspaper reporter like myself, who had to treat with war, mass meetings, and political conventions, all religious emotions and feelings were something unknown.

But there came a time of meditation for me. Far away from the world and its turmoil and strife, I saw him, the great Livingstone an old, lonesome man, and I asked myself: "Why does this man live here at this point of the earth? What is it that gives him strength and perseverance?"

"Leave everything behind and follow me!" this command of the Holy Scriptures he translated into words and deeds. Not words but the love of God, his meekness, his zeal, and holy spirit—this it was that converted me to the living God.

Robert Louis Stevenson, Writer.

I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who speak against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they are honest persons, they will cease to complain of mission work and its effects.

Ex-President W. H. Taft.

I have had to read books during my life in which missionaries were made fun of. I remember the elder Weller, when asked to contribute for "vestcoats" and coats for the heathen said he had nothing to give, but would "come down handsome for some straight vestcoats" for the people at home.

I had my eyes opened by experience in the Philippines and in the East. Before I felt as Weller. Now I believe, even though we have places where home missionary work is essential, that it should be carried along in parallel lines in foreign lands.

Charles Denby, Ambassador in China.

The labor of the missionaries is the main factor in our relations with China. Wherever the missionary goes he is followed by education and civilization. Much of the development of China is due to the missionaries. They are the interpreters, the educators and the historians of the Chinese.

Sven Hedin, Explorer.

Many of my most precious reminiscences of the many years I lived in Asia come from the houses of the missionaries; and the more I become acquainted with them, the more I admired their quiet, persevering and, so very often, thankless labor.

A Cowboy's Idea of Religion

A converted cowboy is reported to have given this idea of what religion is: "Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' here for Jim. Now if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range, and branded by cattle thieves, then I'm servin' Jim as he wants to be served."—Selected.

Leide and His Frogs

There is a monument in Philadelphia erected to Prof. Joseph Leide, the most distinguished naturalist probably ever connected with the University of Pennsylvania. It is related of him that once, having collected half a dozen frogs for the purpose of studying their habits under certain conditions, he shut them up in a box for a little while until he could give the time necessary for his desired observations. Forgetting all about his captives, he left his home on some important errand. When he was six miles away he suddenly remembered them; and lest they should suffocate because of his neglect, he walked back the whole distance to place them in comfortable quarters. This was told us by one familiar with the circumstances. It seems this regard for all sentient life was characteristic of the man.

It is a fine contradiction of the too often accepted notion that to be a great scholar or scientist is to be deficient in heart. Many a lad has imagined that cleverness and kindness seldom go together. —Christian Guardian.

The Bishop's Answer

Dr. W. A. Quayle, bishop of the Methodist church and a popular lecturer, in the early days of his ministry, went back to preach one Sunday to a former congregation in Kansas, and was entertained by one of his old parishioners. After the evening services the family gathered round the hearth and exchanged reminiscences with their guest, apparently without any thought of retiring. Eleven o'clock came and midnight.

The conversation lagged, and all showed unmistakable signs of weariness. Dr. Quayle yawned politely and rubbed his drooping eyelids. His host moved restlessly in his chair. His hostess eyed the timepiece with growing alarm. The very air was drowsy, but no one seemed able to end the awkward situation.

Finally as the clock chimed half-past one o'clock his hostess asked deprecatingly, but with a note of desperation in her voice:

"Brother Quayle, when do you go to bed?"

"When I get a chance," replied Dr. Quayle meekly.

Life in Epigram

By Ernest Wray Oneal.

Reputation is what men say you are; character is what God knows you are.

Reputation is seeming; character is being.

Reputation is your photograph; character is your face.

Reputation is manufactured; character is grown.

Reputation is what comes over you from without; character is what rises up from within.

Reputation is what you have when you come to town; character is what you have when you go away.

Reputation makes you rich or poor; character makes you miserable or happy.

Reputation is what you need to get a job; character is what you need to keep one.

Reputation is what is chiseled on your tombstone, character is what the angels say about you before the throne of God.—Northwestern Christian Advocate.

No Place for Him

An Irishman had recently come to North Dakota from New York City. He was in a small town close to the banks of the Red River and the fact that the stream ran toward the north somewhat puzzled him, as to his untutored imagination "north" had always seemed the "up" direction. Shortly after his arrival a Republican rally was held in the town and Pat attended. The chairman was a man named Casey and the principal speaker also bore a Hibernian name. This was too much for Pat.

"Sure," said he, "I'll never stay in a country where the rivers run uphill and the Irish votes the Raypublican ticket! It's back to New York for me."—Chicago Record-Herald.

From Near and Far

Social, industrial and religious conditions among immigrants were discussed at the immigration conference held last week in the banquet-room of the Chicago Coliseum. "The Immigrant and the Courts," "The Industrial Outlook for the Immigrant," "The Immigrant and the Church," and "Neighborhood Opportunities for Service" were some of the subjects discussed. Miss Mary McDowell, Professor Graham Taylor, Rev. George B. Safford, Abraham Bowers, Rev. V. P. Backora, and Joel B. Hunter were among the speakers. A. A. McCormick, president of the Cook County board of commissioners, spoke on "The Community of the Immigrant" at the evening session.

Representatives from the Baptist, Christian, Congregational, Methodist and Presbyterian churches of Chicago met May 28 in the Auditorium Hotel to plan for further extension of the co-operative church movement in that city. The meeting was held under the auspices of the Co-Operative Council of City Missions, of which Rev. Shailer Mathews is president. Among those who spoke were Rev. James Rowe, Revc. J. C. Armstrong, Rev. O. F. Jordan, Rev. Frank L. Anderson and Rev. George B. Safford, representing, respectively, the Methodist, Congregational, Christian, Baptist and Presbyterian City Missionary societies and boards.

With the purpose of spreading the gospel of the "catch-my-pal" crusade, a temperance movement which he originated, Rev. Robert J. Patterson of County Armagh, Ireland, has arrived in New York. He declared that 150,000 persons in Ireland have joined the movement, in which each person pledging himself not to use intoxicants is under obligation to get another adherent. The crusader's individual appeals to passengers on the way across, it is reported, resulted in one of the "dryest" trips the Camerónia ever made.

All church officers, Sunday-school teachers, evangelists and mission workers of the Reformed Presbyterian Church are forbidden to use tobacco in any form under the terms of a resolution adopted by the synod which has just closed its session. The resolution was presented by Rev. W. W. Carithers, a delegate from Cache Creek, Okla. After its adoption a resolution providing that one year hence an effort be made to revise the church discipline to provide that all members of the church abstain from the use of tobacco was adopted.

Judge McKenzie Cleland, the Chicago reformer in penology, is a United Presbyterian elder and was a member of Assembly in Atlanta. After an impassioned speech on his specialty Judge Cleland secured the appointment of an ad interim committee to study whether current methods of punishing men for crime accord with the spirit and teachings of Jesus Christ.

"Not to be cashed in a saloon" is the warning displayed on the 800 pay checks issued every two weeks by a company at Escanaba, Mich. Upon the back of the check above the place for indorsement is printed a form which announces that the check becomes void if it is indorsed by a saloonkeeper or passes through his hands in any way.

The new republic of China is beginning to appreciate the truths of Christianity, and all over the vast empire of Asia enlightened officials are clamoring for more Y. M. C. A. establishments, according to G. Sherwood Eddy and Fletcher S. Brockman, district secretaries of the Y. M. C. A.

The hymn, "The Son of God Goes Forth to War," has just been translated into Chinese and is said to be proving exceedingly popular in Chinese congregations. The martial spirit is high among Chinese in these days, and this song expresses it perfectly.

Dr. John Henry Jowett of Fifth Avenue Church says he is of the opinion that when there is a death in the family the loved left behind should wear gray instead of black, as gray is the color of dawn and death is the dawn of the life everlasting.

It is estimated that railways centering in Chicago will lose $1,000,000 revenue a year from the prohibition on shipment of liquor into dry territory. There has been no complaint, however, as the railways generally favor prohibition.

Judge Butler at Cairo, Ill., recently said at the close of a murder case that it was the seventy-sixth in nineteen years with which he had had to deal either as attorney or judge. Of these murders seventy-five were caused by liquor.

Testimony shows that over fifty-two per cent. of the funds collected by the United Charities of Chicago is used in expenses; only the minor part goes to charity.

The death-rate of New York City from tuberculosis has fallen from 4.27 per thousand in 1881 to 1.9 per thousand in 1912.

Massachusetts has raised the compulsory school age from fourteen to fifteen years.

The International Opium Conference will meet at The Hague in June.

Disciples Table Talk

Bethany Assembly, 1913, Invites.

The Bethany Assembly program this year extends from July 24 to August 17. The officers, C. W. Cauble, E. B. Scofield, E. L. Anderson and W. E. M. Hackelman invite all who have a palate for good lectures and concerts, good fellowship and "fried chicken," to attend. Some of the leading speakers on the program this year are the following: P. H. Welshimer, of Canton; Prof. E. E. Snoddy, of Hiram College; R. H. Miller, of Buffalo; J. W. Street, of Mackinaw, Ill.; Dr. W. C. Morro, of Butler College; Lee Tinsley, of Morristown, Ind.; Garry L. Cook; Grant K. Lewis; Geo. W. Winfrey, of Summitville, Ind.; R. M. Hopkins; Dr. P. E. Powell, founder of the Knights of the Holy Grail. A special concert feature will be the Music Festival which will extend from July 24 to 27. A more complete program will be published later.

Rockford, Ill., Church Will Build.

W. B. Clemmer, pastor at Central Church, Rockford, is enthusiastic over the new building which is now in course of construction. On May 19 work was begun. The following is a general description of the building, as it will appear when completed: "The building will be classic in style with dome; plain, yet beautifully ornate and churchly. Extreme dimensions 58x102 feet. Exterior a very light buff brick with stone trimmings and slate roof. Interior wood in oak. A modern down-to-date church and community center with all suitable appointments for worship, teaching and social service." A gymnasium, 25 by 50 feet will be one fine feature of the new plant. The present congregation was organized November 2, 1898, with twenty-three charter members in the Y. M. C. A. building and called "The Central Christian Church." L. E. Prather was the evangelist and first pastor. D. R. Lucas, O. F. Jordan, W. D. Ward and the present pastor have served this church. During Mr Jordan's seven years' ministry the Old Stone Church was bought and paid for. During Mr. Ward's ministry the church was sold, and the present property, better located, was bought, the dwelling remodeled and occupied by the church. March 22, 1911, the movement was begun by Mr. Clemmer to provide an adequate church. January 28, 1911, a campaign was begun for $10,000, all or nothing, to guarantee the building enterprise which culminated successfully October 1, 1912. It is hoped to dedicate the completed building by Thanksgiving, 1913.

E. T. Williams Highly Honored.

The following is clipped from a Cincinnati paper: "Edward T. Williams, charge d'affairs of the American legation at Pekin, who formally presented President Yuan Shi Kai with the official recognition of the United States, was for four years pastor of the Central Christian Church of Cincinnati. Today Secretary Williams is regarded as one of the most important Americans in China, where he won high position through his knowledge of the language and his unusual understanding of international law. From 1884 to 1888 the present secretary of the American legation at Pekin was pastor of the Cincinnati congregation, and it was through his connection with the Disciples of Christ that he first went to China. In 1888 Mr. Williams was ordered by the Foreign Christian Missionary Society of Cincinnati to the Chinese field, with headquarters at Shanghai. Because of his proficiency in the language, level headedness and general ability the Cincinnati missionary was given a position in the diplomatic service as vice consul at Shanghai, and very soon thereafter his executive ability took him to Pekin as secretary of the American legation. Later he was transferred to Tientsin as consul general and then he was transferred to the State department at Washington in charge of far Eastern affairs. He remained at Washington about a year and a half, returning to Pekin in his former capacity. Secretary Williams is credited with representing the 'great unknown' in the far Eastern policy of this government. It has been current gossip in inner diplomatic circles that moves which blocked the Japanese and Russians in Manchuria and prevented the dismemberment of China were of Williams' devising. Since the ambassadorship to China is vacant, the position of Secretary Williams as charge d'affaires brings him into the closest relation to the advisors of the newly recognized republic. The first wife of Secretary Williams was the daughter of the late President Loos of Kentucky University. A school for girls was established in her memory in China by the Foreign Christian Missionary Society. Because he has been able to serve his country without himself appearing in the limelight, the government is said to have extreme confidence in its present representative, formerly the little known pastor of a modest Cincinnati church."

Ohio State Convention at Lima.

The State Convention of the Ohio Christian Missionary Society and the Christian Woman's Board of Missions was held in the

C. T. Paul who addressed Ohio's convention.

Central Church of Christ, Lima, May 19-22. The convention was entertained by both the South Side and Central churches. Monday afternoon the two auxiliaries entertained the state officers and delegates, and later the state officers received all delegates. The C. W. B. M. sessions began Monday evening and continued until Tuesday, 4 p. m. Miss Mary Lyons, state secretary, presided in the absence of the president, Mrs. S. H. Bartlett, Hiram, who was kept at home because of illness. A. B. Houze extended a cordial welcome to the convention. The chief convention speakers for the women were Prof. C. T. Paul, president of the College of Missions, Indianapolis, and Mrs. Anna R. Atwater, national president, Indianapolis. The Brotherhood sessions were held at the First Baptist Church, Tuesday forenoon and afternoon, and were largely attended by a bunch of live men, awake to the issues of the day. M. E. Baker, Akron, presided. Mayor C. N. Shook was introduced by F. C. Lake and told the convention something of his experiences in dealing with violators of the law. His plain statement of facts made a most eloquent plea for civic righteousness and set the convention on fire. Ohio Disciples are proud that Mayor Shook is a Disciple and a man with a backbone. Other speakers were Ex-mayor J. White, F. M. Rains, Harris R. Cooley and T. W. Pinkerton. The open parliament called out a warm and profitable discussion. The afternoon session closed with a fellowship supper served by the ladies of the Baptist Church. The opening session of the O. C. M. S. was held Tuesday evening, and addresses were made by I. J. Cahill, state secretary, and W. F. Rothenburger, state president. Both men were at their best and delivered highly polished and vital messages. Wednesday was given to open parliaments and business. The Bible School session was given the last place on the program. With experts such as Settle, Welshimer, Miss Hazel Lewis and others, a great session was expected and the expectations of the delegates were fully met. The registered attendance was about three hundred. A great many delegates went with friends and stopped at notels who did not register. It is safe to estimate that the out-of-town attendance was fully four hundred.

F. M. Rains visited Central Church, Terre Haute, May 18, and secured the following pledges from Sunday-school classes and departments: Keystone Class, $75; Loyal Men, $75; Loyal Bereans, $75; Ludeans, $75; Plus Ultras, $50; Ministering Circle, $25; Intermediate Department, $60; W. U. G.'s, $25; Junior Department, $60; Primary Department, $50; Beginners' Department, $50; Birthday Contributions, $50. Total, $670.

The church at Port Arthur, Tex., has added 98 to its membership since the coming of C. F. Pearce to its pulpit, eighteen months ago. This church has organized a mission Sunday-school at the Gulf Refinery. A Brotherhood has also been organized. The Port Arthur church is trying to bring the 1914 State Endeavor convention to Port Arthur.

The First Christian Sunday-school of Canton, O., broke the world's record for attendance May 18, when 4,286 members and visitors attended the morning services. The local church attained this record with but one week's preparation in order to retain its world wide reputation after being beaten one Sunday by Atlanta, Ga.

On May 18, the Official Board of the First Church, Galesburg, made a report to the church in favor of the purchase of a lot for the parsonage site and the removal of the present house thereon and rebuilding sufficient to put it in good modern condition. The church approved the action of the Board.

At the Colorado State Sunday-school convention, held at Greeley, June 6-8, Prof. Walter Athern, of Drake, and W. C. Pearce and John L. Alexander of the International Association, were principal speakers, with W. E. M. Hackelman leading the music.

Herbert L. Willett and family expect to arrive in New York about June 12, on the George Washington. Dr. Willett's family will go from New York to Kenton, O., Dr. Willett coming direct to Chicago.

The state convention of the Colorado churches will meet with Dr. B. B. Tyler and South Broadway, Denver, June 12-16. A unique program has been arranged by G. B. Van Arsdall and C. W. Dean.

The congregation at Normal, Ill., has voted to extend a call to E. A. Gilliland, the present pastor, for five years, at a salary of $1,800. Mr. Gilliland came to this work in May, 1912.

Bernard Gruenstein delivered the Memorial address on Jefferson Davis' birthday, June 3, at Bardstown, Ky., by the Crepps Wickliffe Chapter U. D. C.

Dr. J. W. Lowber, of Austin, has recently been elected a member of the Authors' Club, London, which is probably the greatest literary club in the world.

F. B. Sapp, Fargo, N. D., will attend, as a delegate, the Second World's Christian Citizenship Conference, to be held at Portland, Ore., June 29-July 6.

Graham McMurray will hold a summer evangelistic meeting for Ladonia, Tex., church, where A. L. Clinkinbeard ministers.

Carr-Burdette Baccalaureate service was held at Central Church, Sherman, Tex., May 18. G. L. Bradford preached the sermon.

The corner stone of the new East Side Church, Lincoln, Neb., will be laid June 22. J. W. Hilton ministers in this field.

A. D. Harmon, Omaha, First, delivered the Baccalaureate sermon for the State Normal at Peru, Neb., May 22.

D. Stewart, Santa Cruz, Cal., reports "courtship going on between First Christian and Baptist churches" there.

J. W. Cloe, who has served the church at Mt. Pulaski, Ill., successfully for two years will be open for other work Sept. 1.

C. A. Finch, of Topeka, First, delivered the Memorial service address for the Topeka Typographical Union.

EVANGELISTIC MEETINGS.

Liberal, Kan., H. G. Bond, minister; Herbert Yeuell, evangelist.

Homestead, Pa., C. H. Hulme, pastor; Fife brothers, evangelists; 150; continuing.

Gainesville, Tex., E. C. Mobley, pastor; Minges company, evangelists; 300; closed.

Vinton, Va., Coffey and McVay, evangelists; 9; continuing.

Bessemer, Ala., Jas. A. Kerfoot, pastor, preaching.

Wymore, Neb., E. R. Child, pastor; H. O Pritchard, evangelist; 38; closed.

Point Richmond, Cal., Aubrey Wilson, pastor; John Stiver, evangelist.

Vernon, Tex., L. H. Humphreys, pastor; Harris and Shoul, evangelists.

Sabinal, Tex., M. K. Baldwin, pastor; E. T. Martin, evangelist; 20; closed.

Sherman, Tex., G. F. Bradford, pastor, preaching; 50; closed.

Mangum, Okla., W. A. Merrill, pastor; Wray and Moody, evangelists.

Portola, Calif., C. H. Forster, pastor; H. O. Breeden and J. Y. B. Wood, evangelists; 64; continuing.

RESIGNATIONS.

J. W. Cloe, Mt. Pulaski, Ill., Aug. 31.

H. L. Davenport, Leavenworth, Kan., July 6.

W. B. Reed, Billings, Mont.

D. S. MacDonald, North Fairfield, O.

CALLS.

H. R. Murphy, Wilsey to Pleasant Grove, Kan.

Lee Sadler, Falls City, Ore.

ADDITIONS TO CHURCHES.

Helena, Mont., 4. Forty by confession since July 1.

Commencement at Christian University, Canton, Mo.

June 8, 11 a. m.—Baccalaureate Sermon, by J. H. Garrison, St Louis. 8 p. m., Presentation of Training Class Diplomas to Priscillas.

June 9, 8 p. m.—Recital by the Music Department.

June 10, 10 a. m.—Closing Exercises of the Bible Department. Presentation of Diplomas to Graduates in the Department of Religious Pedagogy. 2 p. m., Athletic Field Day. 8 p. m., Declamatory and Oratorical Contest.

June 11, 10 a. m.—"Something to Happen in Chapel," conducted by the Juniors. 2 p. m., Alumni Day. 4 p. m., Reunion of Zetos. 8 p. m., Alumni Banquet.

June 12, 10 a. m.—Commencement Address, by Geo. H. Combs, Kansas City. 2 p. m., Dedication of Four New Buildings, by Judge Chas. J. Scofield, Carthage, Ill. 8 p. m., Senior Class Play.

Eighteen degrees will be granted, fifteen A. B's., two A. M's. and one B. D. The equipment of the school is double what it was two years ago. The curriculum is being strengthened accordingly. Four new professors have been employed for the old departments and two new departments, Normal and Arts, have been added.

One-third of the graduates are preachers. Eighty per cent of the Bible students enrolled are preaching. This shows a high average ability of the student body. We have more calls for the highest type of student preacher than we can fill.

H. B. Robison.

A Fraternal Conference

At an informal meeting of the undersigned ministers of the Christian Church and of the Disciples of Christ at the La Salle Hotel, in the city of Chicago, Dec. 7, 1912, to confer together on matters of mutual interest to the two bodies, Rev. J. H. Garrison was asked to preside and Rev. O. W. Powers to act as secretary. Rev. Peter Ainslie, of the Disciples, explained that his attention had been called to an article in The Herald of Gospel Liberty, an organ of the brotherhood known as the Christian Church, complaining of certain historical statements which had appeared in the official program of the convention of the Disciples of Christ at Norfolk, Va., in October, 1907, and in other publications of 1912, which the brethren of the Christian Church felt did them injustice in that the said statements seemed to lay claim to James O'Kelly, Abner Jones, and Barton W. Stone as early leaders in the movement of the Disciples of Christ; whereas the brethren of the Christian Church claim these brethren were not at any time in any way associated with the Disciples, except that Barton W. Stone did coöperate with the Disciples in evangelistic work, and in an effort for the union of all of the followers of Christ, but as they hold, never actually united with that movement. On this point the Disciples appeal to history and are prepared to make corrections when such history is shown to be untrue. Brother Ainslie also mentioned that by reason of the fact that in many places the Disciples call their local churches the Christian church, where both bodies have churches in the same communities, confusion arises, one church being taken for the other, that letters intended for the Disciples of Christ go to the Christian church, so that in this way calls for offerings often go to the Christian church, when they are really meant for the Disciples of Christ. Out of this fact arises the complaint that the Disciples of Christ seek to raise funds for their work from many of the Christian churches, thus making unpleasant relations to exist between the two bodies.

It was further stated that at a meeting at Louisville, Ky., in October, 1912, certain brethren had been appointed by the Disciples of Christ to confer with representatives of the Christian Church on these matters, but as they were not present, Bro. Ainslie, as President of the Commission on Christian Union of the Disciples, asked the undersigned brethren to take their places.

After the brethren representing the Christian Church had explained the way in which the historical statements had been interpreted by their brethren, and how they are inconvenienced in the matter of the delivery of mail to the wrong persons, calls for offerings, etc., and the confusion which had resulted in the matter of the statistics of the two bodies the Disciples present disclaimed any intention on the part of their brethren in any way to encroach upon the rights of their brethren of the Christian Church.

It was explained that concerning the historic statements referred to, in the opinion of the representatives of the Disciples, the writer did not intend to include the names of James O'Kelly and Abner Jones as belonging to the movement best known as the Disciples of Christ, but that they were mentioned as precursors of that movement, in that they rejected human names and creeds, and urged the duty of Christian union. They further stated that, in their opinion, these names should not be included as belonging to the movement of the Disciples, but that the identification of Barton W. Stone with the movement of the Disciples was a well-established fact in their history. They recognized the confusion existing, and explained that they had not limited, and could not limit, themselves to any one scriptural name, nor did they desire to monopolize any one of these names. In the interest of a clear understanding, however, and to avoid confusion, it was agreed by the representatives of the Disciples that they would recommend that an effort be made to use such name, or names, to designate their movement as would tend to eliminate confusion. It was also suggested that an interchange of fraternal delegates would be helpful to the same end. The representatives of the Christians also requested that care be taken in making up mailing lists, and especially in sending out requests for contributions, so as not to include Christian churches, Sunday-schools, and ministers in the denominational calls of the Disciples.

At the close of a very pleasant and fraternal conference, in which it was felt that the representatives of the two bodies knew each other better, a sub-committee was appointed to prepare a statement of same, which is hereby signed by the representatives of both bodies in attendance.

Peter Ainslie.
J. H. Garrison.
W. F. Richardson.
Charles E. Underwood.
Milo T. Morrill.
O. W. Powers.
J. Pressley Barrett.
W. W Staley.

Note.—The name of Rev. J. F. Burnett, who was present in the meeting referred to above does not appear as attached to said communication, which is due to his absence, he being in Porto Rico. We believe he would sign it, if he were present.—J. P. B.

Death of Two Prominent Disciples

MRS. M. M. BLANKS—AN APPRECIATION

By Frank L. Jewett.

At about the set time for morning worship, Sunday, May 4, 1913, in the city of Baltimore, Mrs. M. M. Blanks passed to her heavenly reward. During the last few days of her life she prayed, not to be delivered from pain and suffering, but that God's will might be done. She had been in Baltimore approximately three weeks, taken there by the love and devotion of dutiful sons who took this, the last chance to prolong her earthly life at the hands of the great medical experts at Johns Hopkins University. The care, anxiety and love of this merciful errand was shared by one son only, Mr. James G. Blanks. He alone of her numerous relatives and friends witnessed the "going to sleep" that knows no waking in this life.

Very speedily all arrangements were made for the journey to Lockhart, Texas, the old family home. Mr. and Mrs. Willie Blanks met James G. Blanks at Sedalia, Mo. Mr. Trudeau Blanks met the brothers at Austin. Here also Mrs. Jewett, myself, and one of the Bible Chair students, Mr. P. M. Kenley, and Mr. Smith joined the party. Many men from Lockhart and Mrs. May Killough, a daughter of James G. Blanks, met the party again at San Marcos. The funeral services were held in the church direct from the train. As a girl, Mrs. Blanks became a member of this Church. She was never a member of any other. It was very fitting, therefore, that the service be held here. I had been asked by wire from Baltimore to have charge of the service. Dr. Albert Buxton, the local minister, assisted. The service was short. Mrs. Blanks was then laid to rest by the side of her husband, who passed away sixteen years ago. There were flowers and floral offerings in abundance and profusion silently and fragrantly witnessing the love relatives and friends had for the deceased.

The story of Mrs. Blanks' life is simply told. Though born in Missouri in 1840, yet she was a Texas girl at eight. Her people moved to the country near Lockhart. Of this family only one member survives—a sister, Mrs. Ellison. Mrs. Blanks married early in life and at an early age united with the Christian Church. Dr. and Mrs. Blanks were parents of six children. Three of these still live. She was grandmother to thirteen children and great-grandmother to three.

During the last few years only of her life did she really live away from Lockhart, the old family town.

Mrs. Blanks was a really great woman. As one came to know her he was very soon impressed with her religious life. Her faith was steadfast. Her experience, profound. Her trust, sublime. Her interest in the kingdom, international. Her Christianity, practical. Her joy, unspeakable. Her bravery and courage under suffering, at times, remarkable. She was broad minded and liberal minded to a wonderful degree. Yet she was not loose minded but constructive.

She was enthusiastic over missions and loved to work with the C. W. B. M. for this more nearly fitted her ideal. For while she was intensely interested in foreign missions she was concerned about her local church, the Mexicans in Lockhart, the students at the University of Texas and the Mexicans across the border from her Lone Star State, cared for by the People's Institute, and then the regions beyond.

She was a magnificent giver. The Texas Bible Chair was made possible largely by her original gift. The People's Institute was enabled to go on to larger things because of her manifested generosity. These are but two instances of her much giving. Her giving has proven very wise giving. But the greatest thing about the giving is her self-effacement in it all. During my eight years incumbency at the Texas Bible Chair there has never been the slightest hint or suggestion from Mrs. Blanks as to dictation or ownership. So far as my personal relations to her are concerned, let it be said to her eternal glory, in all these trying years of Bible Chair work, as the work has pushed itself forward to great things, she has never spoken words except those of encouragement and those of interest.

Earth is the poorer and heaven the richer in her passing on. A great soul has been called up higher.

Austin, Tex.

FREEMAN WALDEN.

Freeman Walden of Seattle, Wash., died at his home May 7, at the age of seventy-three years. Mr. Walden was at one time associated with B. W. Johnson as editor of the Evangelist (before it was consolidated with the Christian), and at another was associated with D. R. Lucas as editor of the Christian Oracle. He was the man who called the first convention of the Disciples of Washington Territory for the purpose of co-operative work, was their first president, and afterward their corresponding secretary and state evangelist. When the state forces divided for greater effectiveness, he was the first President of Western Washington.

Mr. Walden began teaching school at seventeen years of age, and alternated study and teaching until prepared for his life work. He did most of his work at Oskaloosa College, Iowa. While teaching a select school at Albia in 1862, he began preaching at that place, and began to give all his time to the ministry the following year, taking the pastorate at Lost Creek. He afterward returned to Albia as pastor for several years, adding over 500 to the membership there. He was pastor at several other eastern points, among them, Columbia City; Charles City; De Soto; East Side, Des Moines, Iowa; Steubenville, Ohio, and Old Bedford, Ill. He was a member of the state board and trustee of Drake University when he came West.

Removing to Washington Territory about twenty-five years ago, he was again pastor at several places, among them, Puyallup and North Yakima. He also became well known as a fruit man, and one of the best authorities on fruit culture in the state, having extensive orchards in the Yakima Valley.

The funeral service was held May 8, Wm. E. Adams, pastor of the Queen Anne Church of which he was a member, officiating. Wm. F. Cowden, a pioneer companion in the Washington work, and warm friend for many years, was the first speaker; and Rev. W. A. Moore, of Tacoma, his "Son in the Gospel," also spoke. May 9 the body was taken to North Yakima, where the last rites were performed, and he was laid to his final earthly rest.

WM. E. ADAMS.

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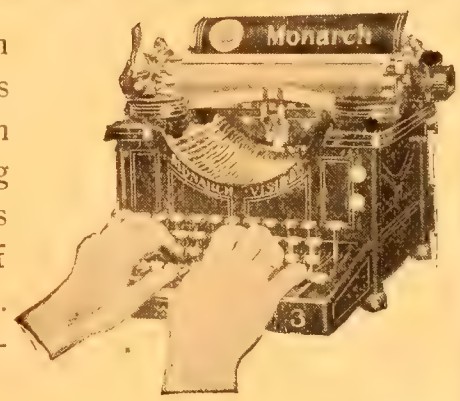

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Disciples Day at the World in Chicago

The larger religious bodies have each been having a special day in connection with the great Exposition at the Coliseum. The Disciples of Christ had their day Monday, May 26. The weather was certainly against us, for it rained incessantly all day. But notwithstanding this the attendance was large; good delegations came in from Wisconsin, Illinois and Indiana. We had ordered two hundred plates for the banquet, but we had almost four hundred in attendance. The Assembly Hall given to us for our program in the afternoon was crowded and all available standing room was occupied.

As to the program, it was the very best. The addresses were all of a high order. The program began at eleven o'clock. This was woman's hour, presided over by Mrs. S. J. Russell, president of our Chicago C. W. B. M. Union. The address was given by Mrs. Anna Atwater, of Indianapolis, who filled all our hearts with inspiration as she told us of the enlarging enterprises of the Christian Woman's Board of Missions. Mrs. E. M. Bowman, who has just returned from a visit to our mission fields in India, also brought us a brief message from the work there.

The afternoon program was held in the Assembly Hall at two o'clock, Austin Hunter, chairman of the committee, presiding. After a prayer by Dr. E. L. Powell, addresses were delivered by Claude E. Hill, Stephen J. Corey and Mrs. Anna Atwater. Mr. Hill, who is our National Superintendent of Christian Endeavor, interpreted the work of Christian Endeavor in its relation to our own religious movement.

Mr. Corey, Corresponding Secretary of the Foreign Society, brought us a strong missionary message, which was most appropriate as our program was held in connection with this greatest of missionary expositions. We have heard Mr. Corey several times, but never heard him speak with greater effectiveness than on this occasion. He told us of his visit to the Congo and of the marvelous transformations of life that have taken place there under the influences of the gospel, modern miracles not surpassed by anything save the resurrection of our Lord. Bro. Corey also spoke at a later hour in the main part of the Exposition. We were most happy to have him with us.

As there were many who could not be present at the morning session to hear Mrs. Atwater, she spoke again at the afternoon session, and her message was a fitting climax to the program of good things in the afternoon. The session closed with prayer by Mr. Benlehr of India.

At four o'clock a half-hour praise and devotional service was conducted by C. J. Sharpe of Hammond, Ind.

At six o'clock our banquet was held in the Coliseum dining hall. This was by far the largest banquet our people in Chicago have had for years. There were just about four hundred plates. Mr. E. M. Bowman, vice-president of the Exposition presided. The address was delivered by Dr. E. L. Powell of Louisville. Dr. Powell was at his best and spoke for an hour upon "Provincialism in Religion." It was a ringing protest against narrowness in religious outlook, and a fine plea for Christian union. Any movement to make large success in these days must be labelled "Undenominational." Our own movement will be fulfilled by and by in the larger unity of the church, be fulfilled "as the dawn is fulfilled in the day, as the bud is fulfilled in the flower, as the river is fulfilled in the sea."

AUSTIN HUNTER.

To Friends of Eureka:

I desire to announce to the alumni and friends of Eureka College my resignation from the office of President of the college. The resignation has been accepted by the Board of Trustees, the same to take effect August 31, 1913, unless it seems wise to close the work a few weks earlier.

My reasons for this action are as follows: The business and educational administration of the college calls at present for the sacrifice of scholarly pursuits to such an extent that I find myself unwilling to pay the price for continuance in the work. The opportunity for scholarly work seems much less than the board and I considered possible at the time I came. This changed situation leads me to seek another field where I shall be able to give myself much more to scholarly work.

I desire to assure the alumni and friends of the college that in leaving I have the feeling of good will to the college and an abounding faith in its future. I shall be glad to further its interests in any way possible, and bespeak for all friends of the institution that same hearty co-operation and the same hope and confidence which have been manifest in the past. It is possible for you to make the institution a power for even larger service than in past years.

Eureka, Ill. CHARLES E. UNDERWOOD.

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Oregon—June 19-29—Turner.
West Washington—June 23-25—Mt. Vernon.
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North Dakota—June 19-22—Fargo.
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Vol. XXX. June 12, 1913 Number 23

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Seven Thousand

There were seven thousand in Israel all the knees of whom had not bowed unto Baal, and every mouth of whom had not kissed him.

How the news surprised Elijah! It is always occasion for surprise, encouragement and pathos. It is a needed and beautiful reminder of the hidden resources of the kingdom of God on earth; it is a constant encouragement to the man who stands alone, God's champion of righteousness, to know that somewhere in the world there are others who care for the things he cares for, whose silent prayers assist his own outspoken but solitary exhortations. Elijah never knew that there could be so many faithful men in Israel. His cry ascended to the Lord, complaining that the children of Israel had thrown down the altars of the Lord and had turned to the worship of Baal; that they had slain the prophets with the sword; that iniquity sat enthroned with Jezebel as a supreme political and religious power in the land, and that he only was left. Hear his pitiful lamentation as he says, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." It was an encouragement and a rebuke to Elijah to be told he was not alone in that heroic and desperate undertaking; that God had seven thousand others who cared for the same things.

Luther had to stand alone and he cried, "Here I stand, I cannot do otherwise. God help me." God did help him and helped him largely because the peasants' revolt had prepared the mind of the common people of Germany for just such a movement. Robert Brown had to stand alone in England, when for the sake of religious freedom he found himself imprisoned in dungeon after dungeon, in some of which he could not see his hand before his face, yet he was not alone and the Puritan movement grew by leaps and bounds and out of it came America. There is always the 7,000 somewhere who have not bowed the knee to Baal nor kissed him.

* * *

But the text involves a two-fold pathos. It shows us to a pitiful degree the lamentations of the great prophet, Elijah, and it shows us also the sad state of Israel in which a country whose united effort might have involved such spiritual potency was permitted to become ineffective.

Why did not Elijah go back to Israel and organize the 7,000 and with them rouse the conscience of the nation? What might he not have done with such a host! 7,000 was the number of David's horsemen in that great expedition of conquest by which he extended the borders of his kingdom from Damascus to the southern desert.

Seven thousand was just the number of the men of might whom Nebuchadnezzar carried away to Babylon along with artisans and people of royal birth, and the withdrawal of these utterly broke the spirit of the Jewish nation.

The lack of these 7,000 was fatal.

* * *

Then, 7,000 was the number of the young men of the princes of the prophets, who had not defiled themselves, and who girding themselves together under the leadership of the king and, with the moral inspiration of the prophet, fell upon the hosts of Benhadad and put them to utter confusion.

What might not a prophet have done with 7,000 men at his back if he had known how to organize and lead them and make them an effective instrument in the righting of a great wrong! Elijah could call down fire from heaven, but he could not call around him the men who really believed in the things in which he believed, and that sometimes is quite as important. His prayer shut up the heavens, but his voice could not rally his companions on earth; all day long he stood upon the mountain top beside the unburnt sacrifice; alone amid the 450 prophets of Baal, alone with king and court against him, and all the time there were 7,000 people in hiding who ought to have been at his side. It is encouraging to know that the 7,000 were somewhere. It is most disheartening to know that throughout that terrible crisis they left the prophet in isolation and permitted him at length to face discouragement and despair because he stood alone.

Where are the seven thousand? There are prophets who are struggling against hopeless odds, who might be saved from disheartening loneliness if some of the good people now in hiding would speak out. There are ministers ready to give up because they cannot find even seventy of the seven thousand. Let us not blame too severely the brave old prophet who thought that all God's plan depended on him. Let us rather blame and exhort the men who should be standing by him to break their silence, to leave their timidity and selfishness and rally to assist the right.

You may not know where all the seven thousand are, but if you can find one of them and bring him to the doing of his duty you will do a good thing.

Are you one of the seven thousand?

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The Old and the New

The present moment gets its meaning from the past and from the future. The wisdom of the past, whether we acknowledge it or not, guides our actions. Whether our work is worth while depends upon the demands we feel we can legitimately make upon the future.

In Matt. 13:52, the function of the teacher in relation to the old and new is stated. The Christian teacher is neither a reactionary nor an iconoclast. He is an interpreter. He looks for truth and he acknowledges it wherever it is found. He does not boast that he is orthodox or that he is heretical. His desire is to have something to give to those who come to him for instruction. He is a man of his time. He studies its thought and activities. He tries to understand the doubt and the faith of his generation. If men think in terms of law, he thinks in terms of law. If the biological method is in the ascendency, he uses it in his study of religion and morality and in his teaching.

The old paths seem to many of us the easiest to follow. We know when the strain comes and when we can rest ourselves. Then, our fathers have walked in these paths. They were wise men and good road-builders. We should lose, we fear, some of our appreciation of them if we should desert the ways in which they walked. We believe in social and religious continuity. The truth is timeless, we think, and therefore we should beware of new ideas and new forms of expression. We are right in holding that our fathers found truth and that we should hold to what they found. We are wrong if we are of the opinion that we shall lose our appreciation of them if we enter new paths. They were pioneers. They accepted what the past gave them and they used it in gaining new truth. We shall know them better if we follow their example.

Jesus fulfilled the law by showing its meaning, by pointing out what was fundamental in it. Thus he enabled the world to dispense with its ceremonies. These were only pedagogical necessities in the days of humanity's childhood and youth. He further changed the emphasis from the outward to the inner. He bade his disciples judge themselves what was right. This meant that their reason was to be held in honor and that it was required of them to cultivate their spiritual understanding. His words do not constitute a code of ethics; they reveal him to the discerning. To receive them as a code is to introduce confusion into our lives. To treat them as helps to an understanding of him and to the adjustment of ourselves to the spiritual environment is to bring order and freedom to the life within and to make ourselves forces for progress. The old then ceases to be a burden to us; it becomes food for our souls, a way of freedom and not of slavery.

The difficulty with our creed making is that we regard our statements as final. Life is too complex to be confined within the circle of any creed, whether written by philosophic Greeks, learned Germans or learned Englishmen. Our quarrel, then, is with those who ask us to accept one of the historic creeds as a full and satisfactory statement of our faith. As testimonies to the faith of their writers they are of great value. They deal with questions in which we are interested and their statements will prove helpful to those of us who take pains to understand them in the light of their origin. The old creeds are good. We do well to study them. But to allow them to prescribe the limits of our thinking is a poor way to honor them. They are stepping stones to higher things. Our faith must be our own. We must do some thinking of our own, even if we grant that we have neither the learning nor the insight of the fathers.

The old faith, loyalty, and love we wish to preserve. The old wrongs we must destroy. The new earth is to be one wherein dwelleth righteousness. "The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and liars," shall have no place in the new social order. Our fathers had to tolerate some evils which we may hope to eradicate. They have given us political freedom and they have left us an educational ideal. We respect the rights of the individual because they showed us how. We must gain industrial freedom. We must destroy all commercial agencies that war against the happiness and health of childhood and the purity of womanhood. Lying in business must be treated as treason to humanity and the liar must have his just punishment. Intelligence, health, happiness, righteousness will characterize the new order. (Midweek service, June 18. Matt. 13:52; Jer. 6:16; Matt. 5:17-18; Heb. 8:8-13; Rev. 21.) S. J.

The Safest Frontier on Earth

Great preparations are under way for the celebration of the 100th anniversary of the signing of the treaty which ended the war of 1812. There is to be an international memorial at Niagara Falls, a monument on both sides of the river. Possibly it will be an international bridge. That will be a fitting monument.

But the best monument is the row of crumbling forts and rusty guns all the way from the eastern boundary of Maine to the western boundary of Oregon. Three thousand miles and more of frontier lie between Passamaquoddy Bay and Puget Sound, and in all that distance not a shotted gun points menacingly from either country toward the other.

It is the largest, the securest, the safest frontier on earth. Its hundreds of miles of water-front are safely guarded by two old tubs, one of them flying the Union Jack and the other the Stars and Stripes. When we wanted to show at the world's fair a battleship more modern than the old Michigan or the three ships of Columbus, we built one out of brick—an eminently successful ship she was, answering every purpose.

The most dangerous international boundaries on earth are those where forts are most modern, where troops are thickest, and cannon double-shotted. The most dangerous coasts on earth are those protected by the largest battleships. The safest frontier in the world is that between the United States and Canada. It stands an object lesson to all nations.

Why are they so slow to learn?

The True Democracy

Democracy—the etymology of the word tells the story. It is two Greek words—*demos*, the people, and *kratos*, a power—it is power increasingly possessed and exercised by the people. Lincoln defined democracy as it expressed itself in government "as a government of the people, for the people and by the people." What a fine symbol of democracy is Lincoln. Look at his great, strong, sad face—a man raised up out of the common forgotten soil of humanity to be a great nation's leader in an hour of terrible trial. In him you see what the common clay of humanity may become when it is used and infused by the divine spirit.

Here in America we are trying to express this great idea. We are expressing it in the realm of education. We seek to educate everybody. We seek to educate their hands as well as their heads. We prepare boys and girls for the shop and the factory, as well as for the college and the university. We believe in making our boys and girls useful as well as accomplished. We give them a vocational training as well as a cultural education. We seek to make them capable as well as learned. And the youths and the maidens who go to college will be told that they must serve their own generation or they will be false to their alma mater. The old education educated the privileged class away from the masses. The new education educates the masses to enjoy more and more privileges. There are people in America who are afraid lest we will "educate people out of their station." But that is the glory of America. America spells opportunity. No American boy or girl needs stay in any class. American society is not static. If an American boy or girl has worth or gains in value to society, they may move up to any station.

And we are expressing this idea of the worth of man industrially. Industrial democracy is one of the slogans of our day. The cultured class of the past was a segregated class. The gentlemen of the old school and the ladies of the old regime had plenty of time to be courteous and cultured. They lived a leisurely, protected life. But today a man must gain and express his culture in and through his work. The only vocations respected in ancient society were statecraft and war. That of the clergy was added in the middle ages. The necessary hard work was done by those who were in partial or complete servitude. Manual work was regarded as dishonorable. Now all work is honorable. A man today is not honorable except as he renders some real service to mankind. Never again shall one race or class enjoy a freedom that will be founded upon the slavery of another race or class. Liberty to be of real worth must be for all. It must not be for the few at the expense

of the many. All are agreed that social conditions are not what they should be. There are too many excessively rich men, and there are far too many excessively poor men. We don't know yet how to distribute our wealth. Socialism suggests as a remedy the development of a class consciousness in those who do the hard work of the world. Socialism is undemocratic. It would create a class war. Industrial democracy tells us that every prosperous community creates more than it can consume. That social surplus we must learn to distribute fairly, honestly, fraternally.

We are expressing this idea of the worth of man politically. More fundamental legislation in favor of popular government has been enacted since 1900 than was enacted in the previous century; and that which has been adopted, is but a small part of the program that is pending. Democracy is growing. There is more of it in the world today than ever before. Never did the word mean so much. Democracy is a youngling yet. But it has wrought wonders. It has reformed our prison system. It has revised our criminal code. It is humanizing our shops and factories. It will eventually abolish war. It will one day establish a confederacy of nations. It is slowly substituting the word brother for the word barbarian. It is one of the operating tendencies of our time. Men are becoming increasingly democratic in spirit and in outlook because their minds and hearts are keyed to the note of democracy which is the genius of the program of Jesus. The ethics of Jesus is becoming the ethics of mankind.

What the States Are Doing

Massachusetts has on its statute books a minimum wage law that instructs the governor to appoint a commission of three persons, and authorizes this commission to establish minimum wage boards for the determination of the wages of women and minors. Ohio has adopted a constitutional amendment that authorizes the enactment of minimum wage legislation in that state. Governor Sulzer, of New York, in his inaugural address, earnestly recommended a minimum wage law for the Empire state. Here are his words: "To secure protection that other workers have won for themselves through organization, we should carefully consider in this state the establishment of wage boards with authority to fix a living wage for conditions of work below which standards no industry should be allowed to continue its operations." Several state legislatures are considering this question. Wisconsin has an "Industrial Commission." Professor John R. Commons, a member of that Commission, insists that "a minimum wage standard is essential for the protection of labor." He declares the minimum wage "to be the final rounding out of a great scheme of labor legislation." Oregon and California are considering this question. On March 19, Governor Spry of Colorado signed a minimum wage law which makes it obligatory to pay every woman worker in that state at least 75 cents a day. Lieutenant Governor O'Hara, of Illionis, is conducting an investigation that looks forward to the passage of a minimum wage law in that state. He has suggested a conference of governors to be held at an early date in Springfield, Ill., for the purpose of formulating a uniform minimum wage law. The governors of many states have agreed to attend that conference.

The Complexion of Civilization

Is civilization growing dark-skinned? That is a fair question. The conquering races of the world have been fair. The colonizing people have been the light-haired, long-headed type, but the world's skulls are said to be growing more round, the axis from front to back shortening in its proportion to the transverse line from right to left. The long-headed type, the restless, colonizing type, the energetic, fair-haired people move out and subdue the world. The dark-haired people stay at home and with them the race becomes phlegmatic and well content with itself. Complexion is a mark of race and a visible token of character.

Scientific observers declare that the light-haired type is growing rare in Great Britain. For the vast majority of young Englishmen there is no reasonable prospect of advancement in their country. The energetic, the restless, the adventurous leave it, and these are in good proportion the people of light hair.

Now the vital question arises whether that adventurous race that conquered land and sea is adapted to settling down and dominating industrial civilization? Light-haired races are sailors, pioneers, adventurers, ranchmen, farmers, explorers, but the world has grown too small for them and we now must have a race of people content to deal with smelters and shuttles and looms and lumber yards.

It is said that dark-skinned people on the whole adapt themselves better to town and industrial life than do fair-haired people. Are we to find that the race is not to the swift, nor the battle to the strong? Are we to discover that the lithe, nervous, energetic men from the Northlands must give way to solid, bullet-headed, dark-haired folk from farther South?

If so, history will reverse itself, for the cold lands of the North have been civilization's reservoirs. There have grown up the hardy folk who have learned to save enough in a short summer to keep them alive through a cold winter and to push out and conquer hunger and cold. Are we to lose them because, like Alexander, they have no more worlds to conquer? Alexander, by the way, was fair-haired. Is the battle henceforth to the slow-going child of the darker skin, and must industrialism furnish a weapon that is to reverse the processes of history? It is a fair question and one which scientific men are now discussing with considerable acumen.

We do not pretend to any expert knowledge of the problem involved, but we note the discussion with a considerable degree of interest.

On the Book Table

Some New MacMillan Books

THE PROBLEM OF CHRISTIANITY. By Josiah Royce. In two volumes, $3.50, net.

A work of great importance to all students of religion and philosophy and to the general reader who keeps abreast with progress in these fields is Dr. Josiah Royce's "The Problem of Christianity," in two volumes, the first, "The Christian Doctrine of Life," and, the second, "The Real World and the Christian Ideas."

Volume I is a study of the human and empirical aspects of some of the leading ideas of Christianity; Volume II deals with the technically metaphysical problems to which these ideas give rise. The two volumes are contrasted in their methods, the first discussing religious experience, the second dealing with its metaphysical foundations. They are, however, closely connected in their purposes, and at the end the relations between the metaphysical and the empirical aspects of the whole undertaking are reviewed.

The "Christian Ideas" which Dr. Royce treats as "leading and essential" are, first, the Idea of the "Community," historically represented by the Church; second, the Idea of the "Lost State of the Natural Man," and the third, the Idea of "Atonement," together with the somewhat more general idea of "Saving Grace."

"These three," Dr. Royce says, "have a close relation to a doctrine of life which, duly generalized, can be, at least in part, studied as a purely human philosophy of loyalty and can be estimated in empirical terms apart from any use of technical dogmas and apart from any metaphysical opinion. * * * Nevertheless no purely empirical study of the Christian doctrine of life can, by itself, suffice to answer our main questions. It is indeed necessary to consider the basis in human nature which the religion of loyalty possesses and to portray the relation of this religion to the social experience of mankind. To this task the first part of these lectures is confined, but such a preliminary study sends us beyond itself.

The second part of these lectures considers the neglected philosophical problem of the sense in which the community and its Spirit are realities.

THE COUNTRY CHURCH. By Charles O. Gill and Gifford Pinchot.

Is the country church growing in size and power, or declining? Is it doing effectually the work which belongs to it? These are in the main the questions which Charles Otis Gill and Gifford Pinchot consider in their new book, *The Country Church*, to be published this month. The book is not a collection of opinions as it was found that there were almost as many who believed thoroughly in the country church and the work which it is doing as there were those who were doubtful of its efficacy. The volume is rather made up of facts brought forward by the personal investigations of the authors, and conclusions based on these facts. It is published under the authority of the Federal Council of the Churches of Christ in America.

THE INSIDE OF THE CUP. By Winston Churchill. $1.50 net.

"The Inside of the Cup" is undoubtedly the best novel Mr. Churchill has written. As a powerful study of the modern tendencies in the Church and their new relations to life, it sets forth in masterly delineation the personal history of a young clergyman and the transformation of his views and attitude toward the great social problems of the times.

The romance of "Richard Carvel," the realism of "Coniston," and the deep social significance of "A Modern Chronicle," are repeated in this powerful story.

In conception, consistent character drawing, and style, "The Inside of the Cup" reveals Mr. Churchill again as America's foremost novelist.

This novel will evoke not only the admiration of Mr. Churchill's many readers but it will undoubtedly become the most discussed book of 1913.

The MacMillan Company, New York.

Words speak louder than actions when the words are true and timely.

The Christian World

A Page for Interdenominational Acquaintance.

Northern Baptist Convention

The Northern Baptist Convention was held at Detroit May 21-28. More than 1,000 delegates were announced as accredited by President Henry Bond at the first session. Hundreds of others straggled in later. The Unification process, whereby all co-operating societies were merged into one General Convention, was seen to be working beautifully, and without a hitch, for the first time. No one seemed to be afraid that some ecclesiastical Jesse James was about to swoop down upon them, and divest the delegates of their liberties. Brotherly love characterized the convention, likewise common purpose and mutual confidence.

The American Baptist Foreign Missionary Society reported favorably upon the union enterprise at Nanking, China, in marked contrast to the ungentlemanly action of the delegates of the Southern Baptist Convention, which forced a missionary to stop his speech advocating the same thing. That report says: "The East China Union Medical School at Nanking, maintained by seven missionary societies including our own, has now become the medical department of the University of Nanking. Through this action our society has become related to this institution which promises to influence strongly and helpfully all missionary and Christian education in Eastern China." Co-operation has not been limited to educational work. At the urgent request of the board of directors of the China Baptist Publication Society and upon recommendation of the South China Conference, Rev. Jacob Speicher, of Kityang, has been transferred to Canton as our representative in the work of the Publication Society. Plans have been presented for the union of the three missions occupying Hangchow in an institutional evangelistic center in that city. Most important of all, however, have been the interdenominational continuation committee conferences held by Dr. John R. Mott in a large number of the important missionary centers of India, China, Korea and Japan. In these conferences co-operation seems to have been the most important topic under consideration and encouraging progress is reported both in the spirit of unity and in measures to secure practical co-operation of the different missionary bodies occupying the same general area.

The total number of missionaries as shown in the statistical tables is only 694 as compared with 722 reported one year ago. This decrease is due to the transfer of a considerable number of missionaries from the active list to the list of those who have retired from active service. In the light of such changes as these we are led to realize more and more clearly that the abiding force in missionary endeavor is not the human agency but the Lord of the harvest himself, and in that eternal and omnipotent Power we rest our confidence for the ultimate triumph of the task in which all are engaged and to whose consummation each contributes his share as opportunity is given.

The statistics show, in heathen lands, 5,434 native workers; 827 self-supporting churches; 159,920 church members; baptisms 10,040; number of pupils under instruction 63,386; native contributions $122,312; patients treated, 47,760.

One Obstacle to Christian Union

Without any comment whatever, except as may be implied in the five words that form the headline to this item, we re-print a portion of Editor J. B. Gambrell's editorial in the Baptist Standard (Dallas) of May 22:

The Sunday-school Board made a report of an enlarging business. The business for the year ran far over $300,000. Next year the new office building will be ready for dedication when the Convention meets in Nashville.

There was a real debate over the International Lesson Series, free and vigorous. No harm was done but great good. The doom of the old hop, skip and jump method has been pronounced. It lingered entirely too long superfluous on the stage. The Convention reached a happy conclusion. Our own lesson committee will stand for us and revise the lessons suggested by the International Committee. The graded lesson system will rapidly take the place of the lessons on the old plan. These give opportunity for real teaching. Our board has the matter in hand, and I think we may all wisely coöperate with the Board in perfecting the graded lessons.

On more than one topic the question of union in work with other denominations came to the surface. My own views are settled. The truth first; then as much co-operation as is practical. I consider the union and co-operation of Baptists among themselves immeasurably more important than union with other people. That is going to be my first care. I will never be a party to mongrelizing the truth for the sake of a spurious union. But it would be equally foolish for Baptists to refuse to co-operate with other Christians to accomplish common ends where it can be done without detriment to the truth. We must keep in the middle of the road and keep right on. And this is what the Convention indicated it will do. No one could fail to see that there is a growing opposition in the Convention to allowing self-appointed men of all sorts to frame up schemes for doing all sorts of things, and foist them on our churches. I think what was felt and said and done was altogether wholesome, and there was a unanimity in conclusions which gives encouragement to us all. The statement by Secretary Willingham that the Board stands for having our own theological schools met with favor though no test vote was taken.

Dr. Stimson on Congregational Unification

The Congregational exchanges more and more are crowding their pages with the pros and cons, mostly pros, of ecclesiastical unification. A committee of nineteen representative Congregationalists some time ago published in advance its proposed report to the forthcoming National Council. That report is evoking much epistolary matter, and frequent page-articles. The various societies of the Congregational churches are as loosely attached to each other, corporately speaking, as our own. It is proposed to unify these societies into practically one general convention, just as the Northern Baptists have done, and just as the Disciples of Christ are about to execute. Among the latest champions of Congregational Unification is Doctor Henry A. Stimson.

In an article in The Congregationalist (Boston) of May 29, Dr. Stimson goes into ancient Congregational history and comes out with flying colors for unification, as follows in part:

"With this history behind us, it becomes us to recognize that Individualism has been our curse, as Separation has been our fetich. Today unity and organized fellowship can alone be our salvation. Other Nonconformists have learned how to work together, to differ, and yet to abide in love. Fellowship has been to us little more than an expression, while our flag has been our Individualism, which bears the same relation to Independence that license does to liberty. We are called now to work out our Independence in the bonds of a union of our churches, which will enable us to turn toward our brethren of the other denominations with a united front and the outstretched hands of a fellowship which is to be as genuine and thoroughgoing as it is open-hearted and brotherly."

A straw vote was taken recently at the Fall River meeting of the Massachusetts Congregational State Association. This straw vote indicates that the measure will be adopted. Not less than 109 votes against 28, was the way the vote sized up for unification among those delegates.

Modern Pastoral Calls

Doctor Henry Alford Porter, pastor of the "big Baptist church" of Louisville, has at last been enticed away from that burg to Dallas, Texas. The Dallas brethren will give him $6,500 a year, an assistant pastor, a secretary, an automobile and a chauffeur to boot, for his services as pastor in Dallas. Louisville will give him resolutions of regret, and for years probably nurse a grudge against Dallas. Dallas has been after Doctor Porter for many months. Last fall the Dallas people had Doctor Porter in their city and pleaded with him to come over and help them. Doctor Porter turned them down. When he came back to Louisville, and told his Louisville congregation all about it, a congregation that packed the Walnut Street Baptist Church rose up en masse and gave their idol a sensational ovation. The other day, Doctor Porter was in St. Louis in attendance upon the Southern Baptist Convention. The Dallas people were there also. Dallas worked on Doctor Porter's nerves, let us suppose, and at last succeeded in luring him to the Lone Star state, where he will now be among the highest priced pastors in Texas. Such is a modern call to become a pastor. It is little less than highway robbery! The Dallas brethren must be congratulated, but the Louisville brethren—what of them? Are condolences in order?

Advertising Ministerial Pensions

The Board of Ministerial Relief of the Northern Presbyterian Church has struck out a new and brilliant way to advertise its campaign for a general endowment fund from the proceeds of which its aged ministers may be pensioned for life. The scheme is to reprint and distribute no less than 75,000 copies of Thomas Nelson Page's story "The Shepherd Who Watched by Night." It is a story calculated to arouse sympathy for the veterans of the Cross. The Presbyterian Board's aim is to raise a $10,000,000 endowment fund. Interest in this aim will be intensified, it is thought, by the reading of Mr. Page's noble story. Mr. Page himself, who originally had no idea that such a use would or could be made of his work, declares that his hope in writing the story

was to develop just such a sentiment. Would it not be a splendid thing if our own Board of Ministerial Relief could have this story re-printed, too, and distribute it broadcast among our fellow-Disciples to advertise its work and its aims?

Southern Presbyterians and Federal Council

For months before the General Assembly of the Southern Presbyterian church met in Atlanta in May, it was felt that the Presbyterian church, U. S. would withdraw from the Federal Council of the Churches of Christ, because of alleged liberal views of President Shailer Mathews. The Southerners feared that their reputation for orthodoxy had been compromised by the election of Doctor Mathews. Opinion was evenly divided when the assembly met. When the matter came to a vote, opinion changed and veered around to a surprising majority in favor of remaining in the Federal Council.

It was in connection with this theme of federation that Dr. R. F. Campbell of Asheville proposed in the Southern Assembly a very interesting plan for increasing the importance of the other specialized Federal Council of Presbyterian denominations. He advocated the creation of an upper house of that federation, in which the different denominations concerned shall have equal representation, just as the states in the national senate. With the existing federation to serve as a lower house—representation therein being proportionate to membership—a joint body would be created in which the lesser denominations would not be overwhelmed. The plan was laid over for a year.

Episcopalian Representation

An interesting discussion is going on in the Episcopalian press about the basis of representation in the General Convention. The house of delegates in the General Convention, which meets next October in New York City, is composed of eight delegates for each of the sixty-seven dioceses, no matter how large or small the diocese may be. The diocese of New York with its 89,944 communicants has no more representatives in the General Convention than the diocese of Springfield with its 3,733 communicants. Pennsylvania with 58,198 communicants will have the same number of votes as the diocese of Fond du Lac with 5,395. The diocese is the unit of representation. This will have an immensely important bearing on the question of changing the name of the Protestant Episcopal church to that of American Catholic Church. The eastern dioceses are fostering a movement to change this basis of representation. It does look ridiculous that a "high church" diocese like Fond du Lac can wield such a disproportionate influence. This is the diocese that is leading the "high church" name-changers. The democratizing of the House of Delegates in the General Convention would go a long ways toward putting a quietus on Fond du Lac and similar small dioceses.

Congregational and Baptist Union?

Union of the Baptist and Congregational denominations could be effected within one month if a uniform method of baptism could be agreed upon, according to Rev. Dr. Ambrose W. Vernon, a Congregational minister of Brookline, Mass., who addressed the Baptist ministers' conference at Boston May 29, on "Church Unity."

He reviewed the work and tenets of both denominations, spoke of their influence in the world for evangelism and said that united they could be of untold worth.

"The entire thing," he said, "that is holding the Baptists and Congregationalists apart is the matter of baptism and whether persons should be dipped or sprinkled. We could unite within one month if baptismal form could be agreed upon. And you Baptists are so much larger than the Congregationalists that I should think you would give this serious thought and take a chance."

Dr. Henry Van Dyke Another Heretic?

Dr. Henry Van Dyke of Princeton says he is a heretic, if his son Tertius is. The other day Tertius Van Dyke was licensed to preach by the Presbytery of New York City. That action was protested by prominent members of the Presbytery on the ground of the liberal views of young Tertius Van Dyke, graduate of the Union Theological Seminary. Well, Tertius Van Dyke was ordained in Brick Presbyterian Church, where his famous father was until recently pastor. Doctor Henry Van Dyke preached the ordination sermon, and in it, according to the Christian Intelligencer of May 21, he came to the defense of his son's liberal views, saying if the son is heretical the father is also. Think of the author of "The Gospel for an Age of Doubt" saying that! What's next?

About as lifeless a thing as we ever see is a stone. But Paul says that believers are "living stones," built into a temple, having, it is suggested, a grip to hold on and a will to stay put.

From Near and Far

Ten new secretaries will be sent to China, India, and Japan to promote religious and social activities as a result of a luncheon held recently in the University Club, Chicago, at which G. Sherwood Eddy, general Y. M. C. A. secretary of Asia, and Fletcher S. Brockman, national Y. M. C. A. secretary of China, referred to the opportunities for Christian service in the Orient. Since the dinner those present have pledged sufficient funds to support the work of the ten new secretaries for the next five years. For a number of years the Chicago Y. M. C. A. has supported two secretaries in Hongkong, China. With twelve representatives in the Orient, the Chicago association is said to lead all other Young Men's Christian Associations in missionary enterprise.

Eighteen delegates to the International Peace Conference to consider plans for the celebration of the hundredth anniversary of the treaty of Ghent visited the University of Chicago on May 16. At the meeting in Leon Mandel Assembly Hall President Harry Pratt Judson presided and gave the address of welcome, and Sir Arthur Lawley, former Lieutenant Governor of the Transvaal and Governor of Madras; Mr. T. Kennard Thompson, president of the Canadian Club of New York; and Dr. E. R. L. Gould, formerly of the University of Chicago, made addresses. The hall was filled with an enthusiastic audience of students.

An interesting experiment is being tried in Philadelphia. An earnest campaign is being conducted against vice as it is entrenched in houses of prostitution. The mayor and voluntary agencies are coöperating. The "experiment" alluded to above consists in offering to provide attractive and comfortable homes for women who want to or can be persuaded to give up a life of vice and become virtuous, respectable. There have been several acceptances of the offer made, but comparatively very few.

Resolutions involving changes in the evangelical work and the financial system of the denomination were adopted at the recent conference of Seventh Day Adventists at Takoma Park, Md. One resolution called for the raising of 20 cents a week from every member of the church for the support of missions and for the liquidation of its debts. The other released all ministers from the institutional affairs of the denomination to devote their entire time to the specific work of preaching.

A Sunday observance campaign is on in Tacoma, Wash. Practically all of the leaders in religious work are enlisted in it. Though the campaign has only begun, the friends of the European Sunday are showing marked signs of nervousness. The mayor and many of the leading business and professional men are supporting the movement heartily.

The U. P. church of Johnstown, N. Y., with a membership of 206, gave to missions last year $2,710, or an average of $13.15 a member. This is an increase of $1.94 per member over last year's report. Dr. James A. Williamson is the pastor, and a layman who saw the opportunity to press the mission question worked by his side.

Congregations in Omaha, Neb., were given the unusual experience June 1 of being addressed by editors. Thirty-five newspaper men, in attendance at the Nebraska Editorial Association meeting, occupied city pulpits, speaking on the theme, "What the Press of Nebraska Is Doing to Raise the Standard of Morals in the State."

Mrs. Woodrow Wilson is taking an active personal part in the Washington City civic betterment movement, breaking the precedent which has barred the mistresses of the White House from such activities.

An agent of the New York City Bureau of Social Hygiene called on one hundred and twenty-two real estate firms of that city, of whom only seventeen declined to rent property for avowedly immoral purposes.

Dr. J. Wilbur Chapman, Mrs. Chapman, and Mr. and Mrs. Charles M. Alexander have just landed at Vancouver, B. C., returning home from nearly two years of evangelistic work which they have conducted in Australia and New Zealand.

A great amphitheater is to be constructed in Garfield Park, Chicago, capable of accommodating 9,000 people. The idea is to provide a great open-air place where plays can be given for the benefit of the public and where conferences can be held.

Pres. John Willis Baer of Los Angeles, told the Presbyterian Assembly he would "rather go staggering drunk to the gates of heaven, an unconverted man, than to go as a Presbyterian elder who has rented his property for brothels or saloon purposes."

Some Aspects of Provincialism

A Sermon Delivered at First Church, Louisville, Ky., May 25.

By E. L. Powell

"We will find our text recorded in the fifth chapter of the epistle of Paul to the Galatians, the thirteenth verse: 'For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but for love serve one another.'

"My subject is entitled 'Some Aspects of Provincialism.' The Copernican astronomy gave us an universe, and man no longer dwells in provinces, but in a world each part of which is related to every other part, and all of which constitutes a splendid, glorious unit. It would seem that provincial thinking and provincial life would be almost an impossibility under the inspiring influence of the new conception of the world. We are almost compelled to think in terms that are universal. We must entertain world conceptions and think in world terms.

E. L. Powell.

"What is provincialism?

"It is the antithesis of the large, the expansive, the unlimited, the universal. It is to have a limited program whilst God and the angels are bidding us dare great things and achieve great things. It is mistaking the ceiling for heaven's infinite dome. It is being content with the rumbling of cart wheels when it is our privilege to listen to angelic music. It is having to do with the segment rather than the circle; it is hitching our wagon to a post rather than to a star. It is living and moving and having our being in thought or in activity within the narrow and the bounded rather than in the great universalities of thought and of life. It is choosing the lake for a yachting expedition rather than the ocean that we may feel the infinite suggestiveness and meaning of the unbounded.

"Provincialism is the antithesis of liberty. It is the antithesis of all that is associated with largeness, with greatness, with unbounded opportunity, with unlimited service.

Some Harmless Kinds of Provincialism.

"There is a good-natured sort of provincialism which expresses itself in contented ignorance, smiling, benevolent and harmless. It prefers home-spun to satins and silks. It chooses the tuning fork rather than the pipe organ. It sings of the good old days. It is satisfied to hear the cackle of its burg and to think of that cackle as the wave which goes around the world. It knows nothing of higher criticism; it cares less. David Harum would be its type in the world of affairs. Its feminine manifestation would suggest a religion of old lace and lavender, fragrant wth perfume and redolent with the tenderness and sweetness of dear and hallowed and sacred memories. It stays at home because it does not love to travel. It prefers the fireside because it does not care for the battle. It is altogether amiable and sweet-spirited and content. The world moves on in its largeness, in its great currents of enterprise and high endeavor, but this good-natured provincialism smiles and is satisfied, but has no interest in world movements.

"And there is the provincialism of the heart, associated with culture, associated with travel, associated with great thinking, associated with great enterprises, associated with world citizenship. It is the provincialism of the heart which makes possible patriotism, and however well traveled and far traveled such an one may be, he lives in his affections and in his sympathies, in the old home and not very far from the old cradle of his childhood, and not very far from the old cemetery in which his loved ones are buried. He is catholic in his interests, catholic in his sympathies, catholic in work, catholic in giving unlimited expression to his faculties and powers, but in his heart he is a provincial, and he can feel even as this good-natured provincialist of whom I have spoken feels, the significance and the sweetness of the old oaken bucket which hangs by the well.

"God save us from that sort of liberality that is not born and is not sustained and is not nurtured by the provincialism of the heart.

Harmful Religious Provincialism.

"But tonight, my friends, I wish to bring a message concerning a provincialism in the life of the church, which is limiting, dwarfing, hindering, destructive and utterly antagonistic to the meaning and spirit and significance of the religion of our Lord and Saviour Jesus Christ. I speak of the provincialism which may be stated as denominationalism. Denominationalism is provincialism with all of its dwarfing and hindering and restraining power, and the awful fact is that the church of today is provincial in its limited and bounded denominational life.

"First of all, denominationalism closes the doors of the soul to other truth than that which a particular or individual denomination holds, as its special depositary. The Apostle Paul writing to his Corinthian brethren, warns them against this very spirit of provincialism, which makes it impossible for them to receive truth from all sources and through all influences and agencies which may have truth to impart. Said he to these people, "Why do you glory in men? You are constituting sects in the church, you are beginning the inauguration of denominationalism in the church.'

"Some of you say, 'We are for Paul,' as though Paul could satisfy all of the demands of your soul for truth, as though Paul held all the immeasureable gospel of the universe in his message. Some of you glory in Apollos, and you are perfectly content to move and to have your being within the limited circle of his influence, and bounded by the limitations of his message. Some of you gather yourselves in a party around Cephas, and you are perfectly content with the aspects of truth presented by Cephas. Do you not see that you are impoverishing your own souls? You have the right to all that Paul can give you; you have the right to all that Cephas can give you; you have the right to all that Apollos can give you. Why do you narrow yourselves by your partyism and accept only that which is stamped Pauline, or accept only that which is stamped with the name of Apollos, or accept that which is stamped with the name of Cephas?

The Shame of Denominationalism.

"A divided church is guilty of soul robbery. I thank God for Luther, I thank God for Wesley, I thank God for Alexander Campbell, I thank God for all of the great leaders who have given their great messages to mankind, and one certainly would be very foolish to join with others in forming a party whose religious life and faith should be bounded by the personality of either Luther or Wesley or Campbell. Denominationalism is absolute impoverishment. Denominationalism says, We are content to receive an aspect of truth rather than to claim all the glory, all the power, all the shine of the whole truth as it is represented in him who is the inspirer and Lord of every messenger of truth who has come with his partial and fragmentary message to mankind.

"But, furthermore, denominationalism, through its theology, has provincialized the church in that its speculative and metaphysical theology has absolutely kept the church from more than starting in her real mission, that of redemption of the world, in all of the walks and ways and pursuits and activites of the world.

"I do not minimize theology, I am not questioning now its orthodoxy, or pronouncing any word against its heterodoxy. I say it has provincialized the church in that it is necessarily aloof because it is academic, because it is metaphysical, and, therefore, has not reached so far as the needs and sufferings of mankind are concerned. Read the Nicene Creed, read the Westminster Confession, read the Augsburg Confession, read any theology as it is represented in any creed, and what has it to do with modern life? What single affinity is there established by a single theological utterance between the woes of mankind and the truth which it can proclaim? It knows not one thing about a social program. Jesus came with a social program; He came to set at liberty those that were oppressed; He came to open the prison door for imprisoned souls. He came to convert ashes into joy and sorrow into gladness. He came with His message to antagonize and to overthrow all that is oppressive or that is destructive of the rights of the soul.

"The Gospel of Jesus Christ has to do with every interest of life, has to do with the enfranchisement of all that are enslaved, has to do with the liberation of every mind that is in fetters, has to do with the betterment of society, has to do with every interest of

government, has to do with every interest of home, has to do with every interest of school, has to do with every interest of business, has to do with every interest with which man is concerned.

"Imagine one holding the Westminster Confession or any other notable and historic creed trying to awaken the church of the living God to a social program by pointing out to that church that the Father and the Son are consubstantial; that there are in the Trinity not three persons and yet three persons, who are but one person; that the great decrees of God, definitely known and comprehended and stated, concern simply and solely individual pardon. You find not one word of social salvation in any creed of Christendom. It is individual; individual in its selfish individualism, as though the great mission of the Church of Jesus Christ was simply to get a man pardon, and then be left without any program; to have one's sins forgiven, or the sins of the multitude that compose the membership of the churches forgiven, with absolutely nothing to do.

The Suffering World Rebukes the Divided Church.

"The world moaning its misery, the great problems confronting us, all these questions of latter-day significance stand up and say, 'What do you say about it? You claim to be a follower of Him who took little children in His arms and blessed them, have you a word on child labor? You claim to be a follower of Him who was good to the sinful woman, have you a word on the white slave traffic? You claim to be a follower of One who long ago touched life in the principles which He enunciated at every point and affecting every interest, what is your Gospel? Don't you see how theology has provincialized us?'

"The church says that it believes in the risen Christ, and so she did once. But this risen Christ has been by the churches, by the denominations through their theology driven back into His tomb, so that He cannot come forth with His mighty power of redemption to set free society from its ills, and to carry humanity forward in the fulfillment of the problem which He Himself announced in the synagogue at Nazareth.

"And, therefore, the cry of the church to-day, representing all of the denominations, knowing the weaknesses and limitations of denominationalism, is back to Christ; back to an historic Christ —the Christ of the creeds can no longer raise the dead, the Christ of the creeds can do nothing, the Christ of the creeds is bound by theological subtleties and metaphysical speculations; the Christ of the creeds can put no power, no inspiration, no dynamics into the life of the church. Back to the historic Christ, and let us see Him at work. Let us see Him as He raises the dead. Let us see Him as He opens the eyes of the blind. Let us see Him as He unstops the ears of the deaf. Let us see Him as He mingles with publicans and sinners and makes than conscious of their self-respect. Let us see Him in His relationships to the misery and to the woe and to the awful agony of mankind, and then we will know what the church ought to be, and the church then will be set free from her entanglements, from her limitations as respects the sacred and the secular, keeping itself within certain bounds as constituting its sole province, and swinging out into the secular in the name of Him who bids her be loosed that she may go forth and claim her mission and her task.

"I want to say, friends, if the testimony of almost any great denominational convention is to be accepted as reliable and trustworthy, that the church through its divisions, through its sects, through its denominations, through its parties, stands almost impotent and powerless in the presence of any great social work that needs to be done. Every element of society is being organized and the church refuses to accept the truth, for which Jesus Christ poured out His life blood, that there must be a united church having only one spirit, and that spirit to do the great straining, draining, tremendous work of the world.

"Now, then, Christian union is the answer to the cry of a provincial church, conscious of her division, conscious of her limitations, conscious of her weaknesses, conscious of her sin, her sin before God. We cannot justify it on any ground either of common sense or scripture. Do you know what is happening right here in this America of ours as the direct result, the immediate result, of our denominationalism? The complete divorce of education from education. Why is it that we cannot teach the Bible in the public schools? It is a perfectly just thing that the State has done in forbidding the Bible to be taught in our public schools, but why is it that we cannot teach the Bible in our public schools, making it possible for the intellect merely to be developed at the expense of the soul's life and the soul's salvation? It is because one denomination fears that the children of another religion will be persuaded, if sectarian instruction be allowed, to accept the teachings and tenets of that religion. It is simply a pure rivalry and a jealous regard for our denominational teaching, our denominational theology, our denominational tenets, and so we have driven the great angel of Christian truth out of the temple of education. Our jealousies have done it; our rivalries have done it; our miserable animosities have done it, and we are criminal before God and the angels. Because we cannot agree among ourselves as to just precisely what is the thing that ought to be taught about Christian religion, we are allowng our children to grow up without ever feeling the mighty pull and power of spiritual impulse or an impulse generated by any higher power than that of the intellect.

The Church Powerless.

"Now I rejoice in the fact that we have come upon a time when we know that we are sinners. There is not a religion that can justify its existence in the presence of that prayer of Jesus Christ poured out almost from a breaking heart that they all may be one 'even as Thou, Father, art in me and I in Thee,' that they all may be one in order that a possible organic union, standing out as the apology and defense and justification of Christianity, may result in having the whole world to believe in Him.

"I have here a little pamphlet given forth by the Christian Unity Foundation of the Protestant Episcopal Church which is carrying forward its propaganda for Christian unity to result in Christian union with remarkable zeal and most commendable earnestness. This Foundation is sending out constantly literature bearing on this great subject of Christian union. Now here is an address delivered by the Rt. Rev. C. P. Anderson, D. D., bishop of Chicago. I must be permitted to quote just an extract or two from this most remarkable utterance. It will have a familiar sound to our own people, and probably I am voicing just the very sort of denominational pride which I would kill in making this utterance, but, at any rate, as I understand our own position and our own plea, I do not see how it could be better stated than in the words of this great distinguished churchman.

Dr. Powell's Church in Louisville.

"The Christian unity propaganda is not radical nor destructive. It is constructive conservatism. It conserves the original constitution of the church. Let us suppose that you are reading the New Testament for the first time without any presuppositions based upon modern conditions in Christendom. You read 'on this rock I will build my church.' 'Tell it to the church.' 'The church, which is His body.' 'He is the head of the body, the church.' 'The church of the Thessalonians,' and so on. Here the church is one. It is a body. It is visible. Now take your eyes off the Bible and look around. Does the bewildering multiplicity of churches fit into the Bible conception of the church? Leave out for the present the form and organization of the church. The point to be pressed is that the New Testament is strong on the doctrine of the church, but knows nothing whatever of the modern idea of churches.

"Poly-churchism is as foreign to the New Testament as polytheism. The 'churches' of the New Testament are geographical congregations of the church. It is true that the sect germ

threatened to invade the church even in those early days, but it was anathematized as a sin of the flesh. 'Now, this I mean, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?' 'I beseech you that there be no division among you.' This very schism which St. Paul characterized as carnal sin has become triumphantly rampant in our time. When one saith, I am of Rome, and another, I of Canterbury, and I of Geneva, and I of Luther, and I of Wesley, are we not carnal and walk as men? The reunion of Christendom, then, is not a perilous pursuit. It would heal wounds, build up the body and restore that unity which characterized the church when she first set out to win the world for Christ.

"And may I add this, likewise from this bishop of the Episcopal Church: 'I speak as a churchman, as a Catholic, as a Christian. Do I need, does any Christian man need, any other terms to define my religion or his? God is my Father; the church is my mother; Christian is my name; Catholic is my surname. Do we need any other names? Why go on to add Anglican, Episcopalian, Roman, Protestant, Presbyterian, Methodist, Congregationalist, Baptist and so on?' That is the new word, although an old word for the divided church of to-day.

"Friends, I am going to say what I believe just here and now, in no spirit of unkindness, recognizing that I must share the guilt. I verily believe that the preachers of the churches are responsible before God for a delayed Christian union. In a recent convention of a great religious denomination a missionary from the foreign field stood up before that august and distinguished body to make a plea for inter-denominational association and co-operation in the conduct of the schools on the foreign field, and he was cried down and was not permitted to finish his address, if the reports of the newspapers are to be accepted, and I have not seen that they have been denied.

"I have heard nothing other than this, that it was not the great rank and file of the membership of that magnificent body that was responsible for this most pronounced provincialism, but those who composed that great convention were preachers of the gospel of Jesus Christ. They were men sworn by their vows to proclaim a gospel representative of the aim and purpose and meaning of that gospel to mankind.

"I do not say that these men are to be charged with having been untrue to their convictions, but I claim that their convictions are so narrow in this age, when the spirit of Christian union is abroad, that they have become absolutely anachronic, out of date; they have been outgrown, they are obsolete, and such an action is absolutely a hindering to make as she claims her great task of not saving an individual here and there, but of redeeming society and presenting here upon this earth some little of the shine and glory of the New Jerusalem let down from God out of heaven.

"I confidently believe, basing my convictions upon the spirit of the time, basing my conviction upon the common sense of business men, who surely know that a divided Christendom is simply wasting money and wasting men and making absolutely ineffective a great Christian program—I dare to entertain the faith that we shall have here in America a national church, because there will be no denominational churches."

The Father's Priesthood

An Appeal to the Fathers of Today

From "Epworth Herald"

The first protector of childhood was the father. Between the little one and all who would harm him, from the foundation of the family, has stood the father. The brother, the friend, the kinsman of whatever degree, might do something in this direction in time of stress; but to the father, always and everywhere, the child looked, and has the right to look for safe-keeping from all that would harm.

The father was the first guardian of health. The mother hand might lead along life's path gently. She might soothe in time of trouble. She might lift up when the little one stumbled and fell; but it was the father's place to watch over the real life crises in sickness or accident.

The father was the first teacher. It was his right, his privilege, to lead the thought of those who called him by the sacred name of father out into the field and tell him the meaning of all the keen young eyes saw in nature. Did the child wonder why the ripple of water made music in its ears, the father's sweet task it was to make known the secret of sound. "Why does the bird flit through the air, and not walk?" the boy asked; and the father took in his hands a fluttering little thing of the sky and taught his child the mystery of bird life. So everywhere out in the world the first things the child knew of the life about him and of knowledge in all spheres came from the lips of the father. From him he learned how to do the work placed upon his shoulders.

The father was the first priest. From the lips of the father the child from the beginning of time learned all it knew of God. The father told his son and his daughter all he himself knew of the relationship of man to man, and of man to society, of man to the world. How deep-seated and how far-reaching this relationship of the father to his son really ought to be, Jehovah himself revealed to the old Hebrew patriarchs. In all literature there is nothing sweeter, nothing more striking and impressive than the language in which God declares the duty of the father toward his sons and daughters in respect to their knowledge of the Ruler of the universe, as well as toward their fellow men. Think of it a moment.

Hear, O Israel; the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words; which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

Many great and precious promises were made by Jehovah for the faithful performance of these duties; and all down through the ages the Hebrews, perhaps, more closely adhered to the divine will than did any other nation.

And every people which has ever risen to any degree of permanence or of real success has based its religious life upon the statutes so earnestly commended to the Hebrew race and so rigidly insisted upon by him who gave utterance to those commandments.

We of our days have gone far astray from the old way. Where is the man who ever thinks of gathering his children about him and teaching them patiently and impressively the law of God? Shall we not blush with shame as we ask this other and more searching question: How great a proportion of the men of our day and generation could, if put to the test, stand up and name over accurately the laws of God as given to man on the tables of stone and as summed up by the Son of God while here in the world? How we stumble and feel our way on through even the shortest and the simplest of these sacred mandates! Not infrequently do we hear men say, when this subject of the observance of the decalogue is brought up, "O, well, the Ten Commandments are no longer in force. They are all abrogated!" It is an easy way of slipping out of a tight place—easy, but so costly!

For think what we are forfeiting when we thus lay aside the old heaven-given relationship of priesthood in the family! Just as surely as night follows day, just so surely will the shadows of an awful retribution settle down upon this nation if it does not speedily return to the old way of making the parent the religious leader of the child.

It is right to place the little ones under the care of the best possible teachers in the public and in the church school for training in religious matters. We do well when we give our young people the best papers, and books and magazines we can. These are mighty agents for good; they have great power in shaping the thought of the coming generation.

But none of these agencies can take the place of the father's influence. That missing, the home is bereft of its most potent force in educating men and women as to their duty toward God and best papers and books and magazines we can. These are mighty man. And the penalty will be swift and terrible.

If we would see peace again in our nation; if we would have hope for the return of real greatness as a people; if we would behold the evangelization of the peoples now in darkness, and if we would witness the widespread sweep of religious, civil, and material prosperity for which many earnest souls are longing and praying, the father must take back again the old-time position of protector, guardian, teacher, and religious instructor of his children. He must be to them a real priest, not simply pointing out to them the way they should go, but himself walking in that way. He must not only "talk of the commandments when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou sittest up," but he must himself "diligently keep the commandments of the Lord your God and his testimonies and his statutes."

This is surely the footpath of peace. Shall we not walk in it?

Henry Ward Beecher

What the Religious World Owes to Him

By Newell Dwight Hillis, D. D., Brooklyn, N. Y.

[June is the birth month of Henry Ward Beecher and 1913 the centennial of his birth. We are indebted to the "Homiletic Review" for the following extracts from an article by Dr. Hillis.—The Editors.]

The people of the republic, without regard to church affiliations, owe an immeasurable debt to Henry Ward Beecher. We build tombs for our soldiers—they keep the state in liberty; to our jurists and presidents—they teach us justice; to our inventors and merchants—they furnish us with the comforts and conveniences of life; to our martyrs—they die to secure our happiness and moral welfare. What has Mr. Beecher done for Plymouth Church and Brooklyn and America? Perhaps we are prejudiced by virtue of affection and his long career in our city. Let those who are not of us, therefore, go into the witness-stand and give their testimony. Abraham Lincoln never belonged to Plymouth Church—though

Henry Ward Beecher as a Young man.

Abraham Lincoln sat in one of the pews both the Sunday before and the Sunday after his address in Cooper Institute. But Abraham Lincoln once laid down his morning paper, containing a sermon by our ascended Elijah, and said that he knew of no man of whose counsel, sympathy, and daily friendship he would more gladly avail himself. * * *

No man of his day was more misunderstood. Mr. Beecher suffered, on the one hand, from indiscriminate eulogy, fulsome praise, and an affection that could not blame. On the other hand, he suffered from malignant criticism, and even more from jealousy. But now has come a time when it is possible to sift the wheat from the chaff, to estimate his virtues and his strength, and also his mistakes and his ignorance of men, for it has been wisely said, "No one ever knew more about man or less about men." Now that he has been twenty-five years dead, what do men say of him? The greatest leader in the Congregational Church in England has said: "Beecher carried more genius than any other man of his century." Spurgeon called him "the Shakespeare of the Christian pulpit." Dr. William Taylor disagreed with Mr. Beecher in his theology, but after his death Dr. Taylor said of Beecher's address in Liverpool, "the world has heard no such eloquence since Demosthenes." Just before his death Phillips Brooks referred to Mr. Beecher and said, "I regard him as the greatest preacher Protestantism has ever produced."

Beecher as a Prophet.

As a prophet of the unseen God, Mr. Beecher has put the entire nation under obligations. Great as orator, and lecturer, and statesman, his supreme gift was the gift of vision. The prophet is a man who sees the right clearly, who feels the truth deeply, and who will die for his convictions. Not many men of vision and spiritual outlook! There are a thousand analytical intellects born to one seer. Their wisdom is clear and subtle, but their light is always white light; it has no fertilizing power. There are ten thousand great workers in connection with material things where there is one man of vision. Not many Pauls—one in two thousand years. Not many Shakespeares—one in the history of the English race. It sometimes seems as if Mr. Beecher worked under a special dispensation. He himself once said that if you put a microscope over the stamen of the flower, what you see depends not on the flower, but on the power of the lenses. And when a man turns his eyes toward the spiritual sky, what he sees is determined by the spiritual lens that he carries. * * *

Beecher's Wonderful Career.

Consider what Mr. Beecher has done for our country to deserve our praise and our memorials. Pass in review the leading events of his career. He was born in 1813, on the day dedicated to John the Baptist, who made Herod tremble. That was an *annus mirabilis.* It was the birth year of Wendell Phillips, Charles Sumner, Horace Greeley, and Edwin Stanton. First came ten years in Litchfield, amid the hills, where he grew, a child of the open air and nature: then seven years in Boston, in the era of transcendentalism, and its rich stimulus; then four years at Amherst College. At twenty-one he entered Lane Theological Seminary, where his father was professor of theology. The abolition reform was on. Some of the students were mobbed out of Kentucky. The atmosphere was rife with theological discussion. Dr. Wilson tried Beecher's father for heresy. The favorite text of the theologians was "contend earnestly for the faith." And they fought vigorously and quoted Scripture as an excuse for fighting. Then, as now, the heresy hunters took off the wheels of the Lord's chariots and not the enemies'. Theology was the air the boy breathed, the food he ate, the poisoned water that he drank, and at last he rose up in utter revulsion. He found that men were saved by bread, and not by fighting over the chemical formula that makes bread. One afternoon in May, in the woods, kneeling in prayer, the vision splendid dawned. The sense of the love of God burst into his soul with all the glory of the inrushing sunshine, and for the next fifty years he had one theme, man's sin and God's love. At twenty-four he took the first church that was offered—the church at Lawrenceburg—made up, he tells us, of nineteen women and one nothing—a man.

He was his own sexton, swept the church, made the fires, did everything but listen to his own sermons—that the people had to do. Then came eight years in Indianapolis, where once he preached daily for a period of eighteen months, and delivered his lectures to young men on industry, gambling, amusements, the causes of dishonesty— the best book of its kind that ever was written. He was called to the old Park Street Church in Boston when thirty-four, and refused it; he accepted a call to Brooklyn in 1847. He found this church a handful; he carried it through three great revivals and built up a church of 2,500 members. He visited England in 1863, and there met and vanquished his Goliath. He gave the Lyman Beecher Lecture series at Yale from 1871 to 1874, of which, when David Swing laid down the last volume, he said, "They may as well close the series. Everything has been said that can be said." From 1876 to 1880 he gave 300 sermons and lectures a year, probably the greatest physical and intellectual feat that has ever been accomplished. He revisited England in 1886, where he received a warm welcome. And here, in Brooklyn, he died—a long, eventful life, running through the most fiery and momentous period in our country's history.

Beecher's Views of God.

The world owes Mr. Beecher a great debt for his views of the love of God. Many of you are old enough to remember the medieval theology. It was ultra-Calvinistic. Its essence was that God made a man and a woman and put them in the garden. Then he sent a tempter in, sending him inducements sufficient to break through all the buttresses of virtue, and break down the battlements of man's character. Then when the life of the first father and mother was unclean, this spiritual taint was handed forward, to all the children,

and spread like an awful plague in the blood. For 3,000 years God kept up his manufacturing of evil. He left Asia and Africa and most of Europe during all this time without a single temple or teacher, while myriads poured over into a physical hell, with red hot flames gushing forth. Then after 3,000 years he sent his Son into the scene to die for the elect only, leaving the non-elect to perish for this sin of Adam. Over against this, Mr. Beecher placed the gospel of Jesus Christ, God's love to the evil and the good, God's love to the just and the unjust, God's love to the publican and harlot, God's love that will not break the bruised reed nor quench the smoking flax. God's love that, when the mother's or father's love, like a taper, burns low in the socket, is a star of hope that burns eternal over the prisoner in his dungeon, and the prodigal amid his desolation, his husks, and swine. God's love, that is like a mother's care for her child. Why does God love bad men? Why is the rose sweet? Why is a rainbow beautiful? Why does the lover delight to serve his beloved? Why is the mother glad to give life itself for her sick babe? Why does the sun shine for weeds as well as roses? Because all these have borrowed some little hint and glow and gleam from God, who loves because it is his nature to love, who is toiling tirelessly to make bad men good, and good men better, and the best men heroes and saints, and who will at last, here or there, bring judgment unto victory.

Mr. Beecher made theology reasonable. He showed us the progressive revelation of God. He took the sting out of the theory of evolution, and showed us that evolution was God's way of doing things. He pointed out that every nation had its task, and every tribe its stint, and every individual his duty, and that all the hosts were marching upward toward an unseen goal, that there was a divine leader behind the clouds. He was a great optimist, because he believed in God. His earliest, latest, and profoundest passion was his passion for Jesus Christ. His love for the poor and weak was a love unquenchable, but it was not like unto that immeasurable love which he cherished toward Jesus Christ. He taught us the joy of death. He put flowers instead of black on the house, in the hour when the angels of God's presence hovered about a home from which a little child slipped away.

Praised Because of Goodness.

During the centennial year, multitudes will praise Mr. Beecher because of his greatness, but the people of Plymouth Church revere and love him because of his goodness. The notes that he kept before and during his great trouble, the sermons that he preached, and the prayers that he offered during this hour of darkness and pain, hold pages of such spiritual exaltation and fervor as are found nowhere else in the history of devotional literature. His people suffered far more than Mr. Beecher himself. He carried his friends and his church as some father carries a little child in his arms. What a life of prayer and of peace he lived! Morning after morning, during the public excitement, he came down from his room with all the brightness and exuberance of a little child. "God gave me the victory at the beginning of the trouble, and I have his pledge that it will all come out right." At last the sun cleared itself of clouds, and under a serene sky he laid himself down to rest. Twenty-six years have gone since he passed from the scenes of his work, his struggle, and his victory, but his name is still one that charms the people, and his influence is ever more and more, and now that long time hath passed, through his children and the children of those whom he instructed, inspired and transformed, God hath answered his prayer and made his church a place to which the multitudes come seeking bread for their hunger, light for their darkness, and life for those who stand in the region of shadow and death.

Through Henry Ward Beecher God wrought great things for the republic, and the greatness of God in him made our ascended Elijah the glory of his times.

As Others See Us

When looking at the paper to see how the question in California is progressing, imagine my surprise to run across the following, given to show the common people in Japan in just what kind of hands their fate had fallen as well as the government of the famous Washington and Lincoln. I translate from the Osaka daily paper called Osaka Maenichi.

"My First Visit to the American Congress.

"After I had been in New York awhile I went to Washington. This is the head of the government and I supposed the place to study the government, but fortunately the House was in session and I got a pass to go in the gallery where the guests sit. Well, it was a strange sight, really ludicrous. There was confusion of the members while the House was in session and while a man was making an earnest speech, the different members being busy with what seemed the individual work of each. All were actively engaged in reading letters while sitting in their seats (in the Chamber) while the work was going on, rude to the House and speaker both, it seemed to me, and these letters were not official, but apparently personal letters. Others were calling in a loud voice for the page. Those who seemed to have time off from letters, were reclining in their chairs with their feet up on the table (in the Chamber). The putting of one's feet up on the table is a thing done by Americans very often, but who would have dreamt of their doing it in this place? The worst of all was the fact that some of these were sleeping and others even snoring (in the Chamber). Some were eating apples. (The Japanese do not eat in the presence of any one except on certain occasions.—Writer.) When I thought of the government being in the hands of such people I lost hope.

"The Senate was much like the Lower House though possibly a little better.

"When I spoke to an American about the disorderly conduct of the House, he said, 'This is inevitable when you come to think that these men are from the various states, and among them are farmers and some uneducated backwoodsmen. Not long ago there was a member of the House who did not know how to turn out the gas, so blew it out and went to sleep never to awaken.' This American did not think it strange that the men should act the way they did. A country of Party Politics and not of Ideals."

Wm. H. Erskine.

Joe Jefferson on Immortality

These quaint lines were first published in The New York Tribune. Mr. E. C. Benedict has given the following interesting bit of history concerning them: One day when Mr. Jefferson and Grover Cleveland were taking luncheon on board the Oneida, in Buzzard's Bay, the conversation drifted to the subject of a future life. Mr. Jefferson expressed himself as very grateful for having had more than his share of the joys of this life, and as being prepared to meet any moment the common fate of all. He said that he had lately been scribbling some doggerel on the subject, and he recited his lines to us. I asked him for a copy of them, which he said he did not possess, but that he would send me one. This, upon being again reminded of his promise, he finally did, with his signature attached.

Two caterpillars crawling on a leaf,
For some strange accident in contact came;
Their conversation, passing all belief,
Was the same argument, the very same,
That has been "proed and conned" from man to man,
Yea, ever since this wondrous world began:
The ugly creatures,
Deaf, dumb and blind,
Devoid of features
That adorn mankind,
Were vain enough, in dull and worry strife
To speculate upon a future life.
The first was optimistic, full of hope,
The second, quite dyspeptic, seemed to mope.
Said number one, "I'm sure of our salvation."
"Our ugly forms alone would seal our fates
And bar out entrance through the golden gates;
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass us by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed,
That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving;
'Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us to crawl the earth,
A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm can turn 'for a' that.'"

They argued through the summer; autumn nigh,
The ugly things composed themselves to die;
And so to make their funerals quite complete,
Each wrapped him in his little winding-sheet;
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon.
All through the winter's chilling blast they lay
Dead to the world, aye, dead as human clay.
Lo, spring comes forth with all her warmth and love;
She brings sweet justice from the realms above;
She breaks the chrysalis, she resurrects the dead;
Two butterflies ascend, encircling her head,
And so this emblem shall forever be
A sign of immortality.

Disciples Table Talk

A New Idea at St. Louis.

W. G. Johnston, of St. Louis, writes that the Christian Ministers' Association of Greater St. Louis recently sent out a statement to a number of preachers embodying, what it considered, "some of our needs and a way of meeting them." It suggested the organization of "The National Ministerial Association of the Churches of Christ," possibly at Toronto. It seemed to these preachers that such an association should have at least some of the following aims, namely: co-operation of ministers and churches in supplying mutual needs; co-operative book-buying; the possibility of having a library for use through the mails; some plan for making available more of our preachers for institute work, rallies, chautauquas, lectures before student bodies, etc.; a better use of the social service idea in the life of the church; meetings for the discussion of living subjects; and the establishment of a magazine in the interest of the preacher's thought and work. A number of interesting responses have been made. J. H. Garrison endorses the entire program, with the exception of the magazine idea; while J. B. Briney hardly knows what to say, sees danger of over-organization, and is "not prepared to endorse the enterprise." A. McLean says: "If such an organization could be effected and if the members would attend the meetings when the meetings were called, I think it would be a very good thing." Stephen J. Corey endorses the entire plan, and thinks it well wrought out. I. N. McCash says: "The impression it makes upon me is favorable. There must be closer co-operation either among ministers directly, or through some agency that will help them bring pastors and churches needing pastors, into closer business relations....I think fees proposed will not be in the way, and the details may be worked out to the satisfaction of all." W. R. Warren, Secretary of Ministerial Relief says: "You will know that I am in heartiest sympathy with such movement from the fact that I took the initiative at New Orleans. . . . . Of course I shall be glad to cooperate in whatever seems best." A. B. Philputt, of Indianapolis, brands the scheme as "visionary" and "impracticable."

County Evangelization in Ralls Co., Mo.

J. B. Rowlison, of Vandalia, Mo., county superintendent of missions for Ralls County, conducted an evangelistic tour of that county early in June. A number of ministers and other workers accompanied Mr. Rowlison, and H. C. Bellew, of Frankford, had charge of the music. The following schedule was carried out; with few exceptions: June 1, 11 a. m., Ocean Wave—H. M. Hale. June 1, 3:30 p. m., Salt River—J. P. Rowlison. June 1, 8:00 p. m., New London—J. P. Rowlison. June 2, 8:00 p. m., Spalding—J. H. Coil. June 3, 8:00 p. m., Rensselaer—H. M. Hale. June 4, 8:00 p. m., Huntington— J. H. Coil. June 5, 8:00 p. m., Ariel—E. B. Redd. June 6, 8:00 p. m., Center—J. H. Coil. June 7, 7:00 p. m., Hays Creek—J. H. Coil. June 8, 11:00 a. m., Union Chapel—J. P. Rowlison. June 8, 8 p. m., Liberty—J. H. Coil. June 9, 8 p. m., Prairie View—W. A. Shullenberger. June 10, 8 p. m., Perry—Geo. A. Campbell. June 11, 8 p. m., Mt. Hope—J. H. Coil. June 12, 8 p. m., Pleasant Grove—J. P. Rowlison.

A "Daily Life" Church at Nashville.

"To establish a church for week day use as well as Sunday service; a church where the religion of Jesus Christ may become a thing interwoven with the daily life of people"—that has been the vision of the congregation of the Park Avenue Church, Nashville, Tenn. Rev. J. Lem Keevil is pastor of the congregation. When the new house of worship is completed, it will be designated as the Fifth Avenue Church of Christ. The building will cost about $40,000. It will contain an auditorium of 1,000 seating capacity; a Sunday-school room with gallery and parlors above and a gymnasium, swimming pool and heating plant in the basement. A blending of Byzantine with Renaissance architecture will characterize the design both inside and outside. Entrance will be through a colonnade and front vestibule into the large auditorium, spanned by barrel vaults and masonry dome of Guastavino construction similar to that used in St. Paul's chapel, Columbia University, and the cathedral of St. John the Divine, New York City. Directly back of the pulpit will be a choir gallery and pipe organ, the latter having been subscribed by the women of the church.

Regarding Dr. Ames' Harvard Visit.

Vaughn Dabney, in attendance at Harvard College, writes regarding Dr. E. S. Ames' recent addresses given at Harvard: "In many ways Dr. Ames' second visit was more fruitful than the first. Dr. Ames is gaining a larger influence among students and professors alike, and a large number of associates look with pleasure to his return next year as preacher. His two sermons were upon 'Regeneration' and 'The Cloud of Witnesses.' While here, Prof. E. C. Moore entertained Dr. Ames with a dinner in his honor. Leading members of the faculty were present. Dr. Ames addressed the Methodist ministers of Boston while here." Mr. Dabney sends the following list of Disciples now at Harvard: R. C. Foster, Ky.; W. C. McCallum, Ky.; G. D. Kirkpatrick, Okla.; G. P. Ullom, Mass.; Vaughn Dabney, Chicago; G. E. Moore, Australia; Harold Halsell, Okla.; V. O. Appel, Ill.; W. E. Alderman, Mass.; G. Stewart, Mass.; L. E. Cannon, Ill.; R. H. Goodale, Ill.;——Murdock, Des Moines; B. G. Haggard, Des Moines.

E. S. Ames.

Regarding the Joint Magazine.

A member of the "Magazine Committee," writes: "The Magazine Committee of the National Secretaries Association met at Indianapolis, on May 29th, and decided upon the details of the plan to publish a joint missionary magazine which is to take the place of all the magazines now published by our Missionary Societies. The plan is as follows: 1. The name of the magazine is to be "Christian Tidings." 2. The place of publication is to be Indianapolis, Ind. 3. An editor will be employed to give his time exclusively to the editing of the magazine, with necessary clerical assistance to look after the business management and circulation. 4. The first issue of the magazine is to be the October, 1913, number, and it is hoped to have the magazine from the press in time for the Toronto Convention. The above plan has been adopted by every society with the single exception of the Christian Woman's Board of Missions. Their failure to enter into the plan will defeat it. The sentiment in favor of a joint missionary journal is universal. The National Secretaries Association has canvassed the matter from the Atlantic to the Pacific, and from the Great Lakes to the Gulf, and without a single dissenting voice the idea has been well received. Secretary Muckley presented the matter at the West Virginia convention and his report was greeted with a storm of applause. Secretary E. E. Elliott has presented the matter to ministerial meetings in more than twenty principal cities and the approval of the Ministerial Organizations to the joint magazine plan has been unanimous. It is to be hoped that our Christian Woman's Board of Missions will give early sanction in order that the joint magazine may be brought out in time for the Toronto Convention. It is up to the women. May they act wisely and quickly."

Unity in the San Angelo, Tex., Convention.

Frederick D. Kershner speaks with enthusiasm over the spirit of unity and harmony which prevailed at the state convention, at San Angelo. He says: "The San Angelo Convention was characterized by unity, harmony and enthusiasm. It proclaims a new and growing sense of brotherhood on the part of our churches. One of the most noteworthy features was the splendid service rendered by the community generally. The inspiration of a great convention is something which can be felt but not described. More and more our people will learn that they can not afford to miss these fountain sources of enthusiasm. Every church in Texas ought to begin planning now for a great convention at Gainesville. Without co-operation our work must fail. It is the supremest irony to preach Christian union and fail to practice it among ourselves."

Representatives of the Official Boards of the various Disciple churches of Des Moines and vicinity, held a joint meeting at the Central recently. Finis Idleman was Master of Ceremonies. Park Avenue, Highland Park, Capitol Hill, Grant Park, Valley Junction, Chesterfield, Rising Sun, Mondamin, Ninth and Shaw, Clifton Heights, University Place and Central churches were represented, and some member from each of these churches gave a word of greeting and exhibited an earnest desire for the forming of a Disciples Union in Des Moines. Prof. Martin told of the Disciples Missionary Union in New York City and what they were doing.

At the convention of Sixth Illinois District, which will be held at Tuscola, June 17-18, the following are among the speakers: Miss Lura V. Thompson, Carthage; Mrs. Aden G. Pippiett, Champaign; Mrs. Lula M. Burner, South America; Mrs. V. T. Lindsay, Springfield; W. R. Warren, Indianapolis; C. L. DePew, Jacksonville; Walter Rounds, Arcola; H. H. Peters, Paris; Gilbert Jones, Lovington; E. M. Smith, Decatur; J. Fred Jones, Bloomington, and S. E. Fisher, Champaign. J. F. Rosborough, of Clinton, is president in this district.

William Jennings Bryan, secretary of state, has received a letter from the official board of the Central Christian church, Jacksonville, Ill., commending the stand he has taken as the leading cabinet official of the United States against liquor. The letter is signed by each of the twenty-four elders and eight deacons of the church. The action of Mr. Bryan, which has received the endorsement of church, Sunday-school and temperance organizations all over the country, is of special gratification in Jacksonville because of the secretary's former connection with this city in school and church.

At a recent meeting of the state board of the Christian Woman's Board of Mis-

sions of Kansas, held at Topeka, a unanimous call was extended to Mrs. H. M. Snyder of Larned to take charge of a new department of the work, the junior department, and also to serve as assistant state secretary, representing the entire state of Kansas. Miss Alma Moore of Oklahoma, will be the state secretary, taking the place of Mrs. J. E. McDaniel, who recently resigned to take up national work.

W. P. Keeler, Englewood, Ill., writes that in all the annals of the Englewood church few deaths have so stirred the heart of the membership as that of Philip Keeler Spurgin, May 21. Mr. Spurgin is the third son of Robert and Ella Spurgin, having been born Oct. 21, 1890. From early boyhood he has been an active worker in the Englewood church and Sunday-school. Tuberculosis was the cause of his death.

S. G. Buckner delivered the baccalaureate sermon for Somerset, Pa., High School June 1, taking as his theme "Self-Finding." Mr. Buckner goes to Portland and Los Angeles in July to attend the World's Citizenship Conference and the International Christian Endeavor Convention. The Somerset Church will entertain the Western Pennsylvania Christian Missionary Convention in September.

George Darsie, of Terre Haute, Central, addressed the men at Frankfort, Ind., May 20. It was the occasion of the annual banquet of the Men's Class, which J. C. Burkhart, minister, teaches. One hundred and twenty-five men sat down at the tables. Visitors were present from surrounding towns. The banquet was held in the tabernacle which was built for the Scoville meetings last November.

Charles B. Newnan, retired pastor of Central Church, Detroit, died May 30, after six years of ill health. Mr. Newnan resigned his pastorate when his health began to fail and went to California, but the trip did not bring permanent improvement. He is survived by his widow and two children, H. L. Newnan of Detroit, and Mrs. L. M. Railsbach, of Saginaw.

R. B. Helser, pastor at Trenton, Mo., has returned home from Excelsior Springs where he made an extended stay for the benefit of his health. Although feeling considerably better it will be necessary for him to refrain from the ordinary heavy work of the pastorate for some time. He returned to his work against the advice of his physician.

At the homecoming service held at University Church, Des Moines, May 25, about fifty charter members were present. The church was organized in 1888. Probably the largest communion service ever observed in Des Moines was held in the afternoon when an assembly that filled the entire space of the tabernacle partook of the communion.

The annual meeting of the Iowa City, Iowa, group of churches will be held at Nicholas, Iowa, June 13. The program includes, among others: S. J. Epler, Liberty; W. J. Wright, Kalona; C. A. Vannoy, Iowa City; Prof. J. F. Reilly, Iowa City; L. Dunlap, Kalona; and Prof. W. S. Athearn, Drake University.

Pres. Miner Lee Bates, of Hiram, was the principal speaker at the first anniversary of the dedication of the First Church, East Liverpool, Ohio, May 25. He took as his theme "Abounding." A total of $1,402 was raised to apply on the building fund. E. P Wise ministers to this church.

The Cadillac, Mich., church is endeavoring to raise $2,500 for the extension of their church property. It has become necessary to put a foundation under the present church, and to build additional class rooms for the accommodation of the rapidly increasing Sunday-school.

The church at Adrian, Mich., has organized what is known as "The Workingmen's Brotherhood of the Church of Christ." Its motto is "Ich dien" which translated means "I serve," and the society's slogan is "Solving the man's problem." About thirty members are reported.

George C. Meeker of the church at Chico, Cal., has been elected president of the Sacramento Valley Christian Ministers' Association. Ellis Purlee of Red Bluff is the new secretary. The association will hereafter hold a meeting every month in one of the cities in the district.

The Phillips Bible Institute, Canton, O., sends its first annual report of enrollment, as follows: Resident (22 states and countries) 82; night (7 religious bodies) 257; correspondent (41 states and countries) 304. Total enrollment 633. M. L. Pierce is Dean of the Institute.

H. O. Pritchard, of Bethany, Neb., and R. McQuary, of Tecumseh, recently held a meeting for the church at Wymore, Neb., as a free will offering to the cause of state missions. E. R. Child, pastor at Wymore, writes in hearty appreciation of this good service.

Dr. E. I. Osgood has been attending a meeting of the Pekin Medical Conference and writes about the wonderful union spirit that is taking possession of the missionaries in China. He states that not less than nine union medical schools have been started.

First Church, Huntington, Ind., observed the fourteenth anniversary of its founding May 19. The principal speaker was W. J. Young, of Piqua, O., who was the first resident pastor of the Huntington Church. His theme was "The Men of the Church."

In the recent Sunday-school contest between the Hammond, Ind., and Jackson Boulevard, Chicago, schools, a sunrise parade, special trolley cars and a Boy Scout guard were features of the closing day, June 1. The former school claims the victory.

H. P. Shaw and wife, of Turlock, Cal., were reappointed missionaries to Shanghai, China, at the last meeting of the executive committee. They will sail about September 1. The physicians now pronounce Mrs. Shaw in good health.

Barclay Meador, pastor at Lebanon, Mo., is visiting during the month of June, a number of the churches and school houses of the county with stereopticon views showing the principal scenes in the life of David Livingstone.

The church at Atchison, Kan., with an attendance of nearly 500 in the Bible school, went on record as vigorously opposing the opening of the pool halls on Sunday in Atchison. The protest was taken to the mayor at once.

The receipts of the Foreign Society for the first twenty-five days of May, amounted to $19,141, a gain over the corresponding time last year of $7,449. There was also a gain in the number of contributing churches.

George A. Campbell, pastor at Hannibal, Mo., recently entertained the Ministers' Alliance of Hannibal at luncheon. "The Lighter Side of the Ministry" was discussed by the company.

C. M. Chilton delivered the baccalaureate sermon for the St. Joseph Central High School. Mr. Chilton also gave the commencement day address at Drake University, June 11.

A. F. Hensey reports forty-three baptized at Bolenge, Africa, and thirty at Bobangi, an outstation on the Ubangi. H. C. Hobgood reports 110 baptisms at Lotumbe, Africa.

The Christian Endeavor Society of the church at Galesburg, Ill., recently gave a shower for Will Frymire, a Galesburg boy, who goes this summer as a missionary to Africa.

Frank Garrett speaks of seven baptisms at what is known as the Drum Tower, Nankin, China, and twenty more at the South Gate, same city. They are about four miles apart.

W. H. Hanna reports thirteen baptisms near Vigan, P. I. The college at Vigan will begin with ten Bible students and, all told, there will be about thirty in the dormitories.

Bert Wilson, formerly secretary of the men and religion forces in Lincoln, Neb., will soon begin work in connection with the Foreign Christian Missionary Society.

R. W. Gentry, Winfield, Kans., preached the baccalaureate sermon for the high school in that city. Mr. Gentry took for his theme, "Am I My Brother's Keeper?"

The Foreign Society has sold about 10,000 volumes of missionary books since October 1, 1912. This is far in advance of the record for the corresponding time last year.

Secretary Stephen J. Corey will represent the Foreign Society on the Central Committee that is planning for a nation-wide missionary campaign.

The church at Terre Haute, Ind., enters the Living-link column in the Foreign Society. George Darsie is the splendid missionary pastor.

Dr. C. L. Pickett is cheered over the dedication of his new hospital at Laoag, P. I., March 28. There have been a number of conversions.

J. L. Thompson, Greeley, Colo., delivered the commencement sermon in the State Teacher's College located at Greeley, May 25.

G. A. Hess, pastor of Central Church, Clinton, Ia., will attend the second world's Christian citizenship conference at Portland, Ore.

Secretary Stephen J. Corey will speak before the International Christian Endeavor Convention at Los Angeles, Cal., July 13.

H. O. Breeden, pastor at Fresno, Cal., reports that a new building for the work there will probably be begun in September.

Frank V. Irish, formerly of Hyde Park, Chicago, is promoting a new church on Indianola Avenue, Columbus, Ohio.

A contract has been let for a new $30,000 building at Lafayette, Ind. (First), where Geo. W. Watson ministers.

The pipe organ at Bowling Green, Ky., was installed May 30, with an elaborate recital program.

E. F. Daugherty will deliver the Alumni address at Franklin College, Franklin, Ind.

W. H. Bagly preached the baccalaureate sermon for the high school at Taylor, Tex.

The Iowa Christian Endeavor Convention will be held at Cedar Rapids, June 24-27.

The new $15,000 building at Vernon, Tex., was dedicated May 25 by I. N. McCash.

Mrs. Louise J. Taft recently addressed the school at Lincoln, Neb., First.

I. N. McCash dedicated the new Rock Falls, Ill., building May 25.

C. S. Medbury preached the baccalaureate sermon at Drake June 8.

C. R. Neel delivered the Memorial address at Salt Lake City.

The Timewell, Ill., church, costing $15,000, was dedicated May 25.

J. H. O. Smith dedicated the new Snyder, Okla., church May 25.

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EVANGELISTIC MEETINGS.

West Point, Va., W. J. Hall, pastor; Coffey and McVay, evangelists.

Linton, Ind., Melnotte Miller, pastor; James Small, evangelist.

Sheridan, Wyo., Floyd Rash, pastor; V. E. Ridenour, evangelist; 42; continuing.

Paris, Tex., J. T. Ogle, pastor; Minges Company, evangelists.

Gotebo, Okla., Oscar Ingold, evangelist; 46; continuing.

Auburn, Neb., John Alber, pastor; Scoville Company, evangelists; 133; continuing.

Berea, Ill., E. W. Allen, evangelist.

Eminence, Ky., R. E. Moss, pastor; W. H. Sheffer, evangelist.

RESIGNATIONS.

Roger Fife, Coffeyville, Kan.
N. A. Borop, Beloit, Wis.
R. B. Mitchell, Danville, O.
J. W. Gates, Coleman, Tex.

CALLS.

D. J. Howe, Ladysmith, Wis.

B. F. Watson, Bethlehem, Ky., to Maxwell Street, Lexington.

Budget Sub-Committee Reports

The Budget Sub-Committee, appointed at the last regular meeting of the full committee, consisting of R. G. Frank, chairman, President Hill M. Bell and Walter M. White, met in Chicago, May 26th and 27th, all three members being present. Mrs. Atwater and Mrs. Longdon representing the C. W. B. M., and R. M. Hopkins, representing the National Bible School Association, met with the Committee in conference, presenting some matters of importance pertaining to the work of their respective interests. A communication from I. J. Cahill, Secretary of the State Secretaries Association, was read.

Following this conference the Committee carefully canvassed the work of the former meeting of the full Committee in the light of information received since the publication of the tentative report of the Budget Committee.

After a thorough consideration of the percentage basis plan, and the national budget plan, a comprehensive draft of the latter being presented to the Sub-Committee by the Chairman, R. G. Frank, it was unanimously decided to recommend the national budget plan, for the consideration of the full Committee, as being the most reasonable and simple means of relieving the present unsatisfactory method of collecting and distributing our missionary and benevolent offerings.

At this time it is the purpose of the Chairman to call a meeting of the full Committee in Chicago the latter part of June.

Walter M. White, Sec. Sub-Committee.

Toronto Convention

Representatives of Churches

In connection with our last national convention held in Louisville, a mass meeting of all those attending the convention was convened at which a constitution was adopted providing that the future national conventions should be composed of representatives of the churches properly chosen and authorized by the churches themselves. This mass meeting further adopted a resolution which provided for the appointment of a committee of fifteen brethren and sisters to arrange for the first convention to be held under this new arrangement. In the discharge of its duties this committee appointed the three persons whose names are signed below as a committee on credentials for the convention of 1913, to be held in Toronto, Canada, from September 30 to October 6.

Article 111 of the constitution adopted at Louisville provides for the membership of the convention and reads as follows: "The convention shall be composed of members of Churches of Christ as follows: Representatives appointed by Churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members, provided that no church shall have more than five representatives."

It is therefore the privilege of each church to designate a certain person or persons as provided by the constitution to attend the Toronto Convention and to act as its representative or representatives. This committee will later provide the churches with blanks by means of which the fact of the appointment of each person may be certified by the officers of the church. The representatives of the church should bring this form when properly filled out with him to Toronto, and upon its being deposited with the person authorized to act for this committee and upon the payment of a convention fee of fifty cents he will receive an official badge and program. The badge will entitle him to a reserved seat in a section of the convention hall set aside exclusively for representatives of the churches. All matters coming before the convention will be decided by the votes of these representatives.

Other persons who may desire to attend the Toronto convention are hereby informed that a non-official badge will be provided for them and that this and the program may be secured by paying the convention fee of fifty cents. Such persons may sit in any part of the convention hall except in those sections reserved for representatives and may enjoy all the privileges of the convention except those which by the constitution are reserved exclusively for the representatives of the churches.

It is the intention of this committee to provide these blanks and so distribute them that they will be available for every church, but in case any church fails to receive them a note or card addressed to any member of this committee will secure them. In case this cannot be done, a note certifying that the person named is a representative of the church will be accepted by the committee.

Allan B. Philputt,
W. C. Morro,
Effie L. Cunningham.

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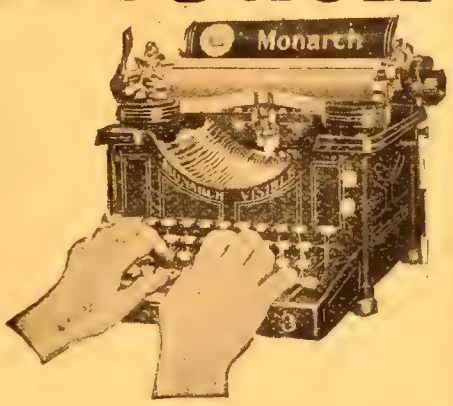

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World's Citizenship Conference, Portland, Oregon, June 29-July 6

More than 100 of the world's greatest orators will take part in the conference which will attract more than 20,000 persons to Portland. The affair is everywhere regarded as the most important religious and social movement of modern times.

Representative men from all Christian countries have been invited and will be welcomed to this international symposium on Christian citizenship, peace and war, emigration and immigration, education and religion, the family and divorce, prison reform and civil service, social conscience and personal character, the obligations and observance of one holy day in seven, the physical and spiritual evils of intemperance and how to meet them, social evils and their preventatives and remedies, the claims upon society of its delinquents and dependents, the ethical values of Christianity and the Christian presuppositions of a sound ethic—these and many other vital themes will be considered, not with a view to the trying out of certain theories simply, but to the end that a better understanding may be reached, a mutual advantage from past experiences derived, and a broader and higher platform of Christian citizenship everywhere permanently achieved.

Among speakers and their subjects will be the following:

The Moral Implications of the Right of Suffrage—President Woodrow Wilson, Trenton, N. J., U. S. A.

Socialism—Raymond Robins, Chicago, Ill., U. S. A.

Christian Forces in Levant—Dr. Armenag Haigazion, Konia, Asia Minor, Turkey.

The Necessity of An Awakened Public Conscience—Judge A. Z. Blair, Portsmouth, Ohio, U. S. A.

Religious Instruction in State Educational Institutions—Dr. James S. Martin, general superintendent National Reform Association, Pittsburgh, Pa., U. S. A.

Municipal Reform—Rev. Dr. Mark A. Matthews, Seattle, Wash., U. S. A.

Prison Reform—Hon. Oswald West, Salem, Ore., governor of Oregon.

The Obligations of the West to the East—Dr. Isaac Taylor Headland, Pekin, China.

Religious Fundamentals in the Common Law—Dr. Richard Cameron Wylie, Pittsburgh, Pa., U. S. A.

The General Scope and Purpose of the Portland Conference—Dr. Henry Collin Minton, president National Reform association, Trenton, N. J., U. S. A.

The Moral Accountability of Nations—Dr. J. A. Macdonald, editor Toronto Globe, Dominion of Canada.

Summer State Conventions

Montana—June 10-12—Missoula.
Colorado—June 12-16—Denver.
Missouri—June 16-19—Fulton.
Minnesota—June 16-23—Lake Marion (Minneapolis.)
Inland Empire—June 17-19—Clarkston, Washington.
South Dakota—June 19-22—Spencer.
Oregon—June 19-29—Turner.
West Washington—June 23-25—Mt. Vernon.
New York—June 24—Keuka Park.
North Dakota—June 19-22—Fargo.
Good Citizenship—June 29-July 6—Portland. (Interdenominational)
Alberta—July 8-9—Lethbridge.
Louisiana—July 8-10—Lake Charles.
Christian Endeavor—July 9-14—Los Angeles.
Saskatchewan—July 11-12—Yellow Grass.
Prince Edward Island—July 11-14—New Glasgow.
Manitoba—July 15-16—Portage la Prairie.
California, South—July 23-August 4—Long Beach.
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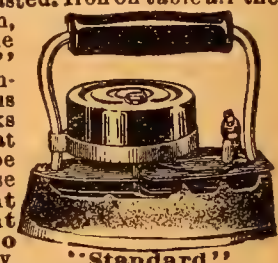
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The Christian Century

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How Goes the Battle?

By Henry Ward Beecher

Alas! man striving to be religious has on every side presented, I think, the most piteous spectacle of time. Methinks if God weeps ever, it is when he beholds the poor staggering steps and faint endeavors which have been made, and are still being made, by men to emancipate themselves from the animal, and to come up by their own evolution and patience and power into the state of the angel. To cease being physical and to become spiritual, as a drama—often as a comedy, but more often as a tragedy—has been going on for thousands of years. We have seen how, directly or indirectly, men have been forced to their religion by fear; how, when they had once come under the yoke and bondage of the priest and the government, they were maintained in their religion by the sword; and what wastes, what cruelties, there have been, no man can tell—not until the pictorial judgment comes, and we stand looking down through the past of history to see the line of mourners, of martyrs, of murdered ones, of mothers and children, of the long crowd that have suffered because the devil of force entered into the church and dominated religion. Not till then shall we ever have any conception of what the world has gone through in this respect.

I know there are many who mourn, just now, over the reactions of religion, and the tendencies of science. I am not one of them. I see nothing to regret. There is, no doubt, a reaction of religion as represented by organizations and forms and ceremonies; there is very likely a falling off in religion so far as its ecclesiastical machinery is concerned; but I would as soon cry because the leaves drop off from the white oak in spring as to cry for that. There are, however, those who know religion only in its arbitrary and external delineations; and I do not wonder that they mourn. If I were a workingman, to-day, in Germany or in France; if I were a workingman in Italy or Spain, where the Papal rule has been predominant; if I had only the intelligence which God has given me, only the natural instincts of manhood, and only the yearnings of an uncultured human heart, and I dwelt a poor man in those countries, I should be an infidel. My heart would revolt at what is imposed on men there as religion. If you interpret the New Testament so that it shall lead to the treading down of the poor; so that it shall sanction tyranny; so that it shall recognize no religion except that which the priest gives; so that individualism is discouraged; so that personal liberty is denied; so that all aspirations and generous sentiments in the human soul are crushed out; so that every inspiration of truth and justice and purity is trampled upon—if you interpret the New Testament thus, I do not wonder that men reject it. I honor men who tread under foot that which claims to be religion when it is nothing but the offspring of the devil in the guise of an angel of light. But if you call the spirit of those men who are seeking for a knowledge of the moral government of God over this world; of those men who rejoicingly find that there is a revelation of God in the physical globe besides that of the letter, which is worth reading; of those who believe that there is a disclosure of the divine method and will in the unfolding of human society, which it is well to understand—not casting away the history of the ancients so far as it is good; of those who believe that there is a revelation going on all the time, everywhere, and that it behooves each large and generous man who feels the need of manhood and immortality to have an eye and an ear open to every source of information—if you call that spirit a spirit of infidelity, then I am an infidel, and I would to God that you were too! Nay, I take it that, while there have been transitional periods, that while there have been incidental and temporary reactions from various causes, and while there has been much to be deprecated and combated, yet there has been a steady advance upward. The general tone of conscience among scientific men is in the right direction. They are committing themselves to the ground that truth is to be received when the evidences are present, no matter where it leads a man. I am willing to accept the issue on that ground. I am willing to rest my faith in Christianity upon it. For I declare that you shall find no delineation of man's character, no exposition of man's relations, nothing which shows how the human soul may grow up from an animal into a man in Christ Jesus, no presentation of the reasons why one may hope to live beyond the dark horizon of death, no representation of the way in which we may supplement our conscious weakness by the power of the Everlasting, like the Gospel. I put the cross of Christ, when it is stripped of its fabulous meanings, when it is divested of its crooked philosophy, when it is merely a symbol manifesting to the world the precious truth that God does not govern to destroy, but would rather suffer than make suffering—I put the cross of Christ, under such circumstances, against anything and everything else. Give me Christ, give me Calvary, give me the Gospel, and I am not afraid to face the world, and say, "Try it with your alembic, try it with your mathematics, try it with your spy-glass, try it with your microscope, try it as you please, and in the end you will find that it is the wisdom of God and the power of God unto salvation."

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Unprofitable Words

The words of a teacher who is ignorant of the subject to be taught are unprofitable. It is the business of the teacher to know the truth before he attempts to teach it. A curse of the present time is the superficiality of many who put themselves forward as wise men. A man gathers a few facts whose meaning he has hardly begun to see and he proceeds at once to set the world right with respect to philosophy and religion. Many business men whose prosperity is due to circumstances and not to their efforts and whose knowledge of literature and art and science is exceedingly small and whose moral judgments are crude and immature have the utmost confidence in their ability to state what is wrong with the schools and the churches.

Our words are unprofitable when we are ignorant of the needs of the persons to whom they are addressed. It is foolish to attempt to teach certain parts of the Bible to children. The child is not prepared to understand the psalmist's confession of sin. Paul did not write the Epistle to the Romans to children. We may hinder the growth of religious ideas and sentiments by making children familiar with words descriptive of experiences which they cannot understand. It is not logic but the needs of the pupil that determines what should be taught. Systematic study of the Bible is desirable but all our systems should be made with the definite aim of fitting the teachings of the Bible to the intelligence and the hearts of all to whom instruction is given.

Carelessness in the use of words is condemned by Jesus. By means of words we communicate thought and emotion. The good workman asks for good tools. We all use words as instruments of social intercourse to propagate what we hold to be the truth in religion and morals. We ought to have for use words whose meaning will not be misunderstood. Here also, there is a demand that we know the persons to whom we speak. The dictionary is a useful book to have at hand but it can never give us all the information we need about words. Every idea has more than one aspect and the words used to express ideas express those aspects that are familiar to the persons using the words. The opportunities for misunderstandings are numerous. It is necessary therefore that we constantly study words as they are being used by our neighbors. Any one who wishes may every day set down instances of misunderstanding coming from varying emphasis.

There is a vast amount of selfishness displayed in the use of words. A word means a certain thing to us and therefore we insist that it shall mean nothing else to any other human being, although men and women of culture use it to express much more than we mean by it. We impoverish the language for ourselves by our dogmatism. The ridicule we direct against men whose words are hard for us to understand is often a substitute for an honest confession of our ignorance. The sciences have their technical terms. If men employ these terms freely in common speech we have a right to object, but when they address students of philosophy, art, or science, they should not be ridiculed for using terms not familiar to the common mind. The defense of our opinions that consist in flippant remarks about what we do not understand discredits us and our views. We bring reproach upon the faith we hold when we defend it in this fashion.

Unkind words are unprofitable. These are not all spoken in the heat of anger. The most cruel words are spoken in cold blood. Our most deliberate thrusts we may wish to appear to others as not intended to hurt. We impart a bit of information with the air of one who has no suspicion that it will alienate friends and destroy the peace of churches and communities, although we have carefully planned to stab a rival and to hinder the progress of a public enterprise. The unkind word points out the weakness of another, not that help may be given thereby but that the speaker may gain an advantage. So common is the practice of spreading bad news with malicious intent that when one talks of the failure of a friend for the purpose of giving help in the most tactful and gracious way he is liable to be called a mischief-maker, a meddler deserving of sharp rebuke. Unkind words may be formally true. We may state exactly what was done or left undone. But our lack of sympathy for the person criticized may make what we say a lie of the meanest sort. We cannot tell the truth about those we hate. [Midweek Service, June 25. James 3:1-10; Matt. 12:36; 5:37.] S. J.

The World in Chicago—Some Results

The World in Chicago, which closed a few days ago, was not only one of the most extensive and largely attended expositions ever given in Chicago but was the greatest enterprise in which Chicago churches have ever united. The management has successfully conducted an exposition of unusual magnitude at the Coliseum for five weeks and has presented in the Auditorium each afternoon and evening, 61 times in all, a magnificent spectacular pageant of a most impressive character. The responsibility for the life of the exposition and for the successful presentations of the pageant have rested largely upon the shoulders of approximately 20,000 volunteer workers from the churches of Chicago.

It is stated that the attendance, including the workers, aggregated at the exposition and pageant somewhere between 400,000 and 500,000 people. The accurate figures cannot be ascertained at the present time. The World in Chicago did not have for its object a financial or commercial purpose, being strictly educational and religious. The effort which has been made was intended to give information with reference to the extension of Christian civilization throughout the world, the great missionary enterprise which is carried on by the missionary boards and societies, and this has been done in a most novel and interesting way. The management believes that the attitude towards missionary work, both at home and abroad, of thousands of people, who do not regularly go to church, has been changed from one of hostility or indifference to interest and encouragement. In every Chicago church from which workers were enlisted, there now exists a group of men and women thoroughly informed with reference to the importance of the work of missions, whose interest and enthusiasm can be diverted into some form of church activity.

The financial results of the exposition, which in the mind of the management have not been of first importance, will not be known for a few weeks, as some time will be required in closing up the accounts and turning considerable in the way of assets into cash. The total expense approximates $200,000. The enterprise was financed by 300 Chicago men who subscribed to a guarantee fund of $100,000.

George W. Dixon, president of The World in Chicago, made the following official statement on the last night, of the results of the exposition and pageant:

"This great missionary exposition and pageant has been open for five weeks—the first time, as we believe, that the Coliseum and the Auditorium Theater have been linked together in one enterprise. We understand, also, that it is the first time that the Auditorium has been occupied by the same performance for twelve performances each week, for more than five weeks in all.

"The directors are more than gratified by many of the results which have been achieved.

"There has been a spirit of unity among all the churches which it is impossible to exaggerate. As many as 550 churches have taken active part belonging to 22 denominations. These have all forgotten for the time being their denominational differences, and many have discovered how small and unimportant they are. All have found it possible to co-operate with the utmost enthusiasm in a common missionary enterprise.

"About 20,000 members of these churches, including the children, have been serving either as stewards in the exposition or participants in the pageant. Their loyalty, devotion and ability have not been exceeded in any city. An immense educational campaign has been accomplished among these people, of which the churches will feel the beneficial results for many years to come.

"The general public has attended the exposition and pageant in increasing numbers as the weeks have passed. The attendance at the pageant has exceeded that in any city in which it has been given, and multitudes who have never been brought into immediate touch with home and foreign missions have been led to understand and to appreciate some of their methods and results. A very gratifying feature has been the attendance of visitors, not merely from the city and state, but from all the surrounding districts.

"The directors are now planning a campaign during the coming twelve months, to conserve in the local churches the spiritual re-

sults of the exposition. These are likely to be shown in a number of different ways.

"Already it is clear that quite a few of the workers in the exposition and pageant will offer their services in the home and foreign missionary field. A widespread sympathy with, and support for home and foreign missions has been created, and it is believed that the financial support of the churches to the various denominational mission boards will be greatly increased as the result of the exposition."

The Two Processions

We always think of it in June. We look at the procession which that month brings, and then we remember the other. It is no long time between. May counts the rosary of her days and when she has dropped twenty-nine she takes the thirtieth gently in her flower-scented fingers, and smiles gravely, and drops a tear which April had left to her, and she gathers her arms full of flowers—snowball, lilac, bridal wreath and all the rest, and carries them behind a drum and fife, and stands with bowed head and wet lashes as a company of old men limp by—and then we know why May has been growing her flowers and keeping them until that day.

Just one day between—May thirty-first—and the other procession starts. The intervening day is to give the flowers a little opportunity to rest. For all that are left from Memorial Day will be needed in June.

Now the other procession forms. The music is not what we heard before. That was a fife and drum, with a thin chorus of cracked voices singing,

"We'll rally round the flag, boys,
We'll rally once again."

This is gayer and more boisterous music. Here comes a group of lusty young fellows singing,

"When we first came on this campus
Freshmen we as green as grass"—

and how now they exult in their great age and venerable wisdom; and they fall in line. Then come the girls, their white dresses partly hidden by their academic gowns; and they fall in line, singing songs less boisterous, more melodious, and whose burden is that they never, never, never will forget the happy hours they have spent with their loved alma mater.

Before this procession fairly breaks up, it begins to re-form, and it enters the church and down the aisle to the music of the organ and of stringed instruments hidden among the palms. The merry conversation is hushed. There is a painfully solemn endeavor to slow down to the absurdly slow tempo. The music is from Lohengrin, and what the words in the original are or were nobody seems to know, but everybody thinks they must have been, "Here comes the bride."

Yes, here comes the bride, and with her the scent of orange blossoms, and the gentle anticipatory strains of Lohengrin changing to the crashing harmony of Mendelssohn. And here comes the college graduate—John Smith, B. A., and Jennie June. Smith, B. A., or as the college diploma puts it—if in the accusative case—Johonum, or Johonam Junam Smith, B. A.

Here they come! Way for the procession! Way for the college graduate! Way for the bride! Here they come!

It is as it should be. The procession of old men had its march some fifty years ago. Four long years they trudged to music gay and sad. They ask but one day in a year now, and this year they have had it. Break ranks, Grand Army of the Republic! Beat the long roll for the June procession! Attention, college graduates! Ushers and bridesmaids, fall in line! The procession is about to form! The organist is ready! The aisles have been cleared! The ribbons have been stretched. Be sure you stand with the left foot on the heavy accent—no, not that way—like this! Do you see? Mark time till you get it—LEFT, two, three, four. Right, two, three four. HERE comes the BRIDE!

The Hale Statue Dedicated

A heroic bronze statue of the late Rev. Dr. Edward Everett Hale, erected near the Charles-street mall of the public garden, was unveiled recently in Boston. William Howard Taft, former Gov. John D. Long, Rev. James DeNormandie and Mayor Fitzgerald made addresses.

The former president told of his intimate association with Dr. Hale while the latter was chaplain of the United States Senate and of the inspiration which he gained through contact with the cheerful, helpful and hopeful spirit of the divine. This program completed, Edward Everett Hale, 3d, of New York, unveiled the work of the Bela Pratt. Mayor Fitzgerald accepted the statue on behalf of the city.

Thousands of citizens, high dignitaries, workmen from the streets and wage-earners who had known and revered this preacher, participated in the exercises about the statue. The surrounding space and the nearby sidewalks were packed with men, women and children eager to catch a glimpse of those taking part. There was considerable delay in spite of the efforts of a large squad of patrolmen, in admitting Mrs. Hale's carriage through the gates for which she had a special permit. When this was finally accomplished, the clergyman's widow found herself within a few feet of the statue and she listened intently to the stirring addresses.

As the little boy cut the cord which held the stars and stripes in place there was a mighty cheer from the multitude. The crowd was a long time dispersing because of the general desire to grasp the hand of the former president and his entire willingness to speak with old and young, distinguished guests or the humblest toiler in the throng.

Almost any place in Boston would be appropriate for a monument to Edward Everett Hale, but a more fit place than the Public Garden would have been the Common. It should have been erected under one of the great trees where he used to preach in the open air—his shaggy gray hair and furrowed face looking as if he had grown there and belonged to the tree.

We remember just how he looked and how he spoke.

One Sunday afternoon we conducted to his service a very conservative friend. "I want to hear him," he said, "but would far rather hear him on a literary or historical subject; for I am sure he cannot preach the gospel."

That afternoon Dr. Hale pleaded with tempted men to seek the grace of God that they might be the men God made them to be. He told them that they need not be slaves of their passions or victims of their temptations; but might rise to the glory of conquerors. He said that the glass of liquor need not be a man's master; that he could be its master; that God would give the tempted man strength to hurl the glass to the ground; to grind it under his foot; and, standing victorious amid its shattered bits defy it, saying, "Damn you, stay there!"

As he arose to this dramatic climax, stamping his foot and shaking his fist at the thing he had trampled on, he sent a thrill through his hearers. Our very conservative friend heard this imprecatory psalm in which Dr. Hale pronounced the word "condemn" in one syllable, and joyfully whispered, "He's orthodox!"

We should like to see Dr. Hale's monument erected in that spot.

Death of Professor Briggs

It seems very long since the trial of Prof. Charles A. Briggs for affirming that "there are three fountains of authority, the Bible, the Church and the Reason." Many things have happened since 1892. Dr. Briggs died Sunday, June 8. His trial resulted in the sundering of the ties that formally bound Union Theological Seminary to the Presbyterian General Assembly. It also resulted in his withdrawal from the Presbyterian ministry and his ordination to the Episcopal ministry. He brought small comfort to the Episcopalians, however, for he was a keen and constant opponent of their claim of apostolic succession.

Dr. Briggs had been ill since the last week in May. Pneumonia developed, which further weakened his constitution, making the end inevitable. He was the oldest professor of the Union Theological Seminary.

Dr. Briggs was born in New York on Jan. 15, 1841. He studied at the University of Virginia from 1857 to 1860, and the Union Theological Seminary from 1861 to 1863. He graduated from the University of Berlin in 1869.

He had received degrees of doctor of divinity from Edinburgh, Princeton, Glasgow, and Williams, and the degree of doctor of literature from Oxford University.

Dr. Briggs became pastor of the Presbyterian church at Roselle in 1869, remaining in the pulpit there until 1874, when he resigned to become professor of Hebrew and cognate languages in the Union Theological Seminary.

In 1891 he was appointed to the chair of Biblical Theology, and in 1904 he became professor of Theological Encyclopedia and Symbolics.

Dr. Briggs was editor of the Presbyterian Review for ten years, beginning 1880. It was in 1892 that he was tried by the presbytery on a charge of heresy and acquitted. The charges were based upon an address which he made in 1891.

It was asserted he taught that the church and reason were each the fountain of divine authority, which, apart from the scriptures, may and does savingly enlighten men; that "errors may have existed in the original text of the Holy Scriptures," and that "many of the Old Testament predictions had been reversed by history."

Other of his alleged heretical teachings were that "Moses was not the author of the pentateuch," that "Isaiah was not the author of half the book which bears his name," that the "processes of redemption extend to the world to come," and "that sanctification is not complete at death."

He was accused also of considering it to be a fault of Protestant theology that it limited redemption to this world.

The decision of the presbytery acquitting Dr. Briggs was appealed to the General Assembly and that body suspended him. The seminary refused, however, to remove him despite the action of the General Assembly.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

A Phenomenal Village Church

Whiting, Ia,, is a village of less than 700 inhabitants, and yet on April 20th, a $35,000 institutional church and public library, the latter with a $25,000 endowment, was dedicated free of debt. A writer in The Advance (Congregationalist,) Chicago, gives the following account of it in part:

Whiting has less than 700 inhabitants. It is located in the heart of the rich Missouri Valley. Its people have the progressive spirit. Nothing is too good for them. They compel their little town to give them the advantages of a city. They attempt big things.

There was no public library, nothing in the nature of a Y. M. C. A. to appeal to the young life of a community. A bowling alley run by an ex-saloon keeper, a pernicious pool hall, a doubtful livery barn—these constituted the rendezvous for the boys. Such was the situation three years ago. This church set itself to the task of ministering to the needs of the young people by providing wholesome recreation and amusement for the culture of body and mind, as well as spirit. Why should there not be a church where the children and young folks could play as well as pray? The vision was followed by action. Today the institution stands on a corner of the main street of the little village, and from the standpoint of architectural beauty and utility, is a model. Its general exterior design is Romanesque, the interior being an adaptation of the Romanesque in the early Norman Gothic of the Twelfth Century with ceiling and hammer beam trusses of the auditorium of the same treatment. In the basement are the primary rooms, a recreation room 21x25 feet, two bowling alleys, a gymnasium 29x48 feet with 13 foot ceiling, shower baths and dressing rooms. On the main floor and north front is the library room, 27x42 feet, thoroughly modern in equipment and finish, and entirely disconnected with the other rooms of the building. The library is strictly public and undenominational, being controlled by an independent board of directors. Five prominent citizens of the town provided the endowment fund. The auditorium is one of the finest to be seen anywhere, having a seating capacity, including gallery, of approximately 400. On the third floor are kitchen, dining, and lecture rooms. The various rooms afford excellent facilities for class work in the Sunday-school. The building has steam heat and electric lighting throughout.

A Japanese Failure in Christian Union

Doctor Charles W. Eliot, president-emeritus of fair Harvard, in his Unitarian Festival address in Boston the other day, gave vent to his observation of an attempt in Japan to unite Christians on the basis of a creed. The Christian Register (Unitarian, Boston), of May 29, reports him as saying:

I saw a similar condition of things in Japan. There a body of Japanese Christians endeavor to organize a Japanese Christian church. They adopted a creed, the creed which is generally regarded as most comprehensive,—the Apostles' Creed. But they called in some missionaries to advise them about this action, and the missionaries told them that the Apostles' Creed would not do,—it was good as far as it went, but it did not contain essential doctrines of the Christian church; whereupon the Japanese Christians abandoned their effort. They declined to put into their creed several specified doctrines of the historical Evangelical Protestant denominations and gave up their movement rather than do so.

True, Doctor Eliot is speaking from an avowedly Unitarian point of view, but two facts remain: first, the Japanese brethren failed to get together in a Christian Union enterprise; second, the stumbling block was a proposed creed. Doctor Eliot glories in the failure, from his standpoint. We too may glory in it from ours with equal propriety. Perhaps, the Japanese Christians have well learned their bitter lesson that a creed is a mighty poor instrument to make use of, in any Christian Union enterprise. Creeds have always divided men in the past. Why should they divide them now? Creeds have failed in Europe and America. Why should one succeed in Japan? Christian Union will never in this world be brought about on the basis of a creed. Has Doctor Eliot forgotten the Chicago Quadrilateral of 1888? Union will come by way of the Cross, not by way of a Creed. Creeds only too readily invite intolerance, and intolerance at its very best is far from being a Christian virtue.

The Japanese Christians need not become too distressed over their conspicuous failure. American Christians have been trying their hands for some 300 years. A recent attempt was tried by none other than the illustrious Doctor Eliot himself, when about two years ago he proposed a "New Religion" as the basis of the union of all Christendom. By the way, what has become of Doctor Eliot's "New Religion?" Don't see anything about it nowadays in the newspapers that once thought the millennium was at hand with Doctor Eliot's proposal. Fact of the business is, that Doctor Eliot did not succeed with his denatured "New Religion" any more than have the Japanese succeeded with their creedal instrument. We would like to see what some Japanese scholar, corresponding to Doctor Eliot's position in this country, might have to say about Doctor Eliot's own well-advertised effort to get American Christians together some two years ago!

Quakerism in America

The Christian Intelligencer (Reformed Church, New York City) of June 7th, gives the following interesting paragraph on present day Quakerism:

The most conspicuous feature of American Quakerism of the moment is the leadership of young men and women. This leadership started some years ago in England, and was greatly advanced in America last year by the visit of a group of English Friends. The movement in England centers at Woodbrooke, where summer schools and summer conferences have been established. To Woodbrooke not a few young Quakers of this country have gone, and returning home, reported to other Friends the new life and plans. Into the Young Friends' Association have gone both liberal and orthodox Quakers. This association is not concerning itself much about union of the two great branches of American Quakerism, but is rather taking up educational and social reform. Some criticism is heard from older members of meetings, especially in the orthodox branch. Disregarded as it is by the association's members, the claim is made by young Quakers that they form today the most hopeful element in American Quakerism, and the surest promise that Friends are not to go out of existence as a religious body. Last summer there started at Hampton Falls, on the New England coast, a Friends' Summer School. It has now been given "Elmfield," which was the later home of Whittier, and where the Quaker poet died. It has been named the Whittier Fellowship Guest House. More than one hundred young Friends visited Hampton Falls and Hampton Beach last season, and more will go there this summer. Studies in Quakerism in England and America, in the services which Friends have rendered to religion, to peace, to the anti-slavery cause, are held, and there are springing up as one result other Quaker summer schools and conferences. All are advancing the interest of young people and giving Quakerism new life and usefulness.

United Brethren for Church Union

The General Conference of the United Brethren Chuch met at Decatur, Ill., and voted to combine forces with the Methodist Protestant Church. The two churches together will total 500,000 members. For two years past a joint committee has been at work, drafting a syllabus of union, including both a creed and the outlines of a form of government. The joint committee's report was submitted to the quadrennial General Conference of the United Brethren. Delegates from the Methodist Protestant Church were given the Christian courtesy of the floor, and spoke favorably upon the report. Bishop W. M. Bell, of California, responded for the United Brethren, making an impassionate plea to his brethren not to neglect this strategic opportunity.

The vote was finally taken. Not a single voice, it is said, was raised against the General Conference resolution which "commits itself unreservedly to the proposed policy of union with the Methodist Protestant Church." Those who did oppose were willing to defer their contest with the unionists until the voting in annual conference and local congregations. The question, it is provided, must first be submitted to the annual conferences. If three-fourths of these approve, it must be then submitted to a popular vote of the entire membership. If three-fourths of the people approve, then the bishops are to convene the General Conference for final ratification.

Congregationalists Rejoicing

The Congregational Sunday-school and Publishing Society has just closed a very profitable year of business, both at Boston and at Chicago. The annual business amounted to $551,636.45 and net profit to $26,963.55. Out of this net profit, the board of directors appropriated $18,757.33 in cash to the benevolent work of the society.

The Congregationalist (Boston) of June 5, makes the important announcement that Jacob J. Arakelyan has given to the Congregational Sunday-school and Publishing Society the well-known Arakelyan Press, valued at about $100,000, which has produced much of the Pilgrim Press literature. The Society has agreed to pay the donor an annuity for fifteen years. For years the benefactor cherished the design of bequeathing his well-known presses to the Society at his death, but he resolved, as he remarked, to become his own executor. The Congregationalist can rejoice that it is one of the very few religious weeklies that can be said to be printed on its own presses.

Jacob J. Arakelyan was born under the shadow of Mt. Ararat in Asiatic Turkey. He emigrated to America in 1867. He started with the Riverside Press and rose from position to position, until in 1883 he started a printing plant of his own. He is an enthusiastic Congregationalist.

American Bible Society's Annual Report

Probably the greatest agency in the world for the distribution of the Bible is the American Bible Society. Its report, just out, for 1913, shows conclusively that the Bible still is the most popular book in all the world.

The total issues at home and abroad amount to 4,049,610 volumes. These consist of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. Once more we report an advance over the issues of any year in the Society's history. When we realize that this is more than twice the issues of five years ago, and that for twenty-five years preceding that the annual issues averaged 1,500,000, this very noticeable advance becomes significant, and is a tribute in itself to the living power of the Scriptures. Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year from the Bible House of 270,503 volumes; and 1,941,751 volumes were issued by the Society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam and Japan. The total issues of the Society in the ninety-seven years amount to 98,268,175 volumes.

Dr. Patton's Son a Roman Catholic

On top of the news of the retirement of Doctor Francis L. Patton, former president of Princeton, and latterly dean of its theological seminary, comes the announcement that his son, Paul Patton, has embraced the Roman Catholic faith. There is something almost freakish about a radical change of conviction like this. Paul Patton is an engineer on English government work in Bermuda, and it was there he became a Romanist. That is one side of the picture. Here is another side. The University Place Presbyterian Church, New York City, has among its members not less than 130 former Roman Catholics, while the First Presbyterian Church, of Newark, N. J., enumerates 150 former Roman Catholics. It is a notable fact, also, that in the past few years, not less than seven Paulist fathers have entered the communion of the Protestant Episcopal Church. No doubt, many go to Rome; and, likewise, no doubt, many come from Rome.

Religious Notes

The General Board of Education of the Kingdom of Spain by a vote of 30 to 20 adopted a resolution, which excepted from the duty of receiving religious instruction according to the tenets of the Roman Catholic church, children whose parents profess another religion, and also children, whose fathers, though Roman Catholics, express the desire that their children shall not receive official teaching in this subject, but undertake themselves in this case to give suitable religious instruction. How is that for Catholic Spain!

The London Times reproduced in facsimile last month, the page of the Freer MS., known as the Washington MS., in which occurs a supposed new saying of Christ. A translation was given the day before. This shows the world-wide interest in the Detroit art collector's discovery.

Church structures on Manhattan Island, N. Y., to cost $4,500,000 are now in the process of erection. Of this sum $3,400,000 are for Protestant worship and work and not a dollar of it is represented by mortgages. Of the Roman Catholic part, only $100,000 represents indebtedness.

Deacon J. Henry Baker, a lawyer of Baltimore, Md., is giving Baltimore some rigorous administration as president of the Board of Liquor License Commissioners. He has closed up 163 saloons, reduced the revenue by $100,000, but the churches are behind him.

The Ohio State Board of Health has issued an order prohibiting, among other things, the public communion cup during celebrations of the Lord's Supper. Watch the Episcopalians!

Eighty-nine Protestant Episcopal bishops will preach in New York City churches or chapels during the General Convention next October. Bishop Greer made the appointments.

The quadrennial General Conference of the Church of the United Brethren elected Doctor W. R. Funk as publishing agent for the fifth term of four years.

Hartford Theological Seminary, Hartford, Conn., announced at its commencement, the completion of a $750,000 endowment fund raised by President Mackenzie.

President Henry Churchill King is being boosted for the next moderator of the National Council of Congregational Churches, which meets in Kansas City.

The United Presbyterian and Associate Reformed Churches are eyeing each other: object, ecclesiastical matrimony.

From Near and Far

The new woman suffrage bill, which has passed both houses in Illinois and is awaiting Governor Dunne's endorsement, was introduced early in the session by Senator Magill and passed the senate more than a month ago. It gives women who are citizens, twenty-one years old, and have resided in the state one year, in the county ninety days and in the election precinct thirty days, the right to vote for all offices created by statute since the constitution of 1870 was adopted. A constitutional amendment will be necessary before women can be given the right to vote for state officers, members of the legislature and county officers.

John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago, and recently appointed moderator for the Presbyterians, sailed from New York a week ago. Before boarding the vessel in New York he announced the new committee of the Presbyterian general assembly, on closer relations with the Union Theological seminary. The committee is composed of Rev. Mark A. Matthews of Seattle, chairman; Rev. Edgar W. Work of New York, Rev. George Alexander of New York, Rev. William C. Robinson of Philadelphia, George V. Massey, Germantown, Pa., R. Taggart of New York and Frank J. Loesch of Chicago.

The committee of fifteen, in Chicago, in a new crusade against disreputable houses and hotels which cater to immoral women and their patrons, has compiled a list of 150 such places, said to be doing business openly in Chicago. Full reports on sixty-two of the cases have been sent to Mayor Harrison, Chief of Police WcWeeney and Dr. G. B. Young, commissioner of health. Attorneys have assured Clifford W. Barnes, president of the committee, that the evidence in all the cases is sufficient to bring about convictions of the proprietors of the places.

The figures on teachers' salaries recently compiled by the division of education of the Russell Sage Foundation show that thousands of rural teachers throughout the Southern States receive less than $150 a year. Taking the country as a whole, the average annual wage of carpenters is declared to be $802, of coal miners $600, of factory workers, $550, of common laborers, $513, and of teachers, $485. One Southern state rents its convicts to contractors at a little more than $400 a year and pays its public school teachers slightly over $300.

Beginning July 1 parcels may be sent C. O. D. through the United States mails. This will be effected through the use of the parcel post. Notice of the new plan was made known yesterday. A distinctive tag will be attached to each C. O. D. package. The form used consist of three parts—the first to be detached and handed to the sender, the second to be kept on file in the mailing office and the third to be attached to the parcel.

During the year 1912 the United States government spent nearly $20,000,000 for "its health departments, bureaus and all other health activities in its various branches." This estimate includes the public health service, the medical and hospital work of the War and Navy departments, the Department of Agriculture, and the Panama Canal sanitary service as well as the work of many minor bureaus.

A new woman suffrage bill, providing for a referendum in 1916, has been introduced in the Wisconsin legislature by the senate judiciary committee. It meets objections of Governor McGovern in his message vetoing the Glenn Bill, which proposed a referendum in 1914. The governor contended it was impractical to submit the question so soon after a decisive rejection at the polls.

The "Rural Organization service," a new branch of the Department of Agriculture, which includes the new "office of markets" as one of its principal activities, is now at work. Dr. Thomas N. Carver, professor of political economy at Harvard University since 1902, has been appointed as head of this service.

The first woman judge of delinquent girls sits on the bench of the Chicago Juvenile Court, as the assistant of Judge Pinckney. She is Miss Mary M. Bartelme, who for the past eighteen years has been "the public guardian of Cook County," official mother to hundreds of children.

As a result of a test of the "open window school" recently concluded in Philadelphia, in which it was shown that children were healthier in the low temperature rooms, both Chicago and Philadelphia have decided to increase the number of fresh-air schools.

The fourth centenary of the discovery of the Pacific Ocean by Vasco Nunez de Balboa is to be celebrated in Madrid this year. The Spanish government will celebrate by organizing a congress of Spanish-American history and geography.

Public Disorder and Higher Education

Baccalaureate Address by President Charles F. Thwing, LL. D.

Text: Matthew 24:6. "And ye shall hear of wars and rumors of wars."

It is an insurging world. Man seems to be rebellious against his institutions. The longer existing and more natural are these forces, agencies, and conditions, the more rebellious does he seem to be. After many years of armed civil peace our nearest foreign neighbor of the South is in sedition. Over-seas, in the twelve months since we gathered in this place, England has passed through two crises which have demoralized industry, strained the English Constitution, brought havoc to the regular and recognized methods of life, flung millions into anxiety, and brought death to hundreds of lives. In this time the ancient power of Persia has been in the travail of revolution, the Italian Government has sought with menace and bloodshed to regain a long lost hold on North Africa, and certain parts and classes of the European and Asiatic Empire of the Czar have been saved from revolution by the crushing hand of military despotism. India, at peace for a time, knows that any day there may break forth the flames of unrest and of anarchy. Above all, China has within these last months expelled its rulers, and in the midst of provincial revolution established a republic for which every American has best wishes. Today, in our country, the hate of partizan passion within party and the hate of partizan passion without and against party inflames the mind and heart of every citizen. More than one half of the world is in rebellion. The world is an insurging world. The insurging is political.

An Age of Dynamics.

The insurging is also social. The Victorian age has, like a late staying guest, finally passed out. The era of good feeling has vanished. The social quietness, the mediocre respectability, the timid decorousness, the life which was comparative because it was not superlative, the era of ideals, but of ideals so low that they did not create despair in trying to attain unto them, nor so high that they quickened great enthusiasm in the probability of reaching them, have all gone, both in England and America. We have passed from an age of statics into the age of dynamics. We have come into the age of force, forces and forcefulness. We have entered from conditions into movements. The age of individualism becoming aggressiveness; of aggressiveness becoming unrest; of unrest becoming social and industrial reformation; of reformation becoming social and industrial revolution; of revolution tending toward anarchy, seems at last to have come upon us.

This state is industrial, moreover, as well as social and political.

The industrial unrest in the United States and in Western Europe is more than evident. Most great producers or distributors of goods, of steel, iron, coal, cotton, and woolen fabrics; most carrying systems, steam, electric and water, involving scores of trades and hundreds of thousands, even millions of workmen, are in constant jeopardy of positive interruption, or of annihilation. A twenty-four hour notice given by the Directors of Trades Unions and Labor Federations may stop thousands of trades, interrupt the recognized channels of communication, throw society into chaos and may bring certain countries like England with twelve days of rations ahead, to the actual borders of starvation. The industrial world is so builded together and tied up, part by and to part, that disorder in any one part produces, or tends to produce, disorder in every part. This unity belongs not only to industrial processes, but also to the industrial workmen. Workmen are banded together in ascending scales of comprehensiveness. The dock laborers have their union. The railroad employees have theirs. Both may be members of a Federation of Carriers, and the Federation of Carriers may be members of some higher unit. Not only are these unions national but also they are international. They cover the world.

Industrial Unrest.

This industrial unrest is indeed no new thing. But it is to be said that it tends to increase in intensity. Working men are becoming conscious of their power when they are joined together. They have entered politics and the Labor Party is a recognized political and civil body. Both in the United States and in England, the Labor Party becomes a distinct force in the great parties. Without its help, the Liberal Party in England would be unable to maintain itself in power. In America, the decision of the Labor Party to work with or against the Republican or the Democratic organization, would determine an election. But be it said, that not a few leaders of the working men have come to the conclusion that they can more effectively, as well as more speedily, get what they want to get, by Revolution than by Legislation.

Industrial war is, therefore, the declared resulting process. War is war, whether the warfare be rifles, or a strike, and picketing is picketing, whether it be along the Rhine, or about the docks of the Hudson or of the Thames; and in neither case can such picketing be described as peaceful.

It must, I think, be usually granted that the history of arbitration methods, conciliation boards, and other agencies for avoiding or adjusting strikes and lockouts, has for the past twenty-five years been rather a sorry record. Agreements, hard to arrive at, have been easily broken. Understandings become speedily misunderstandings. Misunderstandings produce suspicions, and suspicions eventuate readily in quarrels. The result is, that the employer of large numbers of workmen, and the great bodies of workmen themselves, are constantly, when not engaged in declared war, in a condition of armed neutrality. The white flag of truce flies no small share of the time, but it is easily and frequently displaced by the red flag. But be it said: the white flag stands for only a truce, and the red flag does stand for active and alert campaigning.

The industrial unrest is both the cause and result of socialism. Gladstone said, near the close of his unique career, that socialism formed the next question for humanity to take up. Towards the close of his also long life, John Stuart Mill made a similar intimation: "Socialism has for better or for worse come to pervade society in both Europe and the United States more generally and more deeply than is commonly believed."

Go to Oxford, or to Cambridge, and one finds socialism moving in the atmosphere, filling the hearts of many disciples, and of as many apostles. In scores of American colleges, little bands of these socialist workers and speakers are found. In theological seminaries, both among students and teachers, are enrolled adherents and expounders. I am not now declaring against the thing itself, or against this propagandism. I am simply interpreting such a condition as existing among college men and intimating that it is profoundly significant. For the belief of the abler and more serious college men of one age will become the belief of the people of the next generation, and the practice of the generation still following.

As I have said, this unrest is both industrial, social and political. But the movement has gone far beyond the legislative process in its radicalism. It seems to bear recollections of the Reign of Terror, and of the Commune. The French Revolution helped to give Europe (excepting England, which got its liberty in the peaceful Revolution of 1688) liberty and nationality. The present movement is not concerned with either party or nationality. Its cry is "A Living Wage." Its demand is for "Meat." (It has bread.) Its will is for "Opportunity." It wants the "Open Door."

Class Enmity.

A comprehensive remark to be made about these movements more or less allied, and about the people who constitute these movements, themselves more or less diversified, is that these masses, on the one side, workmen, employees, and on the other side, the classes, capitalists, or employers, are exceedingly antagonistic to each other. They regard themselves, or at least are inclined to regard themselves, as enemies. The workmen often, too often, hate the employer, and the employer often, too often, is indifferent to the workmen. Advantages gained by one, are regarded as a loss to the other; disadvantages suffered by one, are interpreted as advantages gained by the other. The workmen think of their employers as tyrants, and believe that the employers look on them as machines to be run at the highest efficiency, and, when worn out, to be flung on the human scrap-pile. The employers regard, or give some reason for believing that they regard, the workmen as men who are chiefly interested in doing the least work for the most money, who are willing to break their promises, careless of their employer's rights, regardless of their own duties, without conscientiousness or zeal. Such antagonisms are not universal, but such antagonisms are altogether too general. This condition, inexpressibly sad, has arisen in part at least from the remoteness of the employer and the employee. The growth of all industrial undertakings, to embrace thousands or tens of thousands of workmen, makes it impossible for the individual employer to know the individual workman. The workman comes to be known as a number, and ceases to be a personality. Humanity is thus submerged on both sides and with this submersion spring up dislikes, recriminations, enmities of all sorts.

I suppose it must also be confessed that the leadership of

these movements is inadequate. It is a leadership intense and narrow. It is inclined to see one side only. That justice lies with the workmen and injustice with the employer and capitalist is too often the presumption that lies behind all reflection, and that forms the basis of executive procedure. The duty owed the people, the general interests of the community, have a small part in deliberation or decision. That the employer is completely free from guilt is never for one instant to be intimated. Many years ago the reported remark from the head of a great railway system that "Let the public be damned" became a noisome stench in the public nostrils.

It is true that there are exceptions to the narrowness of the leadership under which workmen move. John Mitchell is an exception; but the dislike for one of his large type helps to prove the proposition as it refers to America. John Burns is also an exception, but the dislike of many workingmen for John Burns helps to prove the chief proposition.

Now, in this condition, sketched so imperfectly in broad lines, "What can the colleges and the universities do to make things better?" The question is significant. For the higher education does not desire to nurse a fugitive and cloistered virtue. It desires to serve—as it ought to serve—the highest, broadest, deepest, and most enduring interests of man.

The higher education can help its students to look at facts as they are, and to weigh the evidence which these facts present. Of course, the colleges have always been seeking to achieve this result. The colleges have always been trying to teach the significant fact that two and two make four. A significant fact, indeed, for always there are some in the community who are trying to squeeze two and two into three, and an equal number who are trying to enlarge them into five. In the training of this power of looking at facts as they are, and in weighing evidence, lies the worth of education. But the college has a special duty laid upon itself of transmuting this general obligation into a duty specific and particular. For to the great social and industrial facts one is specially liable to be blind. The facts are not like the reforms of the Gracchi—remote. They are immediate. So close are they that it is difficult to see them as they are, to interpret their relations, to point out their significance, or to lay down a course of conduct based upon their meanings. But they are pregnant with new births for men. Their nearness generates passion. Truth's white light has a small chance for shining. For better or worse, for destruction, or for construction in this difficult environment, they must be interpreted. Such interpretation, the college can inspire its men to seek to make. It should help men to see these phenomena sanely and steadily, and to see them whole.

The Human Sciences.

The college, further, may give greater place to what I call the human sciences. These sciences include history, economics, government, and sociology. The increase in the emphasis laid on these subjects has, in a score of years, been vast. It is hardly possible to exaggerate the increase. It is not for me to depreciate the worth of the natural sciences, either as intellectual disciplines or as revelations of the wonders of the creative process. Let the natural sciences have their full and adequate place. But I do believe the social and industrial conditions demand that college graduates shall go forth with some understanding of the complexity and seriousness of these conditions. For under these conditions, the people are misled. Political and civil harm results. The disease spreads. The patient grows worse. Where can help be found? I know too well the imperfections and weaknesses of the colleges. But if help is coming, it must come in accordance with the great human laws which are as real as, though harder to understand, than the great laws of nature. These laws, these principles, of social, political, civil, and industrial well-being are studied, considered, related to each other in the colleges and universities. The men who have been students of these laws and principles are above all others best qualified to apply these laws to the body politic and social. Humanity goes on repeating its experiments which have failed. Its memory is short. The colleges stand for accumulated thought. They represent and present the history of human experimentation. The colleges should save men, at least somewhat, from repeating their great social errors and mistakes. The result of all the help the colleges can give will be poor enough, but these results are the most precious and effective which humanity in its present stage of cultivation can attain unto.

But there is a further method which the colleges may use in overcoming the anarchistic tendencies of the social and industrial movement. This method consists in the establishment of departments of the human sciences for the special advantage of men of mature years who are especially interested in these subjects and who have not been able, by reason of their limitations, to give themselves a proper education. This suggestion is by no means new. It bears memories of movements which have a somewhat prolonged history. The workingmen's colleges of fifty years ago, in which the great Maurice and the versatile Kingsley were founders and sponsors and supporters, embody the same great idea. Today no better exponent of the movement is found than is incarnated in Ruskin College at Oxford. The difficulties in laying such a foundation are neither few in number nor slight. The ordinary members of a college faculty are seldom able to undertake such a task. Their duties are altogether too heavy for any such permanent additional service. For a brief time they may take such work upon themselves, but not as a lasting service. A special staff, therefore, is to be organized; and such a staff, competent in mind and conscience, is hard to secure. Furthermore, many men desiring to become students are found to lack a proper general education. They have not the intellectual qualifications to take up special social studies, than which no subjects are more complex. Their eagerness and enthusiasm go a certain way—with some men, a long way—in overcoming the lack of trained mental power; but enthusiasm cannot be accepted as a substitute for a trained intellect.

An Opportunity to Advance Social Peace.

I am also inclined to believe that the regular college officers may make a most effective use of their own wisdom and counsels in securing the great end of social and industrial peace. It is a perilous thing for a professor or president to give specific advice to a new student regarding the choice of a calling. Principles he may lay down. Their application should be committed to the man who must bear the responsibilities of the choice. But officers should feel free to intimate, and perhaps do more than intimate, the opportunities open in social service as a vocation, or open even as an avocation. I have known the head of an institution of five hundred students to make plain suggestions to hundreds in respect to a life's calling. Jewett, of Balliol, was a supreme master in such guidance. It is at this point that the college may render especially effective service. I have referred to the lack of wise leadership in the great social movements. Cannot the colleges do more in securing such leadership? Cannot the college train men up into such intellectual power and with such human sympathies that its graduates shall feel the impulse to enter into such communities and be able to merit such leadership? Many men in college are, as I have said, more or less socialistic. If they, entering life and taking part either formally or informally in these tremendous affairs, can keep their judgment large and clear, they should in time be able to give great help in offering right direction to these movements unto the happiest results.

In quite a different field, and one more or less non-academic, it is possible for the colleges to put forth efforts. I have referred, as a sad feature in the social and industrial condition, to the antagonism of the masses and the classes. Can the colleges do aught to mitigate such reciprocal enmities? Of course, college men, mingling and meeting together and going out into their diverse callings and relationships, are better prepared through common knowledge and acquaintance to promote comraderie. But I also believe that a simple and genuine religious basis and atmosphere would aid in dispelling antagonisms. Is there any such basis on which more men, college and non-college, could succeed in standing? I know of one, and of only one. That is Christ's Sermon on the Mount. In this Great Discourse, that part which forms the most fitting basis is known as "The Beatitudes." One need not be a Roman Catholic as such, or a Protestant as such; one need not subscribe to the occidental interpretations of Christ's character or words, interpretations which the orientals say are wrong or false. But if men would agree to accept of the words of the Sermon on the Mount in respect to the Supreme Being, in respect to altruistic and selfward duties, there would be formed a deep, as well as a broad foundation for men helping each other. I wish to appeal for a place for the Ten Beatitudes. I would write them into a Creed:—"I believe in humility of spirit and humbleness of life; in the comfort of those who mourn; in the blessedness of those hungering and thirsting after righteousness; in mercy; in the vision of God belonging to the pure in heart, and in the peacemakers as the children of God; and I also believe in the willingness of enduring persecution for righteousness' sake, and in the blessed assurance that those who endure shall have great reward."

A Revival Needed.

It may not be further out of place for one to say that there is a need today of a revival of the humanity of humanity. One can say this without running the risk of being judged as a follower of Comte. There has been a revival in the study of, and of love for, nature. From being an unknown enemy of the ancients, nature has become through the stages of poetic interpretation, of aesthetic appreciation, and of scientific research, a known and great friend. A similar transformation and elevation is surely taking place in the study of humanity. The movement for arbitration and for peace among nations is a token of what has been achieved and is a promise of what is to be secured. The present may be a near tide in the process. The sense of the value of the individual human life seems to be just now suffering an eclipse, but it is a temporary one. The value of men as men, the worth of humanity as humanity, the significance of the human, is ever to be emphasized. Man is neither a thing nor a brute. He is a man and because he is a man he is like unto God.

On to Toronto

A Preview of the International Convention

By Reuben Butchart

From many standpoints the selection of Toronto, Canada, as the next meeting place of the International Convention, was a fortunate one. The tide of American tourist travel already setting that way, indicates the scenic value of the route and the interest which surrounds the second city of Canada. Every summer Toronto becomes the Mecca of many thousands of sight-seers from all parts of the continent. They come for Toronto's sake, to enjoy the view of the biggest nearby American city with a style all its own; they come also because Toronto is on the route to the great Canadian playgrounds of the north, to Muskoka, Temagami, and the thousands of square miles of territory yielding natural scenery and sport, between the waters of the Ottawa river on the east, to the Georgian bay on the west.

Toronto is easily the most commanding city on the great lakes. It is distant from Buffalo by rail 117 miles, and this by a circuitous route around the western end of Lake Ontario. It is due north of Niagara Falls 48 miles, all of which may be traversed over a river and lake route of great scenic interest on a line of palatial steamers, which make six round trips daily. From Toronto there may be made excursions to any of the numerous summer resorts on Lake Ontario, the Muskoka and Kawartha lakes, or down the St. Lawrence river by way of the celebrated Lachine rapids to Montreal, Quebec and the Saguenay. Her citizens enjoy the privilege of lake travel by beautiful and commodious steamers to Niagara Falls, St. Catherines, Hamilton, Kingston, Olcott, N. Y., and Rochester, N. Y., and other points. Therefore, in a word, the attractions of Toronto in its physical setting cannot be exaggerated.

Toronto is a metropolis. It does not owe to its size or any local advantage, such as a big industry, the importance which it enjoys. In the first place it is the capital of the greatest province of the Dominion—Ontario. It is therefore at the center of the legislative, judicial and educational life of a large section of Canada. It is the second commercial city of Canada, Montreal only being greater, possibly because of its being a seaport. The trade of Toronto is growing by leaps and bounds. In 1912 its bank clearings were $2,170,230,376; its building permits were $25,369,478; its customs import values were $120,000,000, and its annual civic tax assessment will be in the neighborhood of $7,121,371.

Toronto is served by three great Canadian railway lines, the Grand Trunk, the Canadian Pacific and the Canadian Northern, one of them being the first really transcontinental line and the others potentially so. A street railway serves its citizens locally with little to be desired. Civic traction lines have also been constructed and electric rural lines radiate northward, eastward and westward. The paving of Toronto is in the main asphalt, its lighting is by a unique and beautiful electric system of low-set lamps placed at short intervals over both sides of its 412 miles of streets. The current for street railway and lighting, also for the homes of its citizens and factory power, is generated at Niagara and transmitted by the cables of a government electric commission, which incidentally serves nearly the whole of western Ontario and bids fair to give Ontario a manufacturing franchise of great value. The lighting of Toronto is a point of civic pride.

Of course "seeing Toronto" is a feature never omitted by American tourists wherever bound. The splendid street railway will take the knowing visitor anywhere; the numerous electric coaches serve the stranger. The line of travel includes first the "downtown" section with its views of the great through streets, Yonge, and Queen and King. Here are to be found the big wholesale and retail houses, the hotels—King Edward, Prince George, Walker House, Queen's and others—the magnificent City Hall, costing about $2,500,000, Massey Hall, where the convention meets—the beautiful old churches, St. James' Cathedral, St. Michael's Cathedral, Metropolitan, (Methodist), Osgoode Hall, (the law courts) and the St. Lawrence Market.

The real residential section of Toronto begins about one and one-fourth miles north of the Bay, at College Street, a great thoroughfare. Centrally and above College is the great show place of Toronto—the Queen's Park which, besides being the home of many fine old trees, is adorned by the great architectural beauties of the University of Toronto which comprises many magnificent buildings. It is also the home of the Parliament buildings of the province, a massive series of brown stone in Moorish style of architec-

University of Toronto.

ture and costing approximately $3,000,000. Nearby is the immense new complex of buildings of the Toronto General Hospital, one of the most complete hospitals on the continent. There are many fine churches the tourist will see in a drive around, which will include also the more famous residential streets of Sherbourne, St. George, and the district of Rosedale. Farther up on the heights, stand the veritable castles of the multi-rich. They are the show places, if not the actual pride of the average citizen.

But we must hurry on to the Convention. Toronto could not adequately be described in the entire space of The Century.

Massey Music Hall is the gift of a wealthy citizen in order to equip the city with a modern and commodious meeting place. It is the Mecca of great artists, of conventions and meetings. This June over 4,000 delegates to the great Pan-Presbyterian Congress met in session. The hall is beautifully decorated and seated, accommodating 3,500 so that all may see the speakers. It has commodious exhibition space, and accommodation of the comfort variety. Its managers will not permit the distribution of free advertising. A magnificent organ will be at the disposal of the Convention. Nearby is the great Methodist Cathedral (Metropolitan Church); also St. James Cathedral. In both buildings there is ample accommodation for all conferences and overflow meetings.

Toronto has many fine hotels, notably, the King Edward (Convention Headquarters), Prince George and Queen's. If you wish to secure rates for either hotel or lodging in some home, write C. O. Reynard, 16 Harbord St., Toronto, Can. He has charge of entertainment.

A unique feature of the next Convention will be the inauguration of the General Convention. The churches of the brotherhood are asked to send representatives, one for every church and one for every additional one hundred members after the first hundred. A splendid program is being prepared, arranged on similar lines to recent conventions. The Commission on Unity will occupy Thursday night, Oct. 2nd, at which several distinguished men of other communions will speak. Mr. J. Campbell White is one of them.

A strong local committee of management has been at work for some weeks. Of this the very capable president is J. D. Higgins, (16 Leader Lane); the secretary is Prof. H. F. Dawes, (600 Manning Avenue). Promoting the Convention from the United States side is in the hands of A. M. Harvuot, of 1749 Brewster Avenue, Cincinnati, O. As many as 5,000 it is expected, will attend, Toronto having so many extra attractions to offer the visitor. The Canadian Committee will strive to have 1,000 brethren and sisters to meet the hosts from the United States. Come and meet them.

A Dream of Fair Letters

They Were Never Written, but They Ought to Be—Sometimes.

BY REV. ERNEST BOURNER ALLEN, D. D.

If a church letter told the truth, the whole truth, and nothing but the truth, what would it say? If church clerks were compelled to tell the exact facts about members, instead of sending the formal letter which is usually sent out, how arduous would be their duties!

I had a dream the other day in which I seemed to see a church letter we had just voted for Mrs.———— (the name escapes me now). It read as follows:

"To the Congregational Church at Holyland, greeting.

"This will certify to you that Mrs. ———— has been a member of our church for ten years. During that time she has been seen several times each year at the church services.

"We have also seen her at prayer meeting on not less than four occasions. Twice she baked a cake for a church social, and once she made a pledge of ten cents per week for the running expenses. Upon this pledge she has made four payments, and the balance remaining is $2.45.

"Mrs. ———— has also assisted at several receptions and at one annual bazaar. She once wrote the pastor a letter commenting upon a sermon and criticising the church for asking its members to contribute. She has also for two years past sent small packages of old clothes for the missionary barrel.

"We are very glad to have her take her letter, and hope the ministrations of the church in Holyland will satisfy her more fully than we have been able to do. Faithfully yours,

"Simeon Steadfast, Clerk."

In my dream I also read another church letter which was granted to Mr. ———— (his name escapes me). This letter I saw very plainly.

"To the church at Topnotch, greeting.

"This will certify that Mr. ———— has been a member of our church twenty-three years. During that time he has attended irregularly ten years, and stayed away the rest of the time because he was not elected church treasurer. He has been known to contribute to the church budget, but this is only in the memory of our oldest members.

"Mr. ———— has frequently cheered the pastor by his criticisms of various sermons, reports of which he had seen in the daily press. He has also encouraged his wife to attend the Ladies' Society on an afternoon when there was a free pure-food demonstration. He has been generous in calling the attention of his friends to the faults of church-members and the universal hypocrisy of Christians. He asked for a letter from the church, thinking that it might give him a little prestige as a newcomer in the community where Topnotch church is located.

"Sincerely yours,

"Simeon Steadfast, Clerk."

I wakened soon after this part of my dream, and found I had been suffering from a severe cramp in my arm, due to an uncomfortable position.

When that was relieved, I fell into a doze again, and in that subconscious state I saw the letter our church had just sent to the church at Sunfield, introducing our good sister Fairwell. It opened in the usual formal way, and then went on:

"You are fortunate in having Mrs. Fairwell come among you. Young and old will miss her here. She has been 'full of good works,' and is greatly beloved.

"If every church had more like her, the Kingdom would come in that community more quickly. We love to hear her pray. Her works keep time to her profession. She has a kindly heart and a peaceful tongue. She knows how to lead a soul into the Kingdom of God. 'Her children arise up, and call her blessed.' She is one of the saints of God to those who sorrow or suffer, who are sick or discouraged. She is worth any fifty members we have, and we shall miss her sorely."

Then I woke up and wondered what my church letter would say, if it told the whole truth.

When I recovered, I resolved to ask you how your letter would read. Write it out, and be honest. Then set to work to make it read as it ought to.—Christian Endeavor World.

Heard It Before

Dr. J. M. Buckley, the well-known editor and divine, addressing a New York Sunday-school, related an incident that greatly interested the children. He told of meeting a ragged, hungry-looking little girl in the street on a winter day, and when he questioned her she recited a pitiful tale of a sick mother and younger brothers and sisters without food. After giving her a silver dollar the good doctor followed at a safe distance to see what she would do with the money.

"Now, children, what do you suppose was the first thing she bought with that dollar?" said Doctor Buckley. "Hands up."

Up went the hands, and one child after another ventured a guess, but none proved correct. Finally a little boy whose upraised hand alone remained was asked for his answer to the question.

"A basket," he sung out.

"Correct," said the doctor "there's a boy who thinks. Now, son, come up here on the platform and tell us why you think it was a basket."

After considerable coaxing the boy reached the platform, but seemed unwilling to talk. "Go on," urged the doctor, "I want these boys and girls to learn to think, too."

The boy still hesitated and Doctor Buckley took from his pocket a silver quarter. "I'll give you this," he said, "if you'll tell us what makes you think the little girl bought a basket first."

"Be-be-cause," stammered the youngster, at last moved by the sight of the money. "I was over in Hoboken last Sunday and heard you tell the story there."—Harper's Magazine.

Temperance Parade, Washington, D. C.

On Sunday afternoon May 25, a great temperance procession and rally was held in Washington, D. C., in which more than three thousand Sunday-school children under eighteen years of age participated. The children formed a line six blocks long which was viewed by throngs of people along the sidewalks. They marched about eight blocks headed by an escort of mounted police who cleared the way and also added to the imposing appearance of the procession. The Commandant of the Marine Corps kindly sent all available drummers and buglers who furnished martial music for the parade. The Boy Scouts acted as honorary escort at the front and as guard at the rear. Two monster simultaneous meetings were held. Secretary Daniels was the chief speaker, it being his first appearance as a part of a temperance demonstration in Washington. We quote the following pointed utterances from his address: "Drunkenness is the crime which embraces every other crime." "We have lived to see that no one longer glories in the attributes of a drunkard." "The old doctrine that a young man must sow his wild oats is folly." "Men who drink are not capable of holding public office." This demonstration originated with Mrs. D. P. Blaine, national lecturer and organizer of the W. C. T. U., who has had wide experience in arranging temperance demonstrations among the young people in different states. It was held under the auspices of the Sunday-school Association of the District of Columbia, the W. C. T. U. co-operating in the arrangements. Mr. W. W. Milan, president of the Sunday-school Association, of the District of Columbia, and who is an officer in the International Sunday-school Association, and Mrs. Blaine are planning to have similar demonstrations in the cities and towns throughout the country.

Bishop Doane and His Dog

Bishop William Crosswell Doane of Albany, N. Y., died May 17 in New York City. He was probably the most famous of Protestant Episcopal bishops. He was bishop, scholar, poet, all in one. He died at the ripe age of 81. His theology may be gauged to some degree from the following poem:

"I am quite sure he thinks that I am God—
Since he is God on whom each one depends
For life, and all things that his bounty sends—
My dear old dog, most constant of all friends;
Not quick to mind, but quicker far than I
To Him whom God I know and own: his eye,
Deep brown and liquid, watches for my nod;
He is more patient underneath the rod
Than I, when God His wise corrections sends.
He looks love at me, deep as words e'er spake:
And from me never crumb nor sup will take
But he wags thanks with his most vocal tail:
And when some crashing noise wakes all his fear,
He is content and quiet if I am near,
Secure that my protection will prevail.
So faithful, mindful, thankful, trustful, he
Tells me what I unto my God should be."

Cheaper Postage Stamps

Postage stamps are to be cheaper, not to the consumer but to the government. A new and simpler method has been devised by Benjamin H. Stickney, mechanical expert. He has invented a printing press which is to print stamps in a continuous roll at the rate of 12,000 a minute.

Further than that the same press is apt to revolutionize printing from engraved plates; it is regarded as bearing the same relation to the development of the science of plate printing as linotype machines bore to type composition. The machine is perfected and is set up and operating in a secret room of the Bureau of Engraving and Printing. It is expected to go into full commission early next month.

This plate press eliminates twenty-three processes in the present method of printing postage stamps. The paper is fed automatically from the roll, inclosed in a safe-cylinder, to the press which prints the stamps, dries the ink so that there is no trace of "offset," gums the back of the stamp printed roll, dries the gum, breaks the hard, glazed solid face of the gum, perforates and counts and either rolls up the strip of stamps or slits them into strips of a single stamp's thickness for use in stamp selling machines. It also rolls them up or cuts into sheets which are automatically fastened into packages of the required number of sheets.

On an annual bill of half a million dollars for printing postage stamps the Bureau of Engraving and Printing is anticipating a saving of $275,000. This is a 57 per cent decrease. The Bureau of Printing and Engraving has a mechanical genius who worked out this idea, Benjamin R. Stickney, mechanical expert and designer under Director Joseph E. Ralph, is the man. Director Ralph discovered that Mr. Stickney has a mechanical faculty highly developed, and proceeded to make use of it for the benefit of the government and more particularly of the Bureau of Engraving and Printing.

Mr. Stickney was a $1,100-a-year machinist in the bureau when Director Ralph took office. Appreciating the ability of the machinist Director Ralph offered Mr. Stickney promotion involving transfer to other work. Mr. Stickney declined the honor with thanks, declaring his thorough devotion to mechanics and his unwillingness to seek advancement in any other line. Mr. Stickney's salary is now $3,500 a year.

The plate printing press of which Mr. Stickney is the inventor, in its inception is not a new idea. The patents are in his name, although the rights are in the government for which he devised it. The necessity for such a machine has been widely discussed; many minds have applied themselves to its problem, but Mr. Stickney alone has made feasible what had almost been regarded as impossible.

The range of topics discussed by the Congress of Mothers, recently in convention at Boston, covered almost everything pertaining to child life and the home. These topics were presented by men and women who are recognized as national leaders in the nation-wide child welfare movement and the betterment of the American home. Speakers of note heard at the various sessions of the Congress were: Bishop Lawrence, F. P. Dyer, Miss Julia Lathrop, chief of our new national Children's Bureau; Prof. E. P. St. John, Mr. Joseph Lee, Miss Lucy Wheelock, Mrs. Henry Osgood Holland, Hon. Philander P. Claxton, Rev. B. S. Winchester, Henry F. Cope, Mr. David Snedden, Mrs. E. C. Ripley, Dr. G. Stanley Hall, Prof. Colin Scott, Mrs. David O. Mears, Hon. Logan Waller Page and many others.

Ten nations—Austria-Hungary, Italy, Great Britain, France, Brazil, Sweden, Norway, Peru, Russia and the United States have accepted proposals made recently in a circular note to the members of the diplomatic corps. Mr. Bryan will begin negotiations for drafting formal conventions with these countries. The treaties will provide for an international commission to study all questions of controversy which cannot be settled by diplomacy, and the contracting governments agree not to begin hostilities or declare war until the report of the commission has been made. After that the governments are at liberty to act as they see fit under the circumstances.

Two big machine shops at Hyde Park, Mass., of which Governor Foss is the controlling owner, have been closed by a strike of over 1,400 workmen. Wage increases up to twenty per cent are demanded. Strikes in other factories in which Governor Foss is interested are threatened. Negotiations are in progress which, it is hoped, may result in an early settlement of the trouble.

The Anti-Saloon League of Maryland has determined to take up formally with every church official board or governing committee of the temperance denominations in the state, the matter of the church, or some member paying the expenses of the pastor to the great National Anti-Saloon League Convention to be held in Columbus, Ohio, November 10-13.

POEMS OF THE SOCIAL AWAKENING

The American Black

(A Study in Race-Consciousness.)

Night! Night!
And of the dawn no promise. Wrong is right,
And right is wrong!

Long, long ago, ah long,
I roamed the forests vast and awful, bending
Around me with their leafy aisles unending,
And smelt their dense sweet savors many a league,
And fought or loved their Shadows silent—striding
Without a fear; or, when a hard fatigue
Befell, would sink to utter sleep, confiding
In the fierce gods o' the Jungle I confest;
Ah, that delicious, peaceful, dreamless rest!
No hubbub of the kraal-folk now I hear,
No spear-songs, no war-music wild and thrilling;
Not now I shoot the arrow, hurl the spear,
And rush with warrior-rage unto the killing;
The old is dead,
Or, if it live perchance,
It dwells in the so distant battle-dance
Unfindable again, and poisoned lance
With foe's blood wet and red,
That into Past and Place its ghost has vanished.

Instead,—
Instead,—
White faces, houses, streets; white ways, white works;
Faces that frown and yet are not unkind,
Faces that smile where yet no kindness lurks,
(The gods were angry or were gracious, one!)
Houses that wear a shutter and a blind,
Streets all alike, and work that's never done—
Work endless, pitiless, that craves and craves
Slaves for its worshipers, themselves its slaves:
Work without aim or meaning, save to breed
Money, the mother of more work, and greed,
Its father; work whose drudging devotees
Bear heavy loads with harness on their back,
The white men's golden, and we black men's black,
And *none* has joy or ease:
The poor seek riches, and the rich seek more,
And both must have our service, hard and sore—
And so we serve, and share not, nor rebel,
(For one must suffer when he is in hell)
And wear the yoke with silent, sullen shame,
And dream of Freedom that is not a name.

George Herbert Clarke, in the Forum.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

An Address to Graduate Nurses

Within the past three years, the heroic spirit of Florence Nightingale, founder of the first school for nurses, passed to her rest and reward. Though of delicate physique, and a hard worker all her life, she lived to the advanced age of four-score and ten years. She was of noble birth, and spent her early life in her beautiful English home. Her wise father gave her a thorough education, including the classics and modern languages. Her advice to women long after was: "Prepare yourself as carefully for the business of life as man prepares himself."

She spent her young womanhood in studying hospital conditions in her own country and in Europe, and secured all the training possible in those far-off days. She took the full course at the new school at Kaiserworth, Germany, established for training deaconesses in the Lutheran Church. Her work in the Crimean War is best known, where she endured hardships and faced dangers beyond the soldier in the trenches, or the heroes in the charge of the Light Brigade. For two years she had charge of the hospital service there, and her name has become famous in song and story. Longfellow's tribute to her tells of "dreary hospitals of pain—of cheerless corridors—of cold and stony floors," and says:

"So, in that house of misery, a lady with a lamp I see,
Pass through the glimmering gloom, and flit from room to room."

"On England's annals through the long hereafter of her speech and songs,
That light its ray shall cast, from portals of the past."

"A lady with a lamp shall stand, in the great history of the land,
A noble type of good, heroic womanhood."

Florence Nightingale's Greatest Achievement.

But her greatest achievement was not so much her labors in the Crimea, as her profound study of sanitary and medical systems, her statesmanlike grasp of their problems and possibilities, which enabled her to bring about great reforms in hospital administration—our modern systems of military hospitals must be credited to her.

Even more significant than that, was the use to which she put the fund of fifty thousand pounds, given to her by a grateful nation on her return from the Crimea, in founding a school for training women for the profession of nursing.

To this type of "good, heroic womanhood" you owe the profession of your adoption—happy is any calling to have a woman like Florence Nightingale for its founder and patron saint!

Her nurses' training school was established about the close of the fifties of the past century. Before that, professional nursing was largely in charge of religious sisterhoods—at first, Roman Catholic, but after the founding of Kaiserworth in 1839, by Pastor Flindner, by an increasing number of Protestant organizations. We had no training schools for nurses in this country, before the early seventies of the past century. During our war between the states, there was not a single white-capped, white-gowned, young woman, hovering over the sick and wounded with her thermometer and hypodermic syringe; the care of our soldiers was left to Sisters of Charity, convalescent patients, and volunteer women, without training. Bellevue Hospital in New York City, was the pioneer, when it opened a school for training nurses in 1873, in accordance with Miss Nightingale's plans and advice.

Revolution in Modern Medicine.

The growth of the movement in the forty years since it was started, shows that it came in the very nick of time; modern bacteriology revolutionized the care of contagious diseases, and aseptic surgery introduced a variety of treatment hitherto undreamed of—these advances in medical and surgical work demanded a deftness of hand, and intelligent comprehension of causes, which only a professional training could give. At a Nurses' Congress held in New York City, more than a year ago, it was stated that there were now seventy-five thousand graduate nurses in the country—and doubtless a large number has been added to their ranks since then. The American Year Book for 1910 states that there are 1,096 training schools for nurses with 29,320 students in attendance. The census report on trained nurses is not yet available.

The domain of trained nurses is constantly widening, and their training is becoming more accurate and specialized.

This field of work is no longer limited to the home and the hospital; in many of our larger cities, nurses assist in the medical inspection of the public schools, as well as in educational and preventative work, especially in tuberculosis. In the Welfare Movement, nurses are taking an active part in the prevention of infant mortality; they are found at milk stations, directing its distribution, instructing the mothers, and visiting them in their homes. They are also engaged in factories and department stores, looking after the sanitation and all other things bearing on the health of the employees.

Life's Crowning Fortune.

Emerson says: "The high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit, which finds him at once in employment and happiness."

I am taking it for granted that the members of this class have selected their profession, because they have a bias toward it; they have successfully completed the exacting duties of a two years' course of training, and this has tested the sincerity of their call to this service. I can therefore congratulate them as belonging to those whom the sage of Concord counts as having won one of the high prizes of life.

To realize the advantages of this profession to its lowest terms, they will secure adequate compensation for their services, and are capable of achieving the great boon of financial independence by their own labors; the calling of trained nurses is probably better paid than any other open to women without capital. It demands hard work, but work is also one of the prizes of life. The full day, with every hour crowded with work, is the happy day. I can conceive of no greater calamity than for one to wake in the morning, wondering how she can fill the empty hours of her idle days.

In addition to the blessings of hard work and good pay, the profession of nursing demands high standards of those who follow it—good health, good character, and a reasonably good education is required before one is even permitted to enter upon the course. The discipline of their training all tends to develop noble traits of character. No profession, with the possible exception of the army and navy, teaches unquestioning obedience to authority, the physician's authority, like that of nursing—and that is fine discipline in these days when liberty is carried so far that it runs into license. The nurse inevitably learns a measure of prudence, both during her years of training, and her independent practice, for entering the innermost sanctuary of the home at a time when sickness, possibly death, breaks down all barriers, she hears more family secrets and sees more family skeletons than the lawyer, the doctor, or the minister. Her own success, as well as regard for the ethics of her calling, requires that she shall be superior to gossip, dignified and self-contained.

Dignity of the Profession of Nursing.

And the profession of nursing itself is one of the noblest, and therefore the most satisfying of all vocations. It has its root in a heart of compassion for the sick and suffering, and is of like spirit with Him, who is so often represented as moved with compassion at sight of the pangs and sorrows of those about Him. His peerless teaching would have lacked something without this—it was an essential part of what has been called the "Program of Christianity." When the Baptist, with the shadow of the prison and of coming death dimming for a time his clear faith, sent to ask if he were really the Christ, his answer was, "Tell John the things ye see and hear; the blind receive their sight, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised, the poor have the Gospel preached unto them." It was the proof of His divinity, offered by Himself.

The program of your profession is the same as that of Jesus—the ministry of healing to all the sicknesses of this great and needy world; it is your high calling to follow, as far as poor, faltering, human feet can, in the very footsteps of Him, who was Healer of bodies, as well as Saviour of souls." I. W. H.

My Task

FLORENCE JONES HADLEY.

A homekeeper? Ah, yes, dear heart, and more;
Keeper of hearts for those love gave to me,
Upholding weary hands that else might fail,
Smoothing a little head upon my knee.

A homekeeper am I; this is my task:
To make one little spot all snug and warm,
Where those so bruised and beaten by the day
May find a refuge from the night and storm.

Gladly I serve—love makes the serving sweet;
I feel no load—love makes the burden light;
A happy keeper I of home and hearts—
Serving, I reign—a queen by love's own right.

—*Mother's Magazine.*

Disciples Table Talk

Central, Shreveport, La., Celebrates.

The Central Church at Shreveport, where Claude L. Jones ministers, celebrated the fifteenth anniversary of its organization June 1. This church has developed to its present $50,000 status from a little dingy store room, in which the original congregation of eleven members met, in 1898, when the church was organized as the result of a meeting held by C. L. Jones, state evangelist. For eighteen months the work was carried on in this building when a lot was purchased and a frame church was erected. Here the church continued from the date of dedication, May 20, 1900, to the erection of the Tabernacle building. The church held services in the Tabernacle for five years, when preparations for the new building necessitated its removal. On January 14, 1912, the present magnificent new building was dedicated.

Mexico, Mo., Church Prospers.

At the annual meeting June 4, the church at Mexico, Mo., W. A. Shullenberger, pastor, discovered itself at the close of one of the best balanced and most substantial year's work in its history. Every department gave evidence of unusual strength. Both Sunday-school and preaching services have been handicapped by a lack of sufficient room. Because of this a building movement is gradually crystallizing leading to the erection of a commodious annex on the double lots recently purchased north of the present building. The total budget amounted to $7,807.91. Of this amount, $2,516.32 represented the church's contributions to missions and benevolences. These included Foreign and American Living Links, the C. W. B. M. Living Link at Hazel Green, Ky., and a half scholarship to the same school from the circle. State Missions, the Honor Roll of the Ministerial Relief and eight other missionary enterprises were remembered. The Sunday-school showed an average attendance of 469.5 with average offerings of $21.77. There were 908 members of the church on the revised roll of which ninety-seven were accessions during the year. The three Endeavor societies have a membership of 131, with an average attendance of 103. The C. W. B. M. membership is 131, and that of the Mission Circle 47. Mr. Shullenberger is soon to enter the fourth year of his pastorate at Mexico.

Advocates Practical Training for Ministers.

One of the splendid features of the Michigan state convention, which was held at Saginaw, was a men's banquet. J. E. Beaton presided and a chief speaker of the evening was John H. Booth, church extension secretary. Mr. Booth advocated special training for ministers; that is, for ministers in rural communities he would have them know about agriculture, dairying, etc., and for the ministers in the cities he would have training in special social conditions. Next year's convention will be held in St. Louis, Mich., and the session for Bible-school Methods will convene at Owosso sometime next winter. The following officers were elected for next year: President, M. H. Gerrard, Battle Creek; first vice-president, T. B. Preston, Ionia; second, Dr. Dixon, secretary state board of health, Lansing; third, Robert Stewart, Woodward Avenue church, Detroit; recording secretary, George W. Knepper, Ann Arbor; treasurer, Perry Brown, Barrytown; superintendent, R. L. Handley, Kalamazoo; trustees, A. E. Jennings, Ann Arbor, Dr. Dixon and I. L. Cornell, Traverse City. The ministers adopted a report from the country pastors' commission, which has been investigating conditions for several years, that rural churches be made social and educational centers; that pastors be furnished with several acres of ground; attend agricultural college several weeks in the year, and be given permanent charges, and that they read a list of books.

Miss Annette Newcomer Popular Convention Speaker.

One of the most interesting of the many good things at the Oklahoma state convention, which was held at Guthrie early this month, was the work of Miss Annette Newcomer. Miss Newcomer is a resident of Des Moines, and holds the position of state secretary and organizer of the Christian Women's Board of Missions in Iowa. She has recently made a tour of the world, visiting and studying mission fields. Her work at the Oklahoma convention was heartily appreciated. Other leading workers on the program were: D. A. Wickizer and wife of Tulsa, W. W. Pares, of Anadarko, J. L. Ramsey, of Shawnee, T. C. Perry, of Cherokee, Clay T. Runyon and wife of Kingfisher, H. T. Laughbaum of Oklahoma City, J. T. Towery, of Holdenville, James M. Miller, of Vinita, A. G. Smith, of Enid, Mrs. Mary Lucy, of Perry, Mrs. W. T. Dorris, of Blackwell. About three hundred congregations were represented at the convention.

East End, Pittsburg, Aggressive.

In the less than four years' pastorate of John Ray Ewers in East End church, Pittsburgh, Pa., as many have been added as were upon the list when he came. Fully 278 persons have entered the fellowship of the

John Ray Ewers.

church during this period. The church has just purchased the property adjoining the present location, a lot 50x140, which will be used for a parish house. A large brick house will be utilized for the Sunday-school and for young people. June 8 was observed as Childrens' day. The offering surpassed any other year, being $427. The total for church and Sunday-school will be about $1,100, possibly $1,200. Thirteen responded to the invitation, all confessions but two. Ninety-three have entered the church this year.

New Building for Third, Indianapolis.

Work has begun on the construction of the complete building for Third Church, Indianapolis. The first story was built several years ago. The work is to proceed in such a manner as not to interfere with the regular services in the assembly room. The completed structure will cost about $85,000 and will be one of the most commodious churches in the city. The building will be seventy-seven feet wide by 135 feet long, and the main auditorium will have a seating capacity of 1,200. In addition there will be the assembly room on the first floor, which will be used for Sunday-school and entertainments, with a seating capacity of six hundred. The style of architecture will be classic, and the severely plain style will prevail both inside and out. The building will be of a rough face gray brick trimmed in Bedford stone. T. W. Grafton is pastor of the church, which now has a membership of about nine hundred. Mr. Grafton came to the Third Church from Kansas City about a year ago, and all departments of the work are prospering. It is the purpose to have the church completed in time for dedication by November. The architect declares the new church will provide more conveniences and show a more practical utilization of all available space than any church in Indiana. Many ideas have been obtained from modern churches in other communities.

An Event at Huntington, Ind.

"Never before in the history of Huntington, Ind., has there been such a demonstration of friendship and appreciation as that tendered Mr. and Mrs. Elmer Ward Cole of the Central Christian Church Sunday morning, when the entire church congregation, with city officials, members of the Commercial Association and many of the pastor's friends joined in an hour of rejoicing in the celebration of the fifth anniversary of Rev. Cole's pastorate in Huntington." Thus comments a local paper on the reception given Mr. Cole and wife June 1, their ministry in that place covering the past five years. When Mr. Cole came to Huntington there was an indebtedness of $22,000 on the church property. Today there is only one-fourth of that indebtedness standing. In the evening of the anniversary day Mr. Cole preached on "An Appreciation of the Christian Ministry."

Hiram college has recently received $25,000 from the estate of Mrs. Letta E. Cooley of Cleveland, Ohio, widow of Lathrop Cooley, who for many years previous to his death has been a trustee of the College and to whom the college was previously indebted for its nine-inch telescope, and for other benefactions. This gift will go to the establishment of a chair in the department of Christian Literature and Service. Two thousand dollars has also been received from the estate of Solomon Metzler of Wauseon, Ohio, a Hiram student of the earlier days as part payment of a bequest of $3,000. In addition to the benefactions above mentioned, endowment subscriptions amounting to over $50,000 and conditioned on securing a total of $100,000 have been received during the past few months.

A bequest of $1,000 has just been paid to the Board of Ministerial Relief, Indianapolis, Ind., from the estate of Mrs. Lathrop Cooley of Ohio. There is especial significance in the fact that Sister Cooley was both the wife of a preacher and the mother of one. This thousand dollars will be known as "The Lathrop Cooley Fund" and the interest on it used perpetually to pension aged ministers and missionaries and their widows, together with the $50,000 already devoted to the same end and the larger sums that are yet to come. This bequest also aids materially toward reaching the $30,000 of offerings that will secure an extra gift of $6,000.

A number of good things have been brightening the pathway of First Church, Joplin, Mo. The baccalaureate service for the graduating class of the high school was conducted in the First Church. The annual memorial of the Odd Fellows was also held there. The offering for children's day was nearly twice the apportionment. Additions are being made to the church at regular services. A fine workers' conference has just been held in which a definite work has been outlined for each remaining month of 1913, a revival being included, for October. G. J. Chapman ministers in this field.

M. L. Pontius closed his first year as pastor of Central Church, Peoria, Ill., Sunday, June 1. During the year he has preached 94 sermons, made 33 special addresses, officiated at 18 funerals and 35 weddings, made 400 pastoral calls, and re-

ceived 76 persons into the church. The church building burned Jan. 7, of this year and this has greatly handicapped the congregation in their efforts. Plans are being consummated, however, which will provide a new $50,000 church building.

The friends both of Prof. Colman Bancroft and of Hiram College will rejoice to learn that after nearly forty years of service as a teacher, thirty-six of which have been spent as teacher and professor of mathematics in Hiram, he has received special recognition from the Carnegie Foundation for the advancement of teaching in the form of a retiring allowance available at the end of the present academic year.

J. T. McKissick, corresponding secretary for Tennessee, reports 726 additions to the mission churches in that part of the southland, since the beginning of this missionary year—October 1. Of this number, one-half were by baptism, and the other half by letter or statement. He further reports a church organized in Blountville with fifty members.

At Taylor, Texas, where W. H. Bagby ministers, a beautiful manse of seven rooms and modern in all its appointments, is in process of erection, and the thorough overhauling of the church building and the installation of a pipe organ are assured improvements. The cash to pay for the parsonage is in bank.

At a recent meeting of the Board of Trustees of Hiram College, Ben D. Phillips of Butler, Pennsylvania, was elected trustee to fill the unexpired term of his father, the late Thos. W. Phillips of New Castle, Pennsylvania. The newly elected trustee is a former student and loyal friend and supporter of Hiram.

T. A. Lindenmeyer, Bridgeport, Ill., delivered both the memorial address and high school baccalaureate sermon in that town. Mr. Lindenmeyer reports an average attendance of 233 in the Sunday-school there. He also states that he has permission to hold a meeting for some needy field, in July or August.

The congregation at Vernon, Texas, where L. H. Humphries ministers, is rejoicing over the dedication of their $15,000 building, at the hands of I. N. McCash. William Pearn, evangelist, writes in hearty praise of the forces there. W. L. Harris and Frank Shaul followed the dedication with a meeting.

"The finest church building in Kansas" will be dedicated in July at Atchison, where Jesse Bader ministers. G. L. Snively will have charge of the services. On June 29, Mr. Snively will dedicate the new church at Ardmore, Okla., assisted by M. S. Johnson, the minister there.

An interesting feature of the annual report of First Church, Cedar Rapids, is the report of the Junior Church, which has a membership of seventy. The treasurer's report showed cash on hand for the new building, $45,288.62. Walter M. White ministers at Cedar Rapids.

Preparations are being made to observe "Christian Endeavor Day for Home Missions" June 29. Programs and literature may be had free of charge on application to the office of the American Christian Missionary Society, 108 Carew Bldg., Cincinnati, Ohio.

Vernon Stauffer has passed the examination for doctor's degree at Columbia University. He is now engaged upon his dissertation, the subject of which is "Illuminism in America." Mr. Stauffer's new work at Hiram College begins in September.

At the installation of the new officers at First Church, Bloomington, Edgar D. Jones, minister, was installed as educational director, Charles P. Hanson as superintendent. The Sunday-school force in this school includes nearly seventy-five.

George Darsie, Central, Terre Haute, Ind. reports his school thoroughly graded, with an enrolment of 1,141, and with a force of seventy officers and teachers. This school is now in a contest with Anderson, Ind.

Cecil J. Sharp, pastor of the Calumet Avenue church, Hammond, Ind., is being boomed by his friends for mayor of that town, because of a speech he made in which he won the association of commerce to consideration of a deep sewer system.

George W. Knepper, pastor of the church at Ann Arbor, will sail for Europe the latter part of this month. He will spend most of the summer in England with possibly a short trip to the continent.

There has just come to hand an announcement of the marriage of Henry W. Hunter, minister at Higginsville, Mo., to Miss Viola Anna Bruening, of that town.

Fourth Church, St. Louis, enjoyed a "home-coming" June 13, all St. Louis churches co-operating. L. A. Chapman ministers at the Fourth.

C. R. Scoville dedicated the new building of First Church, Lynn, Mass., June 15. Thos. Penn Ullom ministers to this work.

O. W. Winter preached the union memorial sermon this year at Villisca, Ia. The sermon was published in full by local papers.

Prof. O. H. Prichart, of Bethany, Neb., has been elected president of Eureka College, to succeed C. E. Underwood, resigned.

An institute for ministers and Sunday-school workers will be held in Haskell Hall, University of Chicago, June 22-27.

J. W. Street, Mackinaw, Ill., gave the address at the dedication of the new building at Twin Grove, Ill.

"Fathers' Day" was celebrated at Third Church, Indianapolis, early this month.

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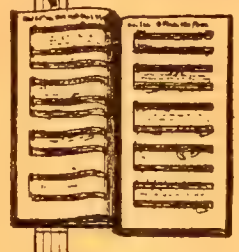

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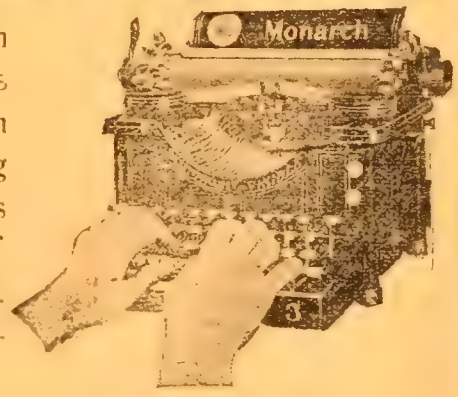

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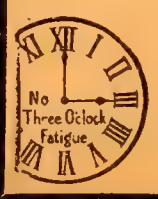

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Fifth District, Illinois, held its convention at Rock Falls, Ill., June 10-12.

Boyle Heights Church, Los Angeles, is planning to erect a $22,000 building.

The Winters, Cal., church, costing $16,000, was dedicated June 1.

The new $15,000 church at Sandborn, Ind., was dedicated June 8.

EVANGELISTIC MEETINGS.

West Point, Va., Coffey and McVay, evangelists.

Trinity, Tex., J. E. Norman, pastor, preaching.

South Bend, Ind., G. W. Hemry, pastor; Fife Bros., evangelists.

Paris, Tex., J. T. Ogle, pastor; Minges Co., evangelists; 239; continuing.

Minneapolis, Minn., Scandinavian Church; Osterhus and Olson, evangelists; 60; continuing.

Fredericktown, Mo., J. M. Bailey, evangelist; 27; closed.

Green Bay, Wis., J. H. Bullock, pastor; B. L. Wray, evangelist; 10; continuing.

Kahoka, Mo., Hamilton and Stewarts, evangelists; 25; continuing.

Walnut Springs, Va., W. S. Kistner, pastor; C. O. Woodward, evangelist.

Goldsboro, N. C., D. W. Arnold, pastor; C. L. Organ, evangelist.

CALLS.

Leland W. Porter, Helena, Mont., to Fargo, N. D. Accepts and has begun work.

C. M. Arthur, East Prairie, Mo.

J. K. Shellenberger, Los Angeles (First) to Fairbury, Neb.

W. J. Evans, Laverne, Okla. (First). Began June 8.

RESIGNATIONS.

Gifford, Ernest, Springfield, Ill. (Stuart Street).

Charles Blanchard, Kent, Ia.

Ministerial Relief Gains

The month of May, 1913, shows an increase of more than $1,400 over the month of May, 1912. This is due mainly to a bequest of $1,000 from the Cooley estate, previously reported. The receipts for the year to May 31, is more than $10,000 of an increase over the same period of last year.

We trust there is not now a church or individual contributor on our list for any past year that will fail us a liberal offering this year. We have reached the one dollar a day support to our most needy pensioners and we cannot afford to do otherwise than to continue this support. This, however, will require a continued increase in our receipts. If your offering has not yet been sent in, please look after the matter and do not fail. Board of Ministerial Relief.

120 E. Market St., Indianapolis, Ind.

Summer State Conventions

Minnesota—June 16-23—Lake Marion (Minneapolis.)

Inland Empire—June 17-19—Clarkston, Washington.

South Dakota—June 19-22—Spencer.

Oregon—June 19-29—Turner.

West Washington—June 23-25—Mt. Vernon.

New York—June 24—Keuka Park.

North Dakota—June 19-22—Fargo.

Good Citizenship—June 29-July 6—Portland. (Interdenominational.)

Alberta—July 8-9—Lethbridge.

Louisiana—July 810—Lake Charles.

Christian Endeavor—July 9-14—Los Angeles.

Saskatchewan—July 11-12—Yellow Grass.

Prince Edward Island—July 11-14—New Glasgow.

Manitoba—July 15-16—Portage la Prairie.

California, South—July 23-August 4—Long Beach.

California, North—July 14-20—Santa Cruz

Iowa—July—Keokuk.

Nebraska—August 11-17—Hastings.

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Vol. XXX June 26, 1913 Number 25

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BY CHARLES M. MORTON

BUSINESS MEN AND RELIGION

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THE DISCIPLES PUBLICATION SOCIETY is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture. In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing $100 worth of literature or merchandise from the Society is thereby entitled to name one member. A church or school is not limited in the number of memberships it may earn, and is entitled to one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote. Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of $100 worth of these coupons a membership certificate is issued. Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current. The meetings of the Society are held annually. The executive management of the business of the Society is committed to a board of directors who are elected by the Society at its annual meetings. The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated. The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ. The directors and other officers will make to the Society at its annual meetings full and complete reports of the affairs of the Society. Honorary members of the Society may be appointed on account of service or counsel and all who aid in establishing the Society by purchasing its bonds are called supporting members and are entitled, until their bonds are retired, to the same rights and privileges, including the vote, as the regular members appointed by churches and Sunday-schools. The plan of organization thus puts the enterprise completely in the control of the people. It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it. It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools. It brings down to a reality the ideal of a brotherhood publishing house. In a word, the Disciples Publication Society is a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually barred. Its sole aim is to advance the cause of religious education and serve the Kingdom of God. It is worthy the support of all Christian people.

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What is the standing of Frances W. Danielson, Josephine L. Baldwin, Milton S. Littlefield, Marion Thomas and Josiah Strong? They are some of the editors of the BETHANY GRADED SERIES.

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Disciples Publication Society

700 E. 40th St. **Chicago, Ill.**

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Battle of Armageddon

When Theodore Roosevelt spoke at the time of the Chicago convention he said, "We stand at Armageddon, and we battle for the Lord." It was a stirring declaration, and with it he ended what, judged from any possible point of view, whether favor or disfavor, must be regarded as an epoch-making speech. Men make such allusions to Scripture when they are in earnest. Whether they are right or not, they turn to the Scripture if they think they are right, or if they want to seem to be right. The Bible is the quarry from which the metaphors of earnest life are blasted in moments of high earnestness.

What is Armageddon? It is the equivalent of the Old Testament Megiddo, where Josiah fought with Pharaoh-Necho. There were other battles on the same field. Many great wars of antiquity were represented on that terrible field. I rode over it on horseback ten years ago. The soil is fertile with blood that has been shed there from the time of the Crusades back beyond the twilight of the world. But the battle that broke the heart of the prophets of Israel was that in which the good king Josiah fell. He was so brave, so loyal, so upright, so zealous; only a later generation had heart to admit that in his zeal he fought unwisely; that in his assurance that he was fighting for God he fell a needless martyr. The sun of the nation touched its horizon when he fell; and the night did not long delay.

* * *

That terrible battle, in which the liberties of Jerusalem were lost, took strong hold on the imagination of all subsequent generations. When John on Patmos had his vision of the world and its destiny, he saw the conflict of all good and all evil in one death grapple on the historic field of Megiddo. He saw the future legions drawn as on the field at the foot of the Galilean hills; but in that battle he saw, through much strife and bloodshed, the triumph of the cause in which Josiah fell—the final conquest of the Christ.

When shall the great battle of Armageddon be fought? It is now beginning. It is to last, perhaps, ages.

Think of the conflict in the midst of which now we struggle. In all the battles fought on the ancient field of Megiddo, the capacity of any one man for conflict was perhaps two dozen arrows, which he could shoot a hundred yards. It was so when Josiah fought; it was so sixteen hundred years later when the Crusaders fought there. But now each man's capacity is perhaps three hundred rounds of ammunition which his modern rifle will carry a mile with deadly precision. One man's power may even be represented by the effectiveness of a shell of fifteen hundred pounds, hurled a distance of a dozen miles.

Consider the inventive genius of man, applied to ends both bad and good. Here is a physician at his microscope giving his life to discover the germ of typhoid fever, or a cure for cancer, in order that some malady which has been a terror to the human race for thousands of years may cease. And here is another man working just as hard over some new high explosive that will sink a ship or destroy a town.

* * *

The Panama Canal is nearly finished. The seven seas will soon be one. Shall it be for peace or war? A few days ago I attended an aviation meet, and in the air above my head men mounted up on wings like eagles; shall this be for the good of the world or to drop down lyddite shells on those they would destroy?

Far out at sea we receive the message of friends in other ships out of sight below the horizon. What miracles fill the modern world! Some of them we use to save life; others to destroy life.

The world never had in it so many men and women as just now. At first we are tempted to say the world never saw a time when one person counted for so little. But the truth is, there never was a time when one person could do so much good or evil as just now. In the battles of the past, one man counted for a possible dozen arrows; now each man counts for all the wonderful energy, physical and moral, of this miraculous age.

"We stand at Armageddon," said Theodore Roosevelt. The world stands there. And the battle is to be fought to a finish. It is for every man to be sure he is on the side of right. All real interests of human life must ultimately be expressed in moral terms. All real good is ultimately moral good. All battles at last are moral battles. There are no issues but moral issues.

"We are living, we are dwelling, in a grand, an awful time;
In an age on ages telling, to be living is sublime."

Take courage, brother. Our Captain leads us to victory. But be sure your armor is bright and your sword sharp, and your heart courageous. For the battle will be long and terrible. Listen! Hear the trumpet call! The battle of the ages is on. "We stand at Armageddon, and we battle for the Lord."

THE CHRISTIAN CENTURY

Published Weekly by the

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The Peace of God

The foundation of the peace of God is truth and justice. Jesus came not to send peace but a sword because men were living in error and sin. It is the false prophet who cries, "Peace, peace," when the people are corrupt and base in their lives. The advocate of peace must therefore be first of all interested in right living. If he overlooks great wrongs, he has no place among those who are asking the world to turn away from the arts of war and to give its attention wholly to science, art, industry, commerce, and the religion of good will.

The war within the soul comes to an end only as the desires are recognized and assigned their proper places. The lover of pleasure does violence to the intellectual and social nature of man. He harnesses his intelligence to his passions and appetites and he tries to satisfy his social impulses without assuming the obligations that belong to a social being. The ascetic has denied to many natural impulses a rightful place in a good life. Thinking to end the war within himself, he has by self-torture added to the fierceness of the conflict. Peace within does not come by suppression of desires but by their organization.

When we are troubled and vexed, the way of peace may be that of self-examination. Are we living so as to satisfy ourselves? If we are not, whose is the fault? We often blame our surroundings for the disorder of our experience when in fact we are introducing disorder into the surroundings. The fussy school teacher has troublesome pupils always. The badly organized preacher is never able to find a congregation that has any religion and that will deny itself for the sake of the gospel. Selfish people always have bad neighbors. The busybody is out reforming the world when he ought to be reforming himself.

International peace is a subject that is receiving much attention from philanthropists in all civilized countries. The waste of war is being emphasized strongly. Students of economics are pointing out the cost of war in money. Believers in the gospel of Christ are asking the nations to consider the human cost. The injustice of war is forcing itself upon the attention of men. The ambition of princes and military leaders, greed for money, religious fanaticism, a sense of honor inherited from savages, these are causes of wars. It is in the interest of peace that the world should know why wars originate. Patriotism is made to cover a multitude of the meanest sins that disgrace humanity.

Wars in the industrial world are probably more significant than wars between nations. The police power of government is often used to suppress the violence of industrial conflicts. But no intelligent man thinks the duty of the government is done when violence is suppressed by force. He knows that there is a cause somewhere for the lack of sympathy between laborers and their employers. He therefore counsels justice, not submission. He inquires whether the fault lies with individuals or with the industrial system. God is not on the side of any men who are in the wrong. They may have custom and precedent on their side, but if they are wrong, they are wrong, and there will be no peace until justice is done. Compromise will never secure lasting peace.

The cause of peace will be promoted by the establishment of courts in which the majority of men have confidence. If neighbors disagree respecting property rights, they do not have to try their case in the court of force; they can appeal to courts established by all the people for the adjustment of difficulties. Disagreements between employers and employees are easily settled if there is a tribunal in which both have confidence. International disputes require international courts. We still have armies and navies because we do not have faith in each other. We doubt that courts can be established that will render impartial decisions between nation and nation. Perhaps our suspicion is well founded. If it is, it is not a ground for abandoning the advocacy of peace for all the world. It simply means that we must go farther back and reform our lives so that we shall be worthy of confidence and be capable of believing in the integrity of men of strange customs whose interests may seem to be in conflict with ours. The religion of good will must be preached throughout the whole world. Having learned to respect all men, we shall be prepared to live in peace with them. The ambassador of Christ has ever been an apostle of peace. [Midweek Service, July 2. Ps. 119:165; Isa. 32:17; John 14:27.] S. J.

Advertisers as Preachers

An old colored preacher chose as his text, "There are many adversaries." Being a man of limited education he read it, "There are many advertisers." From that text he preached an admirable sermon, showing how many ways there are of advertising the Gospel; how many people there are who advertise it; and how each of his hearers ought to be an advertiser of the Gospel.

This text and the use of it come forcibly to mind as one hears of the presence in the pulpits of Baltimore of a large group of advertising men.

Fifty thousand and more Baltimoreans of every calling, from clergymen, lawyers, physicians, and business men to mechanics, laborers and factory operatives, heard a score of "live wires" of the national advertising men's convention flash logic, philosophy, business sense, and publicity methods in trade and religion from the pulpits of the leading Presbyterian, Methodist, Lutheran, and Baptist churches of Baltimore today. It was the great Sunday feature opening of the 1913 convention.

That altruism in business has supplanted the old greed of the merchant, and that the doctrine of "caveat emptor" has actually given place to a modern spirit of service was the theme of the lay sermon delivered by Herbert N. Casson of New York in Brantley Baptist Church.

"The spirit of American business is not the spirit of greed," said Mr. Casson. "It is not the spirit of mere money mastery. It is not the brute instinct by which men learn only to have and to hold. Actually, altruism has become the most practical thing in the world. Actually, business men are finding out that it pays best to do right and to deal justly with their neighbors.

"Stores are actually taking the side of the customer as against themselves. They are thinking first of the welfare of the buyer. They are offering money back to buyers who are dissatisfied.

"It always has been true that co-operation is better than competition. It always has been true that love is better than hate. It has always been true that honesty is the best policy; but it is only in recent times that the men of the business world have realized these moral truths."

Wilbur D. Nesbit, the Chicago humorist, occupied the pulpit of the fashionable Mount Vernon Place Methodist Church and talked to millionaires and others.

"My text," said Mr. Nesbit, "is 'In the sweat of thy face shalt thou eat bread.'

"There may be a few people in the world—in fact, there are a good many—who eat their bread in the sweat of other faces. But they only die some day. Great tombs may hold their dust and magniloquent eulogies may be pronounced over them, but mankind shall forget them. Only men who put their names on time's pay roll are counted in the statistics of eternity.

"The expression of the universal inspiration is work—just plain, common, dirt digging, nail pounding, floor scrubbing, ink slinging, house building, city making, country helping, world bettering work.

"We like to fancy that civilization came as the result of the divine spark which fired the souls of men and drove them on and on out of the mental darkness of savagery and into the light of order and law. But it wasn't that at all. It was work—common, unfashionable work.

"Civilization in some of its fundamentals is the ability to do the hard work in an easier way. The occasion which fills the pulpits of Baltimore with laymen today has to do with a form of work which is at least one of the greatest constructive forces in American life—advertising.

"The only theory I have concerning advertising is that to write convincing advertisements you must believe in the article advertised and in the concern advertising it. And that isn't a theory—it really is a principle."

S. Grosvenor Dawe, chief of the editorial division of the chamber of commerce of the United States, found the Bible admonition for the modern conception of advertising in Zachariah: "Speak ye every man the truth to his neighbor." Mr. Dawe spoke from this text at Christ Unitarian Church.

"It is in the interchange of commodities that we see the need for speaking the truth," he said. "We also must realize that the

great average man desires to speak the truth, yet the liar has made it hard for the truthful man to win.

"The remedy rests in a union of truthful men, so that the way of the liar may be hard. It is out of some such thought as this that the modern demand for an ethical standard in advertising has arisen."

The old colored brother's sermon was true. There are many advertisers: and some very true Christian men are foremost in this new crusade for honest advertising.

Our Efficient Post Office Department

Many years ago a Wisconsin postmaster found in his letter box a letter bearing on the envelope the four letters "H. G., N. Y." He judged that the "N. Y." meant New York, and sent the letter thither. The New York postoffice promptly delivered it at the office of the Tribune. "H. G., N. Y." meant "Horace Greeley, New York."

Greeley opened the envelope, and found therein a dollar bill and nothing else. Then he looked at the post-mark, and said: "That is from my old friend, John Doe, of Oshkosh, credit his subscription one year." Sure enough the subscription book showed that a remittance was due, and the transaction was completed, at a distance of a thousand miles, with only four letters of the alphabet.

Most notable of such incidents is one told of Mark Twain.

One evening Brander Matthews and Francis Wilson were dining together at the Players' Club of New York, when the former made the suggestion that they write a letter to Mark Twain. "But," objected Mr. Wilson, "we don't know where he is," for it was at a time when Mr. Clemens was away traveling somewhere. "Oh," said Professor Matthews, "that does not make any difference. It is sure to find him. I think he is some place in Europe, so we had better put on a five cent stamp." So the two sat down and composed a letter which they addressed to

Mark Twain
God Knows Where.

Within three weeks they received a reply from Mr. Clemens which said briefly, "He did."

The Minimum Wage

Never were men so sensitive about the matter of adequate compensation to workers as they are today. A while ago we were talking about "a living wage." Now we are talking about "a minimum wage." These two phrases do not mean the same thing. At first thought it might seem as if a minimum wage was something less than a living wage. But a minimum wage is not a mere subsistence wage. It means more than sufficient compensation to secure shelter, food, fuel and clothing. It means enough compensation to enable the worker and those dependent upon him to live in health and comfort, and it allows a small expenditure for those things that we call insurance, education and amusement. The English Trades Unionists were opposed to the Trade Boards Bill which aimed to insure for them a living wage, because the phrase living wage meant to them just enough money to pay for the bare cost of subsistence. The phrase "to maintain the worker in health" that appears in many of the minimum wage laws means that the worker shall be supplied with enough compensation to enable him to live an active, free, intelligent, wholesome and enjoyable life. In brief, the purpose of the minimum wage is to secure for workers American standards of living.

In a Strange Town

What do you do with your spare time in a strange town? There are many tests of character unconsciously applied, and this is one of them. When you are at home your habits are largely formed by the customs of your neighbors and by their expectation of what you will do. But when you are away from home, and staying in a hotel with no one to molest you or make you explain, that is the time you show the sort of man you really are.

When you are away from home, which do you inquire for, the prayer-meeting or the picture-show? What sort of entertainment appeals to you when you have no reputation to sustain?

The impression largely obtains that the character of a town is determined by the people who inhabit it. This is true in part only. Very largely the character of a town is determined by the people who visit it.

Investigations of the vice commission of the several cities indicate that a very large proportion of those who keep the places of vice in operation are men from out of town who behave away from home as they would be ashamed to act at home. Some of the disreputable peep-shows of Paris are not *bona-fide* examples of the sins they are supposed to display, but are shams manufactured for, and supported by, the tourists who observe them and pay for the questionable privilege.

There are towns on the map that have been radically changed, some for better, and others sadly for worse, by the people who visit them.

What do you do with your spare time in a strange town?

The Christian World

A Page for Interdenominational Acquaintance

Christian Women in China

The Continent has the following item of interest: Mrs. T. N. Thompson of Tsining, Shantung, writes of a recent convention of women. "The districts represented were parts of four counties, Christians coming as far as sixty miles in some cases, on barrows and afoot. The leaders were Chinese. Women spoke from the platform without hesitancy, speaking with eloquence and spirit, putting us Americans in the background as speakers. Miss Ho, a woman in the early twenties, addressed the audience of women and men on the subject, 'Duty of Women in the New Republic.' The subject of foot binding was introduced by a Chinese woman of influence of the Methodist mission. Some eighty women promised willingly to unbind or to influence others to unbind. This subject is just beginning to take hold of the women in our district. The subject of family prayers showed a fairly representative number present as already observing this duty. The subjects were all especially applicable to the Chinese women—such as 'Equal Authority of Husband and Wife,' 'Partiality Between Sons and Daughters,' 'The Duty of Sending Girls to School,' 'The Duty and Power of Women in Prayer,' 'Wearing Apparel,' 'Cleanliness and Order of the Home, as taught in our mission schools;' 'Dedication of Children to the Lord,' 'Guarding of Speech Against Gossip and Tattling.' The subject of 'Marriage Engagements' was most thoroughly canvassed by the leader and caused many women to laugh at their old heathen custom of engaging their children in babyhood. It is safe to say that the next generation of Christians in this district will not countenance any such heathen practices."

Two Seminaries Merge

The Seminary of the South, formerly Cumberland Presbyterian property, and Lane Seminary have merged finally. Behind the merger is a dramatic story, given by The Continent (Chicago, Presbyterian) of June 12, as follows: There is more than one happy augury in the final signing and sealing of the compact that consolidates the Seminary of the South with Lane Seminary at Cincinnati. As is needless to tell those familiar with the history of the case, the Seminary of the South represented by inheritance Lebanon Seminary in Tennessee, which was the theological training school of the Cumberland Presbyterian Church prior to reunion with the mother body of Presbyterianism. When, however, the unfortunate outcome of unfortunate anti-union litigation in Tennessee made it impossible to continue the Lebanon school at its original location, a provisional alliance with Lane strengthened the Cincinnati faculty with two experienced teachers from Lebanon—Professors Stephens and Farr.

What has just now happened is the transformation of that provisional alliance into organic consolidation, expressed by the inauguration of Doctor Stephens in the church history chair and Doctor Farr in the New Testament chair of Lane. This formal act of merger indeed changes nothing from the practical conditions of the last three years, but it is a happy certificate of the success attending an experiment in co-operation between one of the oldest American institutions of Calvinistic theology and the teaching spirit of what once was rated to be an anti-Calvinistic Church. The perfect growing into one of these two forces at Cincinnati is a tangible parable of the complete and seamless reunion achieved in the church at large between Presbyterianism and Cumberland Presbyterianism. There is no difference left in any remotest corner of consciousness save in those reverently closed halls which memory dictates to history.

The Kennedy Millions Cause Trouble

Several years ago John S. Kennedy, an obscure millionaire, died in New York City. Little was known about him, and yet he left a fortune of about $60,000,000. Much of this vast wealth was left to various agencies of the Presbyterian church, U. S. A. Nearly $3,000,000 was left to the Home Board of the church. The board voted to invest it all as permanent endowment in Manhattan real estate. Soon enough the question arose whether it would not be wise to lend some of this money to Presbyterian congregations about to build church edifices and in need of such capital. In 1912, the General Assembly decided to experiment with $500,000 of the Kennedy legacy, by transferring said amount from the endowment fund to create a building loan fund. But Doctor D. J. McMillan, secretary of the Church Erection Board, strenuously opposed the Assembly's order, on the ground that it was legally impossible to make such a transfer, but at the time it was thought that Doctor McMillan and a minority of eight members of the board who stood with him had acquiesced. The Continent (Chicago) gives the following account of Doctor McMillan's dramatic resignation at the recent Atlanta assembly: But instead they came to Assembly with

an opinion from rival lawyers setting forth that the proposed diversion of Kennedy funds would be an outright unlawful breach of trust.

In order to confirm the transfer of the half million in question it was necessary for two-thirds of the Assembly to vote in favor of it. Ordinarily the count of a standing vote would have been thought sufficient. With this formidable opposition looming up, backed by legal opinion, the utmost care was requisite, so on this account a roll call was ordered—a resort perhaps without precedent in Presbyterian legislation. And the result was most impressive—yeas 619, nays fifty-four. A hundred or more commissioners refused to vote.

Dr. McMillan was dazed, for he had believed he had the church with him. But he immediately realized that such an outcome amounted to a vote of "want of confidence" in his administration and gallantly accepting the tacit rule of representative government, he acknowledged the defeat by offering his resignation. The Assembly referred the resignation to the board, which will accept it at the first meeting it holds in its New York office. Probably some members on the minority will also resign. It has been long since the church has seen such a dramatic overthrow in its official circles.

A Bishop That Is a Bishop

Bishop C. H. Brent of the Protestant Episcopal Church, is the great missionary bishop of the Philippine Islands. Imagine the consternation of the newspaper reporters, when they saw this church dignatary arrive on June 1, in the steerage of the Cunard liner, Caronia. Yes, the bishop came with 1,441 steerage passengers, principally British and Scandinavian workmen. On landing, he told the reporters that it was his desire to fraternize with the multitude, which he said was the stuff that the States were made of—the ancestors of the Americans to be. He said he had not gone among the home-seekers because he wanted to investigate steerage conditions, but wanted to be among workingmen. He had enjoyed the companionship of the immigrants immensely, and found that, as far as the attitude of his fellow passengers was concerned, they did not seem to care any more for a bishop than they might for a burglar. "If the people I met in the steerage of the Caronia," said the bishop, "are typical of those who have been coming here recently, the country has reason to feel proud of them. I never saw a cleaner and more intelligent lot of men and women." The bishop praised the quarters and the food of the steerage, and said many commendatory things regarding the courtesy of his fellow-voyagers. The route traveled by the bishop from the Philippines to London was the Trans-Siberian Railway. Being questioned as to the suggestion that the Japanese might take the Philippine Islands, he smiled. At present he said, the islands were under better government than ever before, and the people were quite content. Bishop Brent comes for the general convention.

Big Benefaction to Seminary

The Christian Intelligencer reports as follows: The announcement has been made that Rutgers College and the Theological Seminary at New Brunswick, New Jersey, are each to receive two hundred thousand dollars from the estate of Mrs. Mary Bogert Wessells Pell, who recently died at her home on Riverside Drive, New York City. She was descended from many of the oldest families of New Netherland.

Her father, Wessells Wessells, was born in New York City, but on his marriage to Miss Zabriskie, of Bergen County, New Jersey, moved to Paramus, where their only daughter, Mary, was born. She early united with our Church in Paramus during the pastorate of the Rev. E. T. Corwin, D. D., who has continued during all these years the spiritual adviser of the family. It is perhaps due to his suggestions that so large a sum has found its way to the institutions of the Reformed Dutch Church. She married Captain John H. Pell, of Passaic, New Jersey, a member of the New York bar. She had no children and Captain Pell died a few years ago, leaving her with no relatives nearer than cousins. She has lived a very quiet life, with a few devoted friends.

The larger part of her estate is represented by the famous Benedict Corner at Courtlandt street and Broadway, where her Bogert ancestor lived in the simplicity of little old New York before the Revolutionary War. By the sale of this property under will, the corner goes out of the family for the first time in two hundred years. The "unearned increment" by which these institutions are to profit, has greatly enhanced the value since the simpler days of the forefathers.

The Sun Setting on a Glorious Life

The sun is gorgeously setting upon the life of Professor J. W. Beardslee, D. D., LL. D., of the Chair of Biblical Languages, Literature and Exegesis in the Western Theological Seminary (Holland, Mich.), of the Reformed Church of America. Within six months past, Professor Beardslee has celebrated three glorious anniversaries, his seventy-fifth year, his fiftieth year as a minister of Christ, and his twenty-fifth year as a professor in the seminary. It is not given to most men to celebrate a diamond, a golden and a silver jubilee within six months. Among other joys that have come to this ripened saint of God is the joy of seeing his own son, Professor J. W. Beardslee, Jr., succeed him as professor. By vote of a General Synod he was made professor emeritus.

In gratitude for the blessings of God, Professor Beardslee, in May, presented to the Western Theological Seminary, a memorial library building, a very substantial affair, which will prove a blessing to countless generations of theological students. In presenting the library, Professor Beardslee said in part: "I have but a few words to say in transferring the library building to the General Synod of our Reformed Church. One year ago I asked permission to build it as an expression of my love for the church in whose ministry I have been privileged to serve for fifty years, and of my desire to increase the efficiency of this seminary to which I have given the best years of my life. Here it stands, no longer mine but given to God and His Church to help in winning the world to Christ our King and Redeemer. I have put into it the best material I could obtain. I have planned it for a special purpose, to make more pleasant and more inspiring for the students of our seminary the critical study of the Bible, whose inspired teachings must ever be the light and guide of every soul that would find God and everlasting life. Other libraries are dedicated to science and art and literature, to foster and guide the intellect in its search after truth; this library is designed to furnish help for those who devote their whole life to dig down to the roots and understand those profound spiritual truths which the soul of man must know to some extent if he would come into the full inheritance of life and peace for which His Maker designed him. This thought inspired my desire to erect this building, and I can truly say that I am glad God has given me the privilege of placing it here, rather than keeping the money it has cost in my own pocket."

It is rare when a professor presents, at his own expense, a fully completed and equipped library of this character. Generous laymen frequently do this, but not generally a theological professor. We are glad to give this space to so gracious an act in a servant of Christ in the evening of his life, while the sun is going down.

English Congregationalists Raise Funds

The Congregationalists of England and Wales have shown their strength in the face of their peculiar disabilities. As is well known, the established Church of England is supported by state taxes. Dissenters or non-conformists have to strike out for themselves. And yet the sturdy descendants of the old Independents or Congregationalists have just completed raising a Central Fund of $1,250,000, which insures an income of not less than $500 per annum for all accredited Congregational ministers.

The capital is being invested in trustee securities, yielding about 4 per cent. Eventually an annual income of £10,000 ($50,000) a year will accrue from the capital. This income will be administered by a central committee whose grants in and of locally raised stipends will be made on the recommendations of the County Congregational Unions. This will act as a check upon the peril that attaches to endowments, of stipends being paid without a full*quid pro quo* in service.

"Bible Study Club"

For several weeks past the editor of this department has been getcertain literature that looks like a newspaper periodical, called "Bible Study Club." It took less than sixty seconds to detect that it was another "Pastor Russell" disguise. A certain "V. Noble" is "secretary" of the "Club," which offers to supply Bible study literature for nothing or for nominal cost. Should you drop into the office that "V. Noble" tells you to write to, you would see this legend on the door "Pastor Russell Lecture Bureau." There is absolutely no doubt whatever that "Pastor Russell" is still playing his old deceitful game of deluding the public. We, with others, do not question his right to send literature to whomsoever he pleases, but we decidedly question the morality of the Russell characteristic of sending said literature under one dummy arrangement or another. Just why "Pastor Russell" has consistently followed out a policy of misleading the public in order to warn the public of the winding up of the world's history in 1914, is beyond our comprehension.

President Wilson Again Appoints a Preacher

President Wilson is showing his godly training and strong Christian sense of fitness by appointing prominent Christians to high office. The other day he announced that he had offered the post of American Minister to the Netherlands at the Hague to Doctor Henry Van Dyke. He could not have made a more ideal offer. Doctor Van Dyke is of Dutch descent, a minister of great power, a poet and literary man of finest discrimination. His distinctions in the world of literature and his intimate acquaintance with European literature and life, make him more than acceptable to the Holland government. This appointment reflects President Wilson in a beautiful light. President Wilson is determined to put men of character, intelligence and ability in the diplomatic service; millionaires and politicians need not apply, apparently.

From Near and Far

Mr. Harry W. Laidlaw, organizer for the Inter-Collegiate Socialist Society in his report recently made public, indicates that socialism is spreading among our American colleges. He states that chapters of this society are now to be found in forty-nine American colleges. This is an increase of twenty since January 1. There are also five graduate groups. Some of the colleges which have growing chapters, named by Mr. Laidlaw are Yale, Brown, Harvard, Princeton, Amherst, Williams, Swarthmore, Alleghany, Marietta, Pennsylvania, Cornell, Columbia, Michigan, Oberlin, Ohio State, Ohio Wesleyan. Samuel A. Eliot, Jr., grandson of ex-President Eliot of Harvard, is the president of the Harvard Society, and John Temple Graves, Jr., is the secretary of the Princeton chapter.

The International Woman Suffrage Alliance during its recent session adopted a resolution declaring in favor of a policy of general political neutrality, but of militant antagonism toward parties which oppose woman suffrage. It was agreed to raise $12,500 a year to prosecute the movement. Several donations for the current year were announced. These include $500 from Mrs. Carrie Chapman Catt, the president of the alliance; $500 from the Duchess of Marlborough, formerly Miss Consuelo Vanderbilt; $500 from Mrs. O. H. P. Belmont and $250 from the Countess Heller. The various societies represented guaranteed the remainder of the $12,500.

Earl Grey, the British foreign minister, whose position is becoming more and more commanding, declared that if the American ambassador came with proposals of making more remote any appeal to blind force, "he will find in this country and in the British government a ready response." Earl Grey amplified this by adding that the United States is most fortunately placed in taking such an initiative. Peace proposals from such a quarter, he asserted, come free from suspicion of being inspired by any feeling of pusillanimity or any national necessity.

Mothers' pension laws have been passed by fourteen states, eleven having acted this year. Seven of them are suffrage states—Illinois, California, Colorado, Oregon, Utah, Idaho and Washington. The others are Iowa, Nebraska, Ohio, New Jersey and Pennsylvania, Missouri has authorized Kansas City to adopt the system, and other states are trying it in a limited way in some cities. When a woman is left destitute it has been found better in every respect for the state to board the mother and children together.

There is reported large increase in the number of students of theology in German universities. For a time there was notable declension, and it was interpreted as indicating a diminished interest and faith among the people. The seventeen Protestant universities during the past winter were attended by 3,386 theological students as compared with 2,825 the winter of a year ago, showing an increase of nearly one-fifth. Berlin University has the largest number, 555; Leipzig is next, with 466, and Tübingen next with 336.

Dr. Harry F. Ward, secretary of the Methodist federation of social service, has accepted the position of professor of social service in the school of theology of Boston University. For ten years he was head of settlements and institutional churches in Chicago in the Polish quarter and stockyards district. As chairman of the committee on labor conditions of the City Club of Chicago, he organized the industrial committee of the churches of Chicago, and was made chairman of the committee on church and labor.

Telegrams condemning Senate Bill 501, known as the Gorman Bill, which is being opposed on the ground that it will make saloon licenses vested property rights, were sent to Speaker McKinley and Governor Dunne by officials of the Illinois Christian Endeavor Union and the Chicago Church Federation Council. The Christian Endeavorers hint in their message that the liquor interests have contributed liberally to a fund to push the bill through the general assembly.

Rev. Gottfried Hahn, just ordained a minister in the German Evangelical church, at St. Louis, has departed for Purulia, India, where hundreds of lepers are cared for and taught to look upon Christianity as their hope. He followed in the footsteps of eleven others of his family, including his aged mother, who passed their lives in the same colony, serving year after year in ever constant danger of contracting the disease. Like Father Damien, the martyr, Mr. Hahn regarded his course merely as his duty.

Thirty missionaries speaking twenty-four languages have been employed during the fiscal year by the Chicago Tract Society to work among the foreign born in Chicago, according to a report just published by the society. One thousand one hundred and seventy public meetings were held, 72,770 homes were visited, 13,695,440 pages of literature printed in thirty-seven languages were distributed and $20,376.27 was spent during the year.

Emperor William of Germany ascended the throne twenty-five years ago last Sunday week, and his quarter of a century anniversary has been celebrated in Berlin and throughout the German empire with elaborate ceremonies and genuine enthusiasm. The festivities opened with a review of the imperial military volunteer automobile corps in Berlin, followed by a jubilee equestrian tourney held in the stadium erected for the next Olympic games.

In Chicago there are 750 theaters and seventy-six other sbuilding. One-half of the amusement houses are used exclusively for the display of moving pictures and have a seating capacity of 300 or less, but the average capacity is 400 or a total of 300,000. There will be an added seating capacity of 300,000 when the new theaters are completed in the fall. It is estimated that the daily attendance is nine hundred thousand.

President Harry Pratt Judson, of the University of Chicago, announced at the Eighty-seventh Convocation on June 10, the gift of $300,000 for the erection of a building to be used as a social center and gymnasium for the women of the University. The donor is Mr. La Verne Noyes, a prominent citizen of Chicago. The building is to be a memorial to his deceased wife and will be known as the Ida Noyes Hall.

Chicago leads all other cities in the volume of parcel post business. According to a statement issued at the Postoffice Department the amount of parcel post stamp sales aggregated $1,254,469 and the number of parcels handled at Chicago from Jan. 1 to March 31, was greater than at any other postoffice. New York during the same period had sales aggregating $818,138.

The city council of Kansas City, Mo., has adopted a pennant for that city, to be used on all occasions where a flag is appropriate. The pennant will be of light navy blue. The shield of the city is to be in the left-hand corner, with the words "Kansas City, a good place to live," in white letters.

Mayor Harrison has issued a proclamation setting aside June 26 as children's day. This year the newsboys of the city are being given an outing at Washington Park under the auspices of the Volunteers of America.

That missionaries in India are buying girls by the thousands at 10 cents apiece in order to save them from immoral lives in the temples, was the statement made in the St. Louis Y. W. C. A. last week by Sherwood Eddy, Y. M. C. A. secretary of Asia.

At a missionary conference in Canton, China, under the presidency of John R. Mott, resolutions were adopted urging the international conference to be held in Shanghai to take steps looking to the union of all Protestant denominations in China.

Dr. Juichi Soyeda, a Cambridge graduate and former vice-minister of finance of Japan, has arrived in this country, bringing a message of patience to his countrymen here who are angered by California's discriminatory land law.

Funds aggregating more than a quarter of a million dollars are bequeathed to various activities of the Presbyterian church by the will of J. Milton Colton, a former Philadelphia banker. The estate is valued at $1,500,000.

Women from the Chicago Commons and the Woman's City Club went with inspectors of the city department of health last week and peered into half a score of insanitary basement bakeries on the West Side, Chicago.

A childless couple, said to have been the wealthiest in Switzerland, committed suicide the other day "because of sheer lack of interest in life." The husband was only forty-one years of age, and the wife still younger.

A $200,000 Y. M. C. A. building for colored men, made possible by Julius Rosenwald's initial donation of $25,000 and which is the largest and handsomest structure of its kind in the world, was dedicated in Chicago recently.

In New York City the board of estimate and apportionment has approved a transfer of $25,000 from the funds of the street cleaning department for the purpose of a sane Fourth of July observance.

When Colonel Roosevelt goes to the Argentine Republic on a lecture trip in the fall he may extend it to a trip around the world, which will keep him away from America for two years.

Secretary Bryan has joined the Washington, D. C., "alley cleaning brigade." He spoke at a meeting of the committee of one hundred recently on the subject of slum elimination.

Porto Rican children are more apt than American children in their studies, according to Miss Grace E. Josselyn, a missionary, who spoke in Evanston, Ill., recently.

Jacob J. Hauser, of Mobile County, Alabama, owned a blind tiger. Although worth $75,000 he must go on the country road chain gang. So says the Alabama supreme court.

The Newberry Library

By W. N. C. Carlton, Librarian

The Newberry Library in Chicago is a free library of reference, established in 1887, and maintained by a moiety of the estate of Walter Loomis Newberry, a pioneer merchant of Chicago who died in 1868. The trustees of the estate, Mr. E. W. Blatchford and Mr. W. H. Bradley, made a partition according to the terms of the will in 1886 and the early part of 1887, and the organization and formation of the library began in the latter year under their direction.

During the first six years of its history the library was housed in temporary quarters, but in 1894 it took possession of the beautiful and imposing building which had been erected for it on the site of the historic Ogden house, the only house in the fire district which escaped destruction in the great fire of 1871. The style of architecture of the building is Spanish Romanesque and the material is Connecticut granite. The partition walls are of brick and tile and the floors of red English tile. Every effort has been made to render the structure as fire-proof as possible, since it contains one of the most valuable book collections in the United States.

The original plans of the Trustees contemplated the gathering of a general collection of reference and source books on all subjects. Later, however, a coöperative arrangement was entered into with other Chicago libraries under which the field of knowledge was roughly divided between them, and a policy of non-duplication of expensive books was adopted. The principal fields of knowledge and branches of learning which fall within the province of The Newberry Library under this arrangement are: Bibliography and the History of Printing, Religion and Theology, Philosophy, Psychology and Ethics, History, Political Science, Geography, Biography, Language, Literature, and (in part) the Fine Arts. In each of these divisions the Library possesses innumerable treasures, books of interest and value for all time and which are always available for inspection by any reader, student, or visitor. The formalities required in the use of the collections are only such as are absolutely necessary for the proper care and administration of the books and the convenience of the many who use them.

In the literature of religion and theology the Newberry collection is especially rich. Besides endeavoring to acquire the great and best books of the past in these subjects, it purchases currently the best of the religious literature of the present day. It gathers the printed editions of the sacred books of all forms of serious and reverent religious faiths in the original languages in which they were written and in the best English translations. The same is true of the writings of the foremost religious thinkers of all times and countries. The collection of editions of our English Bible and the history of its printed text is a notable one. Included in it are two beautiful copies of the first issues of the first edition of the Authorized Version published in 1611, commonly called also the King James version. There are fine illumined manuscript Latin Bibles, written during the centuries prior to the invention of printing. The beauty of the writing and the decorations in these volumes render them works of art as well as monuments of the loving care and devotion of the medieval scribe. There are also editions of the whole or parts of the Scriptures in over one hundred different languages, so that it is possible for every "stranger within our gates" to see and read the Holy Bible in his native tongue, whether that be Chinese, Japanese, Hebrew, Arabic, Sanskrit, Polish, Russian, or even the Tagalog of the Philippine Islands. The oldest manuscript in the collection is a copy of the Gospels in Greek, written at some time in the twelfth century of our era. An interesting feature which is most useful in assisting readers and students is the extensive Sermon Index, compiled and kept up to date by the library assistants. Using as a heading the biblical text on which the sermon has been preached, hundreds of sermons are carefully indexed by author and title in chronological order. The inquirer has but to name the text in which he is interested and reference to this index will show him at a glance just what sermons the library has on this text, when and by whom they were preached, and the exact volume and page of the printed work in which they occur.

The historical collections, already important, are growing more so with each year's increase. They are naturally strongest at present in books relating to the history of America and Great Britain. The history of the European countries, however, is by no means neglected, and the scholar and general reader in this field will find much to reward his studies. An excellent selection of works devoted to American family and local history is very popular and much used, attracting visitors from all sections of the country. Special indexes are maintained for the better study and utilization of this genealogical material which is constantly being investigated with fruitful results to those concerned.

The most valuable individual collection in the library is that presented by Mr. Edward E. Ayer in 1910. It is a noble gathering of the most precious historical material, both printed and manuscript, relating to the early history of our country and more especially dealing with the Indians of North America. No general description can adequately set forth its importance to historical scholars. It may safely be said, however, that no historian of any phase of the history of the aborigines of North America can make his book an authoritative one without having consulted the Ayer Collection in the Newberry Library. Amongst its treasures are superb copies of the Bible translated into the Algonquin Indian language by the missionary John Eliot, and published in 1661 and 1663. The books in this collection embrace the entire history, character, manners, customs, arts and crafts, myths, religions, and languages of the North American Indians. Included also are Indian drawings on magney paper and skins, portraits of Indians, engravings, photographs, watercolors, etc., illustrating Indian life, costume, and manners. The history of the Hawaiian and the Philippine Islands is similarly treated in this unique gathering of historical material.

In the department of literature a rich collection relating to English and American literature is gradually being built up. At present this division is the largest in the Literature group. It numbers many treasures in the way of original editions, and chief among these are the copies of the famous four Folio Editions of Shakespeare which were printed respectively in the years 1623, 1632, 1664, and 1685. Another rarity of great interest is the first

edition of Milton's Paradise Lost, printed in 1667.

The literatures of Greece and Rome, France, Italy, Spain, and Germany, are well represented by collections embracing the writings of the classic authors of each of these countries.

Of related importance to the literary collection is the great linguistic library of Prince Louis Lucien Bonaparte, which was acquired in June 1901. This is a collection of over 16,000 volumes and pamphlets, gathered as data for the study of the nature and history of man as developed through speech. It comprises printed specimens of every known language possessing even the most rudimentary literature, and has proved of the greatest usefulness to the university professors and students of language in Chicago and vicinity who make good use of this collection.

The music division of the library is notably rich in both useful and unusual works necessary for the student or practitioner of music. The first lists of books recommended for it were drawn up by Mr. George P. Upton, the well known authority on this subject. In 1889 the musical library of Count Pio Resse, of Florence, Italy, was acquired by purchase. It included a very large number of rare and famous titles, and was particularly rich in works written by Italian authors on the theory and history of music. In 1891 the Hubert P. Main collection of English and American Psalmody was acquired. A notable benefaction to this department was the library of Theodore Thomas which was given by his family. It comprises the printed works on music which he used, a set of his concert programs complete from the beginning of his musical career in 1855; and the music scores used by him in conducting, with the manuscript changes or directions made by him in their original text.

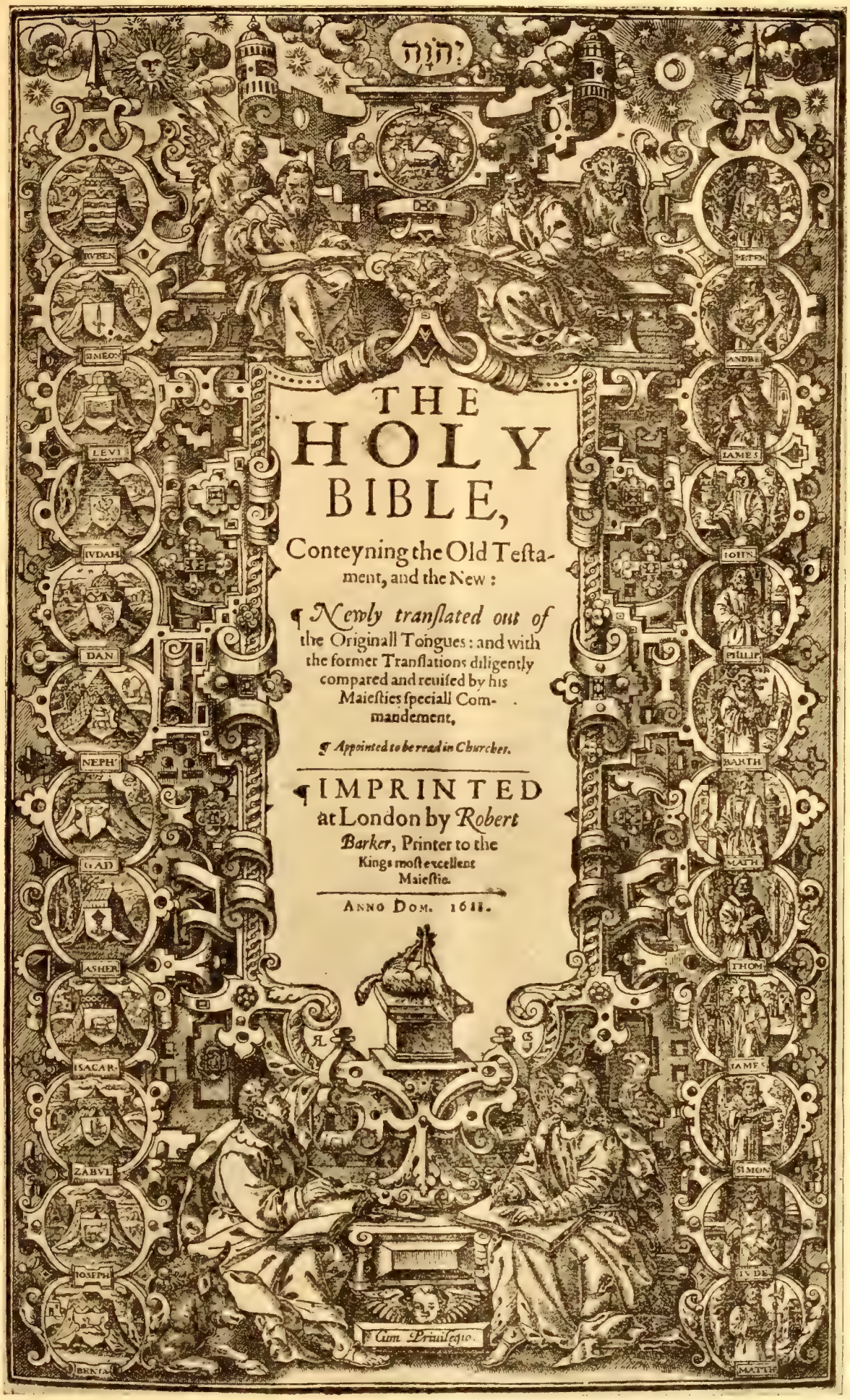
In the Exhibition Room, a display of rare or beautiful books, manuscripts, or prints may always be seen by visitors. Sometimes the exhibit is made up of specimens of early printed books, showing the development and progress of the art from its introduction into Europe in the fifteenth century through the first fifty years of its history. Again, a display of the rich bindings reveals scores of books magnificently bound by the most famous binders of the last three hundred years. At the present moment the exhibition being shown is made up of illuminated manuscripts, European, Chinese, Japanese, Hebrew, Arabic, Turkish, etc., many of them being of extraordinary interest both textually and artistically. By these means the rich contents of the institution are constantly being brought to the attention of the public in an educational way.

The library welcomes all classes of readers from the most learned investigator to the boy or girl seeking information for school use. The needs and requests of the individual readers are infinitely varied, but every effort is made to supply the information desired. The majority of the books are, naturally, mainly intended for the use of professional scholars, but much material can be readily adapted to the requirements of pupils and untrained readers when necessary. The library is performing a noble educational function in the community and both through its books and its personal service is contributing much toward the higher intellectual and spiritual life of the great city.

The question is frequently asked, What is the difference between the Newberry Library and the Public Library? In spite of the fact that every effort has been made officially to make the difference clear there are still many persons to whom it is not known. To make clear the facts is the purpose of the following paragraph.

The Public Library is the institution whose chief and principal aim is to provide the books most generally wanted by and best suited to the needs of the great mass of people and to allow them to use these books in their own homes, schools, workshops, parks, and even playgrounds. The community, through the Public Library, accepts the duty of supplying this social need as a part of its general educational machinery for its social welfare. It can readily be seen that, with such a purpose, the desires and needs of the majority are the first consideration of the public library; the requirements of the scholarly or intellectually advanced minority of the community necessarily take a subordinate place. Now the principal object of great reference libraries like the John Crerar Library and the Newberry Library is almost the opposite of that of the municipal institution. Private munificence has through them, made it possible to provide especially for the intellectual and educational needs of the minority. This minority is their first consideration in matter of book selection and book acquisition, and they strive to serve its interests in every possible way save that of permitting the books home use. One reason for this exception is that upon the reference libraries there also falls the responsibility of gathering and preserving for future generations the permanently valuable portion of contemporary book production. This object would be largely defeated if the rare or expensive books so gathered were subjected to the wear and tear and loss due to circulation outside these libraries. This policy of not generally circulating valuable literary and historical material is sanctioned and approved by experience throughout the civilized world.

Thus, through its public library and its great reference libraries, Chicago is fortunately able to minister to the various intellectual needs of all its citizens.



THE ORIGINAL EDITION OF THE KING JAMES BIBLE.

I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God, (who is the searcher of our hearts) all our privacies are open.—Seneca.

Henry Ward Beecher---the Man

By Rev. Charles M. Morton

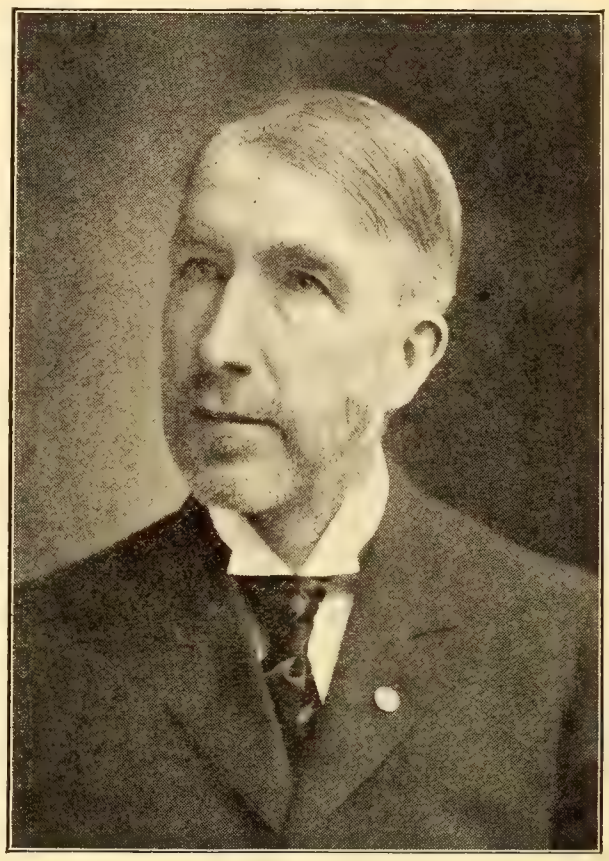
I came to Chicago with an empty sleeve just before the Civil War ended and found employment as office boy with the Young Men's Christian Association. A little later I began to try to live a Christian life. Every now and then a fine looking, well dressed man would call at the rooms to see Mr. D. L. Moody, and I soon learned that his name was William Reynolds, that he was the head of a Peoria packing house and that he was one of the most active Christian men in Illinois. He always gave kind attention to the office boy. Little by little the directors promoted me until I became the superintendent of the Association and Mr. Reynolds noticed my promotions in his hearty, enthusiastic manner. By this time I had come to love him with all my heart.

One day, in the winter of 1869, Mr. Reynolds came to me and said, "Morton, the Third National Sunday-school Convention will be held in Newark, New Jersey, on April 28 and I want you to go." I said it would hardly be possible for me to get away. "I will get permission for you to leave your work. You must let me pay all your expenses. Be sure to be ready. I will call for you on the 26th." When he came, I was ready. It was a grand trip East for me and in New York we stayed together at the Fifth Avenue Hotel.

The third National Sunday school Convention was most interesting and instructive. The prominent Sunday-school men and women of the United States came together, with Hon. George H. Stuart of Philadelphia, in the chair. For three days and evenings audiences crowded the First Baptist church of Newark, to hear Henry Ward Beecher, Dr. John Hall, the venerable Stephen H. Tyng, Dr. J. H. Vincent, Edward Eggleston, Ralph Wells, B. F. Jacobs, H. Thane Miller and many others. Very few of those grand men are with us today.

On the evening of the first day of the convention, after a thrilling address by H. Thane Miller, of Cincinnati, President Stuart handed a piece of white paper to Edward Eggleston and Mr. Eggleston brought it to me. It read, "I will call you to speak after the next hymn." I shook my head very positively at Mr. Stuart, but he only smiled, and soon I was standing amazed and bewildered before the vast audience. I had strength enough to tell something of what the Lord had done for my soul.

William Reynolds was sitting in his chair, studying the ceiling of the auditorium, with a mischievous twinkle in his eye, and he did not seem to know that his poor traveling companion was in distress. In a little while the truth came out and I knew why I had been called suddenly to speak to the Convention. Henry Ward Beecher and some of his church officers were there looking for a lay pastor to care for their beautiful Plymouth Bethel, which had just been dedicated, and William Reynolds had made a suggestion.



Rev. Charles M. Morton.

On the second day of the Convention, Mr. Beecher spoke on "The Mission Work of the Sunday-school," and he told of his new enterprise for the people of his city. Perhaps Mr. Beecher never made a more effective address than this. Its influence on the Sunday-school work of the country was very great. He said, "If they won't bite at the bait I put on in the pulpit, I will bait with something else. I will try other means, until I have exhausted all means, to reach every class, every family and every heart. For I never see the worst outcast soul but I think of the tear-drop and the blood-drop of Jesus Christ, and there is that in the single thought of Christ that turns all contempt, all indignation, all reproach instantly to pity and to sorrow, and for His sake I will go down to the poorest, and lowest and meanest man that lives and wait patiently on him."

A few weeks later, Mr. George A. Bell, the superintendent of the Plymouth Bethel came to Chicago and asked me to be the pastor of the Plymouth Bethel. The invitation was gratefully accepted and early in August, 1869, my wife and I went to live in Brooklyn. Mr. Beecher was in the White Mountains, waiting for his hay fever to go away. I had never spoken to him and was almost dreading my first meeting with the great man. When he returned home in October, he came to me, put his hand on my shoulder and said, "Charles Morton, you were very kind to leave your friends in the West and come to us." Then he said he and his people would stand by me in every way. He never failed me during the eight years we spent together. When I apologized one day for taking so much of his time, he said, "Charles, when you have come a thousand times more, then come again!"

One morning in the winter of 1870 he called on me and laid a one hundred dollar bill on my desk, saying, "I fear you are finding many poor people this cold weather." I thanked him and asked if he would be interested to know how the money had been used, if I would make a record for him. He said he would, and when the money was spent I laid before him a long list of the unfortunate ones and their difficulties. He gave much time to the list and finally asked how many of the people had been really benefited. When I replied that I believed more than half of his money had accomplished good, he said, "That is more than could reasonably be expected."

A year or two later, on Sunday morning, after having given his notices, he said to his congregation, "If the minister of Plymouth Bethel comes to you in behalf of the very poor, I ask you to do for him what you would do for me." My poor people were always well cared for after that morning. The business men of Plymouth church, with H. B. Claflin, E. H. Van Ingen and Stephen V. White at their head, kept me well supplied with every needed thing.

Mr. Beecher told me something of his new theology, and I was much interested, never having received a theological education. "The old way," he said, "was to bring the soul into the kingdom by the pain method. That was my father's way." Mr. Beecher hoped the new theology would save the soul without painful conviction of sin.

Mr. Beecher said that he was always surprised when he learned that he had preached a great sermon. Perhaps his Friday evening lectures were among the most helpful of his addresses. Sitting in his big chair at the crowded prayer service he wonderfully cheered and encouraged the people who carried heavy weights in life.

Much of the time Mr. Beecher was like a happy boy. One Monday morning he met on the street a Fulton market business man who said, "Henry Ward, your old gun was pretty well loaded last night." "I saw your bald head shining under the gallery," said Mr. Beecher.

Horace Greeley had a farm at Chappaqua and Mr. Beecher had one at Peekskill. Each prided himself on his knowledge of farming and each was a little jealous in a good natured way of the other. Some one told Mr. Beecher that Greeley was raising fine rutabagas. "Yes," was the reply, "but they cost him nine dollars apiece."

Going through the hall of his house one afternoon I heard earnest voices in the rear parlor. When I came in, Mr. Beecher said, smiling, "Charles Morton, this woman won't give me enough money to buy a pair of pants." "No," said the good wife. "Indeed, I won't." She was the treasurer of the family and he had overdrawn his monthly allowance. From time to time, Mr. Beecher suffered from black depression, lasting now and then for days. When I called on him one Saturday evening, his eyes were dull and his color was dark. He asked, "What do you do when you cannot fix your mind on any text and when you cannot even pray?" I replied that I often found it difficult to select a text, but could always pray a little. "Be thankful to God," he said, "for I have two services tomorrow and can get no light and comfort for either of them." It was generally supposed that his sermons came to him without much care and study.

Of Mr. Beecher as a manager of finance I have a little knowledge, and am almost sure that he would not have been an eminent banker. He told me of a man who called on him late one afternoon for the "loan" of ten dollars, saying that he had had nothing to eat for ever so long. "Charles, there was not a dollar in the house and the banks were closed. I asked him to stay and have a meal with me. He declined rather gruffly, saying that if I would not trust him with the money he did not want my food. Then I made a check for the ten dollars and told him to take it to the ticket taker at the Fulton Ferry, who had accommodated me in that way." Of course the check was honored and Mr. Beecher never saw or heard of the man again.

In the summer of 1875 or 1876, a young minister who was a friend of mine, wrote me from the Adirondacks, saying that his new church building in the country was ready to be dedicated, and that the congregation was worried about the large church debt. He thought Mr. Beecher was the only man who could help them out and he wondered if I would try to persuade him to undertake the journey and the work. It was almost time for Mr. Beecher's vacation and for his annual hay fever, and I had little hope that he would consent to go. To my surprise, he said at once, "You say

he is a young preacher and that his people are not rich. I am reminded of my first pastorate in Indiana where a well-to-do man gave me his clothes before they were badly worn. Of course, Charles, we must go." When we had reached the place of meeting the sight was well worth seeing. The farmers and their families, from far and near, crowded the auditorium. Mr. Beecher preached from Matthew 22:35-40, and the farmers listened eagerly while he told in their own language of the commandments of Love. He likened the two tables of stone on which the ten commandments were written to two great pans of milk and the greatest commandment of all to the strong hand of the dairy man which sweeps away the rich cream from the surface of the contents of the pans, leaving nothing but skim milk. Perhaps a more delighted congregation never came together. I do not remember the financial results of the service, but I never heard more about their church debt. Mr. Beecher believed that when a man has fallen in love with the character of the Son of God he will find himself trying to imitate Him.

We went together from the Adirondacks to the Thousand Islands. The travel on the railway was light and for a long time we were the only occupants of the car. Although I had been an officer in his church for years he had never spoken to me at any length about the great church trial. I was astonished when he suddenly opened the subject and poured out his grief and indignation. Then he arose and paced up and down the length of the car, like a caged lion. For a few minutes, the agony of the great preacher was terrible.

One evening there came into my office a bright looking young man with a letter from Mr. Beecher, which said, "This young man is the son of one of my old church officers in Indianapolis. He is studying for the ministry and called on me to get my advice about his coming work. I send him to you, thinking that as you are more nearly of his age you may understand him better. My own impression is that he is more interested in preaching sermons than in saving souls." The last sentence of the little letter struck me like a six pound shot. Unconsciously, I had been for several months making the same mistake and I began to reform at once.

Early in my work at the Plymouth Bethel, as I visited from house to house, I was surprised at the large number of husbands and fathers who never went to church. Our Sunday-school room was well filled with boys, girls and young people. There came to me the idea of a Bible class for married men to be held in our large reading room and to have its own officers. For several weeks I kept the thought of such a class before a number of the non-church going men and finally appointed a Sunday for the beginning. Only seven were present but all seemed pleased and interested. Little by little the class grew until the reading room was crowded. After awhile men came to me and asked if they might join the class although unmarried. "Well, you expect to be married some time, do you not?" "Yes, sir." "Then we will take you into membership." I noticed that when death came to the homes of hard working men, a few of them had money enough to pay the funeral expenses and we planned a Burial Fund for the members of the class, each member to pay one dollar when a member died. A few passed away every year and much help was given. The men were proud and happy to feel that they had a part in it. The class bought a great silk banner, beautifully inscribed, and every New Year's day we marched to Mr. Beecher's home to greet him.

In the second series of his Lectures on Preaching, given at Yale College, pages 188-90, Mr. Beecher honored our class with royal mention:

"The Bible class of married men is a phenomenon. The gentleman who teaches it was a soldier who lost his arm in the service. He is singularly well fitted for this work. He has a large number of poor, plain but excellent men, but they were not all such. He has gathered up from the street the degraded, the literally lost. At first his class was small—nine or ten; but he worked with them faithfully, and set them to gathering up their abandoned companions. Among those brought in were drunkards, the most degraded and despicable. There were men who by their careless habits had wasted their earnings and disbanded their families. Some of them were living in crime. And yet, last January about a hundred of these men came up in a body and called upon me, and a better looking set of men I never beheld. They were clothed and in their right mind. We received at one time some forty into the church, out of this body of men; and one of the most affecting things I know of is that this class, two or three times a year, gives an entertainment to all the parents of the children in Plymouth Bethel. They give it themselves. We furnish the room and lights, but they order a supper, with cake, confections, ice cream, tea and coffee. They have music and also some amusement—tableaux, or something of the kind. They invite all the fathers and mothers of the children of the Plymouth Bethel. Each of the members of the Bible class wears his little rosette to show he is a manager, and each one is expected to be on the floor to entertain the guests, and to see that every one is happy, talked to, and fed. To see these hundred and fifty men—one of whom said in relating his experience, "I know all about rum—I have made it, I have sold it and I have drunk it to the very uttermost,"—to see such men in the house of God, entertainers, calling in the parents of the wandering children, is enough to make tears come from anybody's eyes. I don't believe you ever could have reached those men except by taking the Word of God in your hand, calling them together in a place where they felt at home, and then going step by step with them through the truth, teaching them Sunday after Sunday, and while you are doing this, calling out their sympathies, making them work for each other,—for that is what this class is still doing, one here and one there, raising contributions by which they are able to sustain men and get on their feet till they can get work again. There have been literary hundreds of families regathered."

The memory of Henry Ward Beecher is beautiful. His heart was great and his mind was wonderful. He spoke to scholar, farmer, business man and laborer in their own language. He was the warm friend of rich and poor, white and black, and the people of every nation. He was loyal to the Heavenly Father. Without doubt the severe mental suffering of his last years shortened his valuable life.

Business Men and Religion

Some Findings of a Toledo Preacher

A Toledo clergyman recently sent a list of one hundred and twenty questions to the most prominent business men of the city, requesting permission to enter the very citadel of their minds and souls for their deepest and most honest thoughts about religious problems. The replies came back with frankness, promptness and earnestness, showing not only that men who popularly are supposed to be engrossed in materialistic things are thinking about religion, but also their readiness to express themselves.

The conservators of orthodoxy might hesitate to go to business men for theology, taking the position of Dr. Pankhurst of New York, who, when a reporter came to interview him about certain statements Columbia University students had been making about the Deity, said that he was more concerned as to what God thought about Columbia University students than what Columbia University students thought about God.

However, in looking for the practical effect of the oceans of sermons, it is well to pause and scrutinize what the Toledo clergyman got from the business men.

Belief in God General.

First, they were practically unanimous in expressing the belief that there is a God. As to his nature, opinions varied from that of "a force manifesting itself in everything, and most highly in man," to that of "Our Father."

As to the purpose of human existence, some had found no satisfactory answer; others believed in a divine aim not wholly apparent to human minds. Still others thought we are here simply to live, beget and die, like the birds. Others looked upon existence as "the inevitable result of natural law." A thoughtful Michigan manufacturer defined man as "a germ of divinity operating under laws of limitation." Some believed that man is here in preparation for a future life.

To the question, "Is man morally responsible to God, and will God punish evasions of responsibility?" some replied affirmatively and many others in the negative, setting forth hereditary tendencies and faulty environment as excuses.

As to immortality there was great perplexity. A few feared that death ends all; others believed in the sort of immortality embodied in the solidarity of the race; others thought that the bad die, while the good live on; others that life here and beyond is progressive.

As to whether God guards and guides human life, many of these business men had seen so much of the hard side of things as to question the probability, though nearly all were willing to welcome the comforting idea of providential oversight, provided it could be reconciled with things as they seem to be.

Churches are Indorsed.

The greatest surprise came in answer to the question, "What good is the church in the world?" Not one unkind word or weak indorsement of the church was received. Following are expressions from the answers:

"The church stands first in the world's institutions for the good of mankind in every relation of life." "The church is the foundation of civilization; without it degeneration would inevitably follow." "It creates and keeps alive high ideals," "It emphasizes the spiritual against the material." "It keeps us close to God."

A Page of Human Interest

JOSEPHUS DANIELS, EPIGRAMMATIST.

Josephus Daniels, the fifth Secretary of the Navy from North Carolina (and the first man to represent that state in the cabinet since the war), bids fair to become as famous for his epigrams as his ideal statesman, George E. Badger, with whose portrait, and the sword of John Paul Jones, he was photographed, shortly after he was established in the secretary's offices, whose windows open on the executive wing of the White House, across the way.

"Every man's work is born when he comes into the world," said Secretary Daniels, "and the man whose eyes are open to see this special service is the man who lives after his body returns to mother earth!

"Your truly great man," he said upon another occasion, "has a single-barrel mind, that travels a straight line. * * *

"Your truly great man does the work whereunto he is appointed, and seeks no fame through the performance of the duty that is so clear to him he feels the compulsion."

"The ideal of civilization is when moral power alone will settle all disputes among nations."

The straight line in which Secretary Daniels' mind traveled from earliest youth led to the editor's sanctum, wherein he himself was not only the editor, but the owner of the paper. The ambition was born when he was 18 years old, and he was running a small sheet which told the news of the day, very much condensed on account of lack of space and type. That was only a few years after he was captain of the Swiftfoots, and they beat the Snow Hills. by the phenomenal score of 19 to 16.

"I showed up at fielding, all right," laughed the secretary, "be cause my hands were so big the ball couldn't pass me!" —Chicago Record-Herald.

CAMPAIGNING FOR BRYAN.

The last time William Jennings Bryan was campaigning for the presidency, Colonel C. W. Bolen of Michigan, was on a train that was delayed by a washout in the southwestern part of the country. Bolen's remarkable personal resemblance to Bryan soon resulted in the circulation of a report that the Nebraskan himself was on the train. The people from the nearest town had congregated about the rear coach and were shouting lustily for Bryan. Colonel Bolen tried to persuade them that he was not Bryan, and added that he was a stanch Republican, both of which facts were true.

These announcements, however, brought forth only laughter. cheers, and renewed requests for a speech. Finally Bolen yielded, and delivered to the crowd a hot Republican speech, thinking that in this way he would do much damage to the Bryan cause.

A few weeks later Bolen got up a speaking acquaintance on the train with a man from the town in which he had made the speech.

"Our town was not much for Bryan," remarked the stranger, naming the town, "until he happened to pass through there one day, and, after pretending that he was not Bryan, made a rattling good speech from the platform of the car. As result of that accident the town has flopped over to Bryan completely."—Sunday Magazine.

THE POET'S LIFE.

"Walt Whitman wasn't as successful as the English poet, Alfred Noyes, in making both ends meet with his poetry," said a Philadelphia editor. "Walt's muse had nothing like the shallow, commonplace, commercial quality of the young Englishman's.

"I used to visit Walt Whitman in his old age in his little two-story wooden house in Mickle street, Camden. One day—it's a pleasant souvenir, this, of old-time Philadelphia—one day in December I said to him:

"'Well, Walt, how are things going this winter? Any Christmas subscriptions needed?'

"'No,' said the old poet. 'No, indeed. I'm working now. I'm working for George W. Childs. He pays me $50 a month.'

"'Good!' said I. 'And what's your job with Childs?'

"'Riding in the horse cars,' said Walt. 'I ride about the city, I talk to the drivers and conducters. I find out which of them need winter overcoats, and, guessing their size, I notify Childs, who fits them out forthwith. It's easy, pleasant work, and it saves Childs a lot of trouble over measurements and so forth.'" —Chicago Record-Herald.

JANE ADDAMS TELLS STORY.

Miss Jane Addams once said at a luncheon of the Chicago Civic club:

"We women have still much to fight for. Our battle will be long and difficult. Well, let us frankly admit it. There is nothing to be gained by such rose colored phrases as William White employed.

"William White's brother had killed a man in cold blood.

"'Well, William, how about your grother?' a visitor to the town asked him one day after the trial.

"'Well,' said William, 'they've put him in jail for a month.'

"'That's rather a light sentence for a cold-blooded murder,' said the gentleman.

"'Yes, sir,' William admitted, 'but at the month's end they're going to hang him.'"—Chicago Daily News.

AN ELASTIC TIMEPIECE.

Doctor Henry Van Dyke, some years ago, appeared before one of the Copyright hearings being conducted by the Congressional Committee on Patents in Washington. The list of speakers was a long one, and in an effort to conclude the session at a reasonably early hour the Chairman was allotting time very sparingly. Thomas Nelson Page, who had been granted ten minutes, talked so entertainingly that half an hour elapsed before his hearers took note of the flight of time. It was then Doctor Van Dyke's turn.

"How much time do you need, Doctor?" inquired the chairman, consulting his timepiece a trifle anxiously.

"Ten minutes—by Mr. Page's watch," replied Doctor Van Dyke, and amid the merriment which followed he was invited to talk at as great a length as he desired.—Lippincott's Magazine.

THE POOR PREACHER.

The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has eight or ten children, he has too many. If he has none, he should have and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't she isn't interested in her husband's work. If a preacher reads from notes he is a bore. If he speaks extemporaneously he isn't deep enough. If he stays at home in his study, he doesn't mix enough with his people. If he is seen around the streets, he ought to be home getting up a good sermon. If he calls on some very poor family, he is playing to the grand stand. If he calls at the home of the rich, he is an aristocrat. Whatever he does, someone could have told him how to do better.—Exchange.

DR. HALE AN EXTRAVAGANT EATER.

"Edward Everett Hale," said a lawyer, "was one of the guests at a millionaire's dinner.

"The millionaire was a free spender, but he wanted full credit for every dollar put out. And as the dinner progressed, he told his guests what the more expensive dishes had cost. He dwelt especially on the expense of the large and beautiful grapes, each bunch a foot long, each grape bigger than a plum. He told, down to a penny, what he had figured it out that the grapes had cost him apiece. The guests looked annoyed. They ate the expensive grapes charily. But Dr. Hale, smiling, extended his plate and said:

"'Would you mind cutting me off about $1.87 worth more, please?'"—Exchange.

LIKE OLD-FASHIONED STEAK.

Frederick Towsend Martin said, after a visit to one of the Bowery missions, in which he takes a profound interest:

"The misery we encounter in these missions saddens and at the same time edifies. If the rich would only be more charitable!

"But the very rich, the very successful are prone to look on failure and defeat with cruel, hard eyes. It is from the lowly that true charity may be expected."

With a smile and a sigh Mr. Martin added:

"Like the old-fashioned New England beefsteak, man needs a great deal of pounding before he is even a little tender to others."

FAITH ILL-DEFINED.

Discussing the lamentable fact that, according to the last census, half the American people never go to church, Canon Hughes Scott said at a dinner in Denver:

"The trouble is, perhaps, that Americans have a wrong idea about church. They think the church wants them to believe a lot of outworn dogma. This is not true.

"Yes, the trouble is that the people define faith as the little girl defined it in school.

"'Faith,' the little girl said, 'is believing what you know isn't true.'"—Chicago Record-Herald.

COMPREHENSIVE SCRIPTURE KNOWLEDGE.

A well-known Member of Congress, who was a candidate for re-election, was addressing an audience in a New England village. Warming to his subject, he paused dramatically after repeating a Biblical injunction peculiarly applicable to his line of discourse, and then exclaimed:

"But I do not need to quote Scripture to the good people of Winchester, everyone of whom, I am sure, knows his Bible thoroughly, from Genesis to Exodus!"—Lippincott's Magazine.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Blue Ridge Conference of Y. W. C. A.

At the recent Blue Ridge Conference, one of the national secretaries spoke of the Young Woman's Christian Association as, "The least known of all the large organizations in the world;" if the rest of the world is as ignorant as was the writer of this article before she attended the conference, the charge is certainly correct.

This remarkable organization has 253,406 members in this country—54,691 are students in 660 colleges and universities, the rest are in city and county work. It employs 169 general secretaries, who are specially trained for the work—twenty-three of these (all American women) are laboring in the foreign field, in India, China, Japan and South America. Besides these general leaders, there is a small army of assistant and associate secretaries for various lines of special work, which swells the number of officers employed by the association to the amazing figure of 1,269.

It spent last year for administration $397,631. A large part of this was given by generous friends; Miss Grace H. Dodge, president of the association, contributes annually toward its support $68,000, and Miss Helen Gould (now Mrs. Shepherd), Mrs. Cyrus McCormick, and others give regularly and munificently for administrative expenses.

Besides this large amount, the city associations spent last year over four millions of dollars for their local work. Philadelphia has just completed a campaign for buildings in various parts of the city, in which $750,000 was raised. There are Young Women's Christian Association Buildings in 172 cities, and the number is constantly increasing.

It conducts ten summer conferences during the year, which cover all parts of our country. The aim of these gatherings is stated in their circulars as being for "spiritual inspiration, discussion of the interests of girls and young women, and recreational fellowship."

The Blue Ridge Association, which represents the southern branch of the movement, held its annual conference at its beautiful new home at Black Mountain, North Carolina, from June 6 to 16. The association buildings are located in the midst of a superb amphitheater, at an elevation of 2,700 feet above sea level; back of them, the mountains are 4,500 feet high, and from the veranda twenty-one peaks are visible, eight of them being more than 5,000 feet in elevation. The central building is appropriately named Robert E. Lee Hall, and its noble architecture suggests Arlington, the home of the Lees.

The association property, of nearly 1,000 acres, extends to the top of the mountain ridge, and is covered with virgin forests; through these rush rapid mountain streams, and the music of falling water is always in one's ears. The unrivaled flora of this favored region was in its full, consummate flower; the pink azalea had gone, but the yellow was in glorious bloom; great thickets of mountain laurel and rhododendron made the greenwood a veritable garden of beauty.

But more beautiful even than mountains, or forests, or flowers, or crystal streams were the 450 young girls, who had come up to this annual gathering of the young womanhood of the South. The atmosphere that breathed from them was even more tonic than the bracing mountain air—a dynamic force of high spirits, of fearless outlook on the world, coming partly from inexperience in disaster and defeat, and partly from untainted belief in the ultimate victory of all good. This intoxicating air of courage and hope was better for one, battered and disheartened by life's hard blows, to come and bathe in, than the fabled fountain of youth.

And underneath all this gayety and optimism, there was a deep current of earnestness; they came for social touch, and for recreation—but for something more! The greater part of each morning was devoted to classes in Bible and mission study, and every girl in attendance was expected to enroll in at least two of them, and do reading and study in connection with the subjects.

In the evening, there was always an inspiring meeting, sometimes in the large auditorium, to listen to some distinguished speaker from the South, sometimes a vesper service, conducted by the association members. One of these was of thrilling interest; two delegates from the World's Student Federation, which had just closed its biennial convention at Lake Mohonk in New York, arrived while the conference was in full swing, and one of the vesper services was turned over to them. As these two splendid young women told of this great gathering, of over three hundred delegates from forty different countries, and of the blessed tie that was binding the whole world into one great brotherhood and sisterhood, one could hardly overestimate the effect of such a message on these young lives. They could not fail but catch a world vision, which was bound to make life ampler and nobler, and fit them for better service for their Master, and those for whom he died.

It would indeed be a callous and skeptical heart that could fail to see in such a meeting as this signs of hope and promise. The object of the association is: "To bring young women to such a knowledge of Jesus Christ as Lord and Saviour, as shall make for fulness of life and development of character, and to make the organization an effective agency for the extension of the kingdom of God among the young womanhood of the world."

Does not such a gathering, with such ideals, bring to mind the old prophetic words which foretold that in the latter days, sons and daughters should prophesy, and the Spirit of God should be poured out on his handmaidens?

The movements among the young people of the church are notable contributions toward the attainment of some of its highest ideals. The Student Volunteer Movement, the Young Men's Christian Association, the Young Women's Christian Association, the Society for Christian Endeavor, are all interdenominational (and international), and all have helped to demonstrate the practicability of Christian union. I have read somewhere, that when the idea of applying steam to ocean travel was being first urged, a body of so-called scientists met in New York City, and proved to their own satisfaction that it was impossible, because the amount of coal necessary to take a vessel across the ocean would sink it before it left the harbor—and while they were proving its impracticability, a ship steamed safely across the Atlantic! While preachers, and editors, and theologians have been splitting hairs about terms on which churches could unite, these young people's societies have proven the possibility of union—by simply uniting! They have crossed the ocean that divided Christians, while leaders were sitting on the shore, devising plans to accomplish the great deed. They have united on the idea that is growing everywhere, that the gospel of this age is the gospel of a person, not of a church, or a creed. Loyalty to Christ, likeness to Christ, service for Christ, have been the common doctrines on which they have united, and surely, His blessing has been manifest in their world wide growth, and world wide work.

I. W. H.

The Factories

(Margaret Widdemer, in McClure's Magazine.)

I have shut my little sister in from life and light
(For a rose, for a ribbon, for a wreath across my hair),
I have made her restless feet still until the night,
Locked from sweets of summer and from wild spring air;
I who ranged the meadow-lands, free from sun to sun,
Free to sing and pull the buds and watch the far wings fly.
I have bound my little sister till her playing-time is done—
Oh, my little sister, was it I?—was it I?

I have robbed my sister of her day of maidenhood
(For a robe, for a feather, for a trinket's restless spark),
Shut from Love till dusk shall fall, how shall she know good,
How shall she pass scatheless through the sinlit dark?
I who could be innocent, I who could be gay,
I who could have love and mirth before the light went by,
I have put my sister in her mating-time away—
Sister, my young sister—was it I?—was it I?

I have robbed my sister of the lips against her breast
(For a coin, for the weaving of my children's lace and lawn),
Feet that pace beside the loom, hands that cannot rest;
How can she know motherhood, whose strength is gone?
I who took no heed of her, starved and labor-worn,
I against whose placid heart my sleepy goldheads lie,
Round my path they cry to me, little souls unborn—
God of Life—Creator! It was I! It was I!

Come out and gather posies; the very air is sweet.
Come out, with hearts of gladness, ye big and little children,
Into our Father's garden, made for our strolling feet,
The flitting butterfly,
The fragrant winds that sigh,
The tiny clouds that hover above us in the blue,
The bird's song high and clear,
Make heaven draw more near,
In everybody's garden the world once more is new!

—William Zachary Gladwin.

What a good God have we, that remembers us in our low estate, thinks upon us when we are poor and needy and is nearest to us when we need Him most! He is a sun to comfort us, a shield to protect us. He gives us grace, He gives us glory, He gives us Himself. Oh, what a good God have we!—John Mason.

Disciples Table Talk

Pioneer Ohio Church Celebrates.

June 14 and 15, the Austintown, O., Christian church celebrated its eighty-fifth anniversary. This church is the mother of all the Christian churches in this part of Ohio. Established in 1828 it was for years the only one of its denomination for miles around, and people walked from Girard, Mineral Ridge, Niles, and Youngstown to services there. It has always been a flourishing church. The membership is large for a country church; it numbers between 125 and 130 now, and has remained steadily above 100 ever since the beginning. At a time when there are over eight hundred abandoned country churches in Ohio, the Austintown Christian church maintains its own pastor and keeps up a strong interest in its work. Men of strong Christian character have always been associated with the Austintown church, and it is probably for this reason that it is such a strong and vigorous institution. John Henry, a remarkable character, was one of its earliest pastors. From 1882, the pastors were as follows: Alcinous Baker, 1882 to 1885; he is now living in Alliance. Rev. Cushman was pastor in 1885-86; L. H. Bush, '86-89; B. S. Dean, now professor in Hiram college, '89-90; L. Osborne, '90-91; E. V. Zollers, '91-94; J. H. Goldner, 1894-96; W. G. Voliva, the noted follower of the prophet Dowie, '96-97; D. R. Moss, '97-98; L. J. McConnell, '98-99; P. H. Wilson, 1899-1902; M. L. Jenny, '02-05; C. B. Stevens, '05-06; W. H. Thompson, '06-12; and the present pastor, A. J. Cook. The list of elders who have served during the last eighty-five years includes William Hayden, Alexander Spear, John Henry, Ira McCollum, Joshua Kyle, William Lanterman (widely known for his intimate knowledge of the Bible), Alfred Peters, L. S. Crum, George Alders, T. C. Hanna and H. K. Rayen, the last three constituting the present board of elders of the church.

Dr. Breeden's Fortuna (Cal.) Meeting.

"Dr. Harvey O. Breeden never faced more difficult conditions," writes Mrs. H. A. Hansen, of Dr. Breeden's recent meeting at Fortuna. "For nearly two weeks he faced a stone wall of indifference seldom experienced by an evangelist. It became oppressive, until, at last, realizing the crisis, all hearts and shoulders and prayers were placed beneath the burden. The walls of Jericho fell. The church was packed to the doors and the town felt the influence of a veritable Pentecost. Dr. Breeden preached the gospel with force, dignity, breadth and power to the end, and accomplished a remarkable work. The church entered upon the meeting with fear and trembling because of the strength of the opposing forces which in every way tried to make the meeting a failure. They tried to undermine the influence of the pastor, C. H. Forster, and to keep the people away from the meetings. The saloon forces and other corrupt influences of this section of California were defeated a year ago through the efforts of the church, and it was feared that the strong feeling created against the church and the pastor would hinder the success of the meeting. Among the results were eighty-three accessions in nineteen days of invitation, most of them by confession of faith and baptism. Many whole families were added to the church. The editor of one of the leading newspapers, formerly a member of the legislature and a man of great influence came with his wife and boy. Aside from these accessions the meeting created a tremendous influence so that now the forces of the Kingdom of God have gained an ascendancy in these parts that will never be taken away from them."

Ministerial Relief Name Contest Closed.

June first was the time set for the close of the contest for a name by which to designate the relation between a veteran minister and an individual or church furnishing him support, writes the Board of Ministerial Relief, Indianapolis. As soon as the matter can be adjusted announcement will be made as to the name, the winner, and the prize article to be furnished by Mrs. Barclay. This may take some time and the board asks those who have sent in names to please wait with patience the announcement. The following is the closing list of the unpublished names received up to and including June first: "Errett Shekel Fund," "Shekel Relief Fund,' "The Bearer of the Evening Light," "Guardian of the Vanguard," "Junior Guardian," "Ministerial Deferred Fellowship," "The Love in Deed Circle," "Veteran's Defense League," "Veteran's Defense," "Defender," "Defender Church," "Christian Veteran's Fellowship," "Service Link," "Secret Service Manna," "Loyalty to Christ Fund," "Loyal Loan Fund," "Loyal to Christ's," "Loyal Loving Lift," "Brother Keepers," "Volunteer Supporters," "The Veteran Ministers' Fund," "The Pioneer's Guard," "The Vanguard's Cooperative Link," "The Old Pilgrim's Protector," "Christian Friends for Jesus' Sake," "Arm in Arm, Heart to Heart," "Bearing the Old Soldier's Burdens," "Loving Link," "Benefactors," "Recognition of Service," "Comforter," "Comfort," "Comfort Fund," "Old Guard Guarantor."

C. M. Chilton Addresses Drake Graduates.

C. M. Chilton, of St. Joseph, Mo., addressed the graduates at Drake University this year, taking as his theme, "The Responsibility of

C. M. Chilton.

the Educated Man." "Every man owes to society the best that is in him," said Dr. Chilton. "It is even more emphatic that the educated man do this for he is the one that should devote himself entirely to the public good. Society should not be left at the hands of the demagogues. The man without education is not the man to lead municipalities and states as is the case in many instances. The last few centuries has made a wonderful change in education. It has brought the universities much closer to the people of all classes so that now there is a bond of union between the church, state, government, and agriculture. This is because of the new ideals in which the university aims to develop for the highest work. The range of the educated man is now much wider and he is now making the cities, states and governments. The corrupt cities that now exist are so, because the educated men have forgotten their high mission in life and have left the burdens to the uneducated and those who are looking for gain and profit at the expense of others. Men with democratic ideals are needed to quash these few and who will take up the burdens that rightfully belong. to them. They are the ones who should exercise influence. Every educated man should become a leader."

Oklahoma Conention's "Working Program."

"It was rather a working program than a speech-making program," writes D. A. Wickizer, corresponding secretary, of the convention program of Oklahoma recently carried out. The following report of the year's work done by state workers is evidence of the truth of this declaration: Number of days' service, 1,083; sermons preached, 936; baptisms, 687; other accessions, 496; total, 1,183. Total amount of money raised on salaries in cash, $3,527.76; amount raised otherwise in cash and pledges, $9,662.47; total amount of money raised by state workers, $13,190.23. Report of corresponding secretary shows 209 additions under his direct work; 341 addresses given during the year; total number of communications sent out, 2,778, 1,700 of these written by the secretary himself; total number of miles traveled, 11,110; total amount of money raised and received by the secretary, $3,215.06; due yet on life memberships, $2,000, making a total of $5,215.06. Including the amount received from the C. W. B. M. the entire amount received and paid out during the year was $13,805.23. The same state workers were continued another year: D. A. Wickizer, corresponding secretary; H. S. Gilliam, Bible-school superintendent; Clay T. Runyon, president of Christian Endeavor societies. All bills paid and $70 in treasury with which to begin new year. A strong effort is being made to place an evangelist in each of the four districts of the state this year.

The convention of the churches of the fourth district of the Illinois Christian Missionary Society was held in Heyworth, Ill., June 3-4. The opening session of the C. W. B. M. interests began with an unusual attendance George R. Southgate gave a study of the whole field constituting the fourth district. John R. Golden gave proof that something worth while may be expected of the committee on Social Service appointed by the State Board of which Mr. Golden is a member. Superintendent George W. Brown presented interestingly the subject of the rural church. Other speakers were L. O. Lehman, on Ministerial Relief; C. L. De Pew and Miss C. P. Maus, on the Sunday-school; C. E. Underwood, for Eureka College; F. W. Burnham gave a report of the "Commission on Christian Union"; J. Fred Jones, on state work. There were three new congregations organized in the district since last year's convention. One of these is the newly opened mission in Ottawa. The convention approved the action of the board in providing for the purchase of a building there and recommended that our support be concentrated in this inviting field. The board of last year was re-elected: George R. Southgate, president; L. Hadaway, vice-president; and H. H. Jenner, secretary.

J. Frank Green, corresponding secretary for Michigan, sends the following items on Michigan missions: Muskegon mission jumped from the "baby church" to the biggest church in the fourth district. Fifty-five men came into this church by primary obedience during the year. Cadillac and Coldwater, both splendid cities, have received the attention of State Missionary Society. Cadillac has already been transformed and Coldwater is coming up rapidly, with a splendid pastor at the helm. Henderson, Chapin, Easton and twenty-two other churches have been aided in the locating of suitable preachers. The church at Battle Creek (mission) gave for missionary work in Michigan last year, the sum of $200.

R. Ray Eldred, writing from Longa, Congo, under date of April 25, says, "I am happy to be able to write that this has been the greatest year the mission has ever known. The number of baptisms so far has reached 1,201. A letter I have just received from the Lotumbe brethren says that there seems to be revival in several of their outposts. When you remember that in the last nine months there have been 331 baptisms and 468 for the year, you can see that the revival must be something extraordinary."

Mrs. W. K. Azbill died at Cleveland, Ohio, and was buried beside her daughter Ethel in "Crown Hill," Indianapolis, Ind., June 7.

She was a devoted disciple of Jesus Christ. Mrs. Azbill was a faithful helper in all her husband's labor in Jamaica as a missionary of the C. W. B. M. and in Japan as a leader of an independent mission, and in Honolulu where he labored to establish a mission for Orientals.

Cambridge City, Ind., church observed homecoming and rally day June 15. Delegates from New Lisbon, Newcastle, Dunreith and Dublin were in attendance. The program for the day ineluded, among the speakers, C. E. Shultz and Judge Ed. Jackson, both of Newcastle.

B. E. Utz reports that Spokane Bible College has closed its first year's work with gratifying results. University Place is now being surveyed. This is to be the home of Spokane University, which is the outgrowth of the Bible College movement.

The foreign society stands in great need of three strong, well educated men, two for Japan and one for India. They ought to be under thirty years of age, in good health, and with some experience as Christian workers, writes F. M. Rains.

Sunday, July 13, will be observed as "World's Sunday-school Day." Order of service may be secured from the International Sunday-school Association, Mallers Bldg., Chicago.

First Church, Piqua, O., has recently rededicated its improved building. Over $3,000 was spent in improvements on the Sunday-school rooms. W. J. Young is the pastor here.

The medical work at Luchowfu, China, is very large. About one-fifth of all the medical work of the foreign society was done in this great station during the past year.

W. B. Slater, of Davenport, Ia., recently gave an address at the hall of the Volunteers of America, in that city, his theme being, "The Great Love of God for Humanity."

The receipts for Foreign Missions for the first seventeen days of June amounted to $32,790, a gain over the corresponding days of June, 1912, of $2,016.

Over $5,000 was raised on a recent Sunday by First Church, La Fayette, Ind., for the building fund. G. W. Watson, minister, had charge of the campaign.

Dr. Louis F. Jaggard, Monieka, Congo, Africa, writes "On Easter Day twenty-two were baptized and eighteen evangelists sent out."

A. B. Philputt addressed the 263 members of the graduating class of the Shortridge High School, June 8, his theme being, "What is Your Life?"

Geo. W. Watson delivered the baccalaureate sermon to the graduates of the Jefferson High School, La Fayette, Ind.

The First Church, Akron, Ohio, in the future will support the mission station at Shanghai, China.

The old Clinton, Ind., building has been razed, and a contract is soon to be let for a new structure.

EVANGELISTIC MEETINGS.

South Bend, Ind., First, G. W. Memry, pastor; Fife Bros., evangelists.

Jacksonville, Fla., Main Street, Claude C. Jones, pastor, preaching.

Paris, Tex., Minges Company, evangelists; 334; continuing.

Auburn, Neb., C. R. Scoville, evangelist; 200; closed.

CALLS.

W. F. McCormick, Helix, Ore.

A. H. Mulkey, Gladstone, Ore., to Castle Rock, Wash.

ADDITIONS TO CHURCHES.

Memorial, Rock Island, Ill., 15.

First, South Bend. Ind., 48 in three weeks.

Douglas Park, Chicago, 4; 16 since April 1.

Woodhull

Entered into rest, Tuesday evening, May 13, 1913, in the home of her daughter, at Evanston, Cincinnati, Ohio, Caroline Ellen Woodhull, née Gaylord, in the sixty-ninth year of her age. For many years a resident of Angola, Indiana, her life became identified with the church in that community in an unusual degree. In the midst of a congregation justly famed for its wealth of spiritual character, her life shone with a radiance of Christian grace and beauty all its own. Her very name was redolent of constant and chaste devotion to her Lord. The old, the middle-aged, the young,—all revered her and approved of her saintly life. Lifted far above the conceits and antipathies of average mortals, her whole nature was responsive to the many-sided interests of the Kingdom of Christ. In all things she showed herself a pattern of good works. The unexpected tidings of her death caused a multitude of hearts to grow still and faint from thinking how great a loss the ministries and fellowship of the church on earth have sustained in her death. Like William Blake, the painter-poet, she hath gone into that country which all her life she wished to see. Her body rests in the Angola cemetery. She leaves two worthy daughters to perpetuate her spirit, Mrs. Miner Lee Bates, of Hiram, Ohio, and Mrs. Grant K. Lewis, of New York City. Vernon Stauffer.

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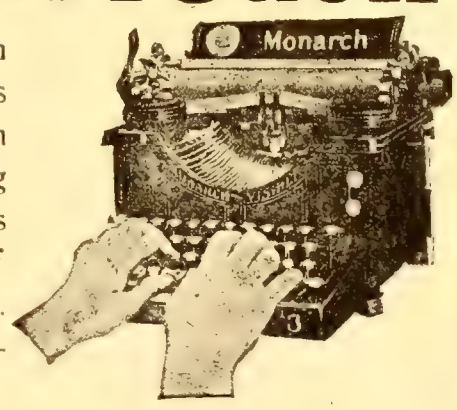

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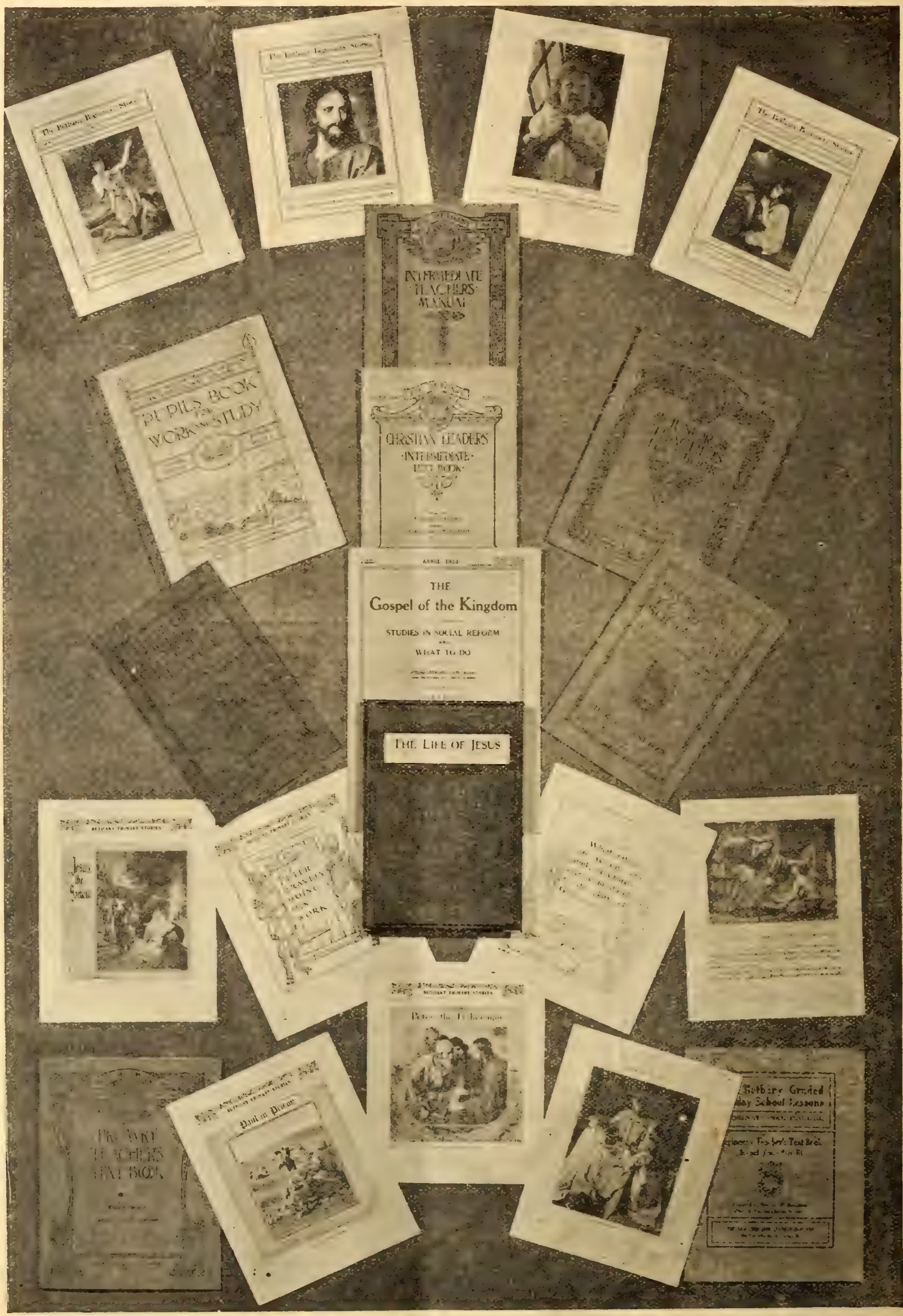

DISCIPLES PUBLICATION SOCIETY 700 E. Fortieth Street CHICAGO

THE CHRISTIAN CENTURY

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Univ of Chicago

Vol. XXX July 3, 1913 Number 26

LINCOLN'S ADDRESS AT GETTYSBURG

BY R. W. McLAUGHLIN, D. D.

THE WORLD'S MASTER-PIECE

BY GEN. J. G. WILSON

PEOPLE'S INSTITUTE AND THE REVOLUTION

CHICAGO

Disciples Publication Society

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Theodore Roosevelt Speaks

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Disciples Publication Society

700 E. 40th St. **Chicago, Ill.**

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

A Forgotten Virtue

Hope is a forgotten virtue. That is to say, we have not forgotten to hope; but we have forgotten that hope is a virtue. We think it a matter of temperament. We even count it a defect of judgment. We like to live with men of hope, but we are afraid to have them invest our money. Hope, as the modern world esteems it, is a matter of good digestion and not of principle. But the Bible places it midway between the virtues of faith and love.

It is no longer customary to speak abusively of other religions than the Christian. The law of Christian courtesy holds here as everywhere. It was not the spirit of Christ to speak disparagingly of any man's honest effort to attain the truth, no matter how futile the attempt. The Christian world professes a profound sympathy with the attempts that are represented by the oldest and best of the non-Christian faiths, to answer the questions that arise in the soul of man. We like to think of these religions as imperfect attempts to interpret the same great truths which underlie the Christian religion, truths which must express themselves in any true faith.

Nevertheless the whole spirit of our study is comparative, and if this method reveals to us some excellent things in the ethnic religions and shows us how like in some respects they are to our own, it also reveals to us some most remarkable differences, and I think I am justified in saying that the strength of Christianity is largely in those things in which it differs from the other religions of the world.

Now whatever may be said in praise of the ethics of Confucius or the gentleness and compassion of Buddha (and no one will pretend that there are any nobler extra-biblical faiths than these), it would be generally admitted by students of comparative religion that the Christian religion excels every other faith that has been known on earth, in the material which it offers for hope. It is one of the great and distinctive characteristics of the Christian religion. Hope belongs to all mankind and springs eternal in the human heart. No religion is utterly without it, and no religion gives so much to us or so reasonable ground of hope as the Christian religion.

* * *

The ground of hope as the Bible reveals it is first of all in the kindness of the merciful and loving God. The pledge of that hope as the Bible reveals it is in the gift of God through Jesus Christ for whom God spoke his word of confirmation and encouragement and gave tangible evidence of his love to all the generations that shall live on earth. It is further remarkable that from among the great variety of conflicting hopes which men cherish the Christian religion selects those which are not only most permanent but most deep and precious, and these are the hopes which it pronounces legitimate and true as assured by the character of God and the cross of Jesus Christ.

You do not need to go to Africa to prove that hope dies when the Christian faith dies. The non-Christian world is very nearly hopeless. There is no other religion than the Christian that can inspire with a great and beautiful hope, but heathenism is not more hopeless than civilization without Christ. Men are not saved by learning nor by culture. These things are good so far as they go, but they do not go deep enough to inspire the soul of man with a great and saving hope.

There is hope for the triumph of the gospel in the world. The progress of the temperance movement, the conviction of criminals high in official position, the rising demand of the public for righteousness, all are indications of what the world has to hope for. The kingdom of God is surely coming.

There is hope for our dead friends whom we have bid farewell in words of human affection and of Christian faith. They are not lost to us because they are not lost in God. Their faith in life is our hope for them in death. There is hope for ourselves. Unworthy as we are, and wicked as we are, our hope is grounded in the love of God and in his gift to us in Jesus Christ. Believe it, my brother, my friend, the hope of the gospel is for you.

* * *

In the Tate Gallery in London hangs Watt's great painting entitled "Hope." There is a lowly but beautiful figure sitting isolated in the world, blindfolded and seeing not even the light of the single star above her, though its light illumines her face, holding fast her harp of which every string is broken save one, and listening to the music of that one string. There are times when faith seems to fail us, though faith is never more real than when we suppose we have lost it and yearn for it with a great longing. There are times when love seems dead and we believe ourselves unloved, though thank God we never are. But even when faith and love seem lost to us they are not wholly irrevocable while hope lasts.

Men have been known to die, who were not fatally sick, because they lost hope. Men have been known to recover who were sick enough to die because they were so hopeful. Some physicians are remarkably successful in their cures because they are the embodiment of hope. The Apostle Paul tells us that we are "saved by hope." It is gloriously true both of body and of soul.

THE CHRISTIAN CENTURY

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What Doth the Lord Require?

The ancient Israelite was desperately in earnest when he inquired, "Wherewith shall I come before Jehovah, and bow myself before the high God?" He was dissatisfied with what he was geting out of life and he was convinced that the cause of his dissatisfaction was his estrangement from God. Hence he was willing to pay the price of restoration to divine favor. Did God require the choicest of the flock for his altar? The worshipper would bring it without delay. Was it the amount of the gift that was pleasing to God? Nothing would be withheld. If sin could be blotted out in no other way, the first-born son would be given in sacrifice.

It was not indifference, therefore, that could be charged against the man whom the prophet sought to teach religion; it was a wrong idea of God. The God of the prophet was a moral being. He was served by men who knew the difference between right and wrong and who delighted in doing what was right. The favor of God was not for sale. The habit of appeasing monarchs by rich presents had brought confusion into the realm of morals and religion. Men thought forgiveness was a matter of special favor. The prophets bade men seek the favor of God by treating their neighbors with kindness and fairness. They made it clear that no man could hope to please God while he was acquiring wealth by fraud and injustice and using his power for selfish ends.

The Lord requires of men what they can understand. It is unnecessary for them to look beyond common experience in order to find their duty. They are expected to use their own intelligence. God requires his worshippers to be independent. When religion is a matter of ritual, and the favor of God depends upon punctiliousness in ceremonial practices, the priest is needed and the common worshipper becomes the servant of the priest. When religion is identified with the acceptance of a creed, a pope or an ecclesiastical assembly or some independent theologian becomes the keeper of the conscience. But a religion that is uncompromisingly moral makes the appeal to every man to judge for himself what is right. Of course, the material upon which judgments are based must be at hand and the mind must be trained that it may use this material honestly and skillfully. If we wish to be kept in the way of the Lord, we need for our teachers men of exceptional insight and men of wide information. But it must not be overlooked that we are religious when we see for ourselves what is right and do it because of compulsion from within.

Justice and kindness are not separate virtues, they are aspects of one virtue. The unkind man can never be just. His unkindness is injustice. We deprive another of his rights when we approach him without sympathy. He has a right to expect us to remember that he is a man and that he needs help. If he has sinned grievously, one is entitled to have his life studied by friends. Friends alone can understand him, for they alone feel the strength of his temptations and the shame of his sin and they desire him to forsake sin for his own good. Others may find his sin inconvenient to them; they are indifferent to his welfare. Kindness that is not exacting in its moral demands is injustice. We are false friends when we cover up sin and make light of it. The parent who spoils his child because he thinks he must be kind is most unjust to it. We have a right to be taught what is just, how to respect other persons, how to do our part of the world's work. Kindness that encourages laziness is most unkind and unjust. The religious man is modest even when he is most certain that he has had a vision of God. God is too great for the mind of man to comprehend. The humble man accepts whatever commends itself as true. He will not make his opinions so personal that he cannot tolerate a free and impartial discussion of them. He invites examination of them that he may free himself from error and know more of the truth. The humble man is aspiring. He has faith in the integrity of the human man and in nature. He is therefore a patient investigator. The thing he does not know today he may know tomorrow. There is a sure reward for the honest seeker after truth. Character does not come by chance. Through "peril, toil, and pain," we come to moral dignity and power. If we are humble in spirit, we accept the situation as we find it and work for such improvements in it and in ourselves as we learn to be desirable. [Midweek Service, July 9. Micah 6:8; Isa. 1:17.]

S. J.

Fifty Years Ago

Fifty years since Gettysburg! Yes, and fifty years since Vicksburg! Never forget that on the same day when the stars and bars went down before the stone wall at Gettysburg, the white flag went up on the clay ramparts at Vicksburg. Yonder among the hills of Pennsylvania manhood met manhood in mighty impact and the third day's fight finished one of the decisive battles of the world. And on the same day the strongest fortress on the Mississippi fell after a long and bloody siege, and the Confederacy was cut in twain along the length of the Father of Waters.

Fifty years ago they celebrated the anniversary of American independence with a wild and solemn glory. The news of the victory in the east met the news of the victory in the west, and the hope of the republic rose high upon the crest of the two waves that rolled into one.

Fifty years ago we were pouring out the nation's blood like water. It ran in little rivulets down the slopes of the two ridges at Gettysburg. It tinged with red the swollen tide of the Mississippi as it flowed past Vicksburg. On July 4th the guns were silent. The stars and stripes floated undisturbed over the sullen walls of Vicksburg, and waved in silence over the unburied dead among the Pennsylvania hills.

Fifty years, and it seems as many centuries. Only the presence among us of men who fought there makes it seem a thing that happened so recently. It is a long, long time since then, and we are one nation.

We are a better nation, let us hope. At any rate, we are enough better so that we will not again enslave our fellow men, or seek to divide the Union. We are enough wiser, if not better, so that we settle questions now in less bloody and cruel fashion.

But are we as earnest as we were? Do we believe in anything enough so that we could fight for it? Do we care enough for the causes for which men have died so that we could imagine ourselves defending the wall at Gettysburg, or running the batteries at Vicksburg?

Bloody and wicked have been our wars. May God forgive men for having fought their brothers fifty years ago or ever. But is it because we are more righteous or only that we are more quiescent and more prudent that we have ceased to settle things in that way?

Lincoln said at Gettysburg that it belonged to those who were there to dedicate themselves to the uncompleted task which those who died there gave their lives to perform. That task is uncompleted still. Government of the people, by the people and for the people still is on trial for its life. The sons of men who fought at Bunker Hill fought again in 1812; and their sons fought again at Vicksburg and at Gettysburg. Where are their sons fighting? For what causes are they bearing arms? For what have they put themselves in peril? Are they capable of like heroism?

Green grow the oaks at Gettysburg. Still flow the waters of the Mississippi past Vicksburg. In both places the colors wave in undisputed possession of the sky. What word do the waters that flow from Pennsylvania hills through the Monongahela and the Ohio into the Mississippi bear along the shores of the great river, of the spirit that is in the men of the East? What answer do the sycamores and live oaks along the great river waft back through the treetops to the oaks at Gettysburg concerning the hearts of the men who fought under Grant and Sherman and Logan?

Not because of what was done a half century ago have we right to pride as we remember the two great battles that ushered in July in 1863. Not because men once were brave have we a right to rejoice.

"It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

Hints, Helps and Hits

Conviction improves the utterance.
The earnest life shames the frivolous one.
Strong affirmations often indicate weak arguments.
The love of God prompts the revelation of his wrath.
To live for Christ may be harder than to die for him.

Giving money is an effective way of giving testimony.

Eminence in sanctification is not gained through competition.

Two have more force than one except when a man is double-minded.

If the preacher advocates doctrines you do not like, hear him through patiently; you may get new light.

Complete surrender to Christ involves self-sacrificing service of others; but the latter does not include the former.

It is a very good style of prayer-meeting when, by agreement, many pray each alone for the same thing at the same time; the people do not meet, but their prayers do—at the throne.

He who speaks of the death of Christ as a martyrdom fails to give it its chief significance.

The Church Sneak

"Who was that man and what did he want?" asked the parson's wife as the parson joined her in the church vestibule at the close of the Sunday morning service. "I don't know who he is but I will soon know what he wants, for he asked permission to call tomorrow morning at my study." "What do you suppose he wants?" was the next question. "From the way in which he lauded my sermon I think he wants to borrow five dollars." The parson missed his guess—because as the call revealed Monday he wanted to borrow ten.

One does not need to be in the pulpit so very long before he becomes familiar with the type. The man usually gets an office in the Woman's Temple or Association Building or best of all, if possible, a Bible House. And from this safe retreat he makes his sallies to prey upon his fellow men. The more fraudulent his schemes the more unctious his bearing, the more persistent his attentions. He not only comes to church but asks the usher for a front seat. He bows right and left to men who stare at him in return, and he is not averse to addressing the Sunday-school if he can suggest to the superintendent that that is quite in his line. He is the most conspicuous figure at a sociable and unless the door is shut in his face would make himself quite freely at home in the parsonage. What does he do? That depends upon the demand. Now he is a quack doctor with quack remedies for unmentionable diseases. Now he is the promoter of a gold mine in Alaska and now he holds "valuable concessions" in Guatemala or Brazil. The Christian forbearance of God's people is sometimes sorely tried before the community by one united effort gives the professional "church sneak" the grand bounce, and the more publicly it is done the better.

Don't Cover the Door Bell

Don't cover the door-bell with the crepe. Even though the dead lie within, the door must be used by the living, and the necessities of life are imperative. It is little death asks—a tear, a flower, and a spadeful of earth—these and a memory. But life's needs are many and imperative. All day long they hammer at the door. They may be unwelcome but they are importunate. They will not be denied. They insist upon recognition right away. You think when you nail the crepe that it alone has rights which the world is bound to respect; what if you do cover the electric button? What is a button now? What is anything in all the world now? No matter about the door-bell. Fasten the crepe where it cannot fail to be seen!

That is what you think, and you are wrong. Sacred as are the rights of the dead, those of the living are more so. Here comes the messenger boy with a telegram: behind him is the florist with tributes of love from friends. Yonder come loved ones who would speak words of comfort. You think you do not want to see them? Nay, you would be heart-broken if they did not come. Make it easy for them to enter. Do not compel them to rap or wait. Do not advertise that you have shut yourself away from comfort. Hang out the crepe if you must, but hang it on the other side. Do not cover the doorbell with crepe, and flowers are better than crepe.

Do not cover the doorbell of your heart with the signal of sorrow. Weep, for God gave us tears for times like this. But do not weep in bitterness or isolation. Bury your sorrow; lay a flower upon it; then dry your tears and go, comfort another.

If you must fasten crepe at the front door, do not cover the doorbell.

Are Our Pastorates Too Long?

"In looking over the last Year Book and taking one hundred churches in my own state I find that forty-one of the ministers moved last year. If this is a good thing for the churches, why should only forty-one per cent move? Why not one hundred per cent? Are we in danger of staying too long in our churches? Will you take up the important question of making our pastorates shorter?"

Most of the one year pastorates are too long. Most of the twenty-year pastorates are not long enough. The answer as to the proper length of a pastorate is similar to that which Abraham Lincoln gave as the proper length of a man's legs: "They ought to be long enough to reach the ground." I believe a longer average of pastoral service would greatly dignify the ministry as a profession and result in better work in all churches.

The Christian World

A Page for Interdenominational Acquaintance

Southern Methodists Want Name Changed

The Protestant Episcopal Church is not the only denomination that is tinkering with its name. The Southern Methodists want their name changed—without getting married to some other denomination! In the Pittsburg Christian Advocate we read that there is another movement looking toward a change of the name of one of the leading churches of this country in which Methodists are directly concerned. The change proposed does not touch the essential name of the denomination, but it is of great moment to that branch of Methodism and of considerable importance to Methodism in general. In 1846 delegates from several annual conferences which had previously been a part of the Methodist Episcopal Church in the United States of America organized a church which it was necessary to distinguish from other Christian bodies and particularly that body of which they had been formerly a part. The name chosen which served the purpose for a number of years was "The Methodist Episcopal Church, South." The General Conference of 1886 by the required constitutional vote recommended the substitution of "Episcopal Methodist Church" for the name chosen at its organization. The annual conferences did not concur, however, and the matter was postponed until 1887, when the General Conference again recommended a change by the requisite majority. But this second proposal, though made and carried through the General Conference by some of the leading men, pillars of the church, was rejected by the members of the annual conferences. It is the identical proposition of 1882 that is again to be voted upon this year. In 1910 a resolution was introduced into the General Conference at Asheville, North Carolina, proposing a change of name to "The Methodist Church." A spirited debate followed in which were heard the earnest appeals from the Pacific Coast and the Southwest for relief from the embarrassment and actual hindrance occasioned by the narrow, geographical term (South) which also connotes other things not helpful in some sections where the church is performing its work in these days. In the midst of the discussion, when it seemed unlikely that the proposed new motion would command the constitutional majority, Dr. H. M. Du Bose offered a substitute which was accepted by the movers of the original motion, and the resolution as thus perfected was adopted by the majority necessary to recommend a constitutional change. If the annual conferences concur, the name of the "Sister Church," as she delights to call herself, will be the Methodist Episcopal Church in America.

Billy Sunday Criticized by a Pastor

Rev. Henry Arthur Kernen is the pastor of the First Congregational Church, Moorhead, Minn. What this pastor has to say about one Billy Sunday is boldly spread upon the pages of a recent issue of the Congregationalist (Boston). It is a merciless exposure of the bull-dozing methods of the erstwhile baseball player, who is now "earning" something like $15,000 a month in the evangelistic field. Brother Kernen's bill of particulars follows in full:

DISAPPROVAL OF MR. SUNDAY.

Moorhead, Minn., is just across the Re River from Fargo. Two churches here participated in Sunday's meetings, the Methodist and the Presbyterian. Both were weak churches and they are in no better condition now than they were before the revival. Our church (Congregational) did not participate in the meetings as a body although I am sure the majority of our people heard Mr. Sunday a number of times. He had been in Moorhead fifteen years ago and the leaders said they did not approve of going into the meetings this time. This church has not been averse to participating in evangelistic services. Dr. Chapman was brought to Moorhead a number of years ago when Minneapolis was the center of a revival. This church bore nine-tenths of the expense of bringing him here.

Those who were instrumental in bringing Mr. Sunday to Fargo never urged this church to co-operate. But when the theatrical-like manager of Mr. Sunday arrived on the scene a month before the meetings began he saw that this church was one of the leading ones and immediately he began to use his best efforts to get us to participate. Out of seventy-five adult men who are faithful attendants at this church, many of whom are prominent in the city's life, only one approved of Mr. Sunday. I was asked to confer with some of the Fargo men concerning the meetings. I expected two men to come to see me. Instead a dozen came over, including the manager and a few ministers. Everything was done to browbeat me into line. When I said I would not participate until I could hear Mr. Sunday myself and that I was sure the church would not vote to close its doors six weeks, the manager became exceedingly angry and said that if we did not come in with the rest Mr. Sunday would not come. He showed a telegram from Mr.

Sunday saying that he was not pleased with what he heard from Fargo and Moorhead and that unless every one of the so-called "evangelical" churches co-operated he would not come. This was merely a bluff and a part of his advertising game, as was abundantly proved later. We did not participate and the First Church in Fargo withdrew and still Mr. Sunday came.

The signing of the cards was in large part a farce. The Lutheran minister here told me that he had many duplicates and even triplicates. When they had the Sunday-school parade many children who were in the primary departments of the schools were urged to sign cards. With the waving of flags and the playing of bands one could accomplish most anything with a group of children. What boy would not like to join a procession? "Do you love Jesus?" these children were asked. Of course they loved Jesus—they have been brought up to love him and never knew anything else.

One of the finest young men I ever knew, a student of Fargo College, had won the state oratorical contest. His subject was David Livingstone. The leaders asked the boy to give his oration in the tabernacle. Much was made of his opportunity to speak before so many people. He consented. Mr. Sunday then preached and made his usual appeal. Immediately all the prominent workers, including Mr. Sunday, pounced on this student and did their best to get him to go around and sit on the mourner's bench and sign a card. They knew that he was absolutely clean, a diligent student and a member of our Moorhead Congregational Church. He was one of twenty-five men who stood up Easter morning, the day Mr. Sunday began his work, and confessed Jesus Christ. Their purpose could have been none other than to discredit his first confession.

No one says a word about Mr. Sunday now in Fargo or Moorhead. The only churches that received large additions were the Methodist and the Presbyterian (Fargo churches.) The First Methodist was a great church before Mr. Sunday came, seats were filled every Sunday. They have somewhat enlarged the church in the past year and much has been done to conserve results. Congregations are not any larger than they were before at the Presbyterian church.

To summarize in the language of a school teacher and a man who has always supported the church and co-operated in evangelistic meetings: "I saw no one by word or act showing any excess of religious feeling. Good music, a splendid organization, a howling mountebank to call in the crowd, an usher to every six seats, a personal worker to every three makes it easier to go forward than to go out into the open air. I do not think that any discerning intelligence can justify giving this man the sanction of the approval of any religious organization."

Henry Arthur Kernen,
Minister First Congregational Church, Moorhead, Minn.

The Maid of Orleans in France Today

The Roman Catholic hierarchy has "beatified" Joan of Arc. She will in course of time become duly canonized as a "saint of the church" by the very same church that burned her at the stake. Joan was a troublesome maid in France many centuries ago. On May 4, she still proved to be a trouble maker. It happened on this wise, according to the Paris correspondent of the Living Church (Protestant Episcopal, Milwaukee) of June 7:

At Orleans, Jeanne d'Arc's native city, the municipality and the Church could not come to terms for a united fête-day. Discussions in regard to it went on for weeks beforehand. The Church could not accept the presence and contact of the Freemasons, who in France and elsewhere on the continent of Europe are in opposition with Catholicism, often even with Christianity. But the Freemasons, not at all anxious to take part in these festal doings decided to abstain from any demand to join the processions. So that difficulty was quickly ended. But the Mayor of Orleans, evidently of a marked anti-ecclesiastical turn of mind, could not bring himself to figure in a public demonstration in which government officials, the municipality, officers of the army, and lay functionaries generally should form one with the dignitaries and other priests of the Church and devout Roman Catholics at large. Protesting that such union would be disapproved by the government, he proposed a novel expedient. The civil procession was to start from the Town Hall, the clerical procession from the Cathedral; but instead of joining together as proposed on the central square of Sainte-Croix, each procession was to keep studiously at a respectful distance from the other, like two bands of children who, having quarreled, "won't speak," and make their way home or to some other given place, taking different sides of the roadway! "I am to be your guest on condition that I accept to be placed at a separate table for fear I should make the master of the house or his other guests uncomfortable." remarked the Bishop of Orleans. "We are to walk behind like penitents, to form a mere pendant in order that the rest may keep well and distinctly together. The Church is to be the poor relation at the other end of the festal board, the tiresome person of whom it is said, 'he is a very annoying visitor but we will send him as far off as possible!'" And to the Mayor's proposal Mgr. Touchet replied: "Such an arrangement is inacceptable," adding caustically, "It ought never to have been proposed."

Thus it came about that Orleans had two Jeanne d'Arc fête-days, the lay festival in the middle of the week and the ecclesiastical festival on the following Sunday, which happened to be Whitsunday. Braving the restrictions in respect of open-air processions on any but a duly authorized date, priests and people walked in grand procession through some of the principal streets, and the Bishops blessed the assembled crowds in the open square. But they acted swiftly, discreetly, correctly, and no interference or disturbance took place.

World Conference of Faith and Order

The Christian Intelligencer (Reformed, New York City), prints the following news item: Members of commissions on a World Conference of Faith and Order, appointed by supreme bodies in Episcopal, Presbyterian, Congregational, Baptist, Methodist, Disciples and other bodies, fourteen in all, lately held a meeting in New York. The same meeting was originally called for Washington, for one reason that Vice-president Marshall and Secretary of State Bryan, members of the Presbyterian Commission, might attend. At the New York meeting an important step was taken. Thus far Episcopal leaders have managed the whole thing. Now it is formally transferred to the shoulders of all commissions, twenty-two of which have been appointed to date. It was reported at the meeting that Cardinal Gibbons for the Roman Catholic Church, and Archbishop Platon for the Russian Orthodox Church, have asked to be kept informed, and in the abstract approve of movements toward unity. Committees have now been named to lay before religious bodies that have not yet named commissions such plans as have been formulated for a World Conference. A committee has been appointed to consider and recommend an educational campaign in this and other countries that shall so change Christian public opinion as to give ground for hope that a World Conference if held might accomplish something. Were it to be called now it is agreed that it would be likely to do no more than to end in disaster. Especially will the committees just named confer with their related bodies in England and in Europe and try to induce them to name commissions. The late J. Pierpont Morgan gave, as will be remembered, $100,000 to defer expenses of the World Conference, and of the educational and committee work leading up to it.

Reformed Church in America Statistics

The Reformed Church in America is a comparatively small denomination, but it is exceptionally strong on the quality of its ministers and laymen. Its organ is The Christian Intelligencer, which is perhaps one of the finest religious weeklies published in the English language. The paper of June 11 has published denominational statistics, showing a remarkable growth from 1863 to 1912, a period of 49 years, as follows:

	1863	1912
Classes	32	35
Particular Synods	4	4
Churches	422	691
Ministers	446	739
Candidates	5	6
Number of families	34,521	66,065
Received on confession	2,190	5,700
Received on certificate	1,353	4,132
Total of communicants	53,007	118,564
Infants baptized	3,155	5,665
Adults baptized	399	985
Number of catechumens	19,826	25,309
Sunday-school enrollment	38,539	120,815
Contributions for benevolence	$135,814	$498,303
Contributions for congregational purposes	$402,900	$1,657,006

At a recent General Synod, the report of the permanent Committee on Sunday-schools and Young People's Societies was presented by the Rev. Jasper S. Hogan. The statistics relating to Sunday-schools and their total enrollment were given just as in the report on the state of religion. The returns received by the committee cover 668 of the 798 schools. In the home department 8,731 are enrolled, a gain of 767. Number of scholars received into the full membership of the church 3,374, which is 487 more than last year. There are 96 teacher training classes. The catechism is used in 223 schools. There are 926 catechetical classes reported which is 165 more than last year. Four hundred and thirty-two schools are reported as graded in some or all departments. In 276 schools some form of systematic mission study is followed.

The scope of our young people's interests and activities may be seen from the following list of organizations: Christian Endeavor Societies, 280; Intermediate C. E. Societies, 40; Junior C. E. Societies, 111; King's Daughters, 51; Mission Bands, 113; Young People's Societies, 87; Boys' Clubs, 44; Girls' Clubs, 27; Brotherhood of Andrew and Philip, 17; miscellaneous, 19; total, 789.

The total amount contributed by our young people to the benevolent Boards of the Church is $55,643.96, an increase of $2,294.59 over 1911, when a new standard was set.

From Near and Far

The eyes of religious workers are turning toward Winona Lake, anticipating the Bible conference that is to be held there August 22-31. The Hon. William Jennings Bryan, secretary of state, will preach the opening sermon, and the program is replete with ministers and lecturers who are recognized leaders in their profession. Gipsy Smith, the eminent evangelist, will be at the conference throughout the entire session, as will also Campbell Morgan, the far-famed Bible expositor. Among others may be mentioned Moderator John Timothy Stone, Bishop Hughes, John Balcom Shaw, J. Wilbur Chapman, Bishop Dubs, Dr. Hinson, William A. Sunday, Mrs. Booth Clabborn, Dr. Moorehead, and many other distinguished men who are to be present and take part. The Rev. A. H. Haigazian, Ph. D, president of the Apostolic College in Konia, Asia Minor, has included Winona in a brief itinerary through the states, and will deliver a series of addresses.

With the acceptance in principle of the president's peace plan by eighteen nations, Secretary Bryan developed some of the details of the plan which so far have been only generally outlined. He made a statement touching the composition of the proposed commissions to investigate controversies. "The plan contemplates a permanent international commission," the statement says, "and the president suggests that the commission be composed of five nations, as follows: One member from each of the contracting countries, to be chosen by the government; one member to be chosen by each of the contracting countries from some other country, and the fifth member of the commission to be agreed upon by the two governments, the commission to be appointed as soon as convenient after the making of the treaty; vacancies to be filled according to the original appointment."

Colonel Eli F. Ritter of Indianapolis, for many years one of the most prominent attorneys of Indiana, has retired from the active practice of his profession upon reaching his seventy-fifth year. So worthy had been his career that he was recently given a public dinner by his fellow townsmen. Colonel Ritter has been one of the most successful temperance reformers in the country, his influence being wrought almost exclusively through his legal knowledge. He is the author of several laws regulating the traffic, chief of which is the famous Nicholson Law of Indiana, which he largely framed and gave its repeal-proof frame. He was the first man to obtain damages for his client for the deterioration of property by reason of the presence of the saloon. During the latter days of his active life he gave himself quite extensively to cases involving complaint against the traffic.

Less "hippety-hop" and more dignity are needed in the rendition of Sunday-school hymns, according to the statements made by Professor H. Augustine Smith of the Chicago Theological Seminary in an address on "The Development of Religion Through Music" at one of the sessions of the Sunday-school Institute, recently held at the University of Chicago. The educator condemned hymns sung at Sunday-school services which show too much familiarity toward sacred subjects. He declared that careless singing too often defeated the purposes of religious meetings.

The hills of Gettysburg, where the armies of Meade and Lee pitched their tents fifty years ago, are flecked with canvas. The Civil War veterans from the north and the south—40,000 of them—are there, some few in threadworn uniforms and all without their muskets, to hold a jubilee reunion on the fiftieth anniversary of the battle. The veterans come as the guests of the national government, and of their respective states and territories, which jointly are spending more than a million dollars for their entertainment and comfort.

The first American Conference on Social Insurance met in Chicago, June 5. The conference was arranged by the American Association for Labor Legislation and was addressed by leading manufacturers, labor leaders, insurance men, and state officials. Workmen's compensation, sickness insurance, insurance against unemployment and old age, mothers' pensions, and maternity insurance were discussed in a way which will surely have far-reaching effect upon the development of social legislation in this country.

The National Drainage Congress has, through a committee of which Edmund T. Perkins, president of the congress, is chairman, presented to President Wilson the question of the federal government undertaking the work of scientific prevention of floods. The president of the drainage congress urged that under the constitution it is as much the duty of the federal government to control floods for the protection of life and property as it is to protect the people from the ravages of a foreign invasion.

Hamilton White, the originator of the plan to found a college for men and women who have reached the age of sixty, died recently in Chicago, aged seventy-nine years. He once said, in connection with the establishment of the institution: "There is no reason why a man should not graduate in literature, science, or art at seventy as well as at seventeen. Keep up a man's taste for learning and he should live to be a hundred at least."

Leading suffragists of Philadelphia are planning a campaign of education for the whole state of Pennsylvania. Their work was inspired by the success of the suffrage pageant in New York. A chain of meetings in towns and districts which have no working suffrage organizations is included in the programme outlined by Miss Lida Stokes Adams, vice-president of the eastern district and chairman of the legislative committee.

General "Rosalie" Jones' march on Washington is to be duplicated by small "armiets" coming from many directions for the projected woman suffrage demonstration here on July 30, according to information given out at suffragist headquarters. Some are planning to come on foot, some on horseback, others in automobiles, and still others in "caravans" similar to those which crossed the plains years ago. They are to bring petitions to the Senate to act immediately on the proposed constitutional amendment giving nation-wide "votes for women."

Mrs. Catharine Waugh McCulloch, suffragist leader and Cook County's first woman justice of the peace, has been selected by the Chicago Law School for its newly created woman's professorship of law. Mrs. McCulloch will confer with directors of the school, and upon their decision regarding the subjects to be considered by the new professor will depend her acceptance or refusal of the proffered chair.

The Greeks are building a fine battleship, "made in Germany," to carry thirty-two guns and cost $9,000,000; and to be called the "Salamis." Turkey, it is reported, will probably lose two battleships now building in England, for it is thought their price will not be forthcoming owing to the embarrassment caused by the Balkan War.

The ascent of the highest peak of Mount McKinley was accomplished for the first time June 7. Archdeacon Hudson Stuck, Episcopal missionary for Alaska, accompanied by Robert G. Tatum, Harry P. Karstens and Walter Harper, reached the top of the south peak of the mountain, the highest on the continent.

The miners' union of Montana has invited the suffragists of Butte to take part in its annual parade. The women have received word that they may have the place of honor with their float. The suffrage amendment passed by the Montana legislature will be submitted to the voters in November 1914.

Miss Ella Westholm, a native of Sweden, was the first woman in Chicago to signify her intention of becoming a citizen of the United States that she might exercise her right of suffrage. She applied for her "first papers" in the United States district court on June 12.

The finance and school management committees of the board of education have adopted a recommendation made by Mrs. Ella Flagg Young, superintendent of schools, that sex hygiene be taught in the public schools and appropriated $10,000 to pay the expenses of teaching.

One hundred and fifty-one degrees were awarded at the annual commencement exercises of Johns Hopkins University, fourteen going to women, six being made doctors of medicine, four doctors of philosophy, and four masters of arts.

In Christiania, Norway, the Storthing unanimously agreed on June 11 to extend female suffrage so that all women will have the right to vote at parliamentary elections without regard to the amount of their income tax.

Among those who are spoken of as in the mind of President Wilson for the ambassadorship to China is Wm. T. Ellis, widely known as a journalist and Christian worker.

The Harrison bill, which puts a prohibitive tax of $200 a pound on the manufacture of opium and prohibits importation of the drug except for medicinal purposes, has passed the House.

A series of posters arranged by a committee of Cleveland women will be placed in the restrooms of that city. They will contain educative information on subjects of civic interest.

A beautiful shaft of granite erected over the grave of Gen. Edward S. Bragg, former commander of the "Iron Brigade," was unveiled June 20, the first anniversary of his death.

Twenty-four nations have accepted the invitation to take part in the Panama-Pacific Exposition at San Francisco.

Governor Dunne, of Illinois, signed the equal suffrage bill, June 26. The bill became a law July 1.

Lincoln's Gettysburg Address

By the Rev. Robert W. McLaughlin, D. D.

Fifty years ago this coming November 19, Abraham Lincoln, standing on a temporary platform erected on a field over which, a few weeks before, contending armies had marched, drew from his pocket a scrap of paper, and, adjusting his spectacles, read for two minutes some words that are known as the Gettysburg Address.

The occasion was a rare and exacting one, and demanded the resources of a supremely great nature. Two armies, like huge, black clouds, and numbering 163,000 men, had moved northward from the banks of the Rapidan, only to clash on the hills and plains about the little village of Gettysburg. When the thunder, lightning and torrent of three days' storm ceased, 53,000 men were reported killed, wounded or missing.

As the bodies of brave men from seventeen states were resting in the newly made graves, it was fitting that the President of the United States should formally dedicate the cemetery. In doing this, it was demanded that in a brief utterance the meaning of the struggle here and elsewhere should find expression. How well this demand was met is a commonplace of history. The learned and profound orator of the day, Edward Everett, who had held the assembled company spellbound preceding the formal dedication, wrote the president the next day: "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes." The president himself, true to that test of greatness—namely, its unconsciousness, little thought of the epoch-making character of his utterance, for in it he said: "The world will little note nor long remember what we say here, but it can never forget what they did here." But in this he was mistaken, for the world did note what he said, and will repeat his words as long as the mind of man remembers.

The Address From Different Aspects.

The speech may be studied under different aspects, even as the autumn day, when it was spoken, made its varying appear to those who were present. The lights and shadows falling athwart the fields caused by the sun shining or the huge clouds in the sky; the trees on the hillside, their roots reaching down, their trunks reaching up and their branches reaching out; the delicate, rich, yet strong coloring of the foliage that clothed the trees, yet did not obscure their formation or strength, and the sense of illimitable vastness, bound only by the curving horizon where they met earth. All this but symbolized the meaning of the classic utterance to those who listened, and later recalled it.

The sense of something vast and illimitable is in this utterance, as one yields to retrospect and repeats the words, "brought forth on this continent," or yields to imagination and pictures the future while repeating the words "shall not perish from the earth." The great leader is expressing something vaster than the Battle of Gettysburg, and more far reaching in meaning than even the Civil War.

Then the mingling of joy and sorrow was in the utterance, even as the lights and shadows are athwart the fields on this November day. There is the deep sense of joy as, realizing that he is standing on a battlefield on which the invasion of a stupendous rebellion was met and hurled back, he voices the feeling of gratitude. But along with this burst of sunlight are dark shadows, for there are the green mounds that tell of brave lives sacrificed, with lonely firesides and sorrowing hearts.

Also the language used to convey this sense of vastness, and this deep feeling of joy, modified by an equally deep feeling of sorrow. The language is as faultless as the colors of the foliage were harmonious, and as euphonious to the ear as the tints on the leaves were pleasing to the eye. Viewed as prose literature, it may be said of these lines that:

> All the charm of all the muses,
> Often flowering in a lonely wood.

But in this address there is also clear, deep, strong thought, as clear as the tips of the trees against the skyline, as deep as their roots reaching down into the soil, and as strong as their trunks and branches swaying in the November wind. Had this address possessed the sense of vastness, the tender and rich feeling, and the faultless language, but lacked the clear, deep and strong thought it would never have gripped the mind of man. Had this address possessed this thought, but lacked any one of the other elements, the world indeed would not long have remembered it. But herein is the marvel of the address, and the secret of its power, that it is a perfect blend of these elements, as perfect in its blend as was the November day on which it was spoken, of the elements composing it. Let us notice briefly the thought on government as expressed in this address.

First—The great leader moves beyond the letter of the law to the spirit that inspires government. In retrospect he finds himself in 1776 as the Declaration of Independence is being enacted, not in 1787 as the Constitution of the United States is being written. There is nothing to indicate that he believed the Constitution contradicted the Declaration. Neither is there anything to indicate that he believed the Constitution was the letter of which the Declaration was the spirit. He accepted the document of 1787 as the will of the people expressed in its fundamental law. He was loyal to his oath to "preserve, defend, and protect" this law. Yet for him the great epoch of our history was not 1787, but 1776. Two years before in this same state, while on his way to accept the responsibility of office as president, he said: "I have never had a feeling, politically, that did not spring from the Declaration of Independence." And now, as he again enters the state to dedicate a cemetery on a field of battle, where men lived and died for a great cause, it is but natural that he should sweep back in thought to the other era of action, when men at Bunker Hill, Valley Forge, and Yorktown suffered and died. And so he begins with the words: "Four score and seven years ago our fathers brought forth on this continent a new nation." It was the nation then brought forth that the men at Gettysburg and elsewhere were living and dying to maintain.

A Dispute Ignored.

Second—Finding himself in thought back in the region where the emphasis was placed upon freedom through the law rather than upon law as a restriction upon freedom, it is not surprising that in this deathless utterance he ignores the dispute regarding the interpretation of the fundamental law. He ignored this dispute, not because it was distasteful to him or because he considered it of little importance. For he was, as another has finely said, "a man of propositions." In the region of constitutional interpretation he was at home. He ranks with James Wilson and Daniel Webster in masterly grip upon the philosophy of government. He had stated from the platform and in written pronouncement the argument on the mooted question of the states in relation to the Union. He knew all about the reasoning involved in the question of the indivisability of power where lodged in the States forming the Union or in the Union formed by the States. But standing on the field of Gettysburg and in imagination creating the awful loss of life and property there and on a hundred other battlefields, he knew that the cause of all this was not a dispute over a philosophical distinction in the realm of constitutional government, but the cause was a moral difference in conviction regarding the meaning of human life that in skin was black. The doctrine of secession was an effect which in turn became a secondary cause and led to the war. The primary cause was the moral question, whether man in a free government had the right to hold his fellowman in bondage. The occasion was so fundamental in its demand upon the speaker, that there was no place in his utterance for the mention of anything else than primary causes, in the presence of such awful and stupendous results. And so beginning with "four score and seven years ago" he continues a "nation conceived in liberty and dedicated to the proposition that all men are created equal."

The Purpose of the Conflict.

Third—Having recalled the past with its spirit of freedom, and declared the primary cause of the conflict, he then declares the purpose of the conflict, namely, the maintenance or the overthrow of the government conceived in liberty. There is in the language of this address no word of censure for those who sought to destroy the government, only words of reverent praise for those who were willing to suffer and die for the preservation of government.

There has come into vogue in recent years a disposition to refer to the Civil War as a struggle between the States. It was not, according to these modern thinkers, a struggle against the Union, but a struggle between states in the Union. The states in the South were as patriotic as the states in the North. Both were devoted to the national government, only those in one portion conceived of the nation in a way different from those in the other portion. The intention of those who speak of the Civil War in this way is doubtless worthy. And in so far as this intention indicates a desire to minimize any lingering hostility between the sections of the nation every patriotic citizen will welcome it. But the difficulty with the language is that it is inaccurate and violates the truth of history. Under the healing touch of time, the hostile spirit between the sections of the nation has long since disappeared. And should there still linger a trace of that hostility, a false interpretation of history is not required for its final disappearance. Truth, not error, is the salvation of the present and the hope for the future.

Fortunately the Gettysburg Address, which will live long after these mistaken words of men are forgotten, has no mention in

it of a war between the states. In this address, it is a war for the preservation of the nation caused by a rebellion in a part of the nation. As Abraham Lincoln stood upon the battlefield to dedicate this cemetery, he believed the bodies that rested beneath its mounds were those of brave men who had given their lives to maintain the Union. With that exquisite sense of fitness, so characteristic of his noble nature, he did not denounce those who were disloyal to the Union and had caused this loss of life. But he knew, and history has recorded the fact, that while both armies were brave and conscientious, yet one army was loyal and the other army disloyal to the nation conceived in liberty and dedicated to the proposition that all men are created equal. And so he says, "now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated can long endure . . . We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live."

Departure From the Ideals of Freedom.

Fourth—In the life of a nation, economic prosperity, when secured at the expense of human justice, means a departure from the ideals of freedom. The great leader saw this, as he appeals to his generation, "that this nation, under God, shall have a new birth of freedom." But, why a new birth of freedom? Was not freedom born when the liberty bell in 1776 rang? And if the nation was conceived in freedom, why should a portion try to overthrow the nation? If it was a nation, why did the whole permit conditions to develop until a part was anxious to overthrow the whole? The answer to these questions is a familiar one. Cotton became king and stalked through the land with a golden scepter. The nation in its early days trifled with a question of human justice. When the black man through the inventions of the white man in England and America, suddenly became commercially valuable, his moral value became correspondingly of little worth. Slavery at the beginning was morally wrong and would soon disappear. Later slavery was morally wrong, but a necessary evil. Still later slavery was morally right and ordained of God and must be perpetuated. Moral standards were established by economic conditions. But a price had to be paid, and that price was a loss of the ideals of freedom. And a further price paid for this loss of the ideals of freedom, was as measured by the bloodshed. The evidence of this price was before the great emancipator as he looked upon the graves in the cemetery. He knew, as the generation is beginning to know, that economic prosperity may cost too much, certainly if the price paid is a loss of the ideals of freedom.

Fifth—Though the ultimate issue was the worth of man, and this issue was being decided on the field of battle, because the nation had failed to maintain its true standard of man's worth, yet in deciding this issue there was a principle fundamental to representative government involved. That principle was the rule of the people. While Lincoln's words about a "government of the people, by the people and for the people" have been given a wide application, yet as he spoke them they had a definite application. As the question of slavery led away to the constitutional question of state rights, it also led away to another question even more vital, that of the right of the people to rule. Whatever doubt there might be about the southern contention regarding state rights, there could be no doubt about the question of the right of the people to rule. Lincoln had been fairly elected president, and the South, so insistent in its constitutional claim, immediately repudiated its duties under the same Constitution, the correct interpretation of which it was so anxious to safeguard. Economic prosperity at the expense of human justice led in turn to an act of political injustice.

Along with the tendency to speak of the Civil War as a controversy between the states is another modern tendency to compare the action of the southern states with that of the thirteen colonies. And the analogy claimed is something like this: The colonies nullified the laws of Parliament even as the southern states nullified the laws of Congress. The colonies claimed the right to withdraw by revolution from the empire, even as the southern states claimed the right to withdraw from the Union. Had the southern states succeeded, its place in history would have been like that of the colonies which later became a nation. The analogy is interesting, but fails at the vital point. The colonies claimed the right to resist Parliament because of lack of representation. The southern states were always represented, and for most of the time disproportionately represented. They violated a principle of representative government of which they were a part in a sense that the colonies never were, when they refused to abide by the will of the people. And it is this that Lincoln has in mind when he brings his brief but deathless utterance to a close with the words, "That we here highly resolve that these dead shall not have died in vain . . . that government of the people, by the people and for the people shall not perish from the earth."

The World's Masterpiece

By General James Grant Wilson

It was the writer's happy privilege to hear several of the most famous speeches delivered before and during the Civil War by the great American of whom Lowell said:

> Here was a type of the true elder race,
> And one of Plutarch's men talked with us face to face.

Lincoln was not only one of the wisest of men, but the English-speaking world is now aware that he was among its greatest orators. This fact was not fully appreciated during his life. The flowers of rhetoric are conspicuous by their absence from his speeches, but it may be doubted if Webster or Burke, Bright or Gladstone, could have found equally beautiful and pure language to express the broad philosophy and the exquisite pathos of the Gettysburg address of half a century ago.

The high tide of the Rebellion broke on the rocky heights and hills of Gettysburg and Vicksburg in the first week of July, 1863. Since that time Grant and Thomas, Sherman and Sheridan, Meade and Hancock, with more than three-quarters of the mighty opposing hosts that met on those hard fought and decisive fields, have crossed the silent river and joined the vast and peaceful bivouac of the dead. Four months later followed the solemn ceremonial of dedicating the Pennsylvania battle ground, destined in the coming centuries to be more famous than Saratoga and Yorktown. It was the first time in American history that such an event had occurred, which circumstance of itself was sufficient to lend interest to the occasion. Lincoln, with several members of his Cabinet, was present, together with many of the nation's most illustrious statesmen and soldiers. It was a cloudless and perfect autumn day, and thousands from far and near were assembled on the forever famous battlefield to listen to the oration of New England's most distinguished and classic living orator. Delivered with his accustomed grace, Edward Everett's long address was smooth and cold, lacking a single stirring thought, vivid picture or patriotic appeal.

Then followed, at a few minutes before two o'clock, the president's short and simple speech, so felicitous and so perfect. Not a sound broke the solemn stillness. The immense audience that was within the sound of his strong tenor and far-reaching voice listened almost breathlessly during its delivery, which occupied precisely 135 seconds. While holding his manuscript of two sheets in his left hand, Lincoln made no use of it. As on the occasion of the president's second inaugural address, in March, 1865, there was a loud outburst of applause at its close, but it may be questioned if, either at Gettysburg or the nation's capital, these brief and perfect examples of English oratory were fully appreciated. They were the crowning efforts of his career as a public speaker. Had Abraham Lincoln made no other, these two gems of our language would have sufficed to have won for him everlasting renown as an orator. Except Washington's farewell address, I know of no important writing that is likely to outlive them. Emerson asserted that "Lincoln's brief speech at Gettysburg will not easily be surpassed by words delivered on any recorded occasion." Gladstone said to the present writer that he "knew of no nineteenth century utterances comparable to it." May we not apply to the address the epithet "immortal," used by Kossuth when in this country, in speaking of Webster's celebrated Hulseman letter?

On the day after the dedication Mr. Everett wrote to the president: "Permit me to express my great admiration of the thoughts expressed by you with such eloquent simplicity and appropriateness at the consecration of the cemetery. I should be glad if I could flatter myself that I came so near the central idea of the occasion in two hours as you did in two minutes." Another less distinguished person who was present writes: "I stood close by and heard that speech delivered. It came upon us, after the ponderous and elaborate rhetoric of Edward Everett, like a blaze of real fire after a matchless picture of fire. It sprang, like the strophes of old, out of a chastened heart, almost broken with the weight of conquest, but still dauntless in its American faith; and the man who spoke the words was for the moment transfigured for us, and his furrowed face and gaunt form took on the light that never was on land or sea, so that he became the archetype of the people themselves, uttering, better than he knew, the great prayer of that finer and better humanity that our fathers and we believed was to come with liberty and equality out of storm and stress."

Said Stanton, the great War Secretary, referring to the two addresses: "Mr. Everett has made a speech that will make three columns in the newspapers, and the president has made one of perhaps forty or fifty lines. Everett's is the speech of a scholar, polished to the last possibility. It is elegant and it is learned;

but Lincoln's speech will be remembered as long as anybody's speeches are remembered who speaks in the English language." "This was the truth," adds Charles A. Dana, who relates the incident. "If you will compare these two speeches now you will get an idea how superior genius is to education—how superior that intellectual faculty is which regards everything with the fire of earnestness in the soul—with the relentless purpose of a heart devoted to objects beyond literature."

The president made five copies of the world's masterpiece of rhetorical art. Two were written before its delivery and three were written after his return from Gettysburg. The first was finished the day before his departure from Washington, and on his arrival at Gettysburg Mr. Lincoln made a few slight alterations on the second sheet. This is the copy which he held in his hand, but, as already stated, he did not refer to it in its delivery. It was long in the possession of his secretary and biographer, John G. Nicolay, to whom it was presented by the president, but since his death has unfortunately disappeared, and nothing is now known of it. Luckily it was facsimiled before its loss.

Various Copies of the Address.

The second copy is almost a duplicate of the first, and is believed to be the one its author intended to take with him to Gettysburg, but which in some way was overlooked or forgotten and later, on his return to Washington, was presented to Col. John Hay, and is now in the possession of his family. The third copy of the address was made by Mr. Lincoln at the request of George Bancroft for the Maryland Soldiers' and Sailors' Fair, held in Baltimore in the spring of 1864. Having been inadvertently written on both sides of a sheet, it was unavailable for the purpose of lithographic reproduction in facsimile in a volume entitled "Autograph Leaves of Our Country's Authors," sold for the benefit of the fair, and the president was requested by Mr. Bancroft to make another copy, at the same time granting the historian's wish to retain the first transcript of the address. This is preserved by Mr. Bancroft's family. The fifth copy of the Gettysburg address was also made early in 1864, at the request of Mr. Everett, to be bound with the manuscript of his oration and the president's letter to him of the 20th of November, 1863, in a volume to be sold at the New York Metropolitan Fair for the benefit of the United States Sanitary Commission.

It may be mentioned that among the many differences to be found between the first two versions of the address and the three later ones, the most important are the words "under God," which were interpolated by Mr. Lincoln as he spoke, for they do not appear in the Nicolay or Hay manuscripts, but are a part of the president's final revision, which is, of course, the one that will be inscribed in the Lincoln monument to be erected by the nation in Washington.

Lincoln asserted of the soldiers who fought at Gettysburg that the world would little note or long remember what he said, but that it would never forget what they did. This statement is not true; the words of the orator have had a longer and more memorable life than the deeds they immortalized, and will be remembered through all the endless and everlasting ages.

Manuscript Lincoln Took to Gettysburg.

Executive Mansion,
Washington———, 186 .

Four score and seven years ago our fathers brought forth, upon this continent, a new nation, conceived in liberty, and dedicated to the proposition that "all men are created equal."

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of it, as a final resting place for those who died here, that the nation might live. This we may, in all propriety, do. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow, this ground. The brave men, living and dead, who struggled here, have hallowed it, far above our poor power to add or detract. The world will little note, nor long remember what we say here; while it can never forget what they did here.

It is rather for us, the living, who stand here, to here be dedicated to the great task remaining before us—that, from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion—that we here highly resolve these dead shall not have died in vain; that the nation shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth.

The Fourth Copy, Made for Bancroft.

Address delivered at the dedication of the cemetery at Gettysburg.

Four score and seven years ago, our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln.

November 19, 1863.

Gettysburg Fifty Years After.

In all the centuries, with their innumerable wars, there have been few great, decisive battles. The world has been full of bloodshed and carnage and the horrid rapine that goes with war, but among the battles innumerable there have been but few that greatly influenced the world's history or decided the fate of nations.

Creasy in his standard work on the "Decisive Battles of the World" names but fifteen of them between Marathon and Waterloo, and of all that were fought before and since those epoch-making dates none has been greater or more decisive than Gettysburg.

The town of Gettysburg is a peaceful little place, brightened and freshened somewhat since the wartime, to be sure, but only slightly larger than then and not very different in outward appearance.

Several things about the battleground impress the uninitiated visitor. First is its vast extent. It embraces twenty-five square miles. You may ride over it all day and not see it all.

In its monuments and its carefully marked sites of interest it is the most remarkable battlefield of the world. Here, scattered over the hills and fields, are no fewer than 600 monuments and tablets. Most of them are of elaborate and artistic design, costing all the way from a few hundred to a hundred thousand dollars.

The spot of culminating emotions, however, is not the dreadful field of carnage, but the peaceful, beautiful, national cemetery where lie,

Under the sod and the dew,
Waiting the judgment day,

the thousands of brave men, named and nameless. On this spot, within the great semicircle of graves, Lincoln pronounced that most wonderful of orations, simple, brief, eloquent, classic, heart moving—that oration that will live as long as the English language is spoken and whose closing words are engraved on the great national monument which marks the spot where it was delivered.—The Independent.

At Gettysburg

Ramble with me over Culp's Hill and see the breastworks that still remain after fifty years, and then go slowly and reverently out along Hancock's position toward the other end of the line, then stop and look at the inscription which marks the high-water point of the struggle where Alonzo Cushing, a gifted young West Pointer, with the Confederates at the mouth of his guns, held his almost disembowled body together with one hand while he fired his last shot with the other, and then fell dead at the very moment Armistead, the Confederate leader, dropped with a mortal wound a few paces in his front.

Now climb up Little Round Top. Warren's statue stands just where he discovered the Confederate advance on that Thursday afternoon, and sent his staff galloping for reinforcements; here General Strong Vincent and a brother of Bishop Boyd Vincent of Cincinnati, at the head of a brigade fell while leading his men; here General Weed and Lieutenant Hazlett, West Point young men of highest ability, and close friends, fell together during the struggle, and here Colonel Patrick O'Rorke, in his midtwenties, two years out of West Point, a youth of magnificent engineering and soldierly genuis, was shot dead while at the head of his regiment. These bulwarks of stone were built by Union men as their barricade that afternoon and night, as a shelter while defending the place from the fierce and vehement assailments of the enemy!

Verily, there is no place on earth where lovers of liberty and patriotic sons of America can find so much to stir the heart and quicken the very depths of the soul as the field of Gettysburg!—Epworth Herald.

The Name of Old Glory

By James Whitcomb Riley

In Home Folks.

Old Glory! say, who
By the ships and the crew,
And the long, blended ranks of the Gray and the Blue—
Who gave you, Old Glory, the name that you bear
With such pride everywhere,
As you cast yourself free to the rapturous air,
And leap out full length, as we're wanting you to?—
Who gave you that name, with the ring of the same,
And the honor and fame so becoming to you?
Your stripes stroked in ripples of white and of red,
With your stars at their glittering best overhead—
By day or by night
Their delightfulest light
Laughing down from their little square heaven of blue!
Who gave you the name of Old Glory—say who—
Who gave you the name of Old Glory?

The old banner lifted and faltering then
In vague lisps and whispers fell silent again.

Old Glory: the story we're wanting to hear
Is what the plain facts of your christening were—
For your name—just to hear it,
Repeat it, and cheer it, is a tang to the spirit
As salt as a tear—
And seeing you fly, and the boys marching by,
There's a shout in the throat and a blur in the eye,
And an aching to live for you always—or die,
If, dying, we still keep you waving on high.
And so by our love
For you, floating above,
And the scars of all wars and the sorrow thereof,
Who gave you the name of Old Glory, and why
Are we thrilled by the name of Old Glory?

Then the old banner leaped like a sail in the blast
And fluttered an audible answer at last.

And it spake with a shake of the voice, and it said:
By the driven snow-white and the living blood-red
Of my bars and their heaven of stars overhead—
By the symbol conjoined of them all, skyward cast,
As I float from the steeple or flap at the mast,
Or droop o'er the sod where the long grasses nod—
My name is as old as the glory of God.
* * * So I came by the name of Old Glory.

The People's Institute and the Revolution

By Jessie L. P. Brown

Wars may come and rumors of war be exploded, but the People's Institute of Piedras Negras, Mexico, goes on just the same. Not for one day have we closed our doors; in fact our activities have been increased, though they have followed a somewhat different channel than ordinarily.

With the outbreak of hostilities in Mexico City, The People's Institute was sought each day after the papers from the south and north came in. We had four dailies from the City and Monterrey, besides various others, all in Spanish, and the San Antonio papers. After the wrecking of the newspaper offices in the City and the cutting off of railroad communications to the south our files were gradually reduced to periodicals from the north, mostly in English.

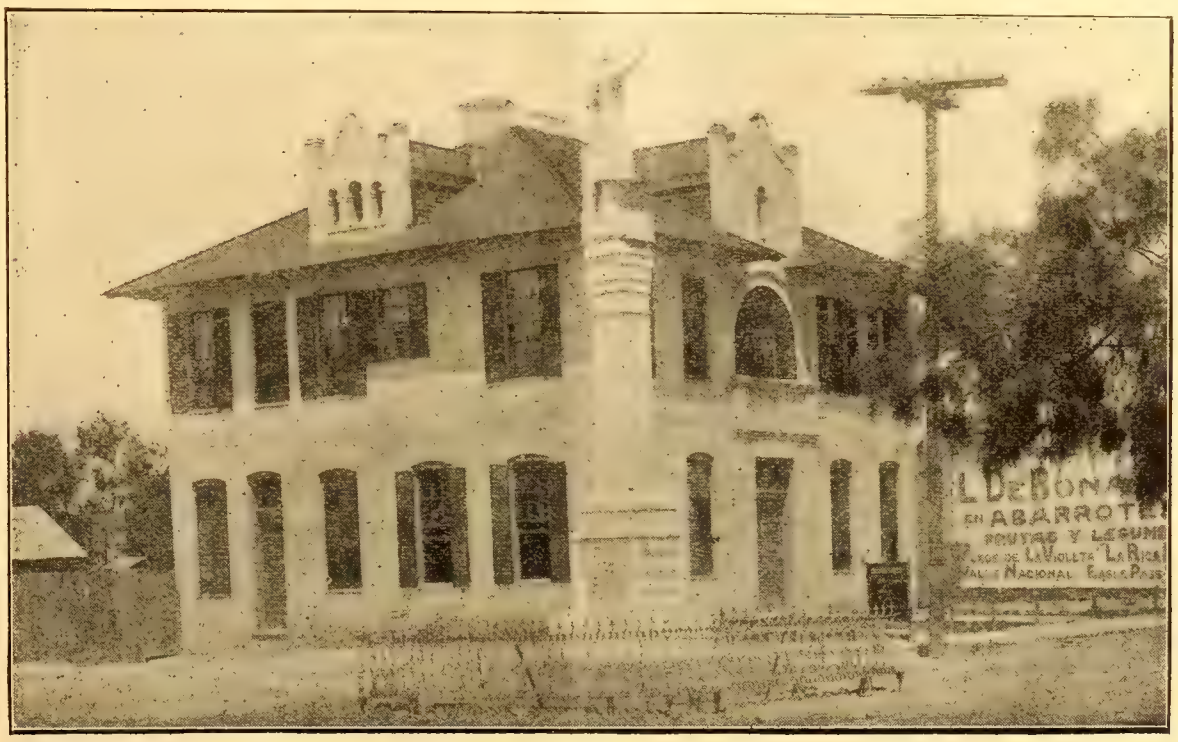
Crowds gathered around the Institute pupils who could read English to hear the war news translated. This volunteer service of the advanced pupils threatened to demoralize all the classes, students preferring to hear the news than to attend classes, so we adopted the plan of having the news translated at the public evening conferences. There was no lack of attendance, I assure you.

One Sunday morning we awoke to find the regular army departing from our midst. We were glad when we saw them pass by. The regular army of Mexico is recruited largely from the convict class, and the soldiers do not inspire confidence, kindly disposed as they were to the Institute because of special conferences we had held for them.

Persistent rumors of a counter-revolution, led by our own Governor, Sr. Carranza, finally were confirmed, and we waited in fear and trembling for the coming of his army to take our city, so important because of its border position. Hundreds of people from southern and central Coahuila, with as many of our own populace, flocked across the international bridge to Eagle Pass, Texas.

Rumors and more rumors. "The rebels are coming, and when they get here they will seize the Institute, plant cannon in it and use it as a base from which to take the federal customs house, across the street! They are going to dynamite the customs-house, and then the Institute will be blown up too!" When the rebels came, as quietly as thieves in the night, they walked past us, placed a patrol to guard the customs-house and us, and got ready for breakfast. For one-half day the reading-room was closed, in fear of undue excitement and crowds, and for several weeks the night classes at the Institute suspended themselves, everybody being in bed early or "on the other side" of the river.

There was activity at the Institute, however. We must provide information and recreation for the railroad shopmen, thrown out of work, many of them our own students and members. The game rooms were made free to everyone, we invited and urged men to come in to play, to read or to hear impromptu Victrola concerts. One morning, Mr. Inman depopulated two saloons next door and across the street and made hardened sinners laugh and cry with Harry Lauder, Caruso, Orville Harrold and Schumann-Heink.



The People's Institute.

Easter we had a morning service, a most impressive one, among the large attendance being Governor Carranza's private secretary and members of his staff to represent him. Later he gave his personal apologies to the Sub-Director at being unable to come, for, said he, "I count it one of my greatest pleasures to visit the People's Institute." Books from our library and maps are consulted frequently by the Carranzistas, and we have loaned

(Continued on page 13.)

A Page of Human Interest

VICE-PRESIDENT MARSHALL'S BIBLE.

The vice-president came in and chatted most pleasantly. An Oxford Bible was lying on the table and under the rubber band encircling it was lettered the vice-president's name. This was spoken of to him, and he answered:

"Oh, yes, I'm very proud of that Bible. My Sunday-school class of young men gave it to me just before we left Indianapolis."

Mrs. Marshall had gone into the other room, and she called out laughingly, "But he'll not tell you how opportunely the Bible came to him, I know."

"Yes, I will," called back the vice-president with an answering laugh. "And I'll leave it to you," turning to a representative, "if the joke is not on Mrs. Marshall rather than on me. When we were packing rather hastily for our Western trip some weeks ago," he resumed, "we packed several boxes for storage, and after they were nailed up and gone I found that Mrs. Marshall had packed away my Bible with the other books."

"And do you know," said Mrs. Marshall, returning to the sitting-room, "that he thinks he can't read this Bible, although it's a lot nicer than his old one."

"That's true," said the vice-president; "it is a fine Bible and I'm very proud of it, but I had used my old Bible for more than twenty years and some way I always seemed able to turn to whatever I wanted in it. It will take some time to become as accustomed to this one."—Christian Herald.

BRYAN AND WHITE RADISHES.

If the Secretary of State had been elbowing his way through the crowds of Donnybrook fair he could not have found things more difficult than when he decided to go to market the other day and pick up something to eat for luncheon. He carried a basket on his arm, and was recognized by the man who sold vegetables.

"I like white radishes; give me a couple of bunches," said the Secretary of State.

"Do you know who that was?" the vegetable man asked the next customer, who happened to be a woman complaining about the last strawberries she bought.

"No! Who was it?" she exclaimed, watching the figure move placidly in and out among the stalls, and forgetting that all the berries in the bottom of that last box were little and soft.

"That's Bryan, the Secretary of State," the vegetable man announced, and then just to show how intimately he knew that great official he added, "Mr. Bryan is crazy about white radishes—he bought some just now!"

"Not really?" Instantly she lost all interest in the quality of berries and ordered another quart of any kind, and subsequently pointed out the great commoner to the man who sold butter and eggs, and told him that the Secretary of State adored white radishes; the butter man's gate was held down by the cheese box, so he crawled under and whispered to the bacon man across the aisle that William Jennings Bryan was looking all over the market for some white radishes, that he could not eat a meal without them. When the news reached the delicatessen woman, she sent her small son to tell her large son, who worked at the meat stall, and thus it was the butcher who was responsible for the final story.

"That's Bryan," he said quietly, trimming a porterhouse. "He's been all over the market for white radishes; he comes himself to pick them out, because sometimes when they're just ordered they send red ones, and he's got to have white or none!"

"Ah," laughed the customer, "he insists upon the silver skin!"

"Yes 'um!" said the butcher.

All of which would not have made the way of the simple life difficult, except for the fact that when the incident came out in the papers it was read by hundreds of people who wanted to send the Secretary of State some white radishes. And they sent them, by messenger, by parcel post, by express, to the utter bewilderment of the Secretary of State and Mrs. Bryan.

"Now, what have I ever said about radishes?" the Secretary asked his wife. "Can't we send some of these to a lawn fete, or something?"—Chicago Record Herald.

ROOSEVELT'S EARLY AMBITION.

"I was a reasonably good student in college, standing just within the first tenth of my class, if I remember rightly; although I am not sure whether this means the tenth of the whole number that entered or of those that graduated. I was given a Phi Beta Kappa 'key,'" writes the former president in his autobiography, being published in the Chicago News. "My chief interests were scientific. When I entered college I was devoted to out-of-doors natural history, and my ambition was to be a scientific man of the Audubon, or Wilson, or Baird, or Coues type—a man like Hart Merriam, or Frank Chapman, or Hornaday, today. My father had from the earliest days instilled into me the knowledge that I was to work and to make my own way in the world, and I had always supposed that this meant that I must enter business. But in my freshman year (he died when I was a sophomore) he told me that if I wished to become a scientific man I could do so. He explained that I must be sure that I really intensely desired to do scientific work, because if I went into it I must make it a serious career; that he had made enough money to enable me to take up such a career and do nonremunerative work of value if I intended to do the very best work there was in me; but that I must not dream of taking it up as a dilettante."

JACK LONDON ON "JOHN BARLEYCORN."

"Temperamentally I am wholesome-hearted and merry. Yet when I walk with John Barleycorn I suffer all the damnation of intellectual pessimism.

"I ride out over my beautiful ranch * * * The air is wine. The grapes on a score of rolling hills are red with autumn flame. * * * I have everything to make me glad that I am alive. * * * I have land, money, power, recognition from the world. * * * Yet with all this good fortune I am sad. And I am sad because John Barleycorn is with me. And John Barleycorn is with me because I was born in what future ages will call the Dark Ages before the age of rational civilization. John Barleycorn is with me because in all the unwitting days of my youth John Barleycorn was accessible, calling to me and inviting me on every corner, and on every street between the corners. The pseudo-civilization in which I was born permitted everywhere licensed shops for the sale of soul poison. The system of life was so organized that I—and millions like me—was lured and drawn and lured to the poison shops."—Saturday Evening Post.

RILEY AT HOME.

An Indianapolis lawyer, with a friend, motored down to Greenfield, Ind., the birthplace of James Whitcomb Riley, the Hoosier poet. They had dinner at the hotel, and thought they would like to see the house where Riley lived. So they asked the hotel man:

"Where is the Riley house?"

"I don't know any hotel by that name," he replied; "though there may be some such boarding house here."

"I mean the James Whitcomb Riley house," said the lawyer, thinking his host had misunderstood.

"I don't know him; you may be able to find his name in the city directory."

"I guess he's moved," said the lawyer as he aimlessly thumbed the directory.

"Probably," the hotel keeper commented. "Some of them Irish don't stay long in a place!"—Saturday Evening Post.

EX-PRESIDENT TAFT ON PAST AND PRESENT.

In a recent interview with a New York Sun reporter who asked the former President to comment on differences between the Yale of the present time and the Yale of his own student days, Mr.—now Professor—Taft responded:

"I am quite clear that students' dissipations—what we call 'bumming'—prejudice their standing among their fellows now much more than they did with us. It really seems to me that the college world of my day was rougher. There was less refinement then, and there was a certain theory among many of the students that a man needed to be seasoned by a little exposure to dissipation in order to be a good fellow and really get the most out of his college course. I am very certain that the moral tone of the college and moral standards among the young are much higher now than they were in my day."

JOHN D. MATCHED FOR ONCE.

Once when John D. Rockefeller was playing golf a negro lad crossed the links. Mr. Rockefeller had just given the ball a vigorous stroke, and the lad received the missile squarely on the head. It was a heavy blow, but it only stunned the boy a little, and after blinking his eyes for a moment he was himself again.

Mr. Rockefeller, who had rushed up fearing that the boy had been badly injured, was relieved to find that he took it so calmly, and pulling a five-dollar bill from his pocket, he gave it to the youngster as a salve for his feelings.

The boy looked at the bill and grinned with delight. Then he looked at Mr. Rockefeller and inquired: "When is you goin' to be playin' again?"—Ladies' Home Journal.

THE DOMINANT NOTE.

Dr. Lyman Abbott was discussing without bitterness at a luncheon in New York his ousting from the presidency of a peace society.

"The ideal of peace is divine and superb," he said, "and this ideal will some day be realized. But, at present, man is a pretty selfish animal."

Smiling and shaking his head, Dr. Abbott added:

"In the great cry for universal peace, the howl of the under dog is the dominant note."—Daily Magazine.

BEECHER STOOD CORRECTED.

A deacon in Plymouth Church, who was a prominent grain broker had a habit of waving his handkerchief in case Mr. Beecher made a wrong quotation, as he was quite a literary man. Mr. Beecher stated that the crop of corn in Maine was 300,000 bushels short. Here the handkerchief began to flutter, and Mr. Beecher shouted, "I mean 3,000,000,000."

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

A Tribute to Clara Barton

["The Educational Ideal Represented by Clara Barton's Character and Work," was the subject of a lecture given recently by Miss J. H. Gulliver of Rockford college, Rockford, Ill., in Chicago at the Clara Barton memorial breakfast. She spoke in part as follows:]

"Clara Barton belongs not only to a single state but to the whole country. She belongs not only to the whole country but to the whole civilized world. She belongs not only to the age in which she lived but she belongs to all time. Why? Because in her was developed a type of womanhood that is, as I profoundly believe, a universal type, to be realized increasingly, after the measure of individual ability, not by one woman but by a multitude of women which no man can number, because the ideal so nobly actualized by Clara Barton takes hold on eternity and on immortality.

"What is this ideal?

"Clara Barton had a power of business organization that enabled her to set in operation activities as wide in their scope as the civilized world itself. She was a woman whose whole training fostered habits of precision and of accuracy.

"These characteristics are generally supposed to belong exclusively to the masculine mind. Clara Barton has conclusively proved the contrary in her own case. That she is not an exception is being shown increasingly. Not only by other great women who have worked creatively in various fields, such as Sophie Germain, one of the creators of mathematical physics; Caroline Herschel, Mrs. Sommerville, Lady Huggins, Madame Curie and others, but by women of the rank and file in institutions of learning in this country and in Europe and by the splendid work that is being done by organized bodies of women everywhere.

"Whatever may be our views as to the desirability of the suffrage for women, it seems clear that it will be an actuality in the not far distant future. That we are entering upon a new era for women is further evidenced not only by the fact that individual women have entered all the professions that are open to men, with the exception of the Army and the Navy, but that millions of them are working in industry, trade and agriculture.

New Era is Here.

"A new era such as was presaged by the supposed exclusively masculine intellectual qualities of Clara Barton is here, and with it a demonstration that those qualities, or something like them, are not only going to be demanded but are being demanded not of a woman here and there but of women in general.

"Clara Barton not only dreamed dreams and saw visions but she had the practical efficiency and the whole-souled devotion to go herself into the horror and the din and the ghastly bloodshed of battlefield after battlefield. 'We have all that is needed,' she would assure the stricken men, and with her own hands, often directly under fire, ministered to them as they longed to be ministered unto. 'No danger daunted her, no sight was too repulsive,' we are told.

"Here again Clara Barton became a prophecy of the type of woman that the future was to demand.

"Much has been said for lo, these many years, about the necessity of admitting only cultural subjects into college curricula, and much prejudice in some quarters is still in vogue against admitting into them the so-called practcal or vocational courses.

"Now I submit that if our colleges, more particularly our women's colleges, are going to continue to insist that the training of the mind is something that must be kept virginally pure from any specific thing for which the mind is supposed to be trained, they will be effaced presently from off the earth as having no vital function to perform.

Study Strategic Points.

"In educational practice, as in a military campaign, certain strategic points should be studied. Even if we cannot readjust our definitions of cultural and vocational so as to conform to long-established educational traditions, let us wake up to the awful needs of the times in which we are living, and the emergency calls for women who can meet those needs.

"And what are some of these strategic points that especially call for what women can do? At the Child Welfare exhibit held in Chicago not long since a light flashed and went out every thirty seconds, and every time it went out it meant the going out of the life of a child somewhere in the civilized world. If, instead of every half minute, it had come and gone every two and one-half minutes and a little over, it would have meant the preventable going out of the life of a child somewhere in the United States. Why?

"Because of ignorance, we are told. What is the most potent influence that will put a stop to it? Again comes the answer—'imparted and applied knowledge.' Knowledge of what? Of a 'more suitable environment for both parents and children, fresh air, sunlight, exercise, suitable clothing, and habitations, and, last but not least, proper food.' Personal hygiene related to the family and to the community—knowledge of the primary life needs, food, shelter and clothing, you observe.

"Now at Rockford college, while we believe in a thorough, all-round training and are giving it so that it is accepted by the first class universities and colleges, we also believe that a fifth part of a girl's work while she is in college can be profitably devoted to work in home economics, which, if I had time, I could show you trains the students along all these emergency lines. Most of the women's colleges in the Middle West are training girls along these lines.

Tradition Broken in West.

"It is easier to break away from the old academic traditions here than it is at the East. Every woman's college in this section ought to have its hands upheld and its resources enlarged, so that the prejudice against a training that shall fit women to take their places at once with Clara Barton on the firing line of humanity might be banished by the adequate, scholarly, splendid achievement of these colleges.

"We are pleading with you to lead the way and set the example of broad philanthropy by establishing a memorial at Rockford college to Clara Barton, that the white flame of devotion with which we are trying to actualize the ideals which she embodies may not now be permitted to fail humanity's need for lack of proper fuel.

"Miss Barton, with her seer-like prescience of mind, foresaw the time when the Red Cross should cease to deal merely with wars, pestilences and famines, and should lead the van in the fight against tuberculosis, insanitary surroundings, infant mortality and what not.

No One Lives for Self Alone.

"No man liveth unto himself and no man dieth unto himself, when it comes to a question of infectious diseases, which in so many cases are preventable filth diseases—grim reapers of death in our midst.

"We believe at Rockford college that the great and abiding function of woman is not to compete with man along his own lines but rather to bring her own peculiar contribution to the world's work that will enable her to co-operate most effectively with her natural partner man, in helping to roll this old world into the light."

People's Institute and Revolution

(Concluded from page 11.)

games to the wounded and disabled officers.

During Director Inman's absence, whenever there has happened any unusual disturbance or excitement in town, a messenger or officer has come to advise us that there is no danger and please not to be frightened. One officer looked around at the pictures, asked the meaning of "Ruth and Naomi," and when one of the Mexican preachers told him the story, he bought a Bible eagerly, and hurried away to read the story for himself.

Governor Carranza always has been a friend of the Institute, so, as usual, official calls were paid on him and his family, and returned the next day by Señora Carranza and the charming daughters, the Governor being detained by official duties. During one call at the Governor's palace we suggested that the beautiful flower gardens were being neglected, that the banana plants ought to be relieved of their winter wrappings. The chief of Secret Service replied in excellent English, "War and flowers are not very compatible. We have been too busy with the one to think about the other." The next day there was a gardiner appointed from the forces and when Easter came the garden was thrown open to us to gather flowers for our services. Director Inman gathered armfuls of white iris, a beautiful substitute for Easter lilies.

In truth Governor Carranza and his family are so delightful, his officers and men have been so courteous and obliging that we have felt perfectly secure, lulled to sleep by their sentry calls. The city never has been safer or cleaner than under the martial rule of the Carranzistas. The Institute has gained this much directly from the revolution. Men from all parts of Mexico have become acquainted with the work of the Institute and have learned to seek us for social, educational and religious help, and will no doubt spread the good news all over Mexico that up on the northern border there is an institution that is helping their country-men become better citizens, more efficient workers, and leaders with ideals that will raise Mexico to her proper place among the nations.

Religiously, the work seems to be at the beginning of a harvest. There were two baptisms last week, and at the services yesterday two promising young men spoke of their intentions to lead a Christian life, and another made serious inquiry about the gospel story.

Piedras Negras, Coah., Mexico, June 2, 1913.

Disciples Table Talk

Franklin Circle, Cleveland, Reports.

W. F. Rothenburger, pastor, and assistant, Miss Jennie Jenkins, of Franklin Circle Church, are rejoicing in the annual report given at the recent annual meeting. One hundred and seventy accessions were reported, 131 of these by confession, 70 as a direct result of a union campaign of West Side churches under Dr. Milford H. Lyon, and the remainder at regular services. The Sunday-school is nearing an average of 500. The treasurer's report showed the annual budget to be $12,077, $4,452 of which was appropriated for missions and benevolences, with a balance in the various treasuries of $593. The church has been open nearly every night during the busy season, its men have taken a prominent part in the Cleveland Disciples' Union, and in the City Federation of Churches, and its pastor is the Chairman of the Social Betterment committee of the latter organization. It is a Living-link in the Foreign Society, one of its families supports another missionary on the foreign field, and C. M. Burkhardt of Coshocton, Ohio, is its Living-link at home. The church wil conduct a six weeks' Vacation school for the children of the streets. There will be three paid teachers of experience with a number of volunteer helpers. The school will run five days in the week, with a morning session only, consisting of Bible study, the telling of Bible stories, singing religious and patriotic hymns, and in the afternoon the boys, under the direction of a trained specialist, will be taken to the play grounds, parks, and Y. M. C. A. for recreation.

New Mexico—West Texas Convention.

P. J. Rice reports that the sixth convention of the New Mexico-West Texas Christian Misionary Society, held at Roswell, New Mexico, June 5-9, was attended by delegates from every part of the territory covered by the society and was enthusiastic from the beginning to the close. The general interests of the churches were represented by Grant K. Lewis, Guy Inman, J. H. Mohorter and R. P. Shepherd. The addresses given by these men were all of a high order. F. F. Grimm, who has been secretary of the society since the founding, will retire from that position the first of September. He has been a faithful and efficient servant through all these years and retires over the universal protest of all concerned. His successor has not yet been secured, but will be in a short time. W. E. Garrison, who has been president of the Board since the beginning of the organization, also retires from connection with the society on account of leaving the state. Reports were made concerning settlements in irrigated valleys somewhat remote from railroads where no religious privileges are enjoyed. It is the purpose of the Board to minister to these fields by sending itinerant workers into them wherever possible. It is the settled policy of the society not to enter fields that are already overchurched, and to encourage co-operation among churches where there are now more organizations than the community is able to support. Upon investigation it was found that there are twelve religious organizations in one community of about one thousand people and that in the past about two thousand dollars from various home missionary boards have been expended each year in seeking to keep alive the denominational churches. Several of these churches are considering a plan of co-operation. The Christian church is one of these and the society will lend its encouragement to this program unless some better plan may be suggested. A majority of the newly elected Board reside in El Paso, but other sections are represented by H. P. Williams, of Albuquerque, New Mexico, Ed. S. Gibbony and the veteran, Frank Talmage, of Roswell, New Mexico. P. J. Rice was elected president of the Board for the coming year and Dr. R. B. Homan will continue as recording secretary. Zwinglius Moore was elected president of the next convention which will be held at Las Vegas, New Mexico. Mr. Rice says that the great problem in the southwest is to secure competent men who will come into this rapidly developing section and remain as missionary pastors through a period of years. Wherever such men have been located, as is the case at Deming and at Albuquerque the work has made splendid progress.

A New Missionary Secretary.

Stephen J. Corey writes: "We feel that the foreign society is exceptionally fortunate in securing Bert Wilson, of Lincoln, Neb., as a special secretary. He has been very successful as western secretary of the Men and Religion Forward Movement, and prior to this service was professor of English literature in Cotner University. As student, pastor, teacher, and leader of men, he has shown exceptional qualities of leadership. He comes to his newly chosen work with enthusiasm and is already doing some very effective field work. He has always had the missionary passion. The plant is to have Mr. Wilson do special field work for the coming year in connection with the united missionary campaign and other movements, and then locate at Kansas City as district secretary of the Foreign Society."

Chinese Sunday-school, Troy, N. Y.

J. H. Craig, minister at Troy, N. Y., reports the success of the Chinese Sunday-

school connected with the Troy church. As an indication of the spirit of this school a fine Children's Day offering is reported. Fifteen are enrolled.

Missouri's Convention.

The Missouri State Convention, which was held at Fulton, June 18-20, was addressed by G. D. Edwards, of Columbia; S. M. Perkins, of Kansas City; Pres. R. H. Crossfield, of Transylvania University; Judge L. N. Haymaker, of Wichita, Kans.; Pres. J. L. Garvin, of William Woods; A. W. Taylor, of Columbia, and several others, including the national secretaries. Reports received from the six colleges and universities of Christian denomination in Missouri showed the valuation of property, $1,300,000; endowment, $1,033,500; increase in endowment this year, $238,400; student attendance, 1,396. The convention approved the organization of a state educational commision under the direction of the state board. The commission is to be made up of acting heads of the educational institution of the states and a member from each of the Board of Trustees of the colleges and universities. Graham Frank of Kansas City was named temporary chairman of the commission. The following officers were elected: President, Levi Marshall of Nevada; vice-president, G. C. Chapman of Joplin; secretaries, W. C. Whitehouse of Columbia and Charles Swift of Centralia; railroad secretary, E. E. Elliott of Kansas City; members of the State Board, L. J. Marshall, F. L. Bowen and R. G. Frank of Kansas City The 1914 convention will be held at Moberly.

Disciples Picnic.

About 1,500 Chicago (including suburbs) Disciples, from Sunday-schools and churches, enjoyed a picnic at Jackson Park, June 28. Among the interesting features were athletic contests; a ball game between ministers and superintendents (The superintendent who furnished these notes refuses to divulge the final score); an old-fashioned picnic dinner; and the opening of the bathing beach at Jackson Park. O. A. Rosboro, of Englewood, was chairman of the executive committee in charge of the event.

EVANGELISTIC MEETINGS.

West Point, Va., H. D. Coffey, evangelist; Chas. E. McVay, singer and helper; 5; continuing.

Dugger, Ind., Melnotte Miller, pastor; Small and Bellew, evangelist; 50; continuing.

South Bend, Ind., First, G. W. Hemry, pastor; Fife Brothers, evangelists; 180; continuing.

Paris, Tex., J. T. Ogle, pastor; Minges Company, evangelists; 400; continuing.

Green Zay, Wis., J. Harry Bullock, pastor; B. L. Wray, evangelist; 23; closed.

CALLS.

Ross Williams, Douglas, Neb.

A. L. Akin, Pond Creek, Okla., to West Wichita.

Hugh A. Smith, Dayton to Milton, Ohio.

G. W. Burch, Charles City, Iowa, to Salina, Kans.

ADDITIONS TO CHURCHES.

Okmulgee, Okla., 3.

Hamilton College

Last week marked the closing of the forty-fourth session of this institution. The baccalaureate sermon was preached by Roger T. Nooe, of Frankfort, Kentucky. The commencement address was delivered by Dr. Peter Ainslie, of the Christian Temple, Baltimore. Diplomas and certificates of merit were delivered by President Shearin to the twenty-two young women, who had finished their respective courses. Five of these were awarded to graduates in the new Junior College Course, a two years' extension of the curriculum. The winner of the scholarship honor in this course, the highest within the bestowal of the college, was Miss Dazey Moore Porter, daughter of Professor and Mrs. J. W. Porter, of Lexington, Kentucky. Mr. Porter will be cordially remembered by many of Hamilton's 785 alumnae as a former instructor.

Other noteworthy events were the certificate recitals in music and expression. The former was under the direction of the head of the music faculty, Miss Grace D. Pickett, of the New England Conservatory of Music, and for nearly four years a personal pupil of Leschetizky in Vienna. The second was directed by Miss Julia W. Connelly, of the department of Expression, a one-time member of Miss Julia Marlowe's Company in Shakespearean roles. The Marlowe Club, under her direction, also presented two plays during the week, one from the French, and the other dealing with old English scenes and characters. The Class Day program was one of the best ever given on the campus, followed by the interesting ritual of the planting of the Ivy on the College Lawn.

The attendance for the season has been somewhat larger than usual, 296 different students having enrolled during the year. Of this number 132 resided in the dormitories. An encouragingly large number of those entering were previously graduates of standard high schools.

The College Y. M. C. A. has flourished as never before, as have the Mission Study classes. The student offering for the support of their "living-link" teacher among the girls of Wuhu, China, was almost double the amount subscribed last year, and asked for this year. In addition, $47 was raised for hospital work in Lexington.

New members on the teaching force for next year are Miss Grace Cameron, B. A., of the University of Michigan, formerly a member of the faculties of William Woods and of Eureka Colleges. She comes to the chair of

German here; also, Professor Ralph Records, A. M., formerly of the staff at Virginia Christian College, comes to the work in Science at Hamilton. Two of the instructors during the session just closed are now abroad in Europe for summer study and travel—Miss Caroline W. Berry, of the department of Mathematics, and Miss Catherine V. Wilson, an instructor in Modern Language. President Shearin was on leave of absence in the East during the fall and winter months, returning to resume his duties of administration at the beginning of the second half-year.

About 100 students in attendance upon the Annual Summer School of Methods are now occupying the dormitories of Hamilton College, the usefulness of which is thus prolonged into the vacation season.

From the Central East

The season finds our churches in excellent conditions. All are supplied with pastors, who are giving good service. The First Church, Hagerstown, is planning a model Bible-school addition to their auditorium. They have already raised $10,000 to start the building. They have in Geo. B. Townsend a model pastor. It will be a great combination when their improvements are completed.

Benning, D. C., will also build an addition to the Strauss Memorial Church. All departments of the work are growing under the ministry of A. W. Gottschall. Since the coming of H. F. Lutz to Washington, the church is taking on new life. The minister led in tearing down the old meeting house, and plans for the new structure will soon be completed.

Calhoun St., Baltimore, celebrates in August its twenty-fifth anniversary. Francis Scott is closing the best year of his ministry there. He finds frequent use for his new baptistry.

E. B. Bagby reports sixty additions the past year and more than $3,000 raised. Nearly $2,000 has been raised in cash and pledges for their debt fund.

Peter Ainslie has postponed his trip to Europe until next spring. He will remain in Baltimore and preach the apostolic gospel, unmixed with any credism, popery, or heresy. Bro. Ainslie is trying to work up a revival which shall last all through the hot term.

Ninth St., Washington, is planning for a mortgage burning July 13. Pastor Geo. Miller is planning an extensive Canadian tour in August.

Earle Wilfley of the Vermont Ave. Church, will give a series of lectures on "The Fundamentals of Faith" at Mt. Sterling, Ky., and then settle in the Pioneer Cottage, Bethany Beach, Del. The program at the Bethany Beach Assembly will be an attractive one this season. Having spent three seasons there I can recommend this resort to any who want coolness, comfort and good fellowship.

We are now busy planning for our best state convention at the Harlem Ave. Church, Baltimore, September 16. 17 and 18.

Edward B. Bagby.

From Pennies to Thousands

During the past few weeks the individual gifts received by the National Benevolent Association have varied from eleven cents (from a tiny little girl) to four thousand dollars (from a long-time friend). The givers to this cause of benevolence range in years from the little tot, who has not yet learned to write, to the aged and feeble disciple who can scarcely hold the pen. The rich and the poor unite their thousands and their mites in this blessed ministry of the helping hand. Great, strong business men of large affairs, and queenly women with tenderest mother-hearts join in the support and in the guidance of this benevolent enterprise.

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Mrs. Jeannette H. Wells

Death has been busy with the leaders of the Christian Woman's Board of Missions in the past few months. In the winter, Mrs. Sara K. Yancey, for more than a decade of years the efficient and beloved corresponding secretary of the Kentucky Christian Woman's Board of Missions, was called suddenly from the life of service here to life everlasting above; in the early spring, our great national secretary, Mrs. M. E. Harlan, was taken from us; and more recently Mrs. Jeanette H. Wells, after long illness and suffering, entered into that life, where there is no more sickness and pain.

For a number of years, Mrs. Wells had been a member of the National Executive Committee of the Women's Board as well as the president of the Indiana Christian Woman's Board of Missions. The duties of the offices of state president vary greatly; in some states, they consist mainly in attendance on state board meetings, and presiding at the annual conventions; but Mrs. Wells did much field and clerical work as well; I am sure all her co-workers would bear me out in saying that she was the main spring, the very heart of the Indiana work. She had those two qualities which are essentials in all true leadership; she was not only abundant and untiring in her own labors, but able, also, to inspire others with her love and loyalty to the great cause of missions. She was of a singularly genial and social nature, and loved her friends warmly and was deeply loved by them; she was full of generous impulses, and could never do enough for her friends; her lovely home was a true house of rest for many, and her great joy was to share with others the bounties with which God had blessed her. How many times has she opened the doors of her home, and of her warm, loving heart to others, and how many there are who will bear her gracious hospitality in life-long remembrance!

Her counsel on the executive committee was always valuable; her friends and fellow workers will miss her sadly in their monthly meetings; her vivid and delightful personality, her long familiarity with the work, her clear grasp of its scope, as well as of its details will make a gap that can hardly be filled; and she was growing in value and efficiency all the time.

Probably, her most conspicuous service was her work for the Missionary Training School, now our College of Missions. When Indiana pledged twenty-five thousand dollars to the new enterprise, she threw herself heart and soul to the work. In order to know it thoroughly and present it persuasively, she visited the principal missionary Training Schools of other churches.

Many a life is poorer, many a heart is sadder because of the passing of this richly gifted, generous, warm-hearted woman—as is the life and the heart of the one who pens these lines!

I. W. H.

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THE CHRISTIAN CENTURY

Gates Prof Brett Coll
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Univ of Chicago

Vol. XXX July 10, 1913 Number 27

THE CLOUD OF WITNESSES
BY E. S. AMES

THE BLESSING OF WORK
A LAY SERMON BY W. D. NESBIT

THE SIGNIFICANCE OF OUR TALK

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Significance of Our Talk

We greatly undervalue talk. "Talk is cheap" is a current proverb. "Deeds, not words," the world is demanding. Talk is not cheap; and the world needs words as truly as deeds. The world had deeds before man was created, and some of them were very lovely deeds. Birds were singing their songs without words and winging their beautiful and wordless flight and nesting and mating and loving, and there was much of deed in the world that was good. But the world became human when there were words to be spoken and some one who could speak them and hear them.

The Pentateuch antedated public schools. We have made public schools and Sunday-schools a substitute for parental instruction. Moses did not say, "Thou shalt send thy son to Sunday-school where some pious young woman may relieve thee of thy duty of teaching him," nor did he say, "Thou shalt present him a nicely bound Bible and tell him to read it while thou dost read the Sunday paper." He depended on no school or printed book. He depended on fathers talking to their children.

* * *

Moses said: And these words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.

We could well afford to lock up all the Bibles in the world for a whole year if during that year fathers would daily talk to their children of religious things.

Books are good, but did not Plato teach us that he who invented letters destroyed memory?

If we had no books we should have to talk about the things we really care for lest we forget them.

* * *

What do you talk about in your home? A great variety of things, no doubt. But what, judged by the prevailing topics of conversation are the chief interests of your homes? Would your son be more or less likely to enter the noblest of all callings and be a minister of the Gospel by reason of the habitual conversation of the home? Do you commonly talk of trivial or of great themes? Is your habitual tone of conversation so reverent, so sympathetic, toward all good that it reinforces all your moral lessons?

Of course you teach your children good things, so far as you teach them at all, but in what tone, and with what emphasis, do you daily speak of the church, of duty, and of life's great interests? Of which have you talked most in the last week, religion, amusements or gossip?

* * *

Jesus asked his disciples what they had been talking about as they walked by the way. They were ashamed to tell him. They had not supposed that it mattered much what they talked of in that incidental way. But it mattered more than almost anything else.

So far we speak of incidental talk, and its large relation to education and the formation of character. We need not speak of the evil of gossip. We are not considering anything so small and mischievous as that. But let us not fail to speak of the value of good language, yes, of eloquence. Eloquence has fallen into disrepute. We rarely hear it in court or legislature. Courts want arguments backed by legal decisions. Legislatures want statistical presentations. Eloquence has nearly died beneath the dome of the capitol and at the bar. Men speak slightingly of it as of something cheap. We like the after-dinner speech with the well worn story, but we are a little amused at oratory.

Make no mistake. The art of graceful, forceful and persuasive speech is an eternal art among men, and I think will have its place in other worlds. "In the beginning was the Word." The Word is the eternal fact.

* * *

"Chaste conversation," writes Dr. Jowett, "is more than a noble selection of words and more than purified speech, it is speech filled with grace and with all the refinements of love. Now the Holy Spirit is the minister of spiritual beauty, the appointed Power to bring finished graces to all the powers of the soul." Thus is our conversation, which we think of as trivial, brought into the realm of the things that are highest, the eternal things.

* * *

Learn good words. Learn to pronounce them well. Avoid careless and slovenly diction. Select your words carefully. Clothe your thoughts in fitting words. I like to think of the farmer boy delivering orations as he treads in the furrow. I like to think of him as composing great speeches while he does his farm work. Even if a man has no thought of ever being an orator he should choose his words well, pronounce them well, and utter them with precision and force and grace.

"The words that I speak unto you," said Jesus, "they are spirit, and they are life." They are immortal. Let us be sure that our words are such as are worthy of immortality.

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Commit Thy Ways unto the Lord

We are apt to take ourselves too seriously. It is true, each of us has important work to do and we ought to hold ourselves responsible for our part of the world's work. But we are not general managers of the universe. The machinery was going when we arrived on the earth and it will continue to go after our departure. We shall save ourselves much trouble if we look about and discover the corner into which we fit and devote our time to the task of cleaning out the rubbish in it and making it habitable for man.

By committing our ways unto the Lord we lay down authority which does not belong to us and we cease to be anxious about many things that have worried men in all ages. The church has often been unwilling to trust in the Lord: it has used its authority to keep men in the right paths. That it is ceasing to exercise a certain kind of authority is evidence that it is coming to appreciate the power of faith. Instead of attempting to force men into the kingdom and to keep them there by external authority, it is more and more anxious to understand the truth and speak it clearly. It is ambitious to describe things as they are and to point out what they ought to be. Its faith is that when the truth is spoken in love, the word will not be void.

There has always been a good deal of worry over prosperous wickedness. The man of God is convinced that righteousness and love are the foundation of social and individual success. He is therefore puzzled and grieved that the wicked seem to prosper. He frets himself and begins to question the ways of God. The psalmist gives him a word of comfort by reminding him that he is not obliged to settle every question that comes up. The good man is not wholly good and the bad man is not wholly bad. The wisest man would soon be at his wit's end if he were compelled to pass upon the question of rewards for the men whom he knows most intimately. He would be in despair before he had disposed of one man's merits and demerits.

But shall we not judge whether our own lot is good or bad? If we give up trying to regulate the universe, it may seem to us that we have left much that will cause anxiety. Let us be sure that we know what the problem is. The psalmist certainly does not mean that we shall so think of God's care over us as to remove from our minds all sense of duty with respect to dark experiences. If we did not have experiences that tax the brain to explain, we should not need reason; instinct would be a sufficient guide and our place would be with the horse and the dog. The function of reason is to guide us in places that are strange. We grow in intelligence by means of the problems we have to solve. To cast the lot upon Jehovah is not just a simple and easy way of retiring from mental labor; it is to establish a basis for prolonged and exacting toil. Such toil is satisfying because it is undergone in the faith that it is worth while, that it will not be in vain.

Illustrations of trust in the Lord abound in history. The apostles, standing before the highest tribunal of their nation at Jerusalem, declared in defiance of that tribunal, that they ought to obey God rather than men. They knew what it was to commit their ways unto the Lord. The particular events of their careers might be unpleasant, but they were confident that the outcome would justify them in accepting hardship and danger for the sake of the gospel. Paul committed himself unto the Lord in his mission to the Gentiles. He preached a gospel that was strange to many of his Jewish brethren who thought they were disciples of Christ. Paul believed that the gospel was for all men, that racial badges were to be discarded, and that only such things were required as belonged to a universal religion. His boldness was not foolhardiness, for it was based upon acquaintance with God that gave the knowledge of what was an essential part of the gospel and what was not.

In telling his disciples not to be anxious about food and clothing, Jesus was putting the emphasis on the great things of life. He was not asking that men cease to provide for the future. Some of us are so busy getting a living that we have no time to live. Men give up home life for business. They are strangers to their children. Bill Nye tells us of a young man who wrote that he wanted to lecture, that he had bought a dress suit and the only thing needed was a lecture. The answer he got from Bill Nye was that a good lecturer begins with his lecture and that he considers the suit merely an adjunct. We talk about being friends to each other when the fundamental things of friendship are neglected. Jesus bids us trust God by putting first things first, no matter what calamities seem to threaten us for doing so. [Midweek service, July 16. Ps. 37:5; 55:22; Matt. 6:25.] S. J.

The Touch of Midas

All things that Midas touched turned into gold. It was a fatal gift. Some men still have it. Touch what they will, it turns to money. They coin their ideals. Their education and ability become valuable merely as these are capable of becoming coin. They estimate the very salvation of the souls of men in terms of what it costs to support churches and to carry the Gospel to the heathen. Alas for Midas! He is a member of the church in good and regular standing, and still the curse of that touch is on him. He is incapable of thinking of anything in terms of anything but cash.

There is a certain rare gift, possessed by few men, of reversing the touch of Midas. They are able to touch gold and transform it into other and wonderful forms. In their hands it becomes the means of erecting churches, of supporting the preaching of the Gospel, of transforming character. These men of vision see all these things in that much despised vessel, the contribution box. Not everyone has that prophetic gift. It is much more rare than that of Midas. And as the gift of Midas was poor, and vulgar and a curse, the gift of those who reverse the process is glorious.

A Little Sermon on Summer Vacations

The text, Dearly Beloved, is found in the book of Acts, "Now they that were scattered abroad, traveled, preaching the word." Not all of them were ministers; indeed very few of them were; and it was not for the sake of preaching they were scattered abroad. But as they went they preached, each of them in his own way. They attended religious services in the various places in which they were spending the summer. They found ways of letting it be known that they were Christians. They did not make it harder for the people among whom they were staying to keep the Sabbath. They gave encouragement to those with whom they sojourned, and left them with a better knowledge of what the religion of Jesus really meant. There is reason to believe that that outing from the city of Jerusalem, accomplished under circumstances of more difficulty than attend the ordinary summer vacation, resulted in a wide extension of the Gospel. Beloved, many of you are going forth, scattered abroad. As you go, preach. Let the fact that you are Christians be unobtrusively evident to all to whom you shall come. Into whatever house you enter, may peace enter with you and abide, and when you depart may there remain behind you the memory of a gracious friend of Jesus who has taught some new accent of his Gospel.

Plant a Flower

The practical lesson that we cannot eat our cake and have it too is one we learn very slowly. That is a blessing. In youth we own the bakery on the strength of our penny. The bun, the tart, the cookie with the raisin and the cookie with the hole in the middle—we own them all potentially in the golden moment before we have parted with our cent and make our choice with its inevitable limitation. In middle life we remind ourselves, and do it over and over, that we cannot have our cake and eat it too. It is a necessary lesson, but a solemn one, and it ought not to be learned too violently. We ought to make more of the golden hours in which we have but a penny, yet possess all things.

It is inevitable that some of the hopes of youth should die. But let none of them die without planting a flower on their grave. For something very precious has gone out of our lives whenever we discover that we are facing a condition and not a theory.

Vain hopes ought to give place to the hopes that abide. But even the illusions of youth are precious. Even the pot of gold at the rainbow's end is worth chasing, and sad is the day when one thinks he discovers that there is no pot of gold there.

Who knows that no pot of gold is there? Do not too soon desist from the pursuit of a worthy ideal. Do not too soon give up the hope of being and attaining all that you ever thought possible.

Nay, learn that there are ways of enjoying the cake that you leave in the bakery as well as the one you munch.

And if now and then you must bury some hope that once you cherished, plant a flower above it. The grave of a hope ought to be made to bloom.

Do you understand what this little editorial means?

It is a lesson worth learning.

Have you learned it?

A Good Word for the Missionary

A little while ago Chicago entertained a commission from England whose purpose in visiting United States was to arrange for an international celebration of the centennial of the signing of the treaty of Ghent. Sir Arthur Lawley was the efficient leader and spokesman of that great commission, At a brilliant dinner given in his honor he said this good word about the American missionary:

"I would testify here, in the heart of the great republic, to the splendid help which we are receiving throughout that land from American missionaries. Throughout that presidency schools and hospitals of noble structure and beautiful equipment are standing monuments of American generosity. In these the work is carried on by men and women whose skill and science could not be excelled, whose labors are instinct and aglow with human sympathy and human love, which is God's best gift to man. They are, believe me, powerful auxiliaries of ours in our campaign against poverty and disease, against ignorance and sin; and you must forgive me if I go out of my way to express the admiration and gratitude which I feel for this splendid manifestation of the Anglo-Saxon impulse on the part of the sons and daughters of America in that far distant land."

Sir Arthur Lawley was for many years governor of Madras. For almost twenty years he was the head of an administration that cared for forty million people. Day after day he came in contact with missionaries, and we are grateful for his generous word of testimony as to their worth and the value of their work. Sir Arthur visited the World in Chicago exposition, and entertained all the members of his commission at the Pageant on Friday evening, May 30.

One Man's Job

The little village lies among the hills so far from the railroad that one hears the whistles only on still winter nights when the snow sings under your feet. Once there was a famous school in the village; its graduates went to Congress and the village was proud and prosperous. There were three churches there a generation ago. Now one is burned, one closed, one has been "supplied" from the larger neighboring town. Nothing was being done for the boys, who were active and bright. The whole village life needed inspiration. Somehow a movement began to stir in the village; the community consciousness awoke; somebody said that they might have a resident minister if they would work together. So the money was raised. A young man with vision and faith and good sense came to the village among the hills. He had been hearing that the ministry is not a man's job. He found it was a big job for a whole man in the village whose minister he had become. Every morning he spent some time praying that he might be made big enough for it. The village is feeling the heartening influence of it already. There is a new sturdy life among the hills. There came a volume of sound from the trees among which somebody was learning how to make a fire with only one match; he had done it and the Boy Scouts were using their lungs; it was sweeter music than the whistles. College men, there are a thousand just such villages awaiting to give you a man's job in the Christian ministry. You do not need to turn your eyes to science, or literature, or philosophy to find a task worthy of your mettle. Nor will you be compelled to enter the field of big business, to find a manly job. No more masculine task awaits strong hands and courageous hearts than the task of service to men in the field of their soul life.

What's Leading You?

A great big healthy man goes past our office window probably every day, although the beautiful vision sometimes escapes us. With firm grasp he holds in his healthy hands the end of a leash. At the other end moves fiercely a dog, a dog, as large as a rabbit and ten times as ugly, but evidently a blooded and valuable and highly intelligent beast. The man walks with conscious pride and keeps off all canine enemies who might in an unguarded moment chew up his charge. The man carries a little cane, probably to show unfriendly dogs what a stout guardian he is for the bundle of frisky fierceness that is leading him down the street. It is a suggestive spectacle, this sight of the little dog leading the big man. It provokes thought in the spectator, as it seems to inspire great pride and joy in the man. This stranger is not the only person who is being led through life by a something or other to which he is attached at the end of a string. Proud of it, too, some of us are. None the less it is essentially humiliating for a healthy man.

The Christian World

A Page for Interdenominational Acquaintance

Two Annual "Masses" Forever: Price, $25,000

The Pope of Rome is a high party to a deal by which two annual masses, one for the living, the other for the deceased, will be granted to all who contribute through the Sacred Heart Review (Roman Catholic, Boston) to the Sacred Heart High Altar in the Basilica of the Holy Cross at Rome. The sum proposed is $25,000. Already $3,115 has been forwarded on account. The Pope has actually given his sanction. Contributors to The Sacred Heart Review fund are contributing with the understanding that two annual masses will be said forever, whether they are dead or living. Read the following letter from the Pope's private secretary, published in a recent issue of The Sacred Heart Review:

The Vatican, Feb. 15, 1913.

Right Reverend Monsignor John O'Brien,
Domestic Prelate of His Holiness,
East Cambridge, Mass.

Right Rev. Monsignor:

The Holy Father acknowledges the receipt of the sum of three thousand one hundred and fiften dollars ($3,115.00) handed to him by His Eminence, the Lord Cardinal Falconio. At the same time he hears with great satisfaction of your determination to reach the proposed sum of twenty-five thousand dollars ($25,000.00) by means of the offerings of good American Catholics for the construction of the High Altar in the new Constantinian Basilica at Ponte Milvio.

The Holy Father, therefore, in heartfelt gratitude, imparts the Apostolic Benediction to you, Monsignor, and to all those who in their generosity shall assist you in this most noble work. His Holiness, moreover, most willingly gives his sanction to the pious foundation *in perpetuum* of two annual Masses, one for living, the other for deceased, contributors, to be celebrated at this Altar.

I profit by this occasion to express to you my distinguished consideration. Your devoted servant,

(Signed) Giovanni Bressan,
Private Secretary to His Holiness.

The Sacred Heart Review elucidates the proposition as follows: "Families may send the names of their children, even the names of their dead. In this altar will be deposited the names of every contributor of no matter how small an amount; and on it will be celebrated two Masses yearly, one for the living donors and the persons whose names they will send, and the descendants of these donors forever; and a requiem Mass once a year for these same persons after their death."

"Election" in Southern Presbyterian Church

For several years the Southern Presbyterian church has been much agitated over making some popular statement of its doctrinal faith. The agitation largely centered around the doctrine of election, the largest bone of contention. Finally at Atlanta the commissioners to the General Assembly of the Presbyterian Church, U. S., out of the largeness of their hearts by a safe majority voted all babies and others incapable of choice into heaven, as follows:

VII ELECTION.

Before the foundation of the world, God the Father chose unto himself in Christ a people whom he gave to his Son, that they should be holy and without blame before him in love. Those who come to years of discretion receive this salvation only through faith in Christ, being regenerated by the Holy Spirit. Those who die in infancy, and others who are incapable of exercising choice, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases. We thus declare that God's electing grace has peopled heaven with a multitude that no man can number, and has never sent one soul to hell.

We rejoice with our Dixie brethren, and yet we wonder how the "brief statement" changes the confessional standards of their church. It was made clear that this statement, according to The Presbyterian Advance (Nashville) of June 5, "is not to be considered a substitute for or an amendment to the documents contained in the constitution of the church." If that is true, then the "brief statement" is an imposition on the credulity of outsiders, and it was formed avowedly for the purpose of public consumption. Can it be possible that the laity are to understand one thing, and the ministers quite another thing? There seems to be no escape from this conclusion. The Southern Presbyterian ministers still believe that "elect infants dying in infancy are regenerated, etc.," while the "brief statement" for popular consumption holds that all infants (shall we say "elect" and "non-elect?") are regenerated. We are forced to question the intellectual honesty of this performance. It certainly suggests a double standard of belief! It certainly sug-

gests that a Presbyterian layman can believe all infants are regenerated, but a Presbyterian minister cannot believe that. The layman may feel that he is sufficiently bound by "the brief statement," while the minister feels that he is necessarily bound by the Westminster Confession of Faith and the Shorter Catechism. We hold that a double standard of creedal belief is just as vicious in religion, as the double standard of purity is in morals. The "brief statement" of the Southern Presbyterian Church is not worth the paper it is written on, so long as this ugly fact of a double intellectual standard remains.

Another Roman Catholic Divorce

The Continent (Presbyterian, Chicago) of June 5, says:

It is unpleasant to be obliged so often to direct attention to the hypocrisy of Roman Catholic prelates in their endless boasting that their church is the world's stanchest—sometimes they say only—defender of the sanctity of marriage. But intelligent citizens, concerned at the rapid growth of the divorce evil, cannot afford to be deceived into accepting the Roman hierarchy at its own valuation as an ally in the war on divorce. The first interest of the hierarchy is not quashing divorce but confirming the sway of the church over family life. Where the sway of the church is acknowledged the mere fact of separation between honestly wedded husband and wife proves nothing obnoxious to the priestly mind.

A case in Quebec, already celebrated and promising to become still more famous, illustrates this. Napoleon Tremblay, whose wife and himself had been strict Catholics all their lives, being married in regular church form by the proper parish priest, got tired of Mrs. Tremblay after six years of wedlock and wished to divorce her. A fact unknown to either of them when they were married, but discovered afterwards as they compared their ancestral trees, furnished his way of escape; they were fourth cousins. Yes, the church authorities admitted that was an impediment to the marriage, but a dispensation from the bishop would have fixed it all right if they had asked for it. And that they could have yet, provided they would pay the required fee. But Tremblay wasn't wanting the marriage regularized, and so he refused to pass over the cash desired. Well, the priests concerned were willing to accommodate; it would have been nicer if the man would pay, but since he wouldn't, they weren't small enough to show any hard feelings—and so they told him he was free from his wife—in fact, never had been married at all.

But Mrs. Tremblay didn't want it that way. She had some reputation at stake, to say the least. So she has been fighting the case from one court to another in Quebec, and now proposes to carry it over seas to the final court of appeal in the British empire—the king's privy council in London. It is likely there to become as notable a matter as the McCann "ne temere" case in Ulster, and the Roman casuists won't have any better chance than they had in the McCann case to make the official attitude of their church look either fair, decent or honest.

The Methodist Church in Canada

The Pittsburgh Christian Advocate (June 5) says: "The proposed union of the three leading Protestant Churches of Canada, though by no means yet consummated, has already resulted in an effort to secure incorporation under the Dominion Parliament for the Wesleyan Methodist Connexion, or Church. The bill asking for incorporation has passed its second reading in the Senate, but the preponderance of opinion in that body as voiced in the discussion of the matter seemed to be against granting the privilege of organizing a church bearing a name which had once belonged to a religious body which laid aside the name for the sake of uniting with other Methodist bodies. The second reading of the bill was passed as a form of parliamentary procedure, with the understanding that the principle involved was not indorsed, but in order that further consideration might be given the subject. The movement to secure incorporation for the proposed new Methodist Church is being urged by a member of the last General Conference of the Methodist Church of Canada, who took strong ground in that body against the pending plan of union with the Presbyterians and Congregationalists.

3,000 Presbyterian Millionaires

The Presbyterian Banner (Pittsburgh) of June 5 glories in the probability that there are 3,000 Presbyterians in the United States, who are worth a million dollars or over. A financial agent of a Presbyterian college informed the editor of the Banner that he has a list of 1,000 of such men, and that one of the agents of another church board has a list of 1,600. The Banner's anonymous informer says that 3,000 Presbyterian millionaires "would not be a too liberal estimate." Is it possible that there can be in this country more than $3,000,000,000 in the hands of about 3,000 men, and every one of these men a "prominent member" of the Presbyterian church? If Jesus were a member of the Presbyterian Church today, what would he say about it? Is there any wonder that Charles Stelzle should feel moved to write an article in The Continent (Presbyterian, Chicago) of June 5, on the subject "Can the Rich and Poor Meet Together in Church?"

The Flynn Bill in Pennsylvania

The Roman Catholic hierarchy can now legally control in its own right every dollar of Roman Catholic church property in Pennsylvania, though it is "the faithful"—the dear, loyal 'faithful"—who put up the dollars and "pay the freight." The Flynn Bill, giving such legal control, has at last been passed and signed by the governor of the state. It was defeated on a final hearing in the lower branch of the Pennsylvania legislature, but was later reconsidered and passed by a substantial majority. A similar bill was twice defeated in the house during the session of 1911, but Rome never sleeps. Rome was determined to put an end to squabbles over money matters in Pennsylvania. The Flynn Bill puts into the hands of the Romish bishops literally millions of dollars of property, and these bishops are personally and autocratically controlled by one man in the city of Rome, the pope. If church property were taxed in Pennsylvania, the pope of Rome would become probably the largest tax payer in Pennsylvania. Just how "the faithful" will swallow the Flynn Bill, is hard to see.

Sunday-Schools in France

France is not generally considered a Sunday-school country. There is a total Protestant population of 600,000 in that country. More than ten per cent of this population, 67,000, are scholars in undenominational Sunday-schools, managed by the Sunday-school Union of France, a society of five Protestant constituent denominations which have been united in doing missionary work of this character. There are 1,200 Sunday-schools in all, manned by 7,000 teachers. The principal obstacles reported are intemperance and infidelity. It is good to think of France having a part in the world's Sunday-school army of 30,000,000 souls. There is much religious hope for France in those 67,000 Sunday-school scholars.

A Prayer for Remembrance

God of the Heart and Hand,
Teach me to understand!
I have forgotten in the long, long years
All of my little childish hopes and fears;
It is so very, very long ago
Since I was in the world the children know;
I have forgotten what I used to play
And dream and do in that far yesterday,—
All the wide wonder of my childish eyes
Since I have grown so old and worldly-wise.
Yet now there comes with faces raised to mine
These little ones. Dear Father, they are Thine.
Teach me to lead them to thine own true light,
Help me to guide their little feet aright!

God of the Heart and Hand,
Teach me to understand!
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair,
It is so very, very long ago
Since I, too, knew the things that children know.
Yet hast Thou given them to me to lead.
Out of Thy wisdom grant me all I need,—
Patience of purpose, faith, and tenderness,
Trusting Thy perfect love to lead and bless.
Help me remember,—ah! for this I pray,
Make me again the child of yesterday.
God of the Heart and Hand,
Teach me to understand!

—Marion B. Craig, in the Sunday-school Times.

Our Readers' Opinions

WHY ELIJAH DID NOT ORGANIZE.

"Why did not Elijah go back to Israel and organize the 7,000?"—Editorial in issue of June 12.

The matter was considered, but one of his friends said, "Such a course would be divisive," and another wrote, "The time has not come for organization."

So the psychological moment passed and poor Elijah found himself and his reform movement grounded under a juniper bush.

Later on Elisha did some things. F. M. Cummings, Pastor.

Harrison, Ark.

MORE UNION.

Editors of the Christian Century: How does this sound? In his recent farewell sermon the Presbyterian minister here said, "Let me give you in parting some of my theology. I am hoping and praying that the time will come speedily when there shall be no Presbyterian, no Methodist, no Baptist churches. But there shall be only churches of Jesus Christ," and his large audience with many nods approved the remark. R. W. Clymer.

Okmulgee, Okla.

From Near and Far

The last session of the Pennsylvania Legislature, which has just adjourned, was remarkable for several reasons. Most important of these reasons was the large number of wholesome laws passed. More than 3,000 bills were introduced into the two houses. Among the more important measures passed were a public utilities bill, a state-wide primary bill, a measure establishing the commission form of government with the initiative and referendum in more than a score of cities having less than 100,000 population; a bill reducing the hours of employment for women to ten hours a day and 54 a week; a bill regulating cold-storage; a bill taxing anthracite coal five cents a ton; resolutions ratifying the Federal amendment for the direct election of United States Senators, and submitting to the voters of the state a proposition to amend the constitution so that $50,000,000 may be borrowed for improvement of highways. The legislature also adopted a resolution proposing woman's suffrage. There was created a department of labor and industry, taking the place of the factory inspection department.

The Summer School of Sunday School Methods to be held at East Northfield, Mass., July 19-26, started ten years ago by the Massachusetts Sunday School Association, has steadily grown in numbers and power until it ranks among the very best of the schools of its class and is considered by experts throughout the land a model of its kind. It is now managed by an interstate committee. Its growing popularity is indicated by the fact that while the enrollment for 1910 was 199 and in 1911 255, it reached last year 356, and there are confident hopes that this year no less than 500 students will be in attendance.

The Service Building, the first of the structures in the Panama-Pacific International Exposition at San Francisco is the first to be finished. The building is the headquarters of the construction and architectural departments. All the main exhibit palaces there will be fourteen—will be under construction within a few months and will be completed by July, 1914. As soon as the buildings are finished workmen will begin setting out upon the grounds and in the courts millions of trees, flowers, palms, and rare shrubs. Hundreds of thousands of cuttings are being raised in the exposition greenhouses. Expert landscape gardeners are in charge of the plans.

The administration currency bill, recently presented to our national congress, is a long step toward a scientific national system. It plans to divide the country into twelve federal reserve districts, with a reserve bank in each. The capital of each reserve bank is subscribed by the national banks in that district, each bank being required to subscribe to the extent of twenty per cent of its capital stock. The bill also provides for the issue of treasury notes to an amount not exceeding $500,000,000 in addition to the bank note currency now in circulation.

By the action of the convention of the Protestant Episcopal church at the diocese of Maryland, which recently met in Baltimore, that body placed itself among other religious denominations as to the saloon. The convention passed a resolution expressing its conviction that the ultimate and complete elimination of the saloon as it now exists, is a necessary step toward the cure of the drinking evil and a referendum to the evil is advised in the resolution.

The Mojave Desert near San Bernardino, Cal., has gone dry. For the first time in its history the desert is minus the saloons, which like oases, dotted the sandy stretch for a distance of 200 miles. These "wet" spots were entirely squeezed out, Needles being the only desert town still supporting saloons. The licenses for that place were renewed before the county supervisors suddenly decided to "dry up" the Mojave country.

The Boys' Achievement Band will send forty-two of its members on a tour around the world. Most of the boys come from San Francisco, where they were organized by the National Youth Achievement Committee of the Panama-Pacific Exposition. When the boys get back from their trip they will become officers of the National Boys' City at the exposition.

Miss Jane Addams, who has just arrived from Europe, where she attended the International Woman Suffrage convention in Buda Pest, declared she did not wish to be a candidate for Mayor of Chicago in the coming election. But she qualified her refusal to answer the call that has been started by her friends since women were given the vote in Illinois.

Absolutely dry Sundays are provided for and many novel restrictions are imposed in the drastic excise law for the national capital, which has just gone into effect. Hotel guests henceforth may not have cocktails, highballs or a bottle of beer or wine even with meals on the Sabbath Day, nor may liquors be served in clubs to the members thereof.

At Williams College, 117 men were graduated this year, and a forward movement inaugurated with the view of raising $2,000,000, to be used largely for increasing the salary of professors. Already about one quarter of the sum has been pledged. President Garfield expressed his confidence that the desired sum would be obtained.

A chorus of 350 trained voices, composed entirely of Chinese, singing anthems in English, was a feature of one of the sessions of the second World's Christian Citizenship Conference at Multnomah stadium, Portland, Ore. Following the singing came an address by Ng Poon Chew of Canton, China, on "Christianity in China."

Forty thousand eminent physicians and surgeons from every part of the United States and Canada met recently at Minneapolis in the sixty-fourth annual session of the American Medical Association. Special attention was given to the work of investigating and exposing frauds and nostrums.

Charles Stelzle, for ten years director of social service work for the Presbyterian Church, has resigned as superintendent of the Home Board's bureau of social service to become consulting sociologist for undenominational church organizations, industrial enterprises and social service agencies.

Eleven thousand five hundred and fifty-four immigrants were met at incoming trains, of whom 1,113 were assisted during the last year by the immigration department of the Chicago Young Men's Christian Association, according to the report just published of Abraham Bowers' immigration secretary.

Premier Asquith has offered the poet laureateship to Dr. Robert Bridges, who was a physician in London hospitals for many years and since retiring from the practice of medicine in 1882 has devoted himself to poetry and play-writing. It is understood that Doctor Bridges has accepted the post.

An interesting athletic event was that in which hundreds of Boy Scouts carried a message from President Wilson at the White House to Mayor Harrison of Chicago. The latter received it at the opening of the international athletic contest in Grant Park, which began June 28.

An independence day dollar is being asked for by the Cleveland Woman Suffrage party. Each member was asked on the Fourth of July to give a dollar to help Ohio women gain their political independence. The money will be used to get out an initiative petition.

New York's proposed courthouse will be not only the largest courthouse in the world, but also the first great public building in America to be built in circular form. It is to cover 120,000 square feet of ground and cost $10,000,000.

United States Senator Thomas W. Palmer, who recently died in Michigan, bequeathed $5,000 to the National American Woman Suffrage Association. Senator Palmer championed votes for women when he was in Congress and never lost interest in the cause.

Tulsa, Okla., a rapidly growing Western city, recently gave its school children, numbering 3,000, a day of pleasure. Two hundred of the city's busy merchants loaned their automobiles for a thirty mile drive in and around the city.

Professional gamblers in large numbers were recently arrested in Philadelphia and New York at baseball games. An effort is being made by baseball league officials to stamp out all gambling in connection with professional baseball.

The Schauffler Missionary Training School at Cleveland, O., graduated with impressive services, June 2, seven young women. The school has secured valuable lots and a few hundred dollars to build a $20,000 building.

F. N. Peloubet, for forty years editor of Peloubet's Commentary, has been given the degree of D. D. by his alma mater, Williams College, from which he graduated in 1853.

Dr. George Petrie, of the Alabama Polytechnical Institute, suggests that in 1915 a reunited nation should fittingly celebrate the semi-centennial of the close of the Civil War in '65.

To stop the sending of morphine and cocaine to convicts in the Ohio state prison, a rule is now in force forbidding the delivery of baskets sent in by friends from the outside.

The American Medical Association has elected a woman vice-president for the first time in sixty-four years. She is Dr. Lillian South, and has done much research work.

The Millennium Guild is the name of a new Boston society whose members will not wear any garment or eat any food secured by the killing of any living creature.

Chicago is reported to have passed through the 1913 Fourth of July without a single fatality.

The Cloud of Witnesses

By Edward Scribner Ames

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Hebrews 12:1.

There is something deeply human in this reference to the presence of other people as a reason for strenuous moral endeavor. It is almost disconcerting to be so frankly urged to be good because one is being observed. Yet there is no denying the fact that our neighbors' opinions are mighty goads to good actions and powerful deterrents from evil. We do not always admit it. We are indeed seldom conscious of the extent to which it is true. There is often an avowal of disinterested, independent devotion to truth and honor, while all the time one is really controlled and guided by the attitudes and expressions of the persons standing by. Every normal human being lives in this medium of social stimulation and control, as a fish lives in water or a bird in air.

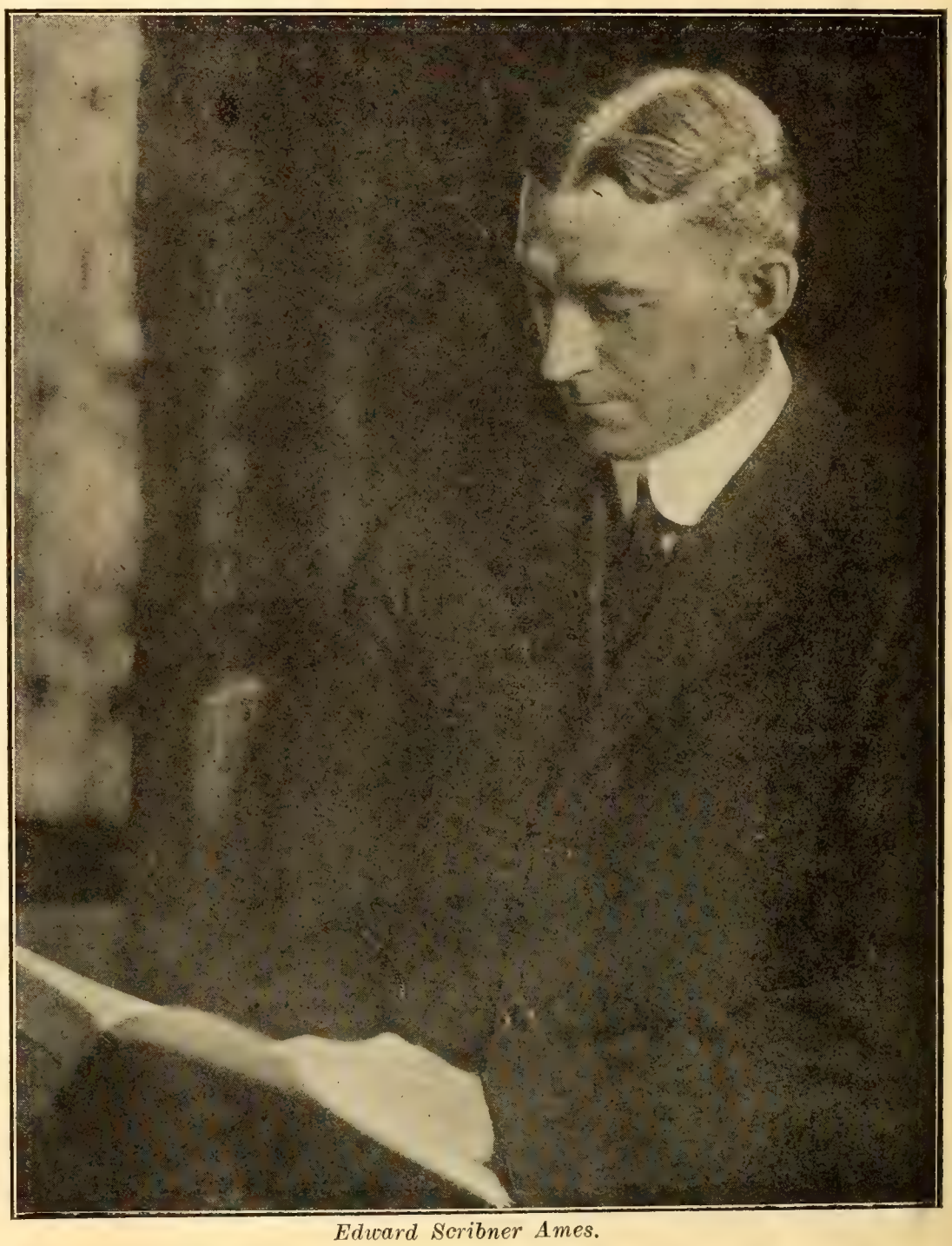
It has always been so. The helplessness of human infancy determines every indiviual to an intimate dependence upon others for several of the most impressionable years. There can be no infant Robinson Crusoe all alone on a desert island. And by the time a Robinson Crusoe is able to maintain himself in solitude he is already formed and fashioned under the eyes of many witnesses. The approval and censure of a family circle, of play fellows and of various kith and kin establish the core of his code of conduct. As a child, seeing a shining vase upon the table, impulsively puts out a hand to touch it, and then with the hand poised in air, turns to search the mother's face for permission to proceed, so human beings are always casting side glances to ascertain the opinions of the spectators. It is noticeable that people are frequently more careful about their front yards which the public may see than they are with the back yards. We quite naturally agree that it is more important to have the street side of the house of better material or to keep it especially well painted and repaired. We thus pay tribute to the sentiments of other people. Without this environing human presence we are like sailors who have no compass and cannot see the stars. The most ordinary moral judgments lose their meaning when the individual is cut off from his fellows.

The moralists identify the growth of ethical sentiment, in an individual, with the growth of his knowledge of the judgment of his associates. As one writer says, "There is often a lack of sharp condemnation of ourselves as long as our sins remain private; we are aware of the sinfulness in a general way; conscience gets in a timid voice, especially just at the time of commission of the deed, and more timidly each time that it is committed; but there may be no lively emotional reaction, no great agitation of remorse, no desperate attempts to justify oneself by argument, no call to repentence. But let it once come out; then his nature asserts itself. The sense of publicity immediately reacts upon his own private standards of judgment." He then sees himself as others see him and the profound emotions of self-condemnation sweep over him. Similarly, a man's sense of the value of virtue, of strict honor and integrity, is heightened and strengthened by the recognition and approval of others.

It is this great universal fact of our moral experience which the text employs. It implies also that one may select and enlarge the cloud of witnesses in imagination and keep them before the mind when they are no longer accessible in physical presence. These witnesses which the inner eye beholds serve as supports and guides when a man's actual companions are inadequate, or when they might tyrannize over his will and hinder his most ideal achievements.

The possession of such a company of ideal companions is a distinctly human characteristic. Out of sight, out of mind, is the fate of the lower orders of life, and it was only gradually that the memory of man lengthened to include the names and deeds of any individuals beyond a generation or two. It was the development of language and the accumulation of traditions and records which enabled man to draw away from the narrow world of other animals, and guide himself by the achievements of many individuals remote in time and place. The recital of the deeds of the great names of Israel's past, as given in the eleventh chapter of Hebrews, is a typical expression of the way in which the race brought its lengthening memory to bear upon the conduct of the individual. Here are arrayed with dramatic vividness and individuality the ancestral heroes of the faith. Some of them, like Abel, Enoch and Noah, Abraham, Isaac and Jacob move upon the shadowy borders of mythology and folklore. Others stand in the light of history—David, Samuel, the prophets and the great company of the nameless champions of faith. All of them exemplify the power of faith—"through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

They endured as seeing the invisible. It was the cultivation of this ability to transcend the present moment and live in intimate companionship with the past which contributed to the intensity of religious life among the Jews. They thus created and transmitted



Edward Scribner Ames.

a rich heritage of national idealism which has marvelously resisted changes of environment and all manner of outward misfortunes. By impressing the stories of their early heroes upon the minds of the children, they fortified one generation after another against alien standards and kept them loyal to the race ideals.

It was lack of continuity in their outward history which forced the Hebrews to maintain with rigor and devotion the inner spirit and mental pictures of their past. This tendency preserved the soul of the nation after its institutions were broken and humbled. It has enabled the faithful Jews for thousands of years to present their racial identity, and to endure contempt and disaster as no other people has done. No other people has shown so much tenacity of ancient ideals through such calamities and opposition. And this has been due to the fact that with deep moral earnestness and unflagging zeal, the imagination of every child has been prescribed by the idealized characters of the long line of national heroes. These char-

acters have had the quality of life and the intimacy of deepest sentiment. They have been better known and more devotedly obeyed than the visible companions of the hour. They have been the invisible keepers of the consciences and the honor of the generations which have cherished them.

It was this habit of mind which became one of the greatest contributions of Judaism to Christianity. So long as the Christians were scorned and persecuted by their contemporaries, they were forced to secure approval and spiritual companionship in imagination with the Old Testament heroes or with the celestial company of the apostles and martyrs. The doctrine of the heavenly existence which Christianity emphasized, gave a new field for the imagination and incalculably strengthened the hearts and wills of the faithful. Why should they be disheartened by the disdain of Roman governors and the ridicule of common soldiers when they were conscious of the sympathetic presence and encouragement of their exalted king and his mighty cohorts? It was thus a simple matter for the early Christians to employ the long accustomed usage of the Hebrew mind and to enlarge and idealize the grand company of its heroes by adding the living and just invisible spirits of their dead. Here was secured a more powerful and vivid aid to the imagination, inasmuch as the great souls whose approval one craves are not merely in the past but are living witnesses just barely removed from sight, yet quick and sensitive to our mortal strife.

Christianity has here availed itself of a very natural and universal tendency of the mind, to feel toward the absent ones something of the same respect and affection which they elicited when actually present. Among primitive people the dead are felt to be active and influential and hover about their homes and associates with awe inspiring presence. Christianity has enhanced that view and qualified it with a moral principle, for it is now the righteous dead whose presence the Christian contemplates and whose approval he regards. The church has magnified this mystic host of the heavenly world and has encouraged the most vivid imagery with reference to the saints ranged above us intent in contemplation of our moral conflict. Their sympathy and inspiration are often felt to be the most powerful incentives to our noblest endeavors.

"How should we bear our life?
Without the friendship of the happy dead?"

runs the sentiment of a recent mystical poem by Miss Evelyn Underhill.

"They see
The steadfast purpose of eternity.
Their care is all for us: they whisper low
Of the great heritage
To which we go.
As one may tell a child of tender age
Of manhood and its joys,
They from our toys
Call us to contemplation of the light.
We, all unknowing, wage
Our endless fight
By ghostly banners led,
By arms invisible helped in the strife.
Without the friendship of the happy dead
How should we bear our life?"

This is the theme of many of the noblest hymns of the church, reminding us of those—

"Who, from the battlements above,
Follow our course with eager love,
And cheer our contest on."

The first great step in the idealization and spiritualization of human life, then, we may say, is this release of man from his immediate environment and the reference of his conduct to the great lives of the past and to the heavenly company of those who have died in the faith. But all this may occur within the unmodified tradition of the past. The individual who accepts this heritage and lives in obedience to it possesses indeed a larger and richer inner life than one whose conscience had no such historical and celestial perspective. But for all that it may be a life which is bound to precedent, subject to the authority of tradition and quite wholly given to imitation and acquiescence. If we lived in a changeless intellectual world that type of religion might be sufficient but in a growing social order where different historical traditions are often in conflict, something more is needed. To many minds of our modern world the original Hebrew tradition and its modified form in historic Christianity scarcely supplies the full satisfaction demanded. That tradition is at least called upon to meet other traditions in a new way. The assertion of its truth, its antiquity, the number of its adherents cannot answer the deeper questions which many sincere minds are asking. Where and how then may a sincere soul of this day determine what cloud of witnesses to invoke? Here is a modern man who makes his appeal to the Greek worthies. Auguste Rodin, in his brochure "To the Venus of Melos," says of his experience with Greek art: "In the Louvre, of old, like saints to a work in his cloister the Olympian gods said to me all that a young man might usefully hear; later they protected and inspired me; after an absence of twenty years, I found them again with an indescribable joy, and I understood them. These divine fragments, these marbles, older than two thousand years, speak to me louder, move me more than human beings."

Another man of western culture makes his home in Japan and comes to believe profoundly in the moral and artistic ideals of that land and becomes a kind of missionary of Japanese art and culture. A third man of our Anglo-Saxon world is fascinated with life in India and becomes a devotee of theosophy which he commends to us with zeal and earnestness. It is also possible to meet men among us who have come to know intimately the social control, the proverbial wisdom and the ceremonial customs of the tribes of Central Africa, or Australia, and who are dubious about the claims of our culture and our religion, in comparison. Not only are we experiencing this contact of various cultures with their differing standards and ideals, but within our own society there are numerous claimants for allegiance. There is a certain type of scientist who, like Darwin, may have given himself to his observations of facts and the formulations of hypotheses and generalizations, until he has no interest in poetry and the symbolic idealizations of life which characterize art and religion.

With all these there is also present the practical man of affairs who may or may not elaborate the theory which his conduct suggests. He works as if life had its charm and justification in utilitarian efficiency and skill. He sees the power of wealth and a certain respect which it elicits even from those devoted to other ideals, and he concludes that at least all men in middle life see the wisdom of his course and tacitly admit that worldly success and material goods are among the most important possessions possible to men. This is not the first age of the world in which such a conflict of traditions has occurred, and in which a civilization has had its traditions deeply challenged. It happened so among the Greeks at the time of the Sophists; and among the Romans in the age of the decline of the empire when a great number of oriental cults struggled with Judaism and Christianity for supremacy. But there is this difference in our time. The wide diffusion of knowledge makes the problem vital to more people. It is as though for the masses of men there appeared within the field of mental vision not only the cloud of witnesses which their own traditional culture affords, but also those vast companies of the saints of other faiths, vigorous in devotion to their beliefs and equally ready to encourage and crown any who will fight under their banners.

It is analogous to the perplexity of a person who removes from a relatively simple community life into the maelstrom of a great city. In the smaller towns he has acquaintances on every side, whom he meets freely. His labors and his recreations are part of their own life. He feels quickly their praise or blame. He is held to the moral standards of his class and group by the simple and direct operation of public opinion. But in the city there is a great multiplicity of social sets—clubs, lodges, associations and guilds. The street on which he lives is no longer a neighborhood, the business associates he encounters have little common life outside of business. A great wealth of organizations offer their ideals and companionships, but the old habits and traditions of the smaller community afford little rational guidance in the new, bewildering life. He has lost the intimate connection with the old cloud of witnesses before whom he felt the values of life decisively and urgently while among the confused and discordant multitudes of the metropolis no one at first seems to care whither he goes. No one assumes responsibility for his direction.

In some similar way the modern mind has found itself in spiritual bewilderment in the presence of many voices. It is unavailing merely to reassert the old authority with greater vehemence and insistence. So far as the text offers a solution for his emergency, it is found in the exhortation to run the race with the eyes fixed, not upon the past, but upon the future; not upon the ancient heroes so much as upon the ideal man beyond. It is as though the course upon which the runner ran stretched away into a distance where the spectators could only follow by their eager vision and where they themselves had never actually run. One figure only had passed along that course, and that was the figure of Jesus Christ, who ventured beyond the ancient goals and opened a new and living way toward God.

In the New Testament Jesus appears as one who directed men beyond the old tradition. He was often in conflict with the ancient order. It was not sufficient for him to know what was said by them of old time. He was free to say things radically different. And he did not offer himself as another law-giver or dictator. He proclaimed himself rather as a friend and teacher, whose words rested not so much upon his own authority as upon experience. The truth itself would make men free. Others, coming after him, would do greater things than himself.

Jewish descent was not necessary in order to be a true son of Abraham. The God whom Jesus worshiped counted as true sons of Abraham only those who had faith like Abraham's—a faith for adventure and endurance, in the interest of a righteous cause. To Jesus any place was just as sacred as Jerusalem, if it were a place

where men truly worshiped God.

St. Paul understood how new and untraditional the religion of Jesus was in this respect. He saw that a Jew is not a Jew, which is one outwardly, but he is a Jew, which is one inwardly, regardless of blood or any ceremonial. The apostle Paul repeated no conviction oftener or with greater emphasis than this, that in Christianity there is no Jew nor Greek, barbarian, Scythian, bond nor free; that the old order had passed away, and behold all things are new!

It was, then, upon such a leader as this that the Jewish Christians were to fix their eyes as they ran their race, surrounded by the cloud of witnesses. When Jesus Christ is thus understood, he becomes an inspiring leader for an age in which the old traditions clash. He becomes the embodiment of the best elements of all the streams of culture in the race. The gentle Buddha, the wise Confucius, the earnest Mohammed are not repelled by Christ, but like Moses and the prophets, receive through him the vindication and fulfillment of the true spirit of their teaching. It is the fuller appreciation of this fact which is opening a new chapter in Christian missions. The Christian missionary no longer feels compelled to denounce *en bloc* all of these ancient revelations of God among the various peoples of the earth. On the contrary, he seeks among their sacred books for every Christ-like word, and is ready to employ at its full value every truly catholic text or parable of the New Testament scriptures.

It is also this deep, free spirit of Christ which may guide one in the confusion which many experience in our scientific age. The so-called conflict between science and religion has its ground in narrow and superficial views of science and of religion. One is almost able to say that such a conflict no longer exists between minds of the first rank either among scientists or ministers. Christianity, at its best, in our day, welcomes in the very name and spirit of Christ all the knowledge, all the investigation, all the genuine experimentation of science. And Christianity does this, not with the feeling that science works in an alien realm, but in the conviction that its problems lie at the very heart of its own task, the task, namely, of so understanding nature and life, God and the world and man, that it may be possible to build more rapidly and more securely a kingdom of righteousness and love and peace upon the earth. Religion needs the aid of science to abolish superstition and to refuse the tools of progress; and science needs religion to keep alive the ideal meaning of all our tasks, and to make luminous and resplendent, the social, spiritual goal of all our labor.

When, therefore, the Christian, in the race he runs, looks forward to Jesus Christ, he should see in him not an arbitrary mind, nor a barrier to progress, but a free spirit, opening the course and himself urging all men ever onward in the way. This represents the ultimate emancipation of mankind. It was of profound importance to free men from the tyranny of the moment and from the bonds of immediate sense of experience by extending the perspective of human life into the past and preserving there the great characters and deeds of history. But that achievement still made possible a fatal bondage—the bondage of tradition, of precedent, of a fixed standard.

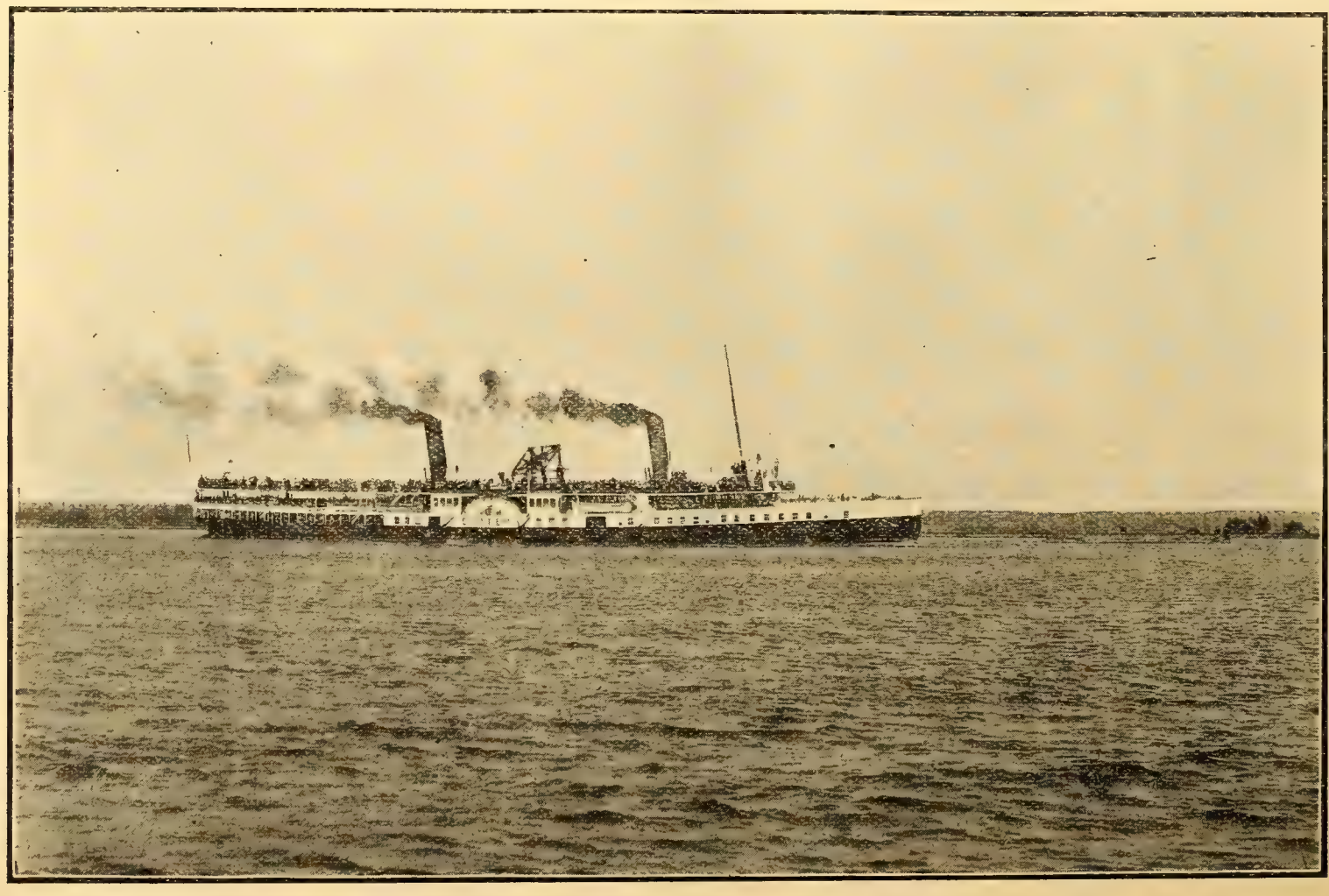
The other emancipation, in which the human spirit especially rejoices today is release from this slavery of tradition. Men feel themselves freer than ever before to accept from any culture of the past its rich treasure, without thereby becoming the devotees of all the elements of that culture, or forfeiting the right to accept the gifts of other peoples. One may now, at last, be both a Greek and a Jew, a scientist and a saint, a scholar and a Christian, in the deepest and best import of these terms.

And finally, it is some satisfaction to remind ourselves that the writer of the letter to the Hebrews realized that the cloud of witnesses he described were not themselves perfect. Those who came after them were necessary to complete what the ancient heroes attempted—"God having provided some better thing for us, that they without us should not be made perfect." It is doubtful whether the greatest men of the past ever desired their own words to be praised as the final statements of truth, or their deeds as the end of perfection. It is more frequently the desire of the parent that the child should accomplish finer and greater things. Every right thinking man who is compelled to give up a task into which he has put his life, is happy to see others carry it on, and he is doubly happy if by encouragement and approval he is able to assist them to excel his own achievements. Nothing gives finer satisfaction to a teacher than to be surpassed in his own specialty by his pupils.

It is the saving salt of human nature that this power of appreciation is greater than the power of creation. Men who are themselves weak and imperfect in moral achievement, may yet encourage others to better deeds. The earnest approval of good men by those less virtuous is a common thing, and such approval helps to make the good man better. As has been said, "If only those were allowed to uphold standards who had demonstrated their ability to live up to them, how our reigning ideals would suffer." "Common enough is that mild predilection for the right which is equal to supporting some one else under temptation."

The cloud of witnesses is not then superfluous or cumbrous. They give zest to the contestants. Their own hopes and broken efforts yet await fulfilment. They are able to appreciate what they could not accomplish. Instead of restraining, they urge on the battle. Whose heart is not quickened in him when he takes up his daily task to think that there are those who care? Or, who is not strengthened against temptation, even in his solitude, when he recalls in memory a pure face looking into his? And who does not feel the stirring ardor in a company of human souls assembled in a quiet place of worship, striving together in their wills to find the way of life and to walk in it? Over them brood the spirits of the mighty dead, rank on rank massing themselves upward into the mystic amphitheater of memory and faith. Who does not respond to their presence by some new dedication of his being to the race they ran and to which they urge us on?

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and the finisher of our faith.



Niagara Navigation Co. Steamer, plying between Lewiston, N. Y. and Toronto, Ontario. Six trips daily. Six miles of river scenery and thirty-six of Lake Ontario. These steamers are on the route to the International Convention at Toronto, via Niagara Falls (Sept. 30-Oct. 6.) This convention will be truly international. Never before have its sessions been held off the soil of the United States. This year upon British soil and under the friendly folds of "Old Glory" and the "Union Jack" American Disciples will meet to view their record and plan for the future.

The Blessing of Work

A Lay Sermon by an Advertising Man

By Wilbur D. Nesbit

[At the advertising men's convention held in Baltimore recently the pulpits of the various churches were filled on Sunday by advertising men, who preached lay sermons. Wilbur D. Nesbit of Chicago occupied a pulpit and in part spoke as follows:]

"Most preachers take a text. I am not an ordained preacher, but am not playing a part this morning. I won't feel that my discourse is properly started if it doesn't have a text. I sometimes think that a text serves the preacher as a convenient peg on which to hang his coat while he goes about his work. My text will be, the first curse and the greatest blessing ever pronounced on humanity. It is in the third chapter of Genesis and the nineteenth verse and reads:

"'In the sweat of thy face shalt thou eat bread.'

"Immediately after that sentence was pronounced Adam got him a job and the world began advancing. It has never stopped advancing.

"So long as men work the world will roll farther and farther ahead. When men quit work the world will cease being worth the living in.

"There may be a few people in the world—in fact there are a good many—who eat their bread in the sweat of other faces.

"But they only die some day. They are born and die. Dust they are and dust they become, having had no quickening spirit to help them leave the prints of their hands upon the world they have not helped.

"And for them time shall have mercy, for mankind shall forget them.

"Only men who put their names on time's pay roll are counted in the statistics of eternity.

"The expression of the universal inspiration is work. Just plain, common, dirt-digging, nail-pounding, floor-scrubbing, ink-slinging, house-building, city-making, country-helping, world-bettering work.

"Civilization, in some of its fundamentals, is the ability to do the hard work in an easier way.

"Sometimes it is the lazy man who makes the short cut, sometimes it is the man in a hurry who goes across lots to catch his train, but most of the bias paths across the field of time have been worn by the trudging feet of the workers, the hewers of wood and the drawers of water—whether it be in the ranks of industry, art, science or any other kind of labor. For anything that pays—whether the payment be to man or to mankind, whether the reward come to the doer or to posterity, is work.

"It is not fair to hold, as some hold, that the man who fails is a weakling.

"No man fails who works honestly and well, who goes at his task with heart and soul. There may be defeat for him, there may be loss for him at the time, but nine times out of ten if you watch that man you will find that later on his seeming failure has earned more for him than a definite success would have meant at that time.

Quitters and Failures.

"We may grant that the quitter is a failure—but there are mighty few quitters in this world who hadn't made up their minds to quit before they found the job.

"It doesn't seem to me that the average man who fails in his work because he doesn't make money at it is a real failure. It may seem so to the class of men who want to play 'My Country 'Tis of Thee' on the keys of the cash register, but you doubtless have noticed that where ten men are hurt by one man's failure a thousand men are hurt by one man's success—if failure or success is to be measured in dollars instead of deeds.

"It has always seemed to me that the biggest job in the world, and about the hardest, was the one Moses had. He didn't have spare breath enough to ask for an eight-hour day.

"If I recall it correctly, Moses put in forty years or thereabouts working harder than any other man among the Hebrews, and in connection with his work supplied them and the rest of us with a code of religious law and a code of civil law that will stand any court.

"All through the Bible we find story after story of men who worked—men who started in poor and didn't care whether they piled up much of a bank account so long as they delivered the goods in a workman-like manner.

"I don't recall a man who shifted the boundary lines of nations, who kept his fellows from violating the anti-speed laws in backsliding, who built cities in the waste places, who led men to victories in battle and in labor, who wasn't a common, ordinary, unassuming member of society at the start.

"The occasion which fills the pulpits of Baltimore with laymen today has to do with a form of work which is at least one of the greatest constructive forces in American life—advertising.

"Naturally, one would be expected to give his remarks some color fitting to the event which has brought from all parts of the country to Baltimore the men who have at heart the best interests of their craft.

"There are only two places in the Bible where advertising is mentioned. One of them uses the word 'advertise' in a sense which does not seem to apply to advertising as we know it. The other is where Boaz appealed to the kinsman of Naomi, saying:

"'And I thought to advertise thee, saying: "Buy it before the inhabitants and before the elders of my people."'

"There is an intensely human side to advertising. It is far more human than the writing of stories or general articles. It brings the writer of advertisements into touch with the lives of people. If he regards his work as he should, he will realize that he comes pretty near being a household counselor, that thousands of men and women, most of whom he will never see, are accepting his expression of the word of the advertiser in a way that will affect their expenditures and to some extent their home lives. He is, in a measure, responsible for the good faith with which the dealer offers the advertised wares to his customers; his work means profit or loss to the dealer, satisfaction or dissatisfaction to the consumer; success or failure to the advertiser. He must have the advertisers' confidence, and he must be fully confident in the advertiser and his product in order to do honest work.

Bible Best Advertisement.

"The Bible is the oldest, the greatest and the most successful advertisement. It appeals, it interests, it convinces and it serves—and there you have all there should be or can be in any advertisement which attains its full purpose. It is a model to any advertiser. For literary style and for convincing statement and for human appeal it has never been equaled.

"In the sands of Egypt men today are uncovering the works of men who lived and died and have been forgotten these many centuries. Babylon, the ancient, is being brought to the light of the sun, and the story of her mighty days is finding life anew. Down in South and Central America men are discovering great temples and palaces builded by a people that cannot be identified.

"But of the work of these men will come something that will better this and future generations.

"A handful of dust may tell the story of failure or hold the marvelous promise of the future.

"The whole universe is work. It may please my curiosity to know that the finest silk thread, if it could be dropped from the nearest fixed star to the earth, would weigh hundreds of tons—but it is more inspiring to me to realize that the farthest star in the immensity of space and the meanest weed in the field are working together to some mighty purpose which is beyond the mind of man to grasp.

"It may interest me to be told that light travels 186,000 miles a second, but it is more inspiring to me to realize that there is a source of that light and that that source was placed where it is for a purpose, and that the light itself is flung across the field of space for a purpose. It is doing something, not merely traveling."

He Must Dig

He wanted a job, and like every one else,
He wanted a good one, you know;
Where his clothes would not soil and his hands would keep clean,
And the salary mustn't be low.
He asked for a pen, but they gave him a spade,
And he half turned away with a shrug,
But he altered his mind, and seizing the spade—he dug!

He worked with a will that is bound to succeed.
And the months and years went along.
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but he plugged,
Their words never seemed to disturb him a bit—as he dug.

The day came at last when they called for the spade,
And gave him a pen in its place.
The joy of achievement was sweet to his taste,
And victory shone in his face.
We can't always get what we hope for at first—
Success cuts many queer jigs.
But one thing is sure—a man will succeed—if he digs.—Selected.

A Page of Human Interest

MR. BEECHER NOT ALWAYS A PROPHET.

In June, 1880, William E. Sheldon of Boston, wrote to Mr. Beecher asking him for an abstract of his address to be given before the American Institute of Instruction at Saratoga, in July. The following was the reply:

"Brooklyn, N. Y.

My Dear Sir:

If you will send me some paper made of the fiber of reeds that will grow along the Nile in 1930 A. D. and a pen taken from the wing of the first bird of the next coming spring and an envelope made of a spider's web to be spun next summer upon my convolvulus vines, I will at once send you the unborn thoughts which I hope to utter next July at Saratoga.

Yours in the tribulation of hope,

Henry Ward Beecher."

DIDN'T SEE THE POINT.

"You can never get the best of a woman in an argument," says Dr. Alexis Carrel, of the Rockefeller Institute, "as the following story of a young doctor proves.

"They were having an argument, and both had become rather exasperated.

"'Oh, of course,' he exclaimed angrily, 'I am always in the wrong.'

"'Not always,' she replied sarcastically. 'Last week you admitted that you were in the wrong.'

"'Well,' he demanded wrathfully, 'what's that got to do with it?'

"'Oh, nothing,' the wife answered, with a superior smile, 'except that you were perfectly right when you admitted it.'"—Lippincott's Magazine.

A NEW ONE FROM THE PRESIDENT.

President Wilson tells a story about a friend of his, a philanthropic physician who lives in a Pennsylvania town where nearly all the inhabitants are coal miners and their familes.

"Distressed at sanitary conditions," relates Mr. Wilson, "he presented each tenant of the cottages with a new thermometer, which he accompanied by a little talk on the great necessity of maintaining the proper temperature.

"One morning, shortly after, when making his round of calls, he noticed one of his thermometers proudly dangling at the end of a string in the room. He asked the woman of the house if she remembered his instructions regarding it.

"'Oh, yes, sir, indeed I do,' she responded. 'I take great care about the temperature. I keep it hanging there, and I watch it carefully to see it does not go too high.'

"'Fine!' exclaimed the pleased physician. 'And what do you do when the temperature rises above the maximum of seventy degrees that I referred to?'

"'Why, sir,' replied the woman, 'when it gets too high I take it down and hang it outside until it cools off.'"—Lippincott's Magazine.

THE PROPER SPIRIT.

Secretary of Commerce Redfield was talking about Sarah Bernhard's complaints as to American rivers—that, unlike the rivers of France, their banks are monopolized by the railroads, thus robbing the people of lovely riverside walks and drives.

"True, too true, perhaps," said Secretary Redfield. "But our dear old country is so knocked, isn't she? Foreigners knock her, we natives knock her harder still. Why don't we breed a little of that patriotic spirit of pride which the old Duddington gardener displayed?

"The old Duddington gardener was showing an American tourist the beauties of the loch and Arthur's Seat. It was evening, and as the gardener expatiated on the lovely scene the moon came up over a hill.

"Thereupon the gardener broke off to say:

"'There's a moon fur ye! Oh, we're a grand nation.'"—Chicago Record-Herald.

THE LITTLE DEVOTEE.

Dr. Hugo Munsterberg, the famous Harvard psychologist, was talking about Christian Science and in the midst of a profound and brilliant analysis of the cult he paused to tell an anecdote.

"The children of vegetarians," he said, "loathe meat, which they call graveyard fruit; and the children of Christian Scientists are more convinced devotees than the parents themselves.

"There's a little Boston urchin named Mary, an urchin of 5 years, who is a Christian Scientist to the marrow.

"Mary fell one day and barked her shin, and, rubbing the hurt with her hand, she began to cry. Her aunt, an unbeliever, happened along at this moment. The aunt was mindful of Mary's faith and of those contradictory tears, and with a mocking smile she said:

"'Why, Mary, are you hurt?'

"'No, I ain't hurt,' sobbed the little girl, restraining her sobs as best she could.

"But, if you're not hurt, why are you crying?'

"'I'm crying,' said Mary, 'because I'm mad.'

"'And what are you mad about?'

"'I'm mad—boo, hoo!—' wept the little girl, 'because I can't feel I ain't hurt.'"—Chicago Record-Herald.

MAYOR GAYNOR TELLS STORY.

Mayor Gaynor, defending New York from a charge of undue wickedness, said at a recent dinner: "There is no more wickedness here than there is in London or Paris or Berlin. They who find wickedness are usually seeking it—and we find what we seek, whether it be a roulette game or song service. Those critics remind me of the hotel cashier who, after paying a lot of food and liquor and tobacco bills, returned to the hotel drunk. 'All those people treated me,' he explained, 'when I handed them their checks.' 'Well, well,' said the proprietor, shocked. 'Is it possible that none of my creditors are temperance people?' 'Some of them are,' the cashier admitted, 'but their checks I sent to them by mail.'"—Argonaut.

OLDEST AND BEST.

Miss M. Carey Thomas, the noted president of Bryn Mawr College, was talking about co-education.

Miss Carey Thomas praised the co-educational institutions of Cornell, of Oxford, of Harvard, of Columbia, and then, with a smile, she added:

"But, after all the best and the oldest co-educational institution is marriage."—Daily Magazine.

THE REASON WHY.

Charles M. Schwab, after testifying in the government's suit against the Steel Corporation, talked to a New York reporter about a financier who had failed.

The reporter was inclined to be hard on the financier, but Mr. Schwab, with his genial and boyish smile, said:

"Well, he climbed pretty high, you know. The reason why most of us never fail is that we always stay at the bottom."—Daily Magazine.

THE CANNY TRAVELER.

Richard Harding Davis had an amusing experience while on a recent visit to England. While motoring through the country, his party stopped to see an old church. The native guide was showing the party through, explaining all the points of interest after his own style.

"In the far corner of this 'ere church," he said, "lies William the Conker; be'ind the organ, where yer can't see, are tombs of Guy Fawkes, Robin 'Ood, and Cardinal Wolsey. Now, sir," he asked, addressing Mr. Davis, "does that there guide-book as I sees you 'ave in your 'and tell yer who's lyin' 'ere?"

"No," replied Mr. Davis candidly; "the book says nothing of it, but I can guess."—Lippincott's Magazine.

AS BOSTON SEES IT.

When Mrs. Helen Hunt Jackson was in the east some years ago, trying to arouse interest in her favorite subject, The Condition of the Indian, the distinguished author of "Ramona" met a Boston man in New York.

"How are you succeeding in your campaign in New York, Mrs. Hunt?" said he.

"Oh, not very well—New Yorkers take up the matter very slowly."

"That's very strange," replied the Bostonian in surprise. "I don't see how they could fail to be interested—after yesterday morning's editorial in the Boston Advertiser."—Exchange.

MISS MARGARET WILSON'S IDEALS.

Miss Jessie Wilson, who is in popular demand for Y. W. C. A. sermons and the like, is not the only one of the President's daughters whose outlook on the world is definitely serious and service-loving, says an exchange. To quiet rumor of a love affair, Miss Margaret thus announced her philosophy of life: "In love! How absurd! I am heart whole and fancy free. My romance is the world and the wonderful things one can do in it. Two things which help to make my life romantic are my interest in social center work, in working for the permanent primary which will make our country a real democracy, and my ambition to perfect my voice. I would rather succeed along these lines than in anything else I can think of at the present."

BILL NYE'S COMPLIMENT.

Bill Nye was once introduced to Wagner, the composer. In "Then and Now" Dean Hole relates: "Nye the American humorist, brilliant as the best, whose comedy never fails to charm, and whose tragic death I shall never cease to mourn, told me that when he met Wagner he said to him, 'Your music is beyond my comprehension, but I always feel sure when I hear it that it is really much better than it sounds.'"

Disciples Table Talk

Jasper T. Moses on Mexico.

In a recent lecture, delivered at the Christian Church, Grand Junction, Colo., on "A Message from Mexico," Jasper T. Moses, principal of the Christian Institute at Monterey, Mexico, from 1904 to 1908, and now pastor at Grand Junction, declared against American intervention; assailed the consular policy of the United States in Mexico on the grounds that it has made Mexicans despise us; declared that the Roman Catholic church, as it is known in that country is the curse which has prevented civilization and insisted that the educated, Protestant middle class which is now on the increase is the only salvation for the great land to the south. A local paper gives a front page report of the address.

Iowa District Aiding Smaller Churches.

Believing it to be the duty of strong church organizations to assist in every possible way smaller and weaker congregations, the Northwestern Iowa District Board of Christian churches is striving to complete a plan whereby financial and moral support may be given the weak by the strong. In the twenty-nine counties constituting the district are a number of congregations unable to support a pastor. It is part of the board's plan to have congregations supporting pastors to occasionally send them to the smaller churches where they will conduct services and assist in every possible way, in helping organize Sunday-schols, young people's societies, and assist in raising funds. "It is clearly the duty of stronger congregations to assist those that are not so well off either in numbers or finances," said Charles Guiney, district Bible-school superintendent at the recent district convention. "The churches that can and do support pastors should be willing to send him to preach to those who have no minister, and should also be ready to give financial aid, if necessary."

J. E. Linn Rural Church Expert.

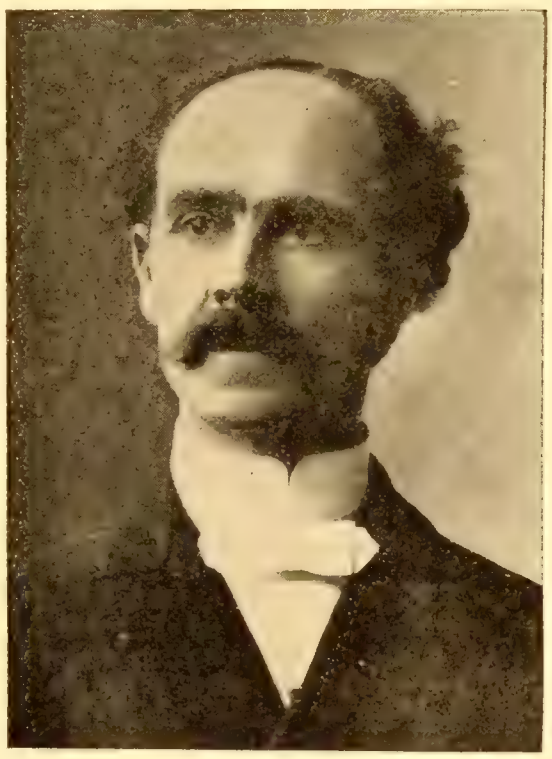
J. E. Linn, who accepted the pastorate at the S. L. W. Ranch Church, located at Gill, Colo., in an effort to build up his health, has been making a special study of rural religious work. In recognition of his knowledge of this field, he has for some time been retained as chairman of the Rural Church Commission of the Disciples of Christ for Colorado, and has received numerous invitations to discuss rural work. Recently he has been selected as one of the twenty members of the advisory council to the Social Service Commission. Mr. Linn will give an address on "The Rural Church" before the Toronto convention.

Arkansas Bible College Progress.

The Disciples of Christ in Arkansas have in mind the founding of a Bible College at Fayetteville. The college will be located near the campus of the State University so that students desiring to do so can take studies in both institutions. Under the sanction of the State Convention a Board of Trustees has been incorporated to found and maintain said college. At a meeting of the Arkansas delegates to the National Convention of the Disciples of Christ, at Louisville last October, the following recommendations were made: "1. That the Executive Committee secure an option on a desirable lot facing the campus of the University on which to erect a building to cost not less than ten thousand dollars. 2. That an effort be made to raise five thousand dollars a year for five years—two thousand of which will be applied to building and three thousand to Bible College maintenance. 3. That N. M. Ragland be put in the field to solicit funds based on the above tentative program. 4. That the appeal be made to individuals rather than to churches as such, and that the effort look to the beginning of actual work in September, 1913." An option has been taken on a lot that seems perfectly adapted as a site for the college, for a consideration of $7,500. N. M. Ragland of Fayetteville, is making a canvass to secure the funds and to maintain the Bible college. We bespeak for him the generous reception and response that the cause he represents so richly merits.

Inland Empire Convention.

The Inland Empire Convention, at Clarkston, Washington, June 17-19, was a splendid convention. Addresses were given by I. N. McCash, A. McLean, J. H. Mohorter, Marion Stevenson, Miss Annette Newcomer, and F. E. Billington. The climax of the convention was reached on the last two nights writes J. E. Davis, when I. McCash and A. McLean at their best, delivered two masterful addresses. Mr. McLean's address was said to be one of the strongest addresses ever delivered in an Inland Empire Convention. The convention decided to put a superintendent of missions in the field and to try



I. N. McCash, Speaker at Inland Empire Convention.

to get an evangelist in each of the five districts in the empire. The State Board has called S. Earl Childers, pastor of the Dean Avenue Church to the superintendent's place and has mapped out a hard year's work. The following officers were elected in the Inland Empire: J. E. Davis, Spokane, president; O. G. Shanklin, Rosalia, secretary; G. W. Mounts, Lewiston, treasurer; J. F. Rice, Colfax, Bible-school superintendent; and W. A. Cresman, Pomeroy, superintendent of Christian Endeavor. The presidents of the five districts are: J. A. Longston, Wenatchee District; O. A. Adams, Spokane District; N. W. Jackson, Whitman District; D. Lloyd Morgan, Lewiston District, and Harvey W. Mills, Walla Walla District.

Mount Hermon Federate School of Missions.

The Mount Hermon Federate School of Missions will be held at Mt. Hermon, in the Santa Cruz mountains, California, July 20-27. Mrs. D. B. Wells, widely known in eastern summer schools, will give daily Bible addresses on the general topic "Christ at Work." Mrs. Well will also conduct the two daily mission study classes in the new text-books, "The New America," by Dr. and Mrs. L. C. Barnes, and "The King's Business," by Mrs. Paul Raymond of Boulder, Colorado. The daily young people's hour will be conducted by Mrs. G. L. Hagman, State Christian Endeavor Missionary Secretary. Among the speakers will be Miss M. Irelan, Christian missionary from Mexico; Miss Isabel Crawford, formerly missionary to the Kiowa Indians of Oklahoma; Mr. or Mrs. W. H. Brewster of China; T. A. Boyer, pastor of the First Christian Church of Oakland, California, whose topic is, "What time is it, and where are we?" A registration fee of one dollar will be charged for the entire week, this fee entitling the one who registers to a copy of each of the two text-books, a badge, a writing tablet, pencil, etc. "Rallies" of the different denominations will be held on different days throughout the week. Seven denominations are now federated in the Mt. Hermon School of Missions, which has become a sort of missionary Chautauqua, whose influence is widening.

This year the Ministerial Retreat of the Sixth District of Missouri is to be held in Canton, July 15-18, from Tuesday noon to Friday. Professor Byron Ingold and his wife will have charge of the dormitory, and will see to the comfort of the guests. A rate of 75 cents a day will be made to all, which will include board, lodging, and access to the gymnasium and swimming pool. The railroad fare of the preachers will be pooled, or equalized, so that all the preachers in the district may attend at equal expense. Each day informal conferences on matters of importance to preachers will be held, and each night a strong, inspirational address will be given. Large opportunity will be afforded for renewing old friendships and forming new ones. The afternoons will be largely given to recreation. H. B. Robison, of Canton, is Secretary-Treasurer of the Retreat.

The Central Church, Marion, Indiana, has lately introduced the merger service for its morning worship, and finds that the combined service is getting more children to stay for the morning worship, besides slightly increasing the morning adult attendance. The church took its offering for foreign misions, combining the Sunday-school and church offerings, the second Sunday in June, and secured a total of $41.31, the Sunday-school portion of this amount exceeding the apportionment, $7.50. The church is to spend $225 in improvements during the summer, and over half this amount was pledged by the officers this same Sunday. A mission circle has been organized, and thirteen added to the church membership since the first of the year. E. H. Clifford ministers to this field.

A neat catalog of "Missionary Publications and Importations" used by the American Christian Missionary Society in the Home work has just come to hand. In this booklet are listed: Text Books: Adult, Senior, Intermediate, Junior; Mission Study Classes; Missionary Libraries; General Methods; Bible-school Materials; Prayer Cycle; Periodicals; Leaflets; Monthly Programs; Supplies for Offerings; Missionary Entertainments. Copies should be in the hands of missionary secretaries and committee chairmen.

The Christian Century is in receipt of an interesting bulletin prepared by Walter Scott Athearn on "Music and Art in the Bible-school." In this booklet Professor Athearn, who holds the professorship of Religious Education at Drake, has listed the best material to be found treating the subjects of music and art, as pertaining to the Sunday-school. All who are interested in this important matter should write to Professor Athearn for a copy of the booklet. This will be furnished free.

On June 15, Central Church, Spokane, celebrated its twenty-sixth anniversary by raising its total indebtedness. I. McCash, after a masterful sermon in the morning, secured over $9,500 in pledges, increasing this amount to $10,000 at night. This church was organized twenty-six years ago, being one of the first to be established in the "Inland Empire." Now there are eighty churches in this section. J. E. Davis now ministers to the Central.

Finis Idleman, pastor of the Central Church, Des Moines, was given the D. D. degree by Drake University during the recent commencement week. The following Sunday Mr. Idleman was introduced to his congregation by Geo. A. Jewett as "Dr. Idleman," and a round of applause indicated the pride of the members in their pastor's recent honor.

Ellsworth Faris, preaching at Waukegan, Ill., writes of the death on May 25, of Mary McClure Stafford, a member of the congregation there for fifty years. She was an interested reader of the Christian Century and a keen observer of events in the religious world, Mr. Faris states. Mrs. Stafford is survived by her husband, G. H. Stafford and by twenty-two children and grandchildren.

Chas S. Early is beginning his second meeting at Leona, Kans. During the past two seasons, Mr. Early has conducted seven return meetings, and has received requests for as many more. He recently closed the eighth meeting in which he assisted the Hill City, Kansas, Church.

Dr. L. B. Kline, Vigan, P. I., reports 548 treatments for the month of April, 262 surgical treatments, twenty-two visits to the sick in Vigan, twenty towns visited, twenty gospel meetings held, twenty-one patients admitted to the hospital, eighteen surgical operations performed.

James Small, recently returned from England, visited the Christian Century office early in the week. Mr Small is on his way to Macatawa, where he will rest for a few days before beginning an evangelistic campaign in Hedrick, Iowa.

Dr. G. E. Miller of Mungeli, India, has reached America on his furlough. He served out his time on the field faithfully, writes F. M. Rains. He is in good spirits. His home is near Buford, Ohio.

John R. Golden resigned from the pastorate of the West Side Church, Springfield, Ill., June 29. Mr. Golden will remain with the West Side Church, however, until his successor is elected.

Second Church, Rock Island, Ill., is now ministered to by W. B. Stine, formerly a member of the official board of Memorial Church.

James Ware of Shanghai, China, is now in this country. He has been compelled to undergo an operation at Rochester, Minn.

The Iowa State Convention will be held at Keokuk Sept. 8-11, instead of in July, as stated in a late issue of this paper.

The church at Connersville, Ind., L. E. Brown, pastor, becomes a Living-link in the Foreign Society.

H. W. Hunter reports 30 added to the church at Higginsville, Mo., within the last 30 days.

EVANGELISTIC MEETINGS.

South Bend, Ind., First, Fife Brothers, evangelists; 200; continuing.

Monmouth, Ill., D. E. Hughes, pastor; Fife Brothers, evangelists; beginning July 8.

Red Oak, Iowa, Geo. H. Nichol, pastor; G. L. Snively, evangelist; 30; closed.

Paris, Tex., J. T. Ogle, pastor; Minges Company, evangelists; 400; closed.

CALLS.

J. Sherman Hill, Paola, Kans., to Cameron, Mo. Declined.

E. H. Wray, Steubenville, Ohio.

W. M. Le May, Hennessey, Okla.

H. J. Reynolds, Herron, Ill.

C. W. Holley, Ellenton, S. C.

International Convention

(Toronto, Sept. 30-Oct. 6.)

Our next big convention will be for the first time in its history truly international. Never before have its sessions been held off the soil of the United States. This year upon British soil and under the friendly folds of "Old Glory" and the "Union Jack" American Disciples will meet to view their record and plan for the future. The occasion will thus be unique.

Our preparations are going steadily on. Massey Hall, a magnificent and beautiful structure, centrally located, will be the place of meeting. Near by, the Metropolitan Methodist Church, one of the most important church buildings in Canada, will be available likely for overflow and other meetings. Summer excursion rates will prevail; hotel accommodation will be good; abundant accommodation may be had reasonably in choice homes. (This is a feature of Toronto as a convention city.) Full announcement of rates later. If you think of coming write Rev. C. O. Reynard, 16 Harbord St., Chairman of Committee on Entertainment. Address the General Secretary, Prof. H. F. Dawes, 600 Manning Ave., for information of any other kind.

At a recent joint meeting of the local committee and international secretaries, it was decided to cut the registration fee to 50 cents. This important reduction ought to insure a big attendance. Decide early.

Reuben Butchart (Publicity).
207 Grace St., Toronto, Canada.

Christian College

Christian College, at Columbia, Mo., closed its sixty-second year, May 28 with a week of interesting programs. Charles H. Winders, of Indianapolis, a trustee of the college and a former pastor of the Columbia Church, preached the baccalaureate sermon. Dean William D. MacClintock, of Chicago University gave the commencement address, a splendid presentation of the subject, "The Socialization of the Individual."

Thirty-five students received diplomas: seventeen in the literary course; three in piano; six in voice; seven in expression; two in art. Nine students received certificates from the academic department.

President St. Clair-Moss presented an interesting and encouraging report at the annual meeting of the board of trustees, on May 26. This report showed the college to be in a flourishing condition. 236 students were enrolled during the year from 16 states. Of these, 151 were in the boarding department.

The official standardization of the college as a Junior College by the University of Missouri was another interesting feature of the year's report. Fully $5,000 was reported as permanent investment in improvements on buildings and grounds during the past year. Plans were formulated for the needed increase in endowment and the goal set for $200,000.

The "red letter" day of commencement week was May 27, when occurred the dedication of the J. K. Rogers Memorial Gateway. It was a fine occasion. A large concourse of alumnae, friends and townspeople gathered on the college campus for the impressive ceremonies. Mrs. Camilla Switzler Branham, president of the College Alumnae Association, presided and presented the Memorial Gateway to the trustees, which was accepted by Mr. D. A. Robnett, president of the board. Honorable E. W. Stephens, a personal friend of J. K. Rogers, made an eloquent and masterly dedication address. At the close of the ceremonies little Allen Mason Crittenden, only grand-daughter of the distinguished educator, unveiled the bronze tablets on the central columns of the gateway. The alumnae luncheon followed the dedication program, one hundred and twenty-three alumnae and friends being present. Mrs. J. K. Rogers and her two daughters, Mrs. A. B. Holland and Mrs. T. T. Crittenden, all three being alumnae of the college, were present at the Rogers Memorial dedication program and the alumnæ luncheon.

Ruth Medley, Secretary.

Federal Council Commission

The Federal Council Commission on the Church and Social Service has issued its annual call for the observance of Labor Sunday, which occurs this year on August 31. In view of the fact that many of the pastors will not return from their vacations, the Commission recommends that such pastors give recognition to the day on either the first or second Sunday in September.

As the special subject to be considered in sermons and addresses the Commission recommends "Present Day Tendencies in the Labor Movement," in view of the fact that the organized labor movement is at the present moment divided within itself.

The usual pamphlet of suggestions for both the regular morning service and the evening union service of the churches, and a program for use in the morning service, which may be ordered in quantities, may be obtained on application to the Secretary of the Federal Council of the Churches of Christ in America, 1611 Clarendon Building, 215 Fourth Ave., New York City.

An Opportunity

Bethany Assembly offers a fine opportunity for many Sunday-school workers to take the Sunday-school course this year. The management has asked me to make this announcement. Every pastor, superintendent or Sunday-school worker taking at least five people with him for this work, will be granted free entertainment. This will give many superintendents and pastors an opportunity to go at small expense. Every school in the brotherhood could send at least five people to this school of methods. The date is August 5-15. Write Garry L. Cook, 421 Law Bldg., Indianapolis, for information.

Summer Conference Laymen's Missionary Movement.

Lake Geneva, Wis.

The third summer conference of the Laymen's Missionary Movement to be held at the Y. M. C. A. Camp on beautiful Lake Geneva, Wis., July 26-31, 1913, affords the leaders of the church in the United States and Central Canada another great spiritual opportunity. The two previous conferences have been an unmeasured blessing in the lives of many men.

The conference this year will be of special interest because it will prepare for the United Missionary Campaign which is being planned by the Home and Foreign Missionary Boards of the United States and Canada, and is to culminate in a nation-wide simultaneous canvass in March, 1914.

The registration of delegates should not be delayed. A program and registration fee of $2 will be charged each delegate to assist in defraying the expenses. Delegates may be registered through F. J. Michel, Field Secretary of the Laymen's Missionary Movement, 19 S. LaSalle Street, Chicago.

Rates.

Rates for board and lodging for full conference period, Saturday lunch to Thursday breakfast inclusive: In tents, $7.50 per person; in cottages, $8.75 per person; in the villa, $12.50 per person. By the day for those remaining part time only: In tents, $2 per person; in cottages, $2.25 per person; in the villa, $3 per person. Those who wish to reduce expenses may be assigned two in a room at the following rates: For full conference period: In tents, $6.25; in cottages, $7.50; in the villa, $10.

Total Expense.

The total expense of the conference to a single delegate may be secured by adding $11.25 for a double room or $12.50 for a single room to the traveling expenses to Chicago and return. This will give the total cost of attending the conference including every legitimate charge.

Program.

The daily program will be as follows:

8:45 a. m.—Bible Study.
9:30 a. m.—Round Table Conference or Missionary discussion groups.
10:30 a. m.—Conference sessions.
11:30 a. m. to 12:15 a. m.—Conferences by communions.
6:45 p. m.—Vespers.
7:45 p. m.—Conference sessions.

The afternoons will be set apart for recreation.

Report of the Budget Committee

I have been asked by the Budget Committee to send to our papers a summary of the report as it now stands. It was decided by vote of the committee that the report itself should not be published until it is submitted to the Toronto convention. For the information of those who are interested I submit the following:

"The Budget Committee had its final

meeting prior to the Toronto Convention in Chicago, June 24. All members were present except G. B. VanArsdall, of Denver, and Judge A. F. Henry, of Cleveland. The latter was kept away by sickness in his family.

The draft of the report which had been written by the chairman and revised by the sub-committee was taken up section by section, and after careful revision, was formally adopted by the full committee. The report recommends the creation by the general convention of a permanent Budget-Apportionment Committee which shall secure from the various missionary societies and boards each year a statement of the amounts received by them from the churches during the preceding year, and an estimate of what will be needed for the coming year. The Budget-Apportionment Committee is to carefully consider and if need be, revise these estimates, and then add them all together thus making a general missionary budget. (The state societies are to be invited to submit their estimates, in order that a general state mission budget may be secured.) This general budget is then to be submitted to the convention for its adoption, and when adopted by the convention, it is to become the general missionary budget for the year.

Immediately following the general convention, the Budget-Apportionment Committee, together with the Advisory Committee which is composed of one representative of each society or board, is to meet and make a careful apportionment of the General Missionary Budget to the various states. The state boards are then to make a suggestive apportionment of the amount apportioned to the several states to the local churches.

The report further recommends the employment by the Budget-Apportionment Committee of a capable man who shall give all or part of his time to a campaign of publicity in advocacy of the adoption and use of the budget plan. The committee is also to publish literature for information concerning its work. The expenses of the committee are to be borne proportionately by the societies sharing in the budget.

The estimates from the several national societies have already been secured, and will be included as a part of the report of the committee. The several states are to be invited to submit their estimates in order that they may be included. This is being done in order that there may be no delay in putting the plan into operation, if the report is adopted by the Toronto convention. The report will be printed and distributed at Toronto prior to the session in which it will be considered.

The percentage in any state will be arrived at by finding the ratio between the amounts for the various societies in that state, and will vary as these amounts vary.

The Chairman will gladly answer, as he is able, any inquiries concerning the report.

GRAHAM FRANK, Chairman.

Liberty, Missouri.

The Winona Bible Conference

The Winona Bible Conference at Winona Lake, Ind., will be held this year from August 22 to 31. The excellence of the program that has been prepared leads the management to herald the approaching conference season as "The Surpassing Year." This conference has grown in numbers and importance until it stands at the head of all such gatherings, not only in this country, but throughout the world. It is a great school where the best and most wholesome lectures the world of culture can produce are offered through two weeks to ministers, Christian workers and all others interested.

Many notable names appear upon the program. Among the speakers from abroad are Rev. G. Campbell Morgan and Gipsy Smith of England. These brethren will be present throughout the conference. Dan Crawford, the returned missionary, Mrs. Booth-Clibborn and Rev. Robert J. (Catch-my-Pal) Patterson, of Belfast, Ireland will speak at different sessions of the conference.

The list of American speakers includes Hon. Wm. Jennings Bryan, Rev. Camden M. Cobern, Rev. J. Wilbur Chapman, Bishop Edwin H. Hughes, Rev. Wm. A. Sunday, Rev. W. E. Biederwolf, Rev. John Balcolm Shaw, Rev. George R. Stuart, Dr. W. G. Morehead of Xenia, Ohio, Dr. Malcolm James MacLeod, Dr. Mark A. Matthews and Rev. A. T. Robertson. As on last year Major James H. Cole will have charge of the morning hour at 6:30; Marion Lawrance will speak at the Sunday-school hour and Prof. E. O. Excell will organize and lead the great choir.

The Disciples have again been honored by the Assembly's inviting George H. Combs of Kansas City to deliver three addresses at this year's conference. This invitation is a recognition of both the ability of Brother Combs and the increasing fellowship of the Disciples in attendance each year upon the conference. Denominational rallies are a scheduled feature of the program and such rallies will be held by the Disciples.

Tipton, Ind. G. I. HOOVER,
Conference Chairman for the Disciples of Christ.

The Toronto Convention

Unusual interest already obtains in the Toronto Convention. The indications are for the largest attendance any convention held outside the very center of our strength ever had. Go where you will—North, South, East, West—one hears the people saying "I am going to Toronto if possible."

Among the reasons for this wide-spread interest we would enumerate the following:

1. The Time is Propitious. The regular date is changed to September 30—October 6. This is within, though at the very end of the summer vacation season. The cheap summer rates to Niagara Falls and all lake and sea terminals are yet in force on both railroad and steamboat lines. This will be an ideal time for inland parties to converge at Detroit, Cleveland and Buffalo for the across-the-lake trip to Toronto.

2. The Place is Propitious. Toronto is an ideal convention city. Many large religious convocations are held there each year. Massey Hall is one of the most ideal auditoriums on the American continent. Its acoustics are perfect. It has numerous committee rooms and other accessories, and a massive pipe organ.

3. The Facility of Access is Propitious. Toronto is within easy reach. It is less than seventy miles from Buffalo and 150 miles from Cleveland, and by railroad it is exactly 229 miles from Detroit. Toronto as men travel is only eighteen hours from Cincinnati, which is the same distance as is Kansas City, Atlanta, Washington and Richmond. It is not so far away as Des Moines, Omaha, St. Paul, Minneapolis or New Orleans, at which places our Conventions have assembled.

4. The Esprit de Corps is Propitious. The Canadian people are one with the people of the United States. If not yet in trade, reciprocity obtains in thought and ideals. To those who are in Christ Jesus there is no thirty-ninth parallel. On both sides of the border Huntington's hymn may be sung with sincerity:

Two empires by the sea,
Two nations great and free
One anthem raise.
One race of ancient fame,
One tongue, one faith we claim,
One God whose glorious name
We love and praise.

Now may the God above
Guard the dear lands we love,
Both east and west.
Let love more fervent glow
As peaceful ages go,
And strength yet stronger grow
Blessing the blest.

5. The Occasion is Propitious. At Toronto will be made apparent the real relationship of our organized missionary work to the churches. The American Christian Missionary Society, the Foreign Christian Missionary Society and all the other Boards are but servants of the churches. As several committees appointed and directed by the churches, these Societies will report to the churches and ask their further pleasure. The various policies of the several Boards are to be directly determined by the churches whose own work it really is. This is the whole meaning of the much talked of General Convention of the Churches of Christ. For this reason the churches everywhere are urged to send delegates.

Grant K. Lewis.

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Shall We Go Back?

Here are two statements and a question. Comparative showing of Minister Relief receipts for the first eight months of the missionary year.

	To July 1, 1912	To July 1, 1913	Gain.
Church Offerings	$5,599.44	$8,813.72	$3,214.28
Contributing Churches	356	628	272
Individual Offerings	1,278.91	1,327.56	48.65
Contributing Individuals	194	258	64
Bequests	612.29	6,262.00	5,649.71
Annuities	100.00	100.00	
Miscellaneous		1,486.71	1,488.71
Total			$10,399.35

With this splendid gain we have been enabled to get more nearly up to the actual necessities in the payment of pensions. But as our family is constantly growing, we still have to exercise the utmost care. The July payments are as follows and go to forty-six ministers and thirty-eight widows.

Quarterly Payments.

9	$25.00	$225.00
7	20.00	140.00
9	15.00	135.00
25		$500.00

Monthly.

14	$25.00	$350.00
4	20.00	80.00
21	15.00	315.00
19	10.00	190.00
58		$935.00
Grand total		$1,435.00

Brethren, these remittances leave our treasury empty. We have paid out $2,406.13 more than we did in the whole of last year. The July payment was necessarily reduced. We will need $1,035 to meet the regular monthly payment in August. Will you let us have it, or shall we go back to the starvation basis? We are simply the agents of our brethren. We wait for instructions, with remittances from churches and individuals. He gives twice who gives promptly.

BOARD OF MINISTERIAL RELIEF.
129 E. Market Street, Indianapolis, Ind.

Good Month for Foreign Missions

June has proved a splendid month for the Foreign Society. Words of cheer and encouragement came from every quarter. There was unusual interest in Children's Day. Never before was there such enthusiasm. It seems more emphasis was put upon the day and its importance than at any former time in its long and successful history. The unveiling of the portrait of G. L. Wharton was an event of very great interest throughout the brotherhood.

The returns also reflect the growing interest of our people in world-wide missions. During the month 2,584 Sunday-schools sent offerings, an increase over the corresponding month of last year of 179. The schools gave $53,639, a gain of $3,811. Many schools gave for the first time and many passed their apportionments. Altogether, there seems to be a rising tide of missionary interest in the Sunday-school army.

There was also a good gain in the personal offerings, $4,539, and a gain in annuities of $9,900. There was a loss in the receipts from the churches, as churches, of $146.90. The gain in regular receipts was $5,465. The total receipts for the month were $78,734.09, a total gain on the month of $15,300.

The total receipts for the first nine months of the year amounted to $225,545, a gain of $29,877. Only three more months before the books close, September 30. *We can reach the $500,000 if we will!* **Let** every friend do his best. The harvest of the world is over ripe. Remember, $500,000 would insure a great convention at Toronto; and remember also, that the work demands every dollar of it and more. Let there be no delay in sending the offerings. Forward to F. M. Rains, Sec., Box 884, Cincinnati, Ohio.

Attention, Indiana Preachers!

You are hereby invited to be guests of Bethany Assembly from Monday morning, July 28, to Saturday afternoon, August 2. All of your expenses including room and board will be borne by the liberal men of the Assembly. We want you to come. Please take this as a personal invitation. I shall not take time to write to each of you individually. If you have not a program, I shall be glad to send you one. Hoping to se you, Monday, July 28, I am,

Your Fellow-worker,
C. W. Cauble.

Summer Conventions

Christian Endeavor—July 9-14 –Los Angeles.

Saskatchewan—July 11-12 –Yellow Grass.

Prince Edward Island—July 11-14—New Glasgow.

Manitoba—July 15-16—Portage la Prairie.

California, South—July 23-August 4—Long Beach.

California, North—July 14-20—Santa Cruz.

Iowa—Sept. 8-11—Keokuk.

Nebraska—August 11-17—Hastings.

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

SEND FOR RETURNABLE SAMPLES.

DISCIPLES PUBLICATION SOCIETY
700 E. 40th St., Chicago

THE CHRISTIAN CENTURY

Rec'd Rev C. M. Dec 13
2122 Kimbark Ave

Vol. XXX July 17, 1913 Number 28

A SERMON ON BEAUTY
BY HENRY WARD BEECHER

WOMAN SUFFRAGE
BY CATHERINE WAUGH McCULLOCH

THE UNITED MISSIONARY CAMPAIGN
BY STEPHEN J. COREY

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture. In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing $100 worth of literature or merchandise from the Society is thereby entitled to name one member. A church or school is not limited in the number of memberships it may earn, and is entitled to one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote. Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of $100 worth of these coupons a membership certificate is issued. Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current. The meetings of the Society are held annually. The executive management of the business of the Society is committed to a board of directors who are elected by the Society at its annual meetings. The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated. The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ. The directors and other officers will make to the Society at its annual meetings full and complete reports of the affairs of the Society. Honorary members of the Society may be appointed on account of service or counsel and all who aid in establishing the Society by purchasing its bonds are called supporting members and are entitled, until their bonds are retired, to the same rights and privileges, including the vote, as the regular members appointed by churches and Sunday-schools. The plan of organization thus puts the enterprise completely in the control of the people. It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it. It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools. It brings down to a reality the ideal of a brotherhood publishing house. In a word, the Disciples Publication Society is a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually barred. Its sole aim is to advance the cause of religious education and serve the Kingdom of God. It is worthy the support of all Christian people.

Is Teacher Training Played Out?

By no means. There may not be so many graduates "turned out" as there were four or five years ago. But that is logical. Teacher training has ceased to be a fad, and no longer do teacher-training "spelling matches" enliven our convention programs. It has now become a serious business, as attending a high class university is a serious business.

The natural result of this happy development of teacher training from an amusement to a serious work is a demand for better literature. The teacher training course that satisfied five years ago, will not go today.

For many weeks the Disciples Publication Society has been searching for the very best texts to be included in the BETHANY TEACHER TRAINING COURSE. We think we have found them.

If your school takes teacher training seriously, we want to help you, and can help you.

Here in Chicago we have the advantage of frequent conferences with the International S. S. Association as to latest developments in teacher training.

Send for information today.

Disciples Publication Society

700 E. 40th St. **Chicago, Ill.**

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Christian's Hope

Hope for the Individual and for the Race

There is a beautiful picture in the epistle to the Hebrews which begins by exhorting us to live the "principles of the gospel of Christ." By principles it means the elementary things. It exhorts us to cease laying the foundation of repentance, for that foundation is already laid if our Christian life is sincere and is none the less substantial because it is buried out of sight. And then it goes on to suggest that even faith in some of its aspects belongs to the elementary things of the Christian life, not that we have outgrown faith, but that we outgrow that aspect of faith which is directly joined to repentance. From this beginning the chapter goes on to relate of a great thing which God has given to the world and pledged himself to it with a double oath. There is no language in the Bible concerning any gift of God that is quite so significant as this: "Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul." This splendid, indefeasible gift of God, built high above its foundation of repentance, and more beautiful in some of its aspects even than faith, is Christian hope. It is an anchor to the soul and the value of the anchor is that it is not only strong in itself but it is attached to something that can never fail.

* * *

What are these hopes? They may be divided into two classes—those which belong to the individual and those which belong to the race, and in both of these they are most inspiring. Consider first those hopes that belong to the individual. There is the hope of the forgiveness of sin; there is the hope of personal righteousness; there is the hope of knowledge of the character of God and of growth into his likeness. I have already said that no other religion gives these hopes. I say further that in proportion as men in Christian lands lose hold of their Christian faith these hopes perish with the faith.

I do not mean that every man becomes immoral when he ceases to hold to the doctrines of Christianity. I do mean, and say unhesitatingly, that that fact is true concerning a very large proportion of individual men so that even such men as Prof. Huxley have come very seriously to question whether it is possible to maintain successful instruction in ethics without some sanction from a religion essentially Christian.

So we commend to you this great and beautiful hope of the gospel, grounded on the firmest foundation in the universe, the love of a good God, and pledged to us in that surety of our salvation, the Holy Bible, and still further assured to us in God's great gift of Jesus Christ our Lord. Hold fast to hope, the hope which God has sworn to us by the double promise, immutable and everlasting. Hold fast to hope, for it is the anchor of the soul and we are saved by hope.

* * *

So much for Christian hope as it affects the individual. It is a hope of righteousness here and of everlasting life now and hereafter. It is the noblest, most worthy hope, most fit to be true of any that has ever entered human life. But the Christian hope for the race is not less inspiring. It assures us that as our life in the beginning came forth from God so the destiny of the world is inseparably inwrought with the purposes of God; that in proportion as the world is conformed to these purposes the kingdom of God is to come with increase of righteousness, with diminution of sickness, pain and sin, till men can live in a holy brotherhood and even death will have lost its sting. Such a hope for the world very naturally joins itself to a great hope for the world to come and the Christian faith confirms this hope and tells us that God's gift of Jesus Christ is a confirmation of it; that in Him we are begotten again into a living hope by his resurrection from the dead; that in him we may have immortal life and that the kingdom of God may fully come both in earth and in heaven.

* * *

"Still in my breast, despite its load of sorrow,
Despite the pressure of o'erwhelming care,
I sense the thrilling joy of a to-morrow
Whose dawn shall lighten up the darkness there.
I sense a moment nigh when, woe abating,
I'll tread the path that leads on to release,
And find a cure for troubles dire awaiting
Safe in the everlasting arms of Peace.

"For Life and Love so close are interweaving
That none can live and yet be portionless;
And days must come with hours all retrieving
The dreary years of unfound happiness;
And he whose share of Love is not yet ready,
Whose measure of its joy is yet unknown,
Need only keep his Faith both sure and steady
To come sometime, somewhere, into his own!"

THE CHRISTIAN CENTURY

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In the World, but Not of It

The saint is well furnished with worldly wisdom. He needs this wisdom in his business of being a saint. He must know men; what they hope and what they fear, how they help each other and how they defraud each other, what they know and what they do not know. In dress, in occupation, and in social customs, the saint may be very much like the sinner. But only the superficial observer will fail to see the differences. There are significant differences in habits and in motives.

The saint of the present is in the world of politics. A Christian man, who had been active in politics for many years said, "When I was a young man the word politician had to me about the same meaning as thief. I thought no Christian should be in politics. Now I am sure that no man can be a Christian unless he is politically active." Jesus bids his disciples serve. They can serve at the polls; they can vote for what they believe is right; they must refuse to sell their votes directly or indirectly; public office is for them a sacred trust, not an opportunity to steal; they do not ask their fellow citizens to elect them to office on account of the honorable record of their ancestors nor because they are unfit for any kind of work and must live in some way; they make themselves worthy of confidence and they fit themselves for public service.

The business world offers an opportunity for men to display the virtues of the Christian faith. It has been too often looked upon as the exclusive possession of the selfish and the unscrupulous. Men who profess to be disciples of Jesus have said that it is not possible to apply the principles of Jesus in the business life. For these men the doctrine of the survival of the fittest means that fitness is constituted by cunning and cruelty and heartlessness. They have no faith in integrity and the spirit of fairness as commercial assets. Men who hold this view of business and Christianity have opposed to them the disciples of Jesus who take their discipleship seriously. For them life is more than money. They will not sell their souls for dollars. They hold that honesty is the best policy but they are honest for other reasons.

The Christian has a service to render in the labor world. Labor is asserting its rights. It is doing its own thinking. It is refusing to be ordered about here and there by capitalists. It says that the laborer is not only worthy of his hire but that he has a right to say something about the conditions under which he labors and the hours of labor. By combining, the laborers have become strong to defend themselves and to acquire privileges from which they would be excluded if they did not know and assert their rights. And here is the danger. It is easier to fight for justice to ourselves than it is to be just to the other man. The laborer is just as apt to be wrong as any of the rest of men. He therefore needs the spirit of Jesus to direct him in the way of justice and kindness.

In the daily contacts of men with men there is much that is properly designated as worldly. The desire to appear superior to our neighbor, pride in our possessions that hurts the honest, competent worker who has less than we have, the use of the knowledge imparted by the schools, not to aid us in being brotherly companions to all whom we meet, but to mark us off from the illiterate as persons who have no fellowship with the ignorant, the notion that any useful work skilfully done is degrading; the feeling that all political wisdom is contained within our party and that all sound religious teaching has been monopolized by our sect—these are illustrations of the worldliness with which we are surrounded and which dwells within us. We need to learn that the great thing is to be a man and to share with other men life's bitter and sweet. When we fence ourselves off and assume the airs of superiority, we cease to be disciples of Jesus.

It may be necessary at times to be in the church and not of it. All sorts of ability are needed in the church. Many kinds of work are necessary that the church may be prospered. Leadership, learning, social graces, financial power, all contribute toward the growth of organized religion. It may happen that these are present where faith and love are absent or too weak to put them into the service of the kingdom of God. Then it becomes necessary, for the salvation of the church, that there come into it members who do not possess its dominant spirit. These members will not despise the gifts of the other members; they will honor them. But they will subject them to the control of the spirit of Jesus. They live in and for the church, not in self-righteous aloofness. [Midweek Service, July 23. John 17:15; 2 Thess. 3: 1-5.] S. J.

Eastward the Star

Bishop Berkeley wrote prophetic lines in that fine quatrain,

"Westward the star of empire takes its way.
The first four acts already passed,
A fifth shall close the drama with the day,
Time's noblest offspring is its last."

There is a sixth act in the drama, however, which Bishop Berkeley never anticipated, and now the star of empire turns eastward. Out in the Rocky Mountains and on the Pacific Coast they have been experimenting with woman's suffrage. Now Illinois, first of the states east of the Mississippi, comes into the procession of states that grant the ballot to women.

We are not anticipating that equal suffrage will be a cure-all for the ills of the body politic. If the experience of the states that have granted the ballot to women is to be accounted of any value, we still shall have all our problems with us, but the ballot in the hands of women has not seemed to complicate the problem, and there have been instances where it has proved a strong weapon in the interest of righteousness.

One thing we note with interest is that the saloon vote of Illinois is solidly against woman's suffrage. If we can find out what the saloons do not want that is what we do want. At any rate, so far as Illinois is concerned, the new order of things is here, and it belongs to us all to accept it heartily and to desire that good may come of it.

Comparisons are odious, but the campaign of the women in Illinois, as compared with that in England, has been so dignified and so sensible that we gladly congratulate the American women on the contrast between the two.

You Are Wrong, Mr. Grayson

David Grayson, who, by the way is not David Grayson at all but quite another person, said in the "Adventures in Contentment" some years ago: "Theology possesses a vain-gloriousness which places its faith in human theories; but science, at its best, is humble before nature itself." And thereby you are wrong, Mr. Grayson, as well as unfair. There is a kind of cock-sureness to science at its worst that is as bad as the utmost vain-gloriousness of theology at its worst. At its best,—and surely both terms of the comparison ought to receive the same treatment,—theology is as humble and teachable and reverent as was the old botanist kneeling reverently before his flower. The botanist puts his question to the roses and the theologian puts his to the soul of man. Each at his best, and it must be both at their best if the comparison is to be valid, observes and analyzes and makes his inductions humbly as a seeker after truth. The astronomer watches the behavior of the stars under the play of the forces that hold them in a shining order; the theologian watches the soul of man as it responds to the pull of forces that are as real as gravity. Each is truly scientific when he is at his best. You ought to know more theologians, Mr. Grayson.

The Underpaid Farmer

At the national conference on Marketing and Farm Credit, Mr. Spillman, of the Department of Agriculture, produced an estimate that the average farm income is about six hundred and fifty dollars a year; and that, after allowing a reasonable interest on his investment, the average farmer gets about one dollar a day for his own labor.

True, the farmer is his own boss; and, according to this calculation, he is one of the very worst bosses in the country. He not only makes himself work long hours in all kinds of weather but pays himself scandalously low wages. If ever there was justification for a general strike it exists in this industry. We hope to see the time when farmers will enroll themselves in a union and walk out en masse, refusing to do another lick of work except upon the following conditions: That pre-Adamite methods of cultivation, by which a given plot of ground produces less than half as much as it should, be abandoned forthwith; that the preventable waste in marketing farm products—which Mr. Yoakum estimates at one billion five hundred million dollars a year—be corrected by co-operative marketing.

If every farmer can bring his own boss to these terms there is

no reason why he should not pay himself double the present wages and cut down his working day to a reasonable length. On the whole he cannot expect higher prices from the consumer than those now obtaining; nor can he, on the whole, expect much cheaper transportation by rail. For higher profits he must look to decreased cost of production of the unit, to decreased cost of reaching the railroad station, and to reduction of the present waste in marketing his produce.

Hymn by J. P. Morgan's Grandfather

So far as we know, J. Pierpont Morgan was not guilty of writing poetry! His grandfather, however, Rev. John Pierpont, was a first-class hymn-writer, as the following hymn from his pen indicates:

"O Thou to whom in ancient time
The lyre of Hebrew bards was strung,
Whom kings adored in songs sublime,
And prophets praised with glowing tongue.

"Not now on Zion's height alone
Thy favored worshiper may dwell;
Nor where, at sultry noon, Thy Son
Sat weary, by the patriarch's well.

"From every place below the skies,
A grateful song, a fervent prayer,
The incense of the heart may rise
To Heaven and find acceptance there.

"O Thou to whom in ancient time
The lyre of prophet-bards was strung—
To Thee, at last, in every clime
Shall temples rise and praise be sung."

"Supremest"

The American temper is restless under constraint and our American speech frets at the limitation of the superlative degree. We will have none of such bitter bondage. Several times recently we have heard preachers use the word "supremest." And how much supremer over something supreme is something supremest? The interesting symptom in this grammatical slip is that it points to a radical restlessness of temper rather than to a mere failure in technical mastery of English. We want the big, big word to describe the big, big thing. Preachers take desperate chances with "infinite" and apply it to countless finite quantities. We want big words; when we cannot find them in the dictionary, we make them. We say "supremest."

Henry Ward Beecher Said:

The discussions that are going on, aside from this dynastic revolution on the subject of religion, if looked at from a large philosophical standpoint, will show that men are no longer regarding religion as a dynastic power, nor as a scholastic, technical and intellectual system. They will show that the world's thought or the world's mind is running toward religion as a vital force rather than as an organized intellection. As a means of education and of reformation, it is adapting itself to the absolute wants of mankind, and is daily growing in importance. Religion is a great power, out of which cunning hands had stolen from heaven the celestial fire, that the altar of a pretended religion might be the means of welding chains and forging swords and spears to oppress men with. This is all past; and now men are beginning to ask, "What can the Spirit of love manifested by the sacrifice of Christ do for us?" What can it do for the poor? What can it do for all the crying wants of mankind? There is a growing tendency to unity of feeling, therefore, for justice. So soon as religion becomes love and benevolence, you cannot keep men apart.

Woman's Peculiar Function

However broad and far-reaching the undertakings that are waiting for the women of the future, it is their peculiar function to transfuse those undertakings with the spirit of universal motherhood of increasing depth and scope and power.

To quote from a recently published article: "How great is the condemnation if the native motherhood with which we are endowed is not voluntarily and intelligently developed by us to reach out in love and tenderness and sympathy far beyond the children of our bodies to the children of our spirits—all bruised and weak and helpless things, who without us may never see the light of day, without us may know nothing of the glory and the wonder of this world. If all the women rose to their magnificent birthright of motherhood those sad anomalies we call orphans, both physical and spiritual, would be no more."

The Massachusetts House of Representatives has recognized the thirty-five years of service as chaplain of the house of Rev. D. W. Waldron by doubling his salary from $300 per annum to $600. The senate followed suit by doubling the salary of its chaplain, Rev. E. A. Horton.

The Christian World

A Page for Interdenominational Acquaintance

"Pilgrim Sunday"

Another named Sunday is on the list now. It is called "Pilgrim Sunday." The idea is simply to get the whole town, literally everybody in town, to make a pilgrimage and go to church on a Sunday agreed upon in advance. This happened lately at Wyoming, a village of 1,450 near Cincinnati, on May 25. The Christian Intelligencer (Reformed Church, New York City), of June 18, gives this account of it:

Getting a Village to Church.

"Pilgrim Sunday" and its almost marvelous success in Wyoming, a village of 1,450 persons near Cincinnati, has been made known through the Associated Press reports. There are evidences that the idea will spread over the country, and the plan of operation as explained by Rev. A. L. Wilson of Wyoming Church will be useful to other communities. Early in the winter, following a meeting of men in the Presbyterian church to hear a speaker from China, the Wyoming Welfare Association was formed of men of the village, irrespective of religious faith. This association had committees on entertainment, village improvement, social and moral uplift. The latter committee recently reported that the churches as upbuilders of the community were not recognized as they should be and recommended that May 25 be named when everyone in town should go to some church.

Circular letters with pledge cards were sent to each home and committees appointed to collect and check up cards. The mayor, a Presbyterian elder, issued a proclamation calling upon everyone to attend church. Committees of men not largely interested in church work were put in charge of small districts to visit all those who had not promised to attend and to meet their excuses. The boarding house keeper who complained that her boarders wanted a hot meal promised to attend church when the committeeman persuaded the boarders that a cold lunch was acceptable that day.

It is said that twenty shut-ins and the policement were the only people in the village who were not in church. The Episcopal church brought in chairs from neighboring houses, and there were 100 more people in the Presbyterian church than ever before.

The Baptist and Catholic churches were also crowded.

Regular services were held and there was nothing but the extra friendliness of the members toward the visitors to indicate that an effort had been made to reach everyone in town.

Roman Catholic Foreign Missions

The Society for the Propagation of the Faith is the foreign mission board of the Roman Catholic church. In the June "Annals" of that society, the foreign mission receipts are given. The receipts from all over the world amounted to $1,610,315.11. France gave nearly one-half of this sum, or $621,366.19. It is quite interesting to note that the 15,000,000 Roman Catholics of the United States gave only $366,460.59. How ridiculous this looks for the Roman Catholics will appear instantly from the fact that a comparatively new religious body like the Disciples of Christ, numbering about 1,300,000 gave more than $400,000. Furthermore, the Protestants of the United States give about $25,000,000 a year to foreign missions. These figures make one wonder where is the boasted strength of the Roman Catholic church in this country. Missionary contributions to the Society for the Propagation of the Faith, from other lands besides France and the United States, are set forth as follows in The Catholic World (July, New York City):

Germany	$196,013.53
Belgium	71,246.23
Argentine	61,188.81
Italy	54,476.91
Ireland	52,736.96
Spain	40,855.08
Mexico	24,330.86
Switzerland	20,414.77
England	20,127.16
Chili	19,129.77

Speaking of Roman Catholic foreign missions, here is a new reason for greater missionary activity amongst our own people. At the close of 1911 there were in China, 1,363,697 baptized Roman Catholics, with 390,985 catechumens under instruction awaiting baptism, according to a Roman Catholic journal published in England and partly reprinted in The Catholic World. Other figures given by the same journal for the same country, follow: Bishops, 49; priests, 1,426 European and 701 Chinese; students for the priesthood, 1,215; nuns 1,896, of which 1,328 are Chinese. Shall China be Roman Catholic? We think facts like these, once grasped should result in doubling our efforts all along the line.

Congregational Gains in America

Advance proofs of the annual Year Book of Congregationalism reveal the following gains over 1912 (July): In churches, sixteen; in members, 4,285; in Sunday-school members, 11,048. Against the 140 churches added last year, 124 were dropped. In thirty-eight states, there was a gain of 7,117 members, but in nineteen other states there were net losses amounting to 2,832. The Sunday-school figures reveal the same tragedy. While in thirty-four states there was a gain of 16,873, yet in nineteen other states there was a loss of 5,825. The annual report shows that there are 743,026 members in 6,064 Congregational churches in the United States, with 675,677 members in the Sunday-scools. A loss of 3,298 is reported in the total membership of young people's societies. Losses are reported in benevolent offerings to various societies and likewise in Congregational benevolence. Evidently, Congregationalism lacks the evangelistic passion.

Charles Stelzle Resigns

For ten years Charles Stelzle has pioneered his way into the hearts and minds of thousands of Christians now absorbed in social service programs. He established the world-famed Labor Temple. He organized the Department of Church and Labor in the Presbyterian church, U. S. A., the first bureau of its kind in any denomination the world over. His department with other departments was criticized as a piece of extravagance by some of the more conservative element of his church. There may be nothing in the way of connection, however, between this criticism last May and his resignation as superintendent of the Presbyterian Home Board's Bureau of Social Service, which resignation Mr. Stelzle announced on June 27 from his New York office. Associates attempted to get him to withdraw his resignation, but Mr. Stelzle stood pat on that document. He refused to reconsider his action.

Mr. Stelzle had been closely watched by many Presbyterians, who thought that his labors had carried him to certain extremes, like socialism and labor unionism. There was some talk at one time of having him "up" for these extremes before some church tribunal. In announcing his resignation, Mr. Stelzle stated that he expected to become consulting sociologist for undenominational church organizations, industrial enterprises and social service agencies. Mr. Stelzle for one year was executive secretary of the Federal Council's social service commission. Other work done by him was that of director of the social service features of the Men and Religion campaign and director of the publicity campaign for the home missions council during last year. We wish Mr. Stelzle well in his newly announced ambitions, which should make him useful on a much larger scale now than ever before.

Christian Science Heretic Defiant

Mrs. Augusta E. Stetson is the arch-heretic of Christian Science. Likewise, she is something of a thorn in the flesh of the powers that be in Boston. Once upon a time she was so beloved by "Mother" Eddy that the latter gave her expensive jewelry as a slight token of her affection. Evidently, Mrs. Stetson figured on some kind of apostolic succession, and that she would not be overlooked, when Mrs. Eddy would pass out of sight. But Mrs. Stetson was laboring under a "real" delusion. In short, this lady heretic was excommunicated—but not silenced. For many moons we had lost track of this estimable lady in New York City. We had heard nothing from her or of her. We now understand why. She secluded herself to pour all her troubles into a 1,200 page book entitled "Reminiscences, Sermons and Correspondence." It is a regular Eddy-otic title, and no doubt Christian Scientists will accept it to some extent. But we predict that Mrs. Stetson's copyright will not prove as valuable as Mrs. Eddy's. In this book, Mrs. Stetson is a defiant heretic. She comes back at the church bosses of Boston. She maintains that she is the only authorized interpreter of the Eddy-otic teachings, and that the Boston people should not consider themselves the hub of the church. It appears to be a clothes-line scrap between a woman and an official church organization. Watch for publication committee activities from now on. This Stetson effort will certainly add to the gayety of nations. Further deponent saith not.

Protestant Episcopal Exclusiveness Again

Can it be possible that the Protestant Episcopal church is two-faced? We are familiar with one face. With that face, much of its representative leadership goes into ecstasy over church unity and boasts that the parent Church of England has issued a call to all the Christian world to confer together on faith and order with the end in view of the reunion of all Christendom. That face, again, is the familiar face we see behind the Protestant Episcopal Church Commission on unity which conferred recently with our own brethren in New York City. But there is another face to that church. It is the face of exclusiveness, the face that says "No, we cannot participate with you in any common enterprise."

On June 12, the central committee of the United Missionary Campaign met in the Methodist Book Concern for further conference about the big missionary campaign next fall. This campaign will be nation-wide. About 2,500 missionary conferences will be held, to be followed in March by a simultaneous every-member canvass of practically every evangelical body in the United States. Now, it will be recalled that Bishop A. S. Lloyd, president of the Protestant Episcopal foreign mission board, was elected chairman of the central committee. Well, on June 12, Bishop Lloyd pained the central committee by sending it word that the Protestant Episcopal church did not see its way clear to participate, and therefore, he felt obliged to offer his resignation as chairman. Said resignation was accepted, and Doctor Arthur J. Brown, secretary of the Presbyterian foreign board, was elected in Bishop Lloyd's place. Which face of the Protestant Episcopal church do you see in this incident? Is this the face of union, or the face of exclusiveness?

The Westminster Confession in 1913

The Westminster Confession of Faith is not a best-seller. You need not take our word for it, but read what The Continent (Presbyterian (Chicago) of June 26, says about it:

There are probably few Presbyterian pastors who have not had experience with the difficulty of persuading laymen suitable for the eldership to affirm their acceptance of the Westminster Confession, as required in the ordaining ceremony of the church. Many men who ought to be in the eldership will not accept election because they have never read the confession, and don't feel that they have time or patience to read it now. So they decline ordination and miss the opportunities of service which the eldership would bring to them. But pastors should not let valuable workers escape so easily. A perfectly legitimate way out of the difficulty is that which Rev. R. W. Anthony of Cleveland uses, and doubtless many other pastors with him. Mr. Anthony asks prospective elders to read the Brief Statement, and if they can accept that he tells them that they are perfectly safe in affirming the "system of doctrine" in the confession. Indorsed by the General Assembly as a fair epitome of that "system of doctrine," the Brief Statement is certainly an honest short cut through the territory the confession covers.

Preaching at 94.

We respectfully commend Sir William Osler, regius professor of medicine in the University of Oxford, to Rev. David Tully, D. D., "the grand old man" of Chester Presbytery, and pastor emeritus of the Presbyterian church at Media, Pa. Doctor Tully is the oldest living graduate of Princeton Theological Seminary. He is 94 years old, and preaches every Lord's Day of his venerable life at Highland Park, Pa., to a mission church, which he is nurturing. Every Monday morning Doctor Tully attends the ministers' meeting in Philadelpha, and if Dr. Osler thinks that is nothing, we invite him to attend such a meeting and see for himself. On June 8, according to The Continent (Presbyterian, Chicago), Doctor Tully preached the sermon at the dedication of Tully Memorial Church, Sharon Hill, Pa., which he was instrumental in organizing and nurturing to self-support, when he retired.

Social Service News Item

Work on the summer cottage which Mrs. Julius Rosenwald has given to the Hull House outdoor colony at Waukegan is going forward rapidly, and it is expected that the building will be ready for occupancy soon. The cottage, which will cost $20,000, will be an important addition to the north shore plant of the association, and will mean that more tired mothers and delicate children can be accompanied than ever before. It will contain ample living rooms, a sanitary kitchen, outdoor sleeping rooms, a nursery and other accommodations. It is planned to keep the cottage open all winter for the benefit of working girls who need a rest and children who need country air.

Oldest Newspaper in Receiver's Hand

The Standard (Baptist, Chicago) of July 5, on its editorial page prints quite an editorial anent The Watchman, the oldest Baptist paper in the United States. The Watchman Company has gone into the hands of a receiver. Its subscription list has gone below 10,000, though in prosperous New England, with a constituency of 160,000 Baptists. The receivership leaves New England without any local organ. The Standard of Chicago, editorially takes occasion to say that the religious paper must be endowed in addition to the private capital already invested.

Auto Evangelism

The summer evangelistic committee of the Presbytery of Philadelphia will use three automobiles in Philadelphia, to be at three points in the city in an endeavor to reach the masses with the gospel. Doctor W. P. Fulton will act as superintendent of the big undertaking. Here is a splendid suggestion to our own evangelists. Storm the cities with auto evangelism!

From Near and Far

With nearly thirteen thousand delegates attending from all parts of the Christian world, the twenty-sixth international Christian Endeavor convention opened in Los Angeles July 9. The multitude attending the gathering was seated in a gigantic canvas auditorium, amid semi-tropic scenes. Palm tree vistas served for aisles, vines concealed the supporting pillars, and the top of the auditorium was as gay as a big circus tent with the flags of the many nations represented by the delegates. Francis E. Clark, of Boston, Mass., the president of the organization who because of his initials is known as "Father Endeavor," presided and Professor Percy S. Foster, of Washington, D. C., conducted the musical numbers of the program. A chorus of 900 voices, accompanied by an orchestra of 60 pieces, joined in an opening service of praise. Greetings were presented to the convention from President Woodrow Wilson, Secretary of State Bryan and others. President Wilson's message read: "It would be a great pleasure to me if I could attend the convention. Will you not convey to those assembled my warmest greetings and my most sincere wishes for the happy success of their work?" Secretary Bryan's letter said in part: "As you know I feel deeply interested in the Christian Endeavor movement, and appreciate its extended growth and great usefulness. It is one of our largest instrumentalities for Christian service and I feel sure its future labors will surpass its present activities." Dr. Clark was re-elected president of the Christian Endeavor Society. Other officers re-elected were: Secretary, William Shaw; treasurer, H. M. Lathrop, Boston; auditor, J. J. Arakelyan, Boston; editorial secretary, Professor A. R. Wells, Boston; publication manager, A. J. Sharele, Boston; interstate secretary, Karl Lehmann, Denver; superintendent builders' union, Rev. R. T. Anderson, Denver; national superintendent of temperance and national citizenship, Rev. Daniel A. Poling, Columbus, Ohio.

Mr. Dan Crawford is held in England to be the successor to Livingstone. He is coming to this country to deliver a series of lectures on his discoveries in Africa. When a young man of twenty Mr. Crawford was threatened with lung trouble and was ordered to Africa. It was in 1889 that he first saw the coast of Africa slipping past under the port rails of a big steamer as she rolled to the long combers of the Atlantic. He landed believing that he had come for a brief sojourn. As a matter of fact he was not to return for twenty years. His first expedition was two hundred miles inland. After it, what he terms the "boring in" to the interior commenced. Thirty-two months after leaving Great Britain he reached the savage town of Benguella, a thousand miles from the coast. Here he lived with the great King Mushidi. He helped to establish the mission station at Luanza, built on a cliff overhanging the Great White Lake. Here, with unfailing success he preached the gospel to the uttermost parts of Africa, drawing the natives to him from far distant places.

The University of Pennsylvania has just discovered that it owns what is believed to be the first picture of the plow invented by Abraham centuries ago. The plow is a combination seeder and planter and, according to the inscription on the picture, three men were necessary to operate it. Abraham devised this implement so that the people need no longer fear the ravens. The apparatus had a tube which poured seeds to the ground. Then there was a vessel above used as a receptacle for the seed, while an ordinary harrow was attached to the back of the plow. The Babylonians sowed and tilled according to Abraham's commands and with his invention they feared neither the ravens nor any other birds.

Full suffrage in Minnesota is not far off, according to Governor A. O. Eberhart. He says he will sign any bill passed by the legislature. "I am for suffrage," he asserts, "full and equal suffrage. I believe that through the vote of women we can arrive at that high plane in politics for which we are striving. Minnesota's suffragists lost their battle by two votes, but the fight is not over. The victory in Illinois will have a good influence on suffrage throughout the country. I want my state to be a leader in this progressive movement. I use the word progressive in its broader sense, as it has been in other progressive measures."

The rout of the fire bug, in New York, which Fire Commissioner Joseph Johnson believes he has effected in his campaign against the "arson trust," will save New York City $4,500,000 this year, according to an estimate based upon a remarkable decrease in fire losses for the first six months. The losses up to July 1 aggregated $3,580,315, as against $5,819,001 for the corresponding period in 1912—a decrease of $2,238,686. In one of the so-called fire-bug districts, where in previous years there had been as many as fifty fires a month, the average has been reduced to seventeen.

The circulation for the British and Foreign Bible Society for the last year reaches the astonishing figures of 7,899,000 volumes of the Bible. The Bible Society of Scotland for the last year of record, from the report just at hand, has a circulation of 2,359,985 volumes. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, a superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking people all over the world.

The question of whether or not a woman can be excluded from a saloon, now that she is a voter, was brought to the attention of the trustees of Peoria Heights, Ill., when a motion was made to bar minors and women from saloons and to force dramshop-keepers to close their places at midnight, as the law provides. One of the trustees said now that women have the right of suffrage they have the same right to enter a saloon that is given to men.

General plans for the descent of woman suffragists on the Capitol have been agreed upon. Officers of the National Woman Suffrage Association determined that the "attack" on the national legislature would be marked by a monster automobile parade. Suffragists from many states have advised the committee of their intention to take part. The women will gather at Hyattsville, Md., on the morning of July 30.

Washington's exclusive clubs soon will be as dry on Sundays as the Sahara Desert. Mint juleps and other alcoholic concoctions will be absent from the tables of statesmen and army and navy officers. After this month the new Jones-Works liquor law, which applies only to the District of Columbia, will be in effect. Under the act it will be unlawful to sell or give away liquor on Sundays.

The next biennial Convention of the Anti-Saloon League of America is to be held at Columbus, Ohio, November 10 to 13 inclusive. It will also be the twentieth anniversary of the founding of the League. Twenty thousand delegates are expected. It is believed that this Convention will formally launch the campaign of the Anti-Saloon League for nation-wide prohibition.

The pace-that-kills ritual of modern life has given the nation hair-edge nerves and set it on a line that takes but a snap to result in insanity, declared Dr. Mary Elizabeth Hanks of Chicago in a paper before the national convention of homeopathic physicians held at Denver. Eugenics is her suggestion for the ultimate elimination of insanity and other diseases.

Four hundred thousand babies die annually from improper diet and improper methods of feeding, according to Dr. Joseph P. Cobb, a faculty member of the Hahnemann Medical College of Chicago, who read a paper on "Errors in Modern Infant Feeding," before the national gathering of the American Institute of Homeopathy recently held at Denver.

Chicago's new $380,000 isolation hospital is to be the finest of its kind in the world, according to Dr. George B. Young, health commissioner. Every patient in the hospital will have a room of his own, built of glass, through which he can see and talk with visitors, a telephone at his elbow and every other modern convenience.

Thirty-one vacation schools for the primary grades have been opened in Chicago. The attendance was estimated at about 14,000. The term is six weeks, and the course will be for the most part branches of manual training, such as sewing, cooking, physical education, games, singing, housekeeping, art and nature.

A city-wide campaign for the enforcement of the Sunday closing law and the city ordinances bearing on the vice situation has been outlined by the Woman's Party of Cook County, Ill. The plan will be a part of the largest political programme yet outlined by any woman's political organization in Chicago.

Further recognition for the new woman voters of Illinois came recently when a full-fledged woman's department was created in the office of the election commissioners. Nine women were named by Judge Owens of Chicago to "man" the new department.

There is a movement in progress in England which is a gracious expression of good will to America. It is the proposal to purchase the Sulgrave Manor, the home of ancestors of George Washington and make of it a national memorial.

The refusal of express companies to accept shipments of liquor consigned to individuals in "dry" territory has forced the question of the constitutionality of the Webb law before the Federal courts.

Dr. Joseph Swain, president of Swarthmore College, Swarthmore, Pa., has been chosen for president of the National Education association, which has just met in Salt Lake City.

Vincent Astor, chief heir of John Jacob Astor, will build a children's home at Rhinebeck, N. Y., as a memorial to his father, who went down with the Titanic.

Theodore Roosevelt is in New Mexico, where he is making a study of aboriginal life on the upper reaches of the Painted desert.

The 1914 International Christian Endeavor Convention will be held at Chicago. Toronto was Chicago's chief rival.

A Sermon on Beauty

(IN PART)

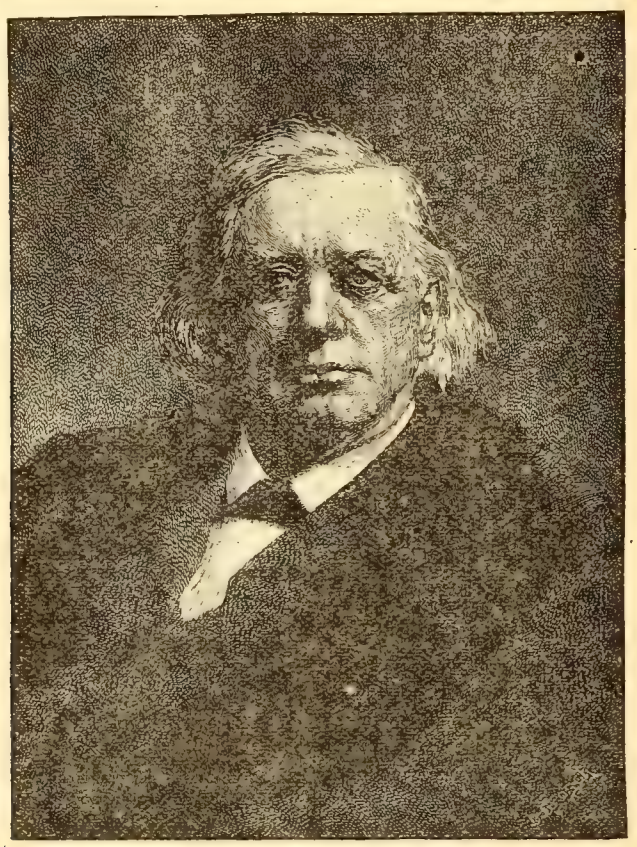
"For how great is his goodness, and how great is his beauty!' —Zech. IX. 17.

By Henry Ward Beecher

The prophet is speaking of the Lord, and has been showing his wisdom; his overruling providence; his special kindness of deliverance toward the people. And in the last verse of the chapter he breaks out, "How great is his goodness, and how great is his beauty!"

One by one the various traits of divine excellence came before the mind of the prophet; and at last he, as it were, generalized them; and the whole vision struck him as a vision of extreme beauty.

Is beauty, then, a reality in the higher spiritual life? Is there, in the inward, invisible and truly spiritual life, that which answers to our idea of sensuous beauty? Or is it figurative? Is it one of those childish things which the apostle says is put away when one grows up? No. I hold that beauty is first spiritual, and afterwards natural and material. I hold that it was divine; that it inhered in the nature of God, and the nature of spiritual existence; and that we call the outward and physical world beautiful, borrowing the term from the higher sources of beauty, instead of, as men are accustomed to think, calling spiritual things beauteous, and borrowing



Henry Ward Beecher.

the term from sensuous pleasure. "That was not first which was natural," says the apostle, "but that which was spiritual." That is not highest which is material, but that which is invisible. And there is more and more real beauty, and less and less figurative and decorative beauty, as one advances toward the spiritual life.

Let us examine the relation of beauty to moral qualities.

As God has created the world, beauty is not a kind of seasoning scattered upon the weightier realities. Men think that the beauty of this natural world is a kind of decoration. As one builds a house, and then puts pictures in it, which are not really necessary to the well-being of the house; as one spreads a table, and over and above that heartiness of food which is needed to supply the body with strength, gives something for the eye, sugaring over the loaf, and tucking in flowers here and there—things that are very well, but things that are not food, and might be dispensed with; so men think that there is beauty, to be sure, in the world, but that it is incidental in the great framework of things. The substantial verities of things in this world, men think, have nothing to do with beauty. But I aver that beauty is not only a part of the course of nature, so that if it were excluded the whole structure would be changed and reformed to a new ideal; that it is not merely a frosting; but that all things in the great scheme of evolution and development tend towards their highest estate by tending towards beauty. Ripeness and beauty are identical. Perfectness and beauty are identical. Maturity, whether it be of fruit, or flower, or what not, works by stages towards beauty, in the material globe.

So that beauty is not an accident. Still less is it the trimming which God gave to the perfected work. It is the divine idea of a mode of creation. It inheres in the structure and in the subtle nature of things. God re-made the world that when organic life began to work towards higher and higher forms, it evinced that higher tendency by the evolution of beauty. It is a kind of goal toward which all right things are tending. It is in nature a kind of signal of attainment. So that it might almost be said, taking it on the great circle, and as a generic fact, that just so far as things are material they are remote from developed perfection.

Growth of the Sense of Beauty.

As the human mind is cultivated, it becomes more and more sensitive to this quality. The less culture men have, the further they are from the admiration of beauty; that is to say, the less comprehensive is their admiration. The uttermost savage admires a glittering bead; but that is not admiring beauty. As men grow cultivated, every single faculty demands beauty. The reason, the social affections, the moral sense, the whole nature, comes more and more under the esthetic; and even the ethic clothes itself in the esthetic. So that when the human mind develops and grows toward its perfection, it grows toward the sense of beauty.

As beauty is the highest thing in nature, as all things have been seen to be developed in the direction of beauty, and as the chief, the sovereign fact in this world is man, so man himself indicates still more signally what is the law and thought of God in the creation of the world, and of the beings for whom the world was created.

Perfection in matter and ripeness of mind, then, are indicated by the tendency to develop, or the actual development and perfection, of the element of beauty.

It would seem enough to say to men, "Be kind, be generous, be benevolent;" but no. Let love be without dissimulation. God loves a cheerful giver. Give without grudging one to another. These are the elements that go to make beneficence; that free it from wrinkles; that give it largeness and generosity.

Men think of humility as being a stoled and draped nun, clothed in black, and downward looking. No; the humility of the Bible is not the exaggerated sense of a man's wretched imperfection. No man is humble who is looking down. Humility is the sense of such ineffable excellence that when a man's aspiration looks up, and he compares what he is with what he would be, he is humble. It is a state of appreciation in a man of excellence, and an ideal of an excellence beyond, sitting in judgment on his relative position, that makes humility. Humility is a head-up quality—not a dragging, miserable, mean feeling. Many men have mortified-pride, and call that humility. Many men have the blues, and call them humility. Many men palm off all the wretched and reactionary feelings of their nature, and call them humility. Humility is one of the noblest and one of the most resplendent of all the experiences of the soul. When every part of a man's nature is sensitive and apprehensive, and when the sense of character and of being is so radiant and large that the man feels his own relative imperfection, compared with that which he now perceives to be possible—then it is that humility is born, and is the child of aspiration.

So of conscience. Conscience is to be draped and clothed in gentleness and tenderness. And so of all the moral excellences. You will find, in one place or another, in the New Testament, not simply that they are commanded, but that they are commanded in certain modes; that they are to be exercised in certain ways; that on the one side the evils to which they are liable are cautioned against, and on the other, innocent, admirable qualities, which make them beautiful, are enjoined. You will find in the New Testament commands in respect to loving, and truthfulness, and generosity, and activity, and various other excellent qualities; and you will find that they are all enjoined in their modes as well as in themselves. And in the instruction of the disciple, there is as much anxiety manifested that he should be beautiful in holiness, as that he should be holy.

Beauty of Character.

There is nothing so beautiful in this world as beauty of character. Oh! how men long for it! I do not wonder that men have worshipped Gods that they made out of men. Man is a worshipping creature, and if he cannot get anything better, he will make his own God. A God he will have, and a God he will worship. Men hunger, they long, for some Being that they can reverence and adore. The artist does not more long for beautiful features or faces or forms, than every moral nature longs to see characters that are so well, so strongly, so harmoniously, so finely and fully developed, that they impress those who behold them with the idea of admirableness, and make them feel that it is pleasant to sit and look at them, and to be where they are.

Ah! the visions that have gone from men! The most beautiful things are the things which you remember, and that were fugitive. Many of you remember the day when you thought God had sent a ministering angel to wait upon you all your life. That ministering angel became your companion; and you were imperfect, and she was imperfect; and you went on battle-door and shuttle-cock fashion; and by and by you settled down into a kind of humdrum life of toleration one for the other. And you would laugh at what you

called sentiment and sentimentality, saying to the young, blasphemously, "Take it all out now. I know what that means. I was once in your place." And yet there come hours in which such an one remembers how the most beautiful thing he ever saw in this world was the fair virgin face of the loved one, in that moment when the full assurance of love dawned on her soul. And she remembers his face. And there was not in all their life another point of time in which they looked reality so absolutely in the face.

Men say that that was sentiment. Men say that that was fancy. I say that it was the very alphabet of everlasting truth. I say that it was one moment's gleam through the opaque and sin-contorted world, so that these persons saw how beautiful the soul was in its best feelings, in their best moods, when they were radiant. That was seeing the soul itself. Ah! that the curtain should have fallen so soon! Ah! that the literature should have been so little! Not only do men know that these things are beautiful, but if they grow in this knowledge, if they go on learning, the longer they live the longer and the more perfect becomes, not simply their appreciation of beauty, but their conviction that of all beautiful things there is nothing in this world like a beautiful soul and like the beautiful experiences which proceed from it. Moral quality, then, is beautiful.

The Significance of Suffrage

By Catherine Waugh McCulloch

The awful thirty years' war in Germany for religious liberty was a brief affair compared to the fifty-eight years of peaceful warfare in Illinois for woman's political liberty. In 1855, in Earlville, was organized the first suffrage association here of which we have any record.

Before that time and afterward many great eastern leaders like Susan B. Anthony, Elizabeth Cady Stanton, William Dudley Foulke, Henry B. Blackwell, Lucy Stone and Anna Dickerson lectured throughout the state. It also is true that even before 1830 Abraham Lincoln declared himself for woman suffrage in these words: "I go for all sharing in the privileges of government who assist in bearing its burdens, by no means excluding women."

First in 1855..

Other great men and women personally believed in suffrage, so there were scattered organizations in various places in Illinois following the first one in 1855, until in 1869 these scattered organizations formed the Illinois Equal Suffrage association, with Mary A. Livermore, later of Boston, its first president. Through these years and up to 1891 a constant effort was made to obtain complete woman's suffrage through constitutional amendment without asking any fragment of suffrage by bill.

At the time Thomas C. MacMillan championed in the senate a school suffrage bill which many feared might be declared unconstitutional. He pushed this through the senate, and Dr. H. M. Moore, a member of the third party, secured its passage in the house. Several supreme court decisions relating to the various fragments of school suffrage finally established his proposition: That while the legislature has no power to extend suffrage rights to women for officers mentioned in the constitution, it did not have power to extend suffrage to women for offices not mentioned in the constitution, whose positions had been created by the legislature.

Wanted Township Suffrage.

So in the succeeding session in 1893 in addition to our regular appeal for a consitutional amendment for full enfranchisement we presented a bill asking for township suffrage, about the smallest thing, and the next step forward. R. W. Coon, of Waukegan passed it through the senate and we had hopes of carrying it through the lower house, but the dilatory tactics began then which followed for twenty years and we were unable to get a vote on that measure in the house.

From then we have had a variety of suffrage bills introduced, as well as the constitutional amendments. This large suffrage bill which has now passed was first introduced about 1895 or 1897.

At special sessions of the legislature we would have bills adapted to come in under the provisions of the governor's call. At one special session in 1898 concerning taxation, George H. Munroe, of Joliet, introduced a bill to exempt women's property from taxation until they had the right of suffrage. This made fine propaganda for the newspapers. At a recent special session concerning primary elections and commission form of government we asked that women might vote at all primary elections and at every election relating to commission form of government.

Some said this was absurd, to give us a vote at primaries, when we did not have a vote at the regular elections. We readily pointed out to them that this absurdity could easily be removed by full enfranchisement.

Other senators who represented measures and nearly brought them to success were D. A. Campbell, O. T. Berry, E. C. Curtis, John C. McKenzie, Charles Billings, James Gibson, William M. Brown and H. M. Dunlap. Senator Billings had twenty-five votes, lacking only one in 1909 for this bill which has now succeeded, and Senator Brown last session carried a similar bill through the senate, with, however, a referendum clause attached, which was not desired by the suffragists.

Lost by One.

The splendid struggle for municipal suffrage for women in the Chicago charter, when delegates from women's organizations aggregating a membership of 100,000 asked this measure of justice, was only defeated at first by one majority, and this charter, without woman suffrage, did not receive the assistance of women and so was defeated by the Chicago voters at the polls.

Mrs. Ellen M. Henrotin, Miss Jane Addams and Mrs. Ella Stewart were the suffrage leaders in this effort and in one which followed in 1909, when the suffrage proposition received a majority in charter convention, but went to defeat in the legislature. The woman's suffrage part of the recommended charter provisions received more votes than any other portion. Our efforts in 1912 at the Chicago primaries and our canvass for petitions last summer brought us many friends, though not quite enough.

Illinois has been blessed with noble, talented and cultivated women for its state suffrage presidents. The one who was longest president was Mrs. Mary E. Holmes, who held office for five years beginning in 1884 and then for seven years, from 1890 to 1897. Other presidents were Mrs. Elizabeth Boynton Harbert, who was first elected in 1876 and altogether held office for ten years; Julia Mills Dunne of Moline, who was president about three years; Elizabeth F. Long of Barry, Rev. Kate Hughes of Table Grove, Dr. Marion K. Bowles of Joliet, Mrs. C. W. McCulloch and Mrs. Elvira Downey of Clinton, who held office for one year each.

During Mrs. Holmes' presidency up to 1897, the state association was in a flourishing condition and had many auxiliaries. During the years of many succeeding presidencies the woman's club movement sprang up, the Woman's Christian Temperance Union took the interest of many women, so that many suffrage associations languished and died.

Mrs. Stewart Elected.

Then in 1906 the youngest state president of all, Mrs. Ella S. Stewart, was elected. For six years, without salary and with a harmonious though not wealthy board, she brought the state work up from a discouraged, forlorn condition to one of importance and prominence. She raised the money for state headquarters. She obtained a $9-a-week stenographer, she and Dr. Anna E. Blount put in $100 worth of books and leaflets to start the literature work, which last year printed for Illinois readers over 1,000,000 leaflets.

It was Mrs. Stewart who encouraged the summer suffrage auto tours, beginning with the 1910. She loaned her family auto for a month of work. She probably prides herself most of all having discovered Miss Harriet Grimm, a talented orator, at the University of Chicago, who has since been in constant demand in Illinois and campaign states as a suffrage organizer and orator. Miss Grimm was said by Wisconsin's old pioneer worker, Rev. Olympia Brown, to be the best vote getter in the state. She was an excellent lobbyist at Springfield in 1909 and 1911.

For many years these state presidents and workers from all over Illinois have gone to the capital biennially urging the enfranchisement of women. At one session Frances E. Willard and our constant allies, the W. C. T. U., took up a petition with 180,000 names. Members of this organization, of the Federated Clubs and of the Woman's Relief Corps have been loyal to suffrage. While the names of all the workers during the last sixty-eight years never have been in print, nor will appear in this article, the foundation work done by them was what led to this splendid culmination.

Did As Usual.

This session we began our work much as usual. Mrs. Elizabeth M. Booth, the new legislative superintendent of the Illinois Equal Suffrage association, and I went to Springfield in February to select the men to introduce our bill. Senator Hugh S. Magill, a Republican from Princeton, and Representative Charles T. Scott of Graysville, championed this same bill which had met so many vicissitudes in past years. Mrs. Booth and I were greatly encouraged by our interviews in the senate and decided then we had enough senatorial votes to carry our measure.

There were so many new men in the house that we were not sure in our first week of work how the line-up might be, though we were cheered by discovering many splendid men in the places of some old opponents and the return of many faithful friends.

Since then Mrs. Booth, Mrs. Trout, the new state president; Mrs. Antoinette Funk and Mrs. Medill McCormick have been frequently

in Springfield urging the progress of the bill and have received much commendation from the legislators for their kindly, courteous and persistent efforts. One senator said at the banquet he must lay this tribute at the feet of the women suffragists, "Oh, persistency, thou art a jewel." Others will speak more about this year's work. I am asked to tell of the past and the future.

There will be no time now to drop tears of sorrow on the graves of the many suffrage workers who have done the seed sowing and very little time to give any more flowers and compliments and thanks to those of us who are living to enjoy the fruits of our predecessors' work, for we shall be busy preparing ourselves for our new duties.

To Study.

Courses in civics and political economy are now uppermost in the minds of the women. Mrs. Florence Bennett Peterson, secretary of the Illinois Equal Suffrage association, has prepared a course of study for the new voters, which can be obtained at suffrage headquarters. She names the books which are best adapted for various lines of civic study. Of course, for a few weeks we will be full of rejoicing. Great celebrations of our almost complete enfranchisement will take place throughout Illinois, and on July 4 the women of Illinois in picnic and public gathering will thank the men of this state for this measure of justice meted out to them. They will listen to the Declaration of Independence, feeling that its splendid words are becoming true. And the men of Illinois will urge a constitutional convention so that women as speedily as slow constitutional methods can prevail may be fully enfranchised.

If the house next week will pass the Curtis resolution for a constitutional convention, which the senate passed Thursday, there will be submitted to the men voters in November, 1914, the question as to whether we shall have a constitutional convention. If the vote is favorable the legislature of 1915 will provide for the election of members of this constitutional convention, probably in November, 1916. In January, 1917, such convention might meet, prepare the new constitution, with women suffrage for every election included, and select the time for the ratification of this constitution.

If this constitution should be submitted in November, 1917, and be approved by the men voters, women could achieve complete enfranchisement in 1918, the one hundredth anniversary of Illinois' admission into the Union.

Until that time, thanks to the legislature of 1913, women can vote for almost all city, township and drainage officials, for propositions and for presidential electors. The vote of the women recently enfranchised will bring the total of women voting for presidential electors to about 3,000,000. Political parties, please take notice.

The United Missionary Campaign

A Nation Wide Interdenominational Movement

By S. J. Corey

No more notable event has occurred in missionary history than the launching of this great united movement. On March 19, the one hundredth anniversary of the birth of David Livingstone, the leaders of the Home and Foreign Missionary Boards of America met in New York City and decided to unite in a nation-wide campaign, beginning in September of this year and continuing through March, 1914. Five months of this campaign is to be educational, and the closing month of March next spring is to be used for an every-member canvass for missions and benevolences, as far as possible in every Protestant congregation in America.

S. J. Corey.

This campaign is to be different from any heretofore projected, in that it is to be outlined and carried through by the united leadership of the missionary boards of America. Each board will do its share with its own constituency while at the same time engaging in the united movement and receiving power from the impetus of the great national campaign. The movement will be under the direction of the missionary societies, rather than under the direction of interdenominational movements. The conferences and convention features of the campaign will be under the direction of the Laymen's Missionary Movement, and the literature and educational features under the leadership of the Missionary Educational Movement.

The objective of this great campaign is, as will be readily seen, the every-member canvass in the churches next March for all missions. It would be hard to measure the importance of such a canvass. In the first place, the various religious bodies will be so stimulated that it will not be difficult for each to link up its local churches to the whole movement. In the second place, the general campaign throughout the country among the various religious bodies will greatly stimulate the churches and prepare the way for a united canvass in each city or town. It is calculated that five hundred conventions and conferences will be held throughout the land in the five months preceding the every-member canvass. In the third place, it means a united campaign for home and foreign missions in every religious body in America.

In this campaign the missionary leaders of America will have the advantage of a united educational impact and co-operation in bringing the great task of world evangelization to the churches. There are many advantages in this wide co-operation, some of which are the following: Greater tested efficiency in plans; economy of funds and forces; the power of united testimony; co-operation without the slightest compromise of conviction; the united conviction that the churches must meet adequately the astounding religious need of America and the world.

The educational campaign will be conducted by about twenty teams of trained men who will hold a series of conferences and conventions all over the land. Many of these men will be especially trained by attendance at the conference held at Lake Geneva, Wisconsin, the last of July. Already the following men from our own fellowship have been chosen to help in the leadership of this great campaign: Grant K. Lewis, George W. Muckley, John E. Booth and Stephen J. Corey. Other workers and missionaries will also be chosen to aid in the work. There will be four men, representing different communions on each team.

Each religious body will conduct its own campaign for the every member canvass next March.

For the Disciples of Christ we believe this united campaign offers an unprecedented opportunity. It is our profound conviction that we should enter into it heartily with all the strength at our command. It does not mean spending money and time in a movement not entirely our own. It does mean taking our share of burden and blessing for our churches in a great campaign which belongs to no movement in particular, but to all the religious forces of America. Here is one of the greatest movements for union Christian effort ever launched, and one of its by-products for us will be the unification and correlation of our own missionary work.

Famous Men on Missions

Charles Darwin, Naturalist.

The slanderers forget—or rather they do not want to think of it—that human sacrifices, the power of an idolatrous priesthood, a voluptuousness that has not its equal in the whole world, child murder and so forth—that all of this has been removed and abolished and that dishonesty, intemperance, and imprudence have decreased to a great extent by the introduction of Christianity. It is the lowest kind of ingratitude that the reports of travels forget this. If it should happen to them that they would suffer shipwreck in one of these islands, they would send an earnest prayer to heaven that the teachings of the missionaries should have penetrated to the inhabitants.

Governor Young of India.

I say, "Hats off" for the simplest missionary. His work is more effective than that of any other class of people that work in India. If the Hindus have any idea of Christian love; if they know anything of high, lofty, unselfish motives, and self-sacrifice, it is mainly due to the missionaries from whom they learned it.

"The Fruit of the Spirit—Peace"

Dr. Charles E. Jefferson of the Broadway Tabernacle, upon his return from a recent visit to the leading countries of Europe, makes the following powerful arraignment of militarism:

"I have studied militarism now face to face in every country of Europe, and I came home this last time more convinced than ever that militarism is materialism in its deadliest incarnation, and that it is commercialism in its most voracious development, and that it is atheism in its most devastating form, that it is the most colossal of all extant humbugs, the most gigantic swindle since Tetzel sold indulgences. I am persuaded that the military hierarchy is the most treacherous and despotic enemy that lords it over the nations since the power of Rome was shattered, and that unless the Christian Church puts on the whole armor of God and goes out united to make war upon this Goliath that struts in armor plate and boasts of bayonets and lyddite shells, it renounces the mission to which it has been called, and surrenders its position as Christ's anointed leader and Saviour of mankind."

Along with this arraignment of militarism made by Dr. Jefferson comes the portentous fact that there are ninety vacancies in the incoming class of the United States military academy at West Point. Let us hope that this is an argument that the army no longer has its old-time attractiveness for ambitious young Americans, and that it is prophetic of that near-at-hand day when all nations shall "beat their swords into plowshares."—Epworth Herald.

Our Feminized Churches

A report of the recent Primitive Methodist Conference of England covering the Sunday-school work of seven years shows that in that time the number of male teachers in their schools had decreased 798, and at the same time the females have increased. It is interesting to note that during the same period there have disappeared over twenty thousand scholars. The causes assigned for this loss of membership are, lack of parental control, social upheaval and industrial unrest, the competition of Brotherhoods, inferior methods, a lack of brightness and attractiveness. These are all symptomatic of the times and we wonder how far this state of affairs is reflected elsewhere.

Recent American statistics show that out of a total of over thirty millions of members identified with all denominations, the women furnish over seventeen millions. The proportion is most uneven among the Christian Scientists, where the gentler sex represents 72.4 per cent of the whole. The feminine support of the Congregationalists is sixty-six per cent, while the Methodists, Presbyterians, and Episcopalians follow in line.—Exchange.

Getting Up Early

"I reckon," said the first farmer, "that I get up earlier than anybody in this neighborhood. I am always up before 3 o'clock in the morning."

The second farmer said he was always up before then and had part of the chores done. The first farmer thought he was a liar and decided to find out. A few mornings later he got up at 2 o'clock and went to the neighbor's house. He rapped on the back door and the woman of the house opened it.

"Where is your husband?" asked the farmer, expecting to find the neighbor in bed.

"He was around here early in the morning," answered the wife, "but I don't know where he is now."—Exchange.

Scouts Will Translate Manual

The Boy Scouts of America in Mexico City are planning to translate into Spanish the entire manual of the Boy Scouts of America. They have taken up the plan at the suggestion of William Wochatz, secretary of the local council. Every Scout, before he can obtain a merit badge for interpreting, will be required to translate a page or more of the handbook into Spanish. In that way the local council of the Boy Scouts of America in Mexico City hope soon to have a complete translation of the manual.

An Endless Marathon

A small negro boy was a regular attendant at a boys' reading club, and always called for the same book, and always turned to the same place, at which he looked eagerly, and then laughed heartily.

The attendant's curiosity was aroused by the performance, so he followed the little fellow one night, and, looking over his shoulder, saw that he opened the book at a picture of a bull chasing a terrified negro across a field. He was just about to ask what the joke was, for the laugh had again come rippling up to him, when the boy looked around grinning.

"He ain't kotched him yit!" he cried, slapping his knees.—The Continent.

Where Language Fails

Perhaps the most charming of all Joaquin Miller's works is his prose romance or autobiography, "Life Among the Modocs," a story of Indian life, in which the soul of the red man is more sympathetically figured than in any other book, suggests a contributor to The Humanitarian, London.

Take this passage:

"I said to the old chief one day: 'Your language is very poor; it has so few words.'

"'We have enough. It does not take many words to tell the truth,' he answered.

"'Ah, but we have a hundred words to your one.'

"'Well, you need them.' . . . The old Indian rose as he said this, and gathered his blanket about his shoulders. His dog lay with his nose on his two paws, and his eyes raised to his master's. 'You have not words enough in all your books to give a single look from the eyes of my dog.'"

It is the boast of Carleton College, Farmington, Mo., that every student attending the school this year is a member of some church.

Special classes in politics for women have been announced by Rev. R. A. White, pastor of the People's Liberal Church, Chicago.

St. George, one of Toronto's residential streets. Toronto, is one of the healthiest and most beautiful cities in North America. It is a great center, already having a population of 425,000 and growing rapidly. Toronto is an ideal convention city. Many large religious convocations are held there each year. Massey Hall is one of the most ideal auditoriums on the American continent. Its acoustics are perfect. It has numerous committee rooms and other accessories, and a massive pipe organ. The great convention meets in Toronto Sept. 30-Oct. 6.

A Page of Human Interest

HOW A FAMOUS POEM WAS WRITTEN.

Admirers of Sam Walter Foss's poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. He was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house set almost in the road, so near it was. Near one side was a queerly constructed signpost finger, pointing to a well-worn path and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank some distance from the house a spring of ice cold water into which a barrel had been sunk, and above which hung an old-fashioned gourd dipper. And on a bench near by—a wonder —was a basket of fragrant apples, with another sign, "Help yourself."

Scenting a story, he went back to the house where he found a childless old couple in straightened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit, so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple, a basket of whatever fruit might be in season was placed near, that everyone passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home. We feel sure our readers will enjoy reading the poem the more that they know the circumstances of its writing.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament.
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man."

SHOWING ELIHU ROOT HOW.

Elihu Root tells a story about himself and his efforts to correct the manners of his office boy. One morning the young autocrat came into the office, and, tossing his cap on a book, exclaimed:

"Say, Mr. Root, there's a ball game at the park today, and I want to go down."

Now the great lawyer was willing that the boy should go, but thought he would teach him a little lesson in good manners.

"James," he said, "that isn't the way to ask a favor. Now you sit down in my chair and I'll show you how to do it properly."

The boy took the office chair, and his employer picked up his cap and stepped outside. He then opened the door softly, and, holding the cap in his hand, said quietly to the small boy in the big chair:

"Please, sir, there is a ball game at the park today; if you can spare me, I would like to get away for the afternoon."

In a flash the boy replied:

"Why, certainly, Jimmie; and here is fifty cents to pay your way in."—Ladies' Home Journal.

SECRETARY LANE ON IMPROVING AN OPPORTUNITY.

They were talking about improving an opportunity the other afternoon when Secretary of the Interior Lane contributed to the conversation.

"Makes me think," he smilingly said, "of a youngster who lives in our town. One afternoon he was invited to a party, where, of course, refreshments were bountifully served.

"'Won't you have something more, Willie?' asked the pretty hostess, toward the close of the feast.

"'No, thank you,' replied Willie, with an expression of great satisfaction. 'I'm full.'

"'Well, then,' smiled the hostess, 'put some fruit and cakes in your pockets to eat on the way home.'

"'No, thank you,' came the rather startling response of Willie. 'They're full, too.'"—Epworth Herald.

A GOOD YARDSTICK.

Apropos of a statesman of whom many malicious things had been said, William Jennings Bryan quoted in Washington a Chinese proverb:

"Towers," said Mr. Bryan, "are measured, the Chinese tell us truly, by their shadows, and great men by the enemies they have made."—Daily Magazine.

HOW BEECHER AGONIZED FOR SUCCESS.

Mr. Beecher's great fame as an orator is a fit subject for study. He had so much to overcome. He says:

"I had from childhood a thickness of speech arising from a large palate, so that when a boy I used to be laughed at for talking as if I had pudding in my mouth. When I went to Amherst I was fortunate in passing into the hands of John Lovell, a teacher of elocution, and a better teacher for my purpose I can not conceive. His system consisted in drill, or the thorough practice of inflections by the voice, of gesture, posture and articulation. Sometimes I was a whole hour practicing my voice on a word—like 'justice.' . . . Now I never know what movements I shall make. My gestures are natural, because this drill made them natural to me. The only method of acquiring an effective education is by practice, of not less than an hour a day, until the student has his voice and himself thoroughly subdued and trained to right expression."—Congregationalist.

WASTED ENERGY.

Enrico Caruso, at a dinner preceding his departure for the Covent Garden season in London, said that, when he grew too old to sing, he would probably teach.

"Teaching the voice is a difficult task," he continued. "It is a fine thing to be a good teacher. Some pupils are so very stupid.

"You can no more hurry a voice than you can hurry a flower; but most pupils want to become star singers in a month or two.

"A lady said to one of my friends, a superb teacher:

"'I'm going abroad next month, and I want twenty-five lessons in voice culture before I sail.'

"'Impossible!' said the teacher.

"'Why impossible?' said the lady. 'I could take two lessons a day some days.'

"'Or, better still,' said my friend sarcastically, 'you could take the whole twenty-five lessons all at once one after the other. A day would do it, then.'

"'Splendid!' cried the lady. 'Shall we make it tomorrow?'"—Chicago Record-Herald.

THE DISCOURAGED POET.

Alfred Noyes, the British poet, though usually very successful in marketing his wares, suffered a slump on toward the end of his American visit, and naturally became low-spirited in consequence.

"Everything seems to be going wrong," he sighed one evening at the Franklin Inn in Philadelphia. "I'll have to change my luck somehow or other."

He laughed grimly and resumed:

"I asked the maid at my lodgings this morning what had become of the paper that I'd left lying on my desk.

"'Oh, sir,' said she, 'I thought it was waste paper, and I threw it in the waste-paper basket.'

"'No,' said I, 'it wasn't waste-paper. I hadn't written anything on it yet.'"—Daily Magazine.

W. F. McCOMBS TELLS STORY.

At a banquet recently William F. McCombs told of a conversation in a club in which several philanthropic personages were mentioned and lauded to the skies.

The conversation had gone to some length, Mr. McCombs said, when a man who was sitting in a corner arose with a merry smile flitting over his features and broke into the gabfest.

"Your philanthropists are all right," he remarked, "but I think it is only just that my next door neighbor should be included in the kindly disposed bunch."

"We are willing to add him to the list," responded one of the others, "but is he really so generously inclined?"

"Well, I should say that he is," was the emphatic declaration of the first. "Dozens of tramps hammer at his back door and I have never known him to send one away empty handed."

"You don't mean it?" returned the second a trifle incredulously.

"That's right," rejoined the first; "he always gives them a letter of introduction to me."—Chicago News.

PRESIDENT WILSON DISCUSSES CHURCH.

President Wilson is quoted as follows by Bishop Candler in the Raleigh Christian Advocate: "When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concerts or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment with something that is not entertaining, but which grips the heart like the touch of the hand, I dare say there is some excuse for alluring persons to a place where good will be done them; but I think it would be a great deal better simply to let them understand that the church is a place where life is dispensed, and, if they want life, they must come to that place."—Exchange.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Recent Victories for Woman Suffrage

Suffrage victories used to be few and far between—now, they are coming in groups of several at a time. Last November, Kansas, Oregon, and Arizona came into the fold together, and a short time after, Alaska gave her women full suffrage. Now, almost simultaneously, Illinois and Norway have enfranchised women, and the United States Senate Committee on Woman Suffrage has reported in favor of a nation-wide amendment, forbidding disfranchisement on account of sex.

Norway is an object lesson to states which have given their women limited suffrage, for it shows how partial suffrage is a stepping-stone to the full franchise. Norway began by giving the municipal vote to women who had or whose husbands had, an income of about one hundred dollars a year; then it gave parliamentary suffrage to the same women. Next, it made municipal suffrage universal, and now, without a dissenting vote, the Storthing has decided to make parliamentary suffrage for women universal too.

Significance of the Victory in Illinois.

But while we rejoice in every victory in any part of the world, we are especially jubilant over Illinois. It is the first state east of the Mississippi River to enfranchise women, and has thus put a quietus on the frequent statement, that woman suffrage was peculiar to the West and that the Father of Waters was a dead line which it could not cross.

It is also the first state to grant presidential suffrage to women by direct action of the legislature, instead of by the slower and more cumbrous method of constitutional amendment, and submission to a popular vote of the people. Illinois is the third state in the union, and contains the fourth largest city in the world. It has twenty-nine votes in the electoral college, more than any other state, except New York and Pennsylvania. And this action of the legislature not only gives women the right to vote for president of the United States, but for most municipal officers, as well.

It is fitting that the state of Abraham Lincoln, who championed the cause of woman suffrage in 1836, should be the first in the East to grant this right and honor to its daughters.

What Leading Illinois Women Think of the Victory.

How this news rejoices the hearts of the noble band of Illinois women, whose good works, apart from their views on suffrage, have made them famous throughout the land!

Frances E. Willard in 1879 secured a petition of 180,000 signatures for equal suffrage in Illinois. She did heroic work in the early years, while the cause was still unpopular. Though she has long since passed over to the other side, yet we have faith to believe that her true heart has been made glad, because her state has given the ballot to women.

Mrs. Catharine Waugh McCulloch, who has labored so long and unceasingly for the cause of women, says: "It is the biggest thing that has happened east of the Mississippi since the Civil War."

Jane Addams says: "The women should have votes. The problems of our time will be solved only when all of the best mind, conscience and talent in the community are brought to their solution."

Julia C. Lathrop says: "Woman suffrage is a natural and inevitable step in the march of society forward. Instead of being incompatible with child welfare, it leads toward it, and is indeed the next great service to be rendered for the welfare and ennoblement of the home."

Judge Mary Bartelme of the court for delinquent girls, when asked by a Chicago paper to comment on the suffrage victory, answered, "I have nothing to say but 'Hurrah!'"

Miss Sophonisba P. Breckinridge, the beloved assistant dean of women at the University of Chicago, says: "The ballot is a labor-saving device, like the biscuit machine which has been introduced to make the 'beaten biscuit' of Kentucky, instead of beating it in the old way by long pounding with a flat-iron. Reforms can be gained even without the ballot—we have secured some good laws in Illinois—but these things are done much more wastefully, with much more labor, while women are limited to indirect methods."

Mrs. Ella Flagg Young says: "It is the greatest thing Illinois has ever done. If you had been deprived of your civil rights ever since you were legal age, how would you feel when you were finally given them? Do you believe words could express your happiness?"

Mrs. Raymond Robins, president of the National Women's Trade Union League, says: "Every forward-looking woman is a suffragist. The ballot is a practical necessity to protect the working mothers of our country."

An Earnest of Greater Victories to Come.

Victor Hugo says there is one thing more powerful than kings or armies, and that is "The Idea whose time has come." Many things are working together to make this the time for the arrival of the great Idea, that the mothers of the race, and the makers of its homes have equal rights with men to a voice in the administration of the state and nation, which are but our larger homes.

The cumulative work of those whose citizenship is now in heaven, like Miss Willard, as well as the noble army of men and women who still remain with us, the victories already won—all have contributed to make this the fulness of time for the enfranchisement of women. And this gives us ground for good hope, that great as are the triumphs of suffrage today, they are but foretastes of more sweeping and splendid triumphs yet to come. I. W. H.

Ella Flagg Young on Suffrage

Mrs. Ella Flagg Young, superintendent of the Chicago schools, was one of the women to rejoice at the recent suffrage victory in Illinois. She said in an interview:

"I am not prepared to say just what effect the votes of women will have in our municipal affairs, but you may rest assured that the new body of voters will be on the side that is striving for improvement in social and civic affairs. I do not mean, either, that all the women voters will align themselves with a single party. In fact, the women are going to accomplish what you men have been trying for years. They are going to erase the partisan lines in our municipal government.

"I am not prepared to say just yet how I am going to cast my vote, and I suppose that is the situation with the majority of Illinois women. Their vote, however, will appear strong at the first opportunity. In my opinion it will be only a short time until the women will be voting in numbers that will have effect on elections. As many of the women, comparatively, will be voting as are men now.

"I am going to vote at my first opportunity, and I think that generally the women will be found ready to cast their first ballot in the first election open to them. And the women's votes are going to be found intelligent votes. The women are going to study political situations and men in public life, and when they vote it is going to be recognition of merit for the candidates so favored."

Former U. S. Senator Makes Bequest

The late U. S. Senator Thomas W. Palmer, who has recently passed away in Michigan, has left $5,000 to the National American Woman Suffrage Association. Senator Palmer was an earnest and able champion of votes for women when he was in Congress, and he never lost his interest in the cause. He was much respected and is sincerely mourned.

Senator Palmer left about $250,000 for various charitable and benevolent objects.

Mother-hunger

If I could only find her, for the mother-hunger's on me;
I want to see and touch her, to know her close beside;
I want to put my head in the hollow of her shoulder,
I want to feel her love me as she did before she died!

In all the world is nothing, love of husband or of children,
In all the world is nothing that can soothe me or can stir,
Like the memory of her fragile hand from which the ring was slipping—
The hand that wakes my longing at the very thought of her.

The window in the sunshine and the empty chair beside it,
The loneliness that mocks me as I find the sacred place—
O mother, is there naught in the unerring speech of silence
To let me know your presence, tho' I cannot see your face?

Thank God that I have had you; that we held each other closer,
As women and as sisters and as souls that claimed their own,
Than any tie of blood could bind! and now my heart is bleeding,
My heart is bleeding, mother, and yours is turned to stone.

O, no, I've not forgotten the triumph and the glory—
I would not bring you back again to struggle and to pain;
This hour will pass; but O, just now, the mother-hunger's on me—
And I would give my soul to-night to kiss your hair again!

—Grace Duffield Goodwin.

Disciples Table Talk

Another New Church for Lincoln, Nebraska.

June 29 was a glad day in Lincoln, Neb. The occasion was the laying of the corner-stone of the new Church of Christ, East Lincoln. This is the sixth church begun or dedicated within the last six years in the capital city of Nebraska, all but one of them entirely new structures. The building will cost $30,000 when completed. It is situated in one of the most strategic portions of the city. Near it is located the state agricultural school, and the entire state university will likely be moved to this location within a few months, bringing four or five thousand students to this portion of the city and into close proximity to the church The auditorium will be as large as that of any building the Disciples have in Lincoln, except the one at Bethany. The entire basement floor, the only part to be finished at this time, will be arranged for modern Sunday-school work. The building has been needed for several years past but not a sufficient number in the church had the vision to make a start possible. Three years ago the official board through its committee, invited J. W. Hilton, who had served the church four years while a student at Cotner and the state university of Nebraska, to take up the work in his old field with the end in view of leading the church into an appreciation of its need of enlarged facilities for its service. For two years brother Hilton served the church in connection with his duties as professor of ethics and sociology in Cotner university. At the close of this period the work was taking on such a spirit of activity that it was no longer possible for the minister to serve the university as teacher and dean of the college of liberal arts, and continue with the church; and it was decided that the call of the church for all of the time of Prof. Hilton should be accepted for a time at least. At the dedication service H. O. Pritchard gave the main address upon the subject, "The True Foundation." H. H. Harmon gave greetings from the joint board of the churches of Christ in Lincoln and suburbs, and E. J. Sias, John Clark and W. H. Vanderzee, other city ministers, performed minor parts in the service.

J. S. Hughes Hears "Billy" Sunday.

We print an excerpt from a description of the work of "Billy" Sunday sent in by Jasper S. Hughes. It should be stated, in fairness to Mr. Hughes, that he believes such men as Sunday are not useless, but that they serve to win men to better lives whom more refined preachers cannot reach. "Every one has heard of him and thousands go to hear him every night because he speaks where the many thousands are. He has a fairly good voice and a toughness that corresponds to a well formed body and symmetrical head and face and has the type of a successful business man one who would succeed any where you might put him. The most outstanding of his doings is the complete concentration of all his forces to draw a crowd. His tabernacle, his music, his speech, his every act has for its first aim to get the crowd and he is a success at it as every one knows. But it takes something more than anticlerical antics and the use of some street phrases to hold and keep up a hearing. So Bro. Sunday has a fine stock of stories and illustrations and is clever in handling a climax. His preaching has the same old trend we have heard all our lives, spiced, however, in a way strictly his own and original enough for a free lance such as he is. I notice the pastors of Indianapolis after some debate decided to not engage him for a tabernacle series in that burg, some objecting on the ground of his unseemly catch words, but Billy, like the late Sam. Jones, knows the value of certain words among the commonest people to draw—words filled with more soul than scholarship. Without these there would have been no Sam Jones or "Billy" Sunday and we should have had instead—Rev. S. P. Jones of the village of Antioch and the Rev. Wm. Sunday of Greggs Crossing."

S. E. Fisher Rounds Out Ten Years.

July 7, the University Place Church, Champaign, Ill., celebrated the tenth anniversary of the entrance upon the pastorate there of Stephen E. Fisher. A fine record has been made during this period. Two buildings have been completed; 2,087 persons have been received into the membership of the church, the present membership being now about 1,000. When Mr. Fisher began work, 125 members constituted the congregation. Almost $90,000 has been raised by the church for all purposes. Two local missions and a missionary in Africa are supported by the University Church. Mr. Fisher has been unanimously re-elected. He states that for several years the immediate local interest will center in freeing the new plant from debt.

Dr. Ainslie in Chicago.

Peter Ainslie of Baltimore, spoke to large crowds at the Moody Institute, Chicago, July 6 and 13. The Institute has been without a pastor since A. C. Dixon was called to

Peter Ainslie.

the Spurgeon Tabernacle at London. Dr. Ainslie addressed the students of the Divinity House of University of Chicago, last Thursday evening.

The congregation at Pulaski, Ia., are happily located in a new church home, dedicated June 29, 1913. The house is of the chapel-bungalow type, and will serve the needs of the people for years to come. The entire cost was $3,500. The indebtedness was $2,200, all of which was easily raised and $200 additional with more pledges still to come. The splendid victory is due to the able leadership of Thos. F. Paris, Cedar Rapids, Iowa. The congregation at Pulaski was made glad by the gracious aid of the churches at Bloomfield, Stiles, (Mr. Paris' boyhood home), Milton, and Mt. Sterling. Henry Esch is the efficient pastor at Pulaski.

For the second time during his pastorate of ten years in that city, Thomas A. Boyer of Oakland, California, delivered the Fourth of July oration there this year. This is a recognition that has never been accorded to any other minister of that city. In presenting him, W. E. Gibson, the president of the Chamber of Commerce, gave expression to the sense of pride the whole city of Oakland felt in the orator of the day. The daily papers published the address of Mr. Boyer in full.

C. R. Sine, pastor at Hamilton, O., writes of the death of the wife of William Law, pastor of the Lindenwald Church, on June 26. Her death occurred at Miamitown, where she had gone to her home on a brief visit in company with Mr. Law. She was ill for only a week. Mr. Sine conducted the funeral at Miamitown, June 28.

The many friends of W. H. Bagby and wife will sympathize with them in the loss of Mrs. Bagby's mother, who departed this life at Waco, Texas, June 30. Only a few months ago they returned to Texas, locating in the nearby town of Taylor, Texas, that they might be near her in her declining years.

The address at the Fourth of July Celebration at Fullerton, Cal., was delivered by Bruce Brown by the invitation of the committee in charge. The annual St. John's day sermon to the Masonic Order, lodges of Orange County co-operating, was delivered by him June 27.

A unique dedication at Marion, Ohio, was recently conducted when a missionary library of sixty volumes was formally set apart by the Christian Endeavor Society for the use of the whole church. Dr. Royal J. Dye and Bert Wilson were present and made addresses.

Third Church, Indianapolis, celebrated the first anniversary of the coming to its pastorate of T. W. Grafton, June 29. During the year 115 persons have been added to the church and the work of completing the church building has been begun.

News comes from Dr. James Butchart and Dr. Paul Wakefield at Luchowfu, China, that the great medical work is taxing the capacity of the hospital and the strength of the missionaries. More than 30,000 are treated there annually.

R. W. Lilly, of Keokuk, Ia., (First), has been granted a two months' leave of absence to deliver Chautauqua lectures. "The Mountaineer," a study of religious conditions in the Tennessee mountains, is his theme.

First Church, Keokuk, is planning to provide a "Junior Church" for its younger members. The services will be held in the basement. This church has recently instituted an efficiency campaign in its Sunday-school.

W. S. Lockhart, Central, Texas, is delivering a series of open air lecture-sermons during the summer. "Ben Hur," the Passion Play, and "The Other Wise Man" are among the topics being discussed.

Miss Sylvia M. Siegfried, who has been in the Philippine Islands about five years, returns to her home about the first of August for her regular furlough. She lives at Newark, Ohio.

H. L. Willett preached to a large congregation at the University of Chicago, July 6. He gave an interpretation of the misionary situation in the Orient.

E. S. Ames, with his family, is summering at Pentwater. Dr. G. B. Foster, of the University of Chicago, occupied his pulpit at Hyde Park, July 6.

Dr. Wm. M. Hardy and wife and Mr. and Mrs. H. A. Baker will start on their long journey across China to the Tibetan border early in August.

J. F. Roseborough who has resigned the pastorate at Clinton, Ill., will move to Eureka, Ill. Mr. Roseborough will serve as field secretary for the sixth district.

S. F. Fowler, of Erwin, Tenn., is looking for a man to assist him in the music and otherwise in a mission meeting beginning August 10.

E. N. Duty, Charleroi, Pa., reports the close of the Sunday-school contest with Beaver Falls, June 29. Charleroi won by 521 points.

The congregation at Paris, Tex., has raised $38,000 toward building a new church. About $40,000 will be spent in this enterprise.

EVANGELISTIC MEETINGS.

Proffit, Va., Coffey and McVay, evangelists; 21; closed.

South Bend, Ind., G. W. Hemry, pastor; Fife Brothers, evangelists; 300; closed.

Monmouth, Ill., D .E. Hughes, pastor; Fife Brothers, evangelists.

Kohoka, Mo., Guy Ferguson, pastor; Hamilton and Stuarts, evangelists; 111; closed.

Stoughton, Ky., C. O. Woodward, evangelist.

Graham, Tex., B. F. Stalling, pastor; G. F. Bradford, evangelist.

CALLS.

H. J. Reynolds, Camp Point to Herrin, Ill.

Hugh A. Smith, Eaton to West Milton, Ind.

G. W. Zink, Flanagan, Ill.

W. R. Moffett, West Mansfield, O.

RESIGNATIONS.

Robert Reith, Cadillac, Mich.

G. W. Ball, Harlan, Ia.

E. M. Flinn, Klamath Falls, Ore.

A Call to the Churches

The Sixty-third Annual Missionary Conventions of the Churches of Christ will be held at Toronto, Can., September 30 to October 6, 1913. As this is the first convention held on Canadian soil we should have a large attendance. A general invitation is hereby extended to all the church members to pray for this gathering and as many as possible to be in attendance on its sessions and assist in making this one of our greatest conventions. Each church is urged to select regular delegates in accordance with the provisions of the constitution of the American Missionary Society. On this subject the constitution reads as follows: Article 3. Membership—Its membership shall consist of members of the Church of Christ as follows: (a) Life directors, qualified by the payment of $500 each, in not more than five annual installments. (b) Life members by the payment of $100, each, in not more than five annual installments. (c) Annual members by the payment of $10 each. (d) Delegates from churches. Each Church of Christ is entitled to one delegate, and one additional delegate for each one hundred members beyond the first hundred and up to five hundred. No church is entitled to more than five delegates. (e) Presidents and Corresponding Secretaries of all State and Provincial Societies. (f) Missionary societies, churches, Sunday-schools and other organizations may bestow directorships, and memberships on the above conditions. (g) Those persons who have become life members or life directors of this society by the payment of other sums than those mentioned in this Constitution are to enjoy and exercise all the rights conferred upon them under the former Constitution of this society.

The laws read as follows: By-law I. All members of the American Christian Missionary Society attending its meetings must furnish credentials in order to exercise the right to vote. By-law II. All members of the Church of Christ attending the annual meetings of this Society have the privileges of participation in its deliberations and discussions, but are not entitled to vote.

Thus we see this matter of selecting delegates is not new amongst us. It has been in some form in the constitution since the organization of the society. The authorities of each church are urged to bring this before the congregation and select these delegates and furnish them with proper certificates. Such blanks will be sent to each congregation by the committee on unification. Your president must follow the constitution and only those properly accredited will be considered delegates and permitted to vote. This does not in any way restrict the attendance or the other privileges of the convention as all who are present will be able to attend all sessions and receive all the benefits. Places will be reserved for the delegates and they will take an active part in the general business of the societies. Every congregation amongst us should be properly represented. Let us have the hearty cooperation of all in making this a profitable and helpful convention.

GEO. A. MILLER,
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THE CHRISTIAN CENTURY

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Vol. XXX. July 24, 1913 Number 29

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BY W. F. ROTHENBURGER

SAGAMORE SOCIOLOGICAL CONFERENCE

THE TEARS OF JESUS

BY R. S. Mac ARTHUR

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Follies of the Wise and the Sins of the Good

The world has many treatises on the follies of fools, and many sermons have been preached denouncing the sins of the sinful. There has been far too little calm and dispassionate consideration of the follies of the wise and the sins of the good.

No man is wise at all times; no man is wise in all things. The man who is reputed to be wise is only an ordinary man whose folly has been checked in one or two well advertised directions. As for the rest of his thinking he is at best only an ordinary man and is in danger of being something less than that, having sacrificed somewhat of his wisdom in things in general to his proficiency in some one direction. As for the good man, he is, to be sure, quite different from the bad man; that is, he is a different man than he himself would be if he were bad, but he has his human weaknesses, and these have a sad way of showing themselves just where he has supposed himself strong. Character is not a chain which can never be stronger than its weakest link; character is a rope of many strands, and often the stronger fibers hold where the weaker ones have given away and his life meets the strain unbroken; but as a rope frays out when its strands are broken one by one, so often does a human life display its weakness in pitiful fashion when repeated tests had seemed to show that it could not be broken.

* * *

We must not assume, therefore, that the world has failed to discover the follies of the wise and the sins of the good. Indeed, it is not too much to say that the world has been busy in all ages seeking out these very facts. A considerable number of men and women in every generation have found their greatest satisfaction in life in their ability to discover spots upon the sun and elements of evil in people and things accredited as being good. There is a homely old proverb concerning the man who can see a knothole in a barn door and never see the barn. The world has had quite too many of that kind of people. Delighting in the frailty of humanity, they have rejoiced in real or apparent sins and follies on the part of those to whom the community at large has shown respect. Let no right-minded man or woman covet these critics the precarious joy they find in such an avocation. There is such a thing as human goodness, and if that were our present theme, we should find much material on the wisdom of fools and the goodness of those who are bad. But though our task be not that of the gossip or the fault-finder, it is a real one and may be a useful one in the discovery of the follies of the wise and the sins of the good.

Not only has the world gone far wrong in using the follies of wise men and the sins of good men as an implied denial of goodness, but it has made a further mistake. It has used this sad discovery to justify evil and folly of its own. The world is seemingly full of people who point out men supposed to be exemplary and who say one of two utterly fallacious things, either "If this man is a good man, I have no faith in goodness," or "This man was undoubtedly good, yet he did thus and so, why may I not do the same?" Everyone knows that both these excuses are illogical and wicked, yet thousands of people reason in this way, and others act as if such reasoning were valid.

* * *

Then again, we need somewhat to revise our theories on youth as the sole time of danger in human life. As a matter of fact, youth is not life's only danger period. It is a period whose dangers are of such a character that age and experience somewhat easily discern them and gravely point them out. Middle life has its dangers and some of them are very real. Youth is protected from some dangers by its very ignorance and innocence. Age and experience lose some of these safeguards through familiarity with things that are wrong. Moreover, youth has a protection in its idealization and future hope. Middle life is in danger of losing its ideals, of dropping to the dead level of the commonplace, of ceasing to hope very much for anything better in the future and of permitting its aspirations to sag.

* * *

Solomon is only one of the many men who entered into life with a noble and holy ideal, who maintained an unblemished youth, but who fell in middle life. David in his youth was a man after God's own heart, a radiant, warm-hearted, generous and pure-minded soul. It was in his middle life he fell. In the years when many men assume that temptations are over, then often comes temptation with unexpected and fatal power; when the fires of youth have burned themselves out, then often some smoldering coal of passion breaks forth in sudden flame. A large proportion of the disastrous forest conflagrations rise from fires which campers supposed had burned themselves out. The monotony of middle life, the dead level of the every day routine sometimes creates an occasion of temptation which youth escaped unharmed.

THE CHRISTIAN CENTURY

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Whole-hearted Service

Where the results of action follow immediately the importance of whole-hearted service is apparent to every one. If the commander of a frontier fortress is divided in his allegiance, and his state of mind becomes known to the nation he ostensibly represents, he is relieved of his command instanter. Loss of the fortress, of an army, of independence, may be the penalty of allowing a man of doubtful loyalty to have command at a strategic position. War has taught men never to trust such a man. The party leader is expected to know his mind and to be fully committed to the principles which he professes. To waver in the midst of a campaign is to lose. One traitor can give the game to the opposing team.

Is his heart in it? Does he feel what he says? These questions we always ask when we listen to a speaker. We are disgusted with manufactured enthusiasm. The politician professing a love for people whom he despises, the preacher proclaiming the glories of a faith he does not have, a salesman who disposes of a gold brick by pretending to be deeply interested in the welfare of the person to whom he wishes to sell his wares, and a lecturer who goes about from place to place and has himself announced as a prophet of some sort when he is really seeking money and popularity, are pests which we have to endure for a season because they are able to deceive some of the people and to pass themselves off for genuine men.

We do injustice to our friends often, accuse them of disloyalty and treachery because we demand of them the wrong kind of loyalty. The right kind of loyalty was displayed by the Macedonians of whom the apostle could say, "First they gave their own selves to the Lord, and to us through the will of God." Loyalty to God was first. Then followed service to those who were doing the will of God. Paul invited men to help him only as he was doing the work of an apostle of Christ. Our friends may not be able to live up to their ideas of duty and service and at the same time do what we ask of them. We must allow them to decide for themselves what the Lord requires of them. When they pledge themselves to us, they reserve the right to judge of what is right for them to do.

The fanatic is whole-hearted. The trouble with him is that he neither respects the rights of others nor does justice to himself. He will give up home, friends, comforts, a good reputation, even life itself, for what he conceives to be right. We are compelled to admire his constancy. But he declines to be fair to men who cannot see life as he does. All who hold opinions contrary to his are enemies of God and deserve the wrath of God. He wrongs his own heart. He is a man and has the feelings of a man, but these he must crush in order to live up to what he conceives to be the truth. Religion for him is the impoverishment of mind and heart. Having learned that the life is more than food and raiment, he fiercely defends the proposition that the delights of the table and apparel that is attractive are exceedingly wicked. Since some philosophies have been declared unprofitable, he sets himself strongly against all systematic thought, holding that men must not think when they are searching for God, that God has given man reason only that he may put it to confusion.

A critical attitude is consistent with whole-hearted service. No one can be loyal to an institution without the desire to remove from it all imperfections. The patriotic citizen, if invited to speak on the Fourth of July, does not devote all his time to the glorification of American institutions and customs and the belittling of all that is foreign. On the contrary, he endeavors to discover the ideals that are worthy of our nation and to point out where we fall short of them. He studies the past that he may understand the present. He looks abroad that he may learn from the experience of older nations. Enthusiasm for his own country does not make him suspicious of the foreigner. His country is one among many, and his joy in it comes from his conviction that it is contributing in a worthy manner to the progress of humanity. In like manner the whole-heartedness of the true churchman includes a program for the betterment of the church. To identify whole-heartedness with adherence to things as they are is to do violence to the heart of man. What is to be as well as what is commands our enthusiastic support. We lose interest in our work if we are merely holding our own. We gather strength day by day if we feel that we are correcting ancient evils and putting away hurtful superstitions. [Midweek Service, July 30. Eccl. 9:10; I Cor. 6:20.] S. J.

Southern Chivalry

"Last week I saw in two counties in North Carolina what seems to me to be about the most successful butchery of the laws of chivalry that I have ever known." Thus writes a native of that state to the National Child Labor Committee expressing his surprise at the conditions surrounding female and child labor in his own state. "At two different places," he continues, "I saw women and children go to work at six in the morning. There were scores of them. Just one hour after the women and children went to work, I saw the men go to work. They came from practically the same community. Men working ten hours, women and children working eleven hours! It is there going on all the time, all the week, all the month, all the year. If women and children can work eleven hours, why not men? They can, but we have learned that it does not pay to have men work so long. Nobody seems to have given much thought to the women and children. They simply take what is coming. . . . I heard an officer in one of these mills working eleven hours by day and twelve hours by night, pray to God that we be shown our full duty. As the words fell from his lips, I could not but think that an answer to that prayer was woefully needed in his case." We read with the greatest care many religious papers coming from a wide area in the South, and we are at something of a loss to understand just why it is that so much space is given to theological controversy, often about questions on the periphery of human interest, and so little reference is made to these wretched conditions obtaining in more than one southern state. We should be glad to receive enlightenment.

A New Use for Idle Schoolhouses

In an address last week before the National Education Association at Salt Lake City, Mr. Lee F. Hammer, of the Russell Sage Foundation, pointed out the value of using schoolhouses as evening social centers. Students of corrective agencies claim 80 per cent of all misdemeanors occur between six and eleven p. m. The schoolhouse evening center is being made a strong counter influence by occupying this free time of the people with wholesome activities. In 1912, according to Mr. Hammer, 101 cities carried on some form of evening center work; this new line of educational activity—338 centers in all throughout the United States—was operated at an expense of $139,535, an average cost of $412 per center. Boston, for example, had four such centers last winter, in which there were twenty-nine musical clubs, which included orchestras, bands, glee clubs, mandolin clubs and mixed choruses; also fourteen dramatic clubs, eleven plain sewing, novelty sewing, and Irish lace, one millinery, eight folk dancing, one social dancing, four young men's civic clubs, one young women's civic club, one men's civic club, eight athletic clubs, one printing, nine art, four boys' games clubs. four girls' games clubs (not for the playing of games, but to prepare girls from seventeen to twenty to tell stories to children and to teach them games and songs) and four mothers' clubs—in all, ninety-nine groups. As to results, they are incalculable. "Men and women," Mr. Hammer declares, "who have been all day under the direction of other people, or who are bound by the thongs of necessity to uninteresting and monotonous tasks, need in the evening something more than passive amusement. Active participation is what furnishes recreation charged with life-giving power." It is to be hoped that this new sphere of community social uplift may do something to arrest the growing immorality which is observable in many sections of the country and as to which not a few good folks are still asleep. Our idle schoolhouses, as well as our idle church buildings, have been idle long enough. Another use to which schoolhouses in cities may profitably be put is for polling places. There is not a sufficient number of ward schoolhouses to house every precinct polling place, but, as far as they go, schoolhouse basements would be an improvement over saloons and barbershops.

An Optimist Goes by Our Door

Every day he passes. He is a stranger but he ministers to our courage and healthy joy in life. He drives the garbage wagon. On the side of his wagon is a sign which reads "PURE GARBAGE." Heaven bless a faith that dares to display a sign like that. Other carts may gather garbage less noble than his, but as for him he will have nothing less than pure garbage in his receptacle. It takes a gentleman of taste to gather pure garbage. We suspect that he dumps the cans into his cart quite as other garbage collectors do; but it is all in the ideal, and his is pure garbage. Then scarcely ever does he pass without displaying on the side of his dull cart a bouquet that he has salvaged from some heap of remains that survives a banquet or a wedding. This may be somewhat wilted and worn, but the driver of the pure garbage cart puts it bravely on the side of the wagon and drives through the neighborhood to bless it with the sight of flowers. He is a poet; he is an artist; he is a philanthropist. I lift my wilted spirit at the salute of his faded flowers. I may have to do humble business in this life, but it shall be exalted and it shall be adorned. I will do as well as the good teacher, the unknown driver, whose faith and courage make my complainings seem profane.

Synagogue and Church!

We are informed that while the new edifice of the First Congregational Church in San Francisco is being erected, the congregation is to worship in the Temple Emanu-El whose authorities have placed it at the disposal of Doctor Aked's people. Not only is the offer of the house of worship significant but in a letter signed by the president and rabbi of the Jewish congregation occurs the following sentence, equally significant: "We consider it a privilege to have your congregation worship in our synagogue, and ever after the thought that you have been our joint occupants will add a new consecration to the shrine which is so dear to our hearts." Perhaps these expressions of mutual helpfulness would be more frequent, had Christians been more careful to have the attitude of the great apostle to the Gentiles toward the Jews as expressed in Romans 9-11.

Absolutism!

The editor-in-chief of the Toronto Globe, Dr. James A. McDonald, who was one of the Canadian delegates to the Christian Endeavor Convention at Los Angeles, gave an address on "The Problem of Capital and Labor as Related to the Churches," in which he is reported to have made the following statement: "All over America there has grown up an industrial absolutism more baneful and much more arrogant than that of any Stuart queen; but where is the church of John Knox that will stand against tyranny and oppression for the will of God and for the rights of men?" If such words as these came from the lips of any ordinary agitator, they could be easily disregarded, but uttered as they are by one of Canada's most influential citizens who is the editor of Canada's most influential newspaper, no thinking person can fail to give them due consideration.

Homeopathy in Criminology

Last week a man entered a Chicago restaurant and ate, drank and smoked to a total value of $7.10. As he was passing out, the waiter presented him his bill, and the well dined man turned his pockets inside out and showed that he possessed assets to the amount of sixty cents. As it was impossible to replevin the dinner, they sent him to the Bridewell, where he will have free board for thirty days. Thus it is that the law as a punishment for securing free meals sentences a man to more free meals. Unfortunately the process goes farther. As a punishment for larger crimes it teaches him how to commit more crime, and this at great cost to the tax payers. Our prisons are schools of crime, as everyone knows, yet here is where we send men to punish them for the crimes they have already learned. Some day it will occur to some wise man that there is something wrong in the method. Too long have we been curing crime with a hair of the dog that has bitten us. Some day we shall learn better.

Henry Ward Beecher Said:

All over the world, so long as religion consisted of dead institutions, or dead institutions pretended to be religion; so long as priests walked up and down the earth claiming supernal power, and professing to wield it; so long as men fought for abstractions, and called abstract doctrines religion, or held them up as indispensable to religion—so long there could be no unity; the sticks lay dead in the old fire-place, or on the altar; but just as soon as the concurrent feelings of mankind begin jointly to look upon religion as love to God and love to man—just as soon as the common feeling is good will—the sticks will begin to burn; and moment they begin to burn, nothing in God's universe can stop their coming together; and this feeling is that which is forging unity.

The Christian World

A Page for Interdenominational Acquaintance

Religious Delirium Tremens!

The Baptist Standard of Dallas, Tex., ever since the Southern Baptist Convention at St. Louis last May, has been "seeing snakes" or something, in the modern spirit of Christian Union. Every week some editor or writer in that otherwise worthy contemporary, is beating the Baptist tom-tom, calling the Baptist braves for a war-dance around the tepee of its own editorial sanctum. The latest explosion appears in the Baptist Standard of July 3. One Victor I. Masters, editorial secretary of the Home Mission Board of that denomination, appears to be convinced that there is "an insidious, powerful propagandism planned and matured in America by an undenominational group who have constituted themselves into a body to help the great Christian bodies along toward a demise." He screams with this peroration: "What do Baptists think of it, and what will they do?" So far as we are able to judge down here in the Southland, the Baptists are eating three square meals a day and tabooing everything that is not Baptist. Baptists have no "think" coming to them. Their "think" has already been thought, and decided upon. The Baptist game is to make a noise like a brass band, drowning out all other noises. But, levity aside, a two-page "leader" like the one Brother Masters puts over, is evidence of religious delirium tremens. Any man who sees a menace in Christian fellowship and a menace in breaking down rank sectarianism like that exhibited by Brother Masters himself, needs a trained nurse. The charge, or implied charge, that men like Dean Shailer Mathews, Charles Stelzle, Bishop E. R. Hendrix, Washington Gladden are trying to run the church of Christ into destruction, is one so utterly unworthy of any denominational paper printing it, as to compel doubt about the sanity of the man that makes it. Happily, the Christian world is bent on massing its strength, instead of dissipating it, Dallas, Texas, notwithstanding.

Methodists and Presbyterians in Canada

Christian union sentiment has been flourishing better in Canada than in the United States, for years past, but a good-sized cloud hovered over it for a moment or so during the Canadian General Assembly of the Presbyterian Church. As has been narrated in these columns in times past, there has been a significant move on foot for years to unite the Methodists, the Congregationalists and the Presbyterians in one great Canadian Christian church. It was this proposition that was up for debate in the General Assembly of Canadian Presbyterians the other day. But there was a fly in the ointment! One strong anti-union speaker rose up in open meeting to say, that if ever the proposed merger became a fact, it would mean a funeral service for the Presbyterian church. Another brother had to relieve his pent-up feelings by averring that the unionists were persons disloyally aiming to blot out their own fellowship. A vote was taken on this procedure, and it was discovered that while 251 commissioners disapproved of such talk, there were 75 other commissioners who did approve of it. Obviously, the Presbyterians in Canada are not ready yet to talk business with their Methodist and Congregationalist brethren. However, The Continent (Presbyterian, Chicago) sheds some tears over the affair, as follows: But the incident is instructive because it reveals the snare that inheres in denominational conditions even where the leaders of a church are laboring with all sincerity to keep down sectarian pride and to cultivate the spirit of co-operation with other communions. Say all that one will, in sober earnest or sentimental extravagance, about the denominations being simply different regiments of one army, the mass of the people don't think of it so. They see the churches separately organized and differently named, and nothing on earth can keep the average church man from looking on them as so many separate bodies of independent existence. The sad result is that when it is proposed to combine two or more of these bodies into one, it is only the few who see that fragments of one thing are being matched together to produce a whole; the many declare that the old entities are being destroyed, wiped out, killed off, in order to make room for some new thing never in existence before. The theory that a "realizing sense" of Christian unity can be created among the church quite as well without as with an external union is a fallacy with which sensible men cannot afford to delude themselves. As a plain matter of fact, our denominationalism never under the best conditions works that way. Unity gains what it does gain not by denominations but in spite of them.

But it is unfair to our Canadian friends to dwell on the embarrassments which their sectarian minority is causing them. Certainly the majority continues to bear itself with marvelous patience. In an equable temper, which is beyond all praise, it persists

in its purpose to exalt the undivided interests of the kingdom of God, while still laboring with truly Christian delicacy to make an easy path into union for the palsied knees of even the lamest sectarians. And meanwhile the church goes on efficiently and prosperously, blessed in its prevailing generous spirit even though yet retarded from this one particular aspiration. The high and aggressive life pervading the denomination was thrillingly demonstrated in the church congress preceding the Assembly, and the missionary fervor of the Assembly itself was another infallible token of living spirit. It was certainly befitting that such an Assembly should have been presided over by such a warhorse of missions as Dr. Murdoch Mackenzie, the "hero" of Honan.

Methodists and Presbyterians in India

While the Methodists and Presbyterians in Canada apparently failed to harmonize, due to Presbyterian sectarianism according to The Continent, yet it is pleasant to know that the Methodists and Presbyterians in India managed to harmonize very well, according to the same journal of July 3, which says:

Denominations Harmonize in India.

Comity and co-operation between different denominatons on the foreign mission field has had another remarkable victory in the adjustment just obtained in the united provinces of India between the American Presbyterian and Methodist missions, whose work has overlapped in several sections of that region. In a five-hour session at Cawnpore, where the Christian unity felt and the disposition of self-sacrifice manifested were regarded as singular evidences of the presence of the Holy Spirit, a boundary line was drawn across the country and it was agreed that the Presbyterians should withdraw all their work to one side of the line, while the Methodists confine their efforts to the other.

To accomplish this division of labor and eliminate competition the Presbyterians passed over to the care of the Methodist mission 600 converts, while the Methodists gave the Presbyterians a community in which the Christian population is estimated at 15,000. A joint commission was appointed to appraise all property thus transferred, and a strict financial accounting will be made, in which the mission found to have profited most by the transaction will pay over to the other a cash balance equal to its gains. A commission was named of three members from each part, which is to have full power to adjust any future question that seems to threaten the good relations of the two missions.

A Roman Catholic Bishop on Modern Dance

It is gratifying to know that Tennessee has a fearless Roman Catholic bishop in the person of Right Reverend Byrne of Nashville. Bishop Byrne has "cracked down" on the indecent dance. Bishop Byrne not only says that these dances have been working "sad havoc among young men and young women," but the good bishop goes further forbidding his people in Tennessee to dance these dances, threatening them with refusal of absolution in the event of disobedience. Bishop Byrne bases his attack primarily upon the testimony of members of the Memphis branch of the Knights of Columbus, who announce their determination to expel any member who attends any entertainment where the "turkey trot." and similar dances, are part of the entertainment. There's Puritanism for you, with a vengeance! True, Protestant ministers cannot "forbid" Protestants with the high hand of Bishop Byrne, but the Protestants can forbid themselves, and it is time they were about it at that.

Centenarian Made a Doctor of Laws

The Reverend John F. Mesick, D. D., a minister in the Reformed (Dutch) Church, was born June 28, 1813. He was therefore one hundred years of age, when Rutgers College uniquely conferred upon him the degree of Doctor of Laws last month. The same college sixty years ago, in 1853, gave Doctor Mesick the degree of Doctor of Divinity. Doctor Mesick enjoys the distinction of being the first centenarian on record, perhaps, to receive an honorary college degree. He also enjoys a reasonable degree of physical health and mental vigor at his home in York, Pa. We enjoy reading about it, and would enjoy telling Dr. Osler about it, if we could, right on top of a story of a preacher still preaching at 94, which we gave in these columns recently.

Big English Missionary Deficit

Probably the oldest missionary society is the London Missionary Society. It was founded in 1795. It has been a world-force in the Christian civilization of heathen people ever since. Its missionaries belt the entire globe. And yet that venerable and honorable society is facing a deficit of $350,000, which has accumulated for a number of years. In the interest of a retrenchment policy, already that society has recalled some of its missionaries from Asia, Africa, New Guinea and the South Seas. In this way, the Society will reduce expenses by $75,000 a year. Now the question naturally arises: what is the matter? From this distance, it is difficult to make a diagnosis, but we guess the trouble is either in the unbusiness-like method of collection or lack of enthusiasm, such as characterizes foreign missions in America. We might also venture a guess that perhaps the English Establishment is paralyzing the spiritual life of the English people.

Thorpe and the Theolog

And now it comes to pass that a theological student in Princeton Seminary betters the all-around athletic record of Thorpe by twenty-two and a half points. This does not look much like the unnourished and gently complaining evangelical divine, against whom the newspaper humorists always have been able to aim the shafts of their sarcasm with good success. When the report of the achievement of Thompson was read to a crowd of students at Lake Geneva they applauded to the limit. It was a ringer for the Christian ministry with men who are used to taking the measure of a fellow by his physical ability as well as according to his mental attainments. There seems to be a certain consistency in the ability of a theological student and prospective minister being able to make "points," especially in Princeton, where five of them are said still to be held in esteem. Congratulations to Champion Thompson, and may he use his strength to good advantage in the militant business of the church which he is to serve.

Southern Presbyterian Statistics

The Presbyterian Church U. S., commonly called the Southern Presbyterian Church, at the end of March, 1913 had 300,771 members; 15,979 additions on confession of faith, during the ecclesiastical year; a net increase in membership of 7,926; 260,838 persons erolled in the Sunday-schols; and gave more than $631,000 for foreign missions, $150,061 for home missions, and $283,395 for education, which includes ministerial education, schools, colleges and orphanages. Not a bad record, is it?

World Conference on Faith and Order

By Robert H. Gardiner, Secretary.

The Protestant Episcopal Church in October, 1910, appointed a commission to bring about a conference for the consideration of questions as to the faith and order of the Christian Church, in the hope that such a conference will promote the cause of Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with the Episcopal Church in arranging for and conducting such a conference. More than twenty such co-operating commissions have been appointed, including all the leading communions in the United States and the Church of England in England and Canada. Invitations are now being sent to the other leading communions outside the United States as fast as the names and addresses of their officers can be obtained. The Episcopal commission is publishing leaflets, explaining the scope and methods of the conference, and giving a list of books on Christian unity, and those leaflets have been circulated all over the world. The commission is glad to send them free to any one who will apply for them to the secretary, Robert H. Gardiner, Gardiner, Maine. He has received probably ten thousand or more letters on the subject, coming from every part of the world and from members of every communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal commission is trying to carry on the undertaking in the spirit of Bishop Brent, who urged, at the meeting when the commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way to rededicate ourselves to God, free from past prejudice, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Ministers and laymen and women in Pennsylvania to the number of 570 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those who are interested enough in Christian unity to apply to be placed on the list may obtain the names of others in their neighborhood also interested, with whom they can meet for unity prayer for the reunion of Christians and for conference as to how it can best be brought about. The list includes Congregationalists, Baptists, Episcopalians, Presbyterians, Lutherans, Methodists, Moravians, Reformed Church in the United States, German Evangelical Synod of North America and Roman Catholics. The executive committee of the commission of the Episcopal Church, of which the Rev. W. T. Manning, D. D., rector of Trinity church, New York, is chairman, has recently issued a circular letter urging such local conferences. The world conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading communions all over the world, though the project is being received with great cordiality.

From Near and Far

Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, has received a memorial from the Japan Mission of the American Board of Missions, relative to friendly relations between the peoples of Japan and the United States. The missionaries deplore unfriendly race legislation and request the Federal Council, which represents the Protestant Churches of America, to appoint a Commission to study this whole question, and that it seek to rally the Christian forces of the United States for the promoting of such measures as are in accord with the highest standards of Christian statesmanship. The missionaries state it as their belief that the solution of the question is to be secured not by the adjustment of treaties, nor the modification of laws, but only by the activity of the Christians of America.

Twenty-five towns, besides St. Louis, are to be included in a united missionary campaign, plans for which were laid at a luncheon recently in St. Louis. The promoters of this general movement, to continue from September to March, have headquarters in New York and have districted St. Louis as the center for eastern Missouri and southern Illinois. The towns outside named for the campaign are: Columbia, Mexico, Fulton, Jefferson City, Moberly, Fayette, Poplar Bluff, Fredericktown, Mo.; Cairo Duquoin, Alton, Belleville, Ill.; Webster Groves, St. Charles, Kirkwood, Hannibal, Louisiana, Macon, Kirkville, Mo.; Quincy, Springfield, Jacksonville, Lincoln, Decatur, and Mattoon, Ill.

Daniel A. Poling, recently elected superintendent, temperance and citizenship of the United Society of Christian Endeavor, said, in recent national convention, regarding the attitude of the society to prohibition: "We declare for national prohibition in 1920 as the eighteenth amendment to the Constitution of the United States. And because of past bitter defeats where good laws have been intrusted to unfriendly and uncommitted administrations, we declare for the election of candidates and administrations outspokenly committed to the enforcement of existing temperance laws and to the complete destruction of the liquor traffic."

Secretary of the Navy Daniels proposes to convert every battleship and training station into a school where enlisted men will receive three hours' daily instruction under graduates of Annapolis. Besides making enlisted service more attractive, Secretary Daniels says this new plan will offer to every young American an opportunity to receive a minor college education at the same time that he is serving Uncle Sam. It will offer a chance to young men to fit themselves for a trade or a profession, so that when their enlistment is ended they may become useful citizens.

Defending his entering the lecture field, to add to his income, Secretary of State Bryan said: "I did not think it improper to go from the Chautauqua platform into a presidential race, and if I should have been elected President I would have thought it no stepping down to return to a Chautauqua platform. These meetings enable me to keep in touch with the people. I know of no better opportunity than they offer to present a message worth presenting to those to whom it is worth while to present a message."

An eight-hour day for women and better labor conditions in general as a result of the Illinois equal suffrage law were prophesied by Miss Jane Addams at the Women's Trade Union mass meeting held last week in Garrick Theater, Chicago, to protest against the killing of the fifty-four-hour amendment to the ten-hour law. This was Miss Addams' first public appearance since her return from the world equal suffrage congress at Budapest.

The Perry celebration, which is to include the celebration of General Harrison's campaign and the hundred years of peace since the signing of the treaty of Ghent as well as the famous victory of the Commodore, was inaugurated at Put-in-Bay, Ohio, July 4. The commemoration program is to extend to October 5, and is to include celebrations at a number of lake ports.

Mount McKinley, the highest peak in North America, will be given the name of "Denail," an Italian word meaning "The great one," if Archdeacon Hudson Stuck, the Episcopal missionary, whose party was the first to reach the summit of the great peak, is able to prevail upon the national board of geographic names to make the change.

Tokyo, Japan, has been selected as the next meeting place of the International Sunday-school Association and Robert Laidlaw of London has been elected international president. W. A. Eudaley of Middletown, Ohio, formerly of Cleveland, is the American member of the general committee.

According to a vote of the readers of "The Independent," of New York, the following persons are the most useful ten Americans: Thomas A. Edison, Jane Addams, Andrew Carnegie, Theodore Roosevelt, Helen Gould Shepard, Alexis Carrell, George W. Goethals, William J. Bryan, Woodrow Wilson, Luther Burbank.

A request has been made by Madame Dieulafoy, French feminist, that women have an accepted place in the French army. Her plan is that women be enrolled as soldiers to relieve men for the firing line who are doing clerical duty, but does not include that they be given muskets and placed in positions of danger.

A bill to pension old people over sixty-five years of age whose income is under ten dollars a week has been introduced in Congress. The provision is to pension those with incomes of less than $6 a week at $4 a week, incomes of from $6 to $7 at $3, between $7 and $8, $2 a week, and from $8 to $9, $1 a week.

What is said to be the largest single gift ever made to the Young Men's Christian Association in this country was announced by the Brooklyn Association. It is a gift of $500,000 by Mrs. Roxy M. Smith, widow of William Van Rensselaer Smith, a retired sugar and coffee merchant.

Believing that advertising reaches women more effectively than men, the Buckstaff bathhouse of Hot Springs, Ark., will print 1,000,000 pamphlets with a suffrage article and an advertisement of Hot Springs and mail them to suffrage sympathizers in all parts of the country.

The Japanese government has presented a silver loving cup to the United States cruiser Charleston. In 1910 there was a flood in Tokio and the officers and men of the Charleston and the cruisers Saratoga and New Orleans raised a fund which was sent ashore for the sufferers.

At the annual convention of the New Jersey Diocese of the Protestant Episcopal Church, recently held at Atlantic City, a canon was adopted providing that married ministers in new parishes should receive $1,200 a year and unmarried ones $1,000.

The little republic of Panama has decreed that in the future Chinese cannot become citizens of that country. The law prohibits the naturalization of Chinese. There are about three thousand Chinese in the country.

Dr. Charles M. Sheldon of Topeka, Kans., leader of a ministers' conference at the recent C. E. convention at San Francisco, recommended the compilation of a Bible textbook for use in the schools.

Pensions for employes reaching the age of sixty-five years may be awarded by the Central Trust company of Illinois, which is working out a plan that will act much like life insurance.

Suffrage in the southern states is proceeding slowly but surely. The Maryland suffragists will unite in asking the legislature for statewide suffrage.

The agricultural college of Kansas claims to have effected a saving of a million dollars a year in the homes of that state by teaching domestic economy.

Theodore Roosevelt is planning a lecturing trip through South America this fall. His subject will be, "The Progress of the United States."

Chicago women who have just come into the right to vote do not like the paper or Australian ballot. They prefer the voting machine.

Educational moving pictures have been introduced into the parks of Montreal, under the auspices of the Civic Improvement League.

The Banco de Roma has paid two million dollars to Turkey for certain concessions to the Roman Catholic Church in Asia Minor.

For the first time in its history an effort is being made at Jerusalem to check the mosquito nuisance and the malaria plague.

Colonel George W. Goethals announces that by January 1, 1915, anything that floats can pass through the Panama Canal.

The famous sixteen-inch gun known as "Long Tom" has been sent to Panama to be part of the Canal defense.

A strike affecting from 12,000 to 14,000 workmen has been declared at the shipbuilding yards at Hamburg.

A. C. Dixon, of Spurgeon Tabernacle, London, is spending a week in Chicago.

There are said to be 3,876,196 Christians in India in a population of 315,132,217 people.

The portrait of Jefferson is to supplant that of McKinley on the new issue of postal cards.

Over 50,000 men were quartered at the recent Gettysburg reunion.

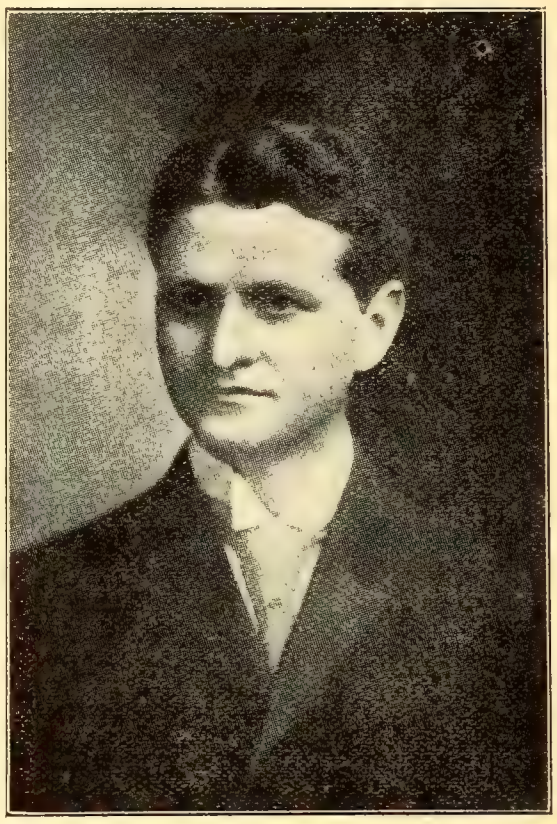
The Unrealized Vision of Jesus

The Church the Chief Agency in Its Realization

By W. F. Rothenburger

The unrealized vision of Jesus is like an unfinished painting or an unfinished mosaic; it stares us in the face and challenges completion.

The war between Capital and Labor was never more aggravated, but what agency is better able to reconcile these two inevitable and contending forces than the Church whose founder taught the dignity of labor and the sin of oppression? The pulpit must have a prophetic message at this point, and the Christian employer and employee must exercise the same spirit of mutual interest during the six working days of the week which characterizes their worship together on the Lord's Day. Failure at this point is a betrayal of the trust which has been committed to the Christian. There is no solution to this gigantic problem but that of fraternity and love. Dr. Frank Gunsaulus upon returning from a study of European conditions a few years ago voiced a sentiment which found a hearty response in many quarters when he said, "The solution of the great problems of today is a religious one. We have tried everything else but Christ. But labor, smutty and begrimed, will become calm at last, not by might, power, the sword, or by arms, but by Gethsemane and Calvary." This is the task of the Church.



W. F. Rothenburger.

Jesus' vision of a clean and temperate life is yet unrealized. When one thinks of the White Slave Traffic, the influence of which need not be depicted, when one remembers that despite the temperance wave which has swept over the states the "consumption of alcoholic liquors per capita of the nation has more than doubled in the last twenty years" (Commons—Social Reform and the Church), and that legislation has failed to control it, when we contemplate the multiplicity of sins that are born in the social world, let it be remembered that the Church, as no other institution in the world, holds within its grasp the power of solution. When in nine days 218 divorces were granted in our own county, at the rate of twenty-four per day, let us ask, What institution can stem the tide of domestic infidelity and realize Jesus' vision of the perfect family, so well as his own Church? What shall be said of the great army of the unemployed, the unconfessed caste system, and many other conditions which have been with us so long and from which the Church dare not turn its face?

But there is a comparatively new problem confronting us in these latter days, or perhaps better, an old one which has had a rebirth and has leaped into commanding proportions. I refer to the question of physical health. In nearly every city there are apostles of good health, some of whom are sane and are making a real contribution to the welfare of the race, while of others, as much could not be said. The Dowie Movement of a few years ago which called into being a city of 10,000 people almost in a night, the Immanuel Movement of a more recent date, and the Christian Science Movement which is assuming such proportions that no astute mind will pass it by unnoticed—these make us ask whether the Church has been negligent at this point and has divorced the soul and the body so long that the very nature of the Gospel of Jesus and the growing physical needs of the race have formed a union independent of it. But even more important than this is the protection of the race from disease which finds its source in social sins. If frequently quoted statistics are true that so large a percentage of our masculine population is infected by transmissible diseases, the results of which are all too visible, where can we look for reform at this point which strikes at the very heart of our civilization as well as at the happiness and health of the millions yet unborn, but to the Church whose Christ was the exponent of the highest moral standards? I believe the time has come when the Church dare not longer be silent here. One denomination, or one minister in a community could not accomplish the reform, but if heaven could put its seal upon any modern trust, it would be upon that combination of ministers who would covenant among themselves to refuse to unite two people in marriage who did not present a bona fide certificate of health from a reputable physician. No greater testimony to a young man's cleanness of life and his fitness to become a good husband and father could be had, than his willingness to patronize this trust on his wedding day; no greater reform could sweep the nation and leave in its path a more splendid evidence of health and happiness; and no chip of marble could add more mightily and more beautifully to the mosaic of Jesus' social vision than this. May it receive our deepest and most devout consideration.

If the Church is to be the medium through which the vision of Jesus for a more perfect society is to be realized, it is well that we pause for a moment at several other vital considerations where a better adjustment is in order. One school of thinkers is emphasizing regeneration as a sole need of men and the supreme task of the Church, while another school places environment far in the supremacy. There is quite a universal faith in the regenerating power of the Gospel as presented by the Church, and there is a rapidly-spreading sentiment in favor of environment. It seems that Jesus and the Apostles never taught either at the expense of the other. The question now arises, Shall we demand that the Social Settlements, the Young Men's and the Young Women's Christian Associations, the public schools, and the Municipal associations be held entirely responsible for such an environment as will be wholesome for a regenerated life, or shall the Church feel a sense of responsibility at this point? If scientific investigation has proven that "poor diet, poor homes, unfavorable occupations, and heredity produce three-fourths of our modern intemperance," then it is unfair to expect the spirit of God to make a reformed drunkard immune from these influences when they might be removed. If human nature demands social life in the community, it will not be unwise for the Church to afford a homelike place for the young people to meet and form their friendships rather than on the street corners and the public dance halls, or other improper and dangerous places. I cannot sympathize with those who, like Dr. Johnston Myers, feel that the art of preaching and of worship have little place in the life of the modern church, but I am equally convinced that these are inadequate to realize the vision of Jesus. One admires St. Peter's in Rome, with its massive pillars, its beautiful mosaics, its white Carrara, its porphyry, and its beautiful alabaster marble; one is hushed into silence under the vaulted dome of Michael Angelo; but to walk the streets of Rome and see the poverty, the squalor and the sin within sight of this massive and beautiful piece of art, one is convinced that places of worship alone cannot accomplish the task. The Church needs to look upon regeneration and environment as her twin emphases, each ministering to the success of the other.

To realize the vision of Jesus, two other schools need to be brought more closely together and their respective principles harmonized; and these are in part but different aspects of the two above mentioned, viz: that which believes in the scooping-in process which would build up a big organization, the end of which is tantamount to colonization, while the other would have the kingdom extended by a studied and well planned radiation of its life into every corner of the community. The first rings absolutely true to the ideals of the Apostolic Church which was still warm with the breath of Jesus upon it; it seeks to bring men to repentance, to an open confession of their faith in Jesus, and to an open allegiance to his propaganda, as on the day of Pentecost; it seeks to crystalize the teachings of Jesus into definite form with unmistakable name, but it is in danger of becoming simply an institution-builder. The other process which seeks to reproduce the fruits of Jesus in society without the label rings also true to the ideas of Jesus, but it is in danger of becoming so latitudinarian as to forget its source. This process, in its extremest form, would be in danger of developing a moral and humanitarian condition of society without recognizing Jesus as its real source. The one extreme would spend all its time on the care of the vine, while the other would forget the vine and be concerned only with the fruit. The Church will become the most effective medium by which the vision of Jesus is to be realized only when these two great principles join hands and recognize their true relationship.

The greatest weakness of the Church today is its divided state. After all allowance is made for different types of mind which need to be satisfied, for the restoration of principles which needed to be emphasized, it remains true that our divided forces are a most serious handicap. There was a time when it seemed necessary to spend much time in controversy, in order that the atmosphere might be cleared, and that the Church might determine the essentials of its belief. But this pragmatic age looks back upon such as the

Arian controversy, realizing that it played some part in its day, but smiles at the impossible task to which it set itself. The Christological controversies of the early centuries which gave rise to Nestorianism, Eutychianism, and Monophysitism, each of which tried to describe the nature of the incarnation, have no charm for the man of today except as a matter of history. And we are glad for that spirit among both the laity and the clergy which winks at the non-essentials that separate us today. The astute business man looks upon us as most extravagant spenders of money for purposes which do not accomplish the greatest mission of the Church. Men like Stelzle, Thompson, Commons, Strong, and others tell us that the Church is losing ground in the city. Be that as it may, it is certainly making an unwise expenditure of its money by maintaining superfluous equipment. In this respect, the city is overchurched. There are many centers in our own city with a half dozen plants where one or two would be entirely adequate to accommodate the amount of work accomplished. Millions of dollars are invested in superfluous buildings which, if invested in extending the Kingdom would multiply our power many fold, and all because we are still holding to our denominational shibboleths with a more deadly grip than we are to the real task of the Church. Nowhere is this more in evidence than in the relative amounts expended for maintenance and extension. Last year the Methodist Body of Cleveland spent $9.49 per member for local maintenance, and $4.58 for missions and benevolence; the Disciples spent $10 per member for local maintenance and $3.75 for extension; the German Evangelical figures are $10.60 and $3.50, the Baptists $14.30 and $4.16; the Congregationalists $14.42 and $2.65; the Episcopalians $16.25 and $2.07, and the Presbyterians of Cleveland spent $26.78 for the maintaining of their local churches while giving $3.72, less than 14 per cent of that amount, for general extension. The economist looks upon this as a most reckless and disproportionate expenditure of money. If the Church of Jesus Christ ever makes an impression upon the city which is worthy of its divine appointment it will be by minimizing denominationalism and sectarianism and magnifying its supreme task of making men Christlike. The country problem is suffering from the same cause. A church to every two hundred of the population in many villages each of which is struggling for even a half decent existence; two or three church buildings at a township center, only one of which gives any evidence of religious life, while the others have occasionally been dedicated to the centralized school system or left as decaying monuments to the disgrace of a divided church, but with ruins less enticing than the ruins of the old world, these are conditions which demand readjustment. The prayer of Jesus for a greater oneness of his people must be answered more fully before his vision of a well-ordered and redeemed society can be realized.

Christianity, when it properly represents its Christ, holds supremacy among all the forces of men. "It contains nothing in its essential life that can decay. It has the step of immortal vigor. On its thigh is the sword of universal conquest and dominion; and in its eyes, that look before and after, the light of divinity, and the tender look of helpfulness and love." To make this force operative and thereby realize the vision of Jesus is the supreme task of the Church.

Cleveland, Ohio.

Sagamore Sociological Conference

The Story of a Mountain Peak Occasion

By Richard M. Vaughan

"I have attended the various religious and sociological conferences of the country," said Prof. Edward A. Steiner at the closing session, "but Sagamore is the mountain peak." Down near the elbow of the arm with which Cape Cod shelters Massachusetts Bay is a cluster of cottages where a group of men prominent in the Christian Endeavor movement took their outings. It is a picturesque scene with its woods and rock-strewn lands, its dunes and far-stretching sea. But the distinction of Sagamore is not scenic, it is intellectual and moral. For three days early in July for seven successive years a most unique and influential gathering has been held in the quaint Cape Cod country. What is there about it to justify the tribute of the distinguished author of "On the Trail of the Immigrant?"

The Organizer.

The Sagamore Conference is the embodiment of an idea of a remarkable man. The genius of Chautauqua is John H. Vincent; of Northfield, Dwight L. Moody; of Sagamore, George W. Coleman. It requires a distinct act of self-denial not to write at length of "one of the most likable men in America," as Peter Clark Macfarlane terms him. The encomium occurs in a character sketch entitled "Sunshine George." The mission of Coleman in the world is publicity, he believes in the power of truth. The historic Baptist passion for democracy and freedom in faith and speech has no nobler modern exemplar than the founder of the Ford Hall meetings and the Sagamore conferences.

There are few things in a democracy so important as introducing the various social classes to each other. While the conference of 1913 was in session at Sagamore Beach, Governor Mann, of Virginia, was saying at the semi-centennial at Gettysburg that the Civil War would never have taken place if the men of the sixties had known each other as well as we do. There are thoughtful men who see conditions in our time similar to those which preceded the French Revolution. If the coming revolution is an evolution and a bloodless one we will owe it to the men who promoted mutual acquaintance among social classes. When men like George W. Perkins and Arturo Giovannitti fully understand each other it will be better for both and for us all.

The place of the catholic and dynamic Coleman as the vital factor in the Sagamore conferences was well expressed on the final evening by Pres. W. L. Poteat, of Wake Forest College. "I am going back to my Carolina home," said he, "with a Sagamore sunburn which I owe to Sunshine George."

The Program.

The 200 guests of the president of the conference and his associates hailed from all parts of the country, although naturally most of them were from New England. The spread of the Sagamore idea, no less than the Ford Hall idea, is much to be desired, in order that larger constituencies may be reached. But those present at Sagamore, for the most part, were leaders of opinion in the various walks of life. They listened to seven addresses, all of which were followed by general discussion of the livest sort.

The opening remarks were made by Dr. Dillon Bronson, a Methodist clergyman. He read, pertinently enough, about Peter and Cornelius. He said that the spiritual man was the man who is good to live with. The frog in the well is prone to think its waters are the ocean, it needs an enlargement of knowledge. Only larger acquaintance can break the hardening caste lines in American life. God has no pets. The "Mayflower" pilgrims all traveled steerage. English is not the only language God can understand. The pastor who neglects the people of foreign speech about his church needs only to close his eyes to be dead.

Then came Charles Rann Kennedy, author of "The Servant in the House." This drama sets forth the influence of Jesus as the great social reconciler. He did not speak as announced on "The Drama as a Social Force;" he did better, he illustrated it by dramatic readings from the New Testament. This dramatist by all his training and traditions is an English Tory but by conviction of sin he confessed himself a socialist. To many his readings were a revelation of the social passion and power of the Bible. Historical study has brought about the rediscovery of Jesus, we have long been told. In a growing literature the Christ who has been rediscovered is the revolutionary Christ. Surely, this is not the total truth concerning the Son of Man but it is the avenue of approach to multitudes today. To this fact the experience of one young woman bore eloquent testimony. She declared publicly that she had never had a Bible in her hands, but the discovery of the social sympathies of Jesus as interpreted by Kennedy had kindled a resolution to buy a Bible and to study it.

The next day was a day full of opposites. Three successive addresses by a representative of big business, a leader of the Independent Workers of the World, and a champion of trades unionism were an education in tolerance and an enlargement of social horizon.

George W. Perkins, whose former connection with J. P. Morgan Company is well known, read a paper on "The Workers' Fair Share." He found the source of the industrial problem, not in tariffs and trusts, but in improved methods of human intercommunication. Destroy the tariff, the trust continues; destroy the telegraph, it becomes impossible. His cure for industrial ills was publicity, abolition of privilege, and especially, profit-sharing. Such sharing, however, must be a far remove from a mere bonus system or aught that smacks of charity, toilers must become real partners in the business. We should not cut down the tree until we have at least tried to remove the parasites. Competition may have been the life of trade but it was the death of manhood; coöperation is the hope of all.

The Arch Syndicalist.

Interest was tense when Arturo Giovannitti arose to speak on "The Constructive Side of Syndicalism." The gifted Italian youth, a poet of no mean powers, once a student for the Protestant pulpit, now a leader of the portentous I. W. W., was given a fair hearing. He preferred the name industrial unionism to syndicalism. He declared that it was not only a fighting force but a constructive one. It seeks to destroy the capitalistic class by assimilation. Labor, be it manual or mental, produces all, to it belongs alike the products

and the machinery of industry. The workers frankly propose to take what is their own. They care more for justice than they do for peace. Every contract with capital on the part of labor is a farce, it is made under duress. Sabotage is at times a justifiable instrument of the weak, less blameworthy than the food adulterations and rotten fire hose of capitalism. Class lines must be tightly drawn, then will come the test of force. Syndicalism is not the coming slavery but the new individualism.

His hearers felt the deep social sympathy of Giovannitti, his love for the man lowest down, but they regarded his thoughts as the outpourings of an impractical idealist. But, strangely enough, extremes met. Perkins wished to make every laborer a capitalist; Giovannitti, every capitalist a laborer.

In A. J. Portenar, a linotype operator, conservative trades unionism found a doughty champion as he spoke on the theme, "The Perversion of an Ideal." He believed that syndicalism made a true indictment of modern society but that it was an unworkable scheme. It was involved in inescapable contradictions. The part of wisdom is to proceed constructively. The capitalist has the greater resources; before he is half starved, the laborer will be dead, in any test of force. We must take a step at a time. The injustices against which syndicalism is a protest must be removed.

Servants of Industry.

The following day two level-headed young business men showed the means employed to make our industrialism more effective. Mr. Robert G. Valentine spoke on "Servants of Industry." The term described a new calling, in which the speaker is a pioneer. He is a counselor on labor problems to whose office men in business difficulties repair. He was recently instrumental in settling the differences between the telephone company in Boston and its operators. Mr. Miner Chipman, who is known as an efficiency engineer, spoke luminously on "One Interest, One Standard, One Aim, for Employer and Employé." He diagnosed our industrial ills as due to inefficiency. The removal of incidental ills does not touch the fundamental question of the justice of private ownership of natural resources, but we will never see the trees until the brush wood is cleared away.

The closing address was by Prof. Edward A. Steiner, of Grinnell College, Iowa, upon "The Immigrant as an Economic and Social Asset and Liability." In words which scintillated with humor and wisdom he told the story of the incoming human tide. The working man is an incorrigible idealist who shall not and does not live by bread alone. The immigrant produces more than he costs. He gets more wages in the states he throngs than do the lowest paid toilers in states into which no immigration pours. The primitive folk from southeastern Europe are far more easily assimilated than the representatives of highly cultured peoples. The Englishman is the last man to take out naturalization papers; he is not assimilated until he is in the cemetery. Immigrants do not herd nearly as much as they are herded. The Bible, the flag, and the public schools are the hope of the new America.

Miss Helen Keller was present at the conference. Her deep interest in social questions, her adherence to socialism, are matters of public knowledge. Her teacher, Mrs. Anne Sullivan Macy, communicated to her by means of the manual code every word spoken at Sagamore. Miss Keller was persuaded to address the people present. She did so in a speech remarkable for its insight into the problems of the day and for its literary qualities. Her crowning achievement is the acquisition of speech. She said that they were blind who did not see the misery of the world, they were deaf who did not hear the cry of the exploited. We live for each other and we are finding out that this is the only life worth living.

Many opinions but one spirit, such is Sagamore. Whatever the surface contradictions there were ever visible underlying unities. There was new confirmation of the fact that earnest people may be many as the waves, yet one as the sea.

Newton Center, Mass.

The Tears of Jesus

By Robert Stuart MacArthur

"The Son of God in tears" is a striking picture, and it suggests a touching theme for remark. The tears of Jesus have melted men's hearts through all the centuries. Three times during his earthly life Jesus wept. The first two instances of his weeping are recorded in the gospels; for the last instance, we must go to the letter to the Hebrews. There are marked distinctions between these instances of weeping on the part of Jesus; and there is genuine progress of thought from the first occasion on which he shed tears to the last instance given in scripture.

The first time of his weeping is recorded in John 11:35. In our version, we have as descriptive of this act two words—"Jesus wept." The more literal translation would be, "Jesus shed tears." This is the shortest and, in many respects, the sweetest verse in the Bible. The stone which closed the grave of Lazarus is taken away by those who stood near. God never performs unnecessary acts. God needs human helpers even in his greatest miracles. Then came the royal command, as becomes the majesty of God—"Lazarus, come forth." This was the mightiest miracle, humanly speaking, which our Lord performed during his human life. Legend tells us that Lazarus lived thirty years after he was raised from the dead, and died at the age of sixty. It has been well said that he came forth from the tomb with the fragrance and bloom of a bridegroom.

Human Sympathy and Divine Power.

Marvelous are the manifestations both of human sympathy and divine power on the part of Christ in connection with this miracle. His tears showed his tender sympathy. At the same time he groaned, being indignant in spirit as he observed the ravages of sin in producing sorrow and death. The word which is used in the third verse of this chapter may well be used regarding Christ's love to Lazarus; but the beautiful decorum of scripture forbids its use in the fifth verse, where Martha and Mary are included with Lazarus in the expression of love. In the fifth verse a different word is employed; this word denotes regard, esteem, friendship. The word in the third verse means personal affection and ardent love. The writer thus sacredly guards the relations which Jesus sustained to this family from any perversion which enemies might attempt to employ to his injury.

Christ loved this family, and yet he tarried. He tarried because he loved this family. The evangelist John, writing perhaps sixty years afterward, presents to us the sublime spectacle of "the son of God in tears." Christ is one with us in our sorrows and joys; Christianity knows nothing of a stolid stoicism. It knows of the regulation but not of the suppression of natural affections.

In the second instance of weeping, Christ shed tears of patriotic fervor. Here he wept over Jerusalem, the city of song and story, Luke 19:41. At the grave of Lazarus, he dropped silent tears; the word employed in John 11:35, to set forth our Lord's sympathetic love, is *edakrusen*. The word used in Luke 19:41 is *eklausen*. Here he wept aloud; here his emotions choked his utterance; he never completed the sentence he began regarding the fate of the doomed city.

Our Lord stood on the lower part of the Mount of Olives, whence the view of the city is even now most striking. The scene is solemnly and sublimely instructive. As the procession turned the shoulder of the hill, Jerusalem rose before these passover pilgrims in its unique glory. It shone resplendently in the morning sun. Before their gaze arose the temple, with its white walls and courts glittering with gold; there also were the mighty castles and the sumptuous palaces of Herod. Over all was the mystic spell of two thousand years of history. Christ knew that soon all this glory and splendor would be a hopeless ruin. He was a true patriot as well as a sincere religionist. He forgot all his own momentary glory; he thought only of the coming misery of the people he loved. The scene overpowered him; his heart was filled with indescribable sadness. All the shame and sorrow of his anguish and torture a few days later did not produce such demonstrative grief as he now manifested in his triumphal entry into the Holy City. He saw beneath the fair exterior of this queenly city now in its holiday attire, the awful sorrow soon to come when the people by thousands should be sold as slaves, and by hundreds should be crucified, and the glory of Judea should be a heap of ruins or a desert waste. What a history of divine love and human sin lay open to his gaze!

A Comparison and Contrast.

It is instructive to compare and contrast these three cases of weeping on the part of Christ. The third instance of our Lord's weeping is recorded in Hebrews 5:7, in the words . . . "With strong crying and tears." The evangelists do not expressly state that he wept in Gethsemane; but we might expect that the agony which caused a bloody sweat would be accompanied by tears. Religion does not make the heart insensible, but rather the more susceptible to sorrow. It is not unmanly to weep. In suffering we often find sweet relief in tears. A "stony grief" which cannot weep is most difficult to endure. The fact that Christ wept should deeply affect our hearts. That man has a stone and not a heart in his bosom who can contemplate without emotion the fact that for him the Son of God wept, bled, and died.

The first were tears of family friendship; the second were tears of patriotic fervor; the last were tears of sacrificial love. The first tears were a rill that flowed for an afflicted family; the second tears were a rivulet, streaming forth for a doomed nation; and the tears, in the third instance, were a mighty river that has swept across humanity for the world's woe. He wept that we might weep. This element of tenderness in Christ gives him resistless power. As we share, in our measure, in his tenderness, we shall share also, in our measure, in his mightiness.

The Golden Day

Robert J. Burdette, in Los Angeles Times.

There are two days in the week upon which and about which I never worry—two care-free days, kept sacredly free from fear and apprehension.

One of these days is Yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrong, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the Love that can make the wrong things right, that can turn weeping into laughter, that can give "beauty for ashes, the garment of praise for the spirit of heaviness," joy of the morning for the woe of the night.

Robert J. Burdette.

Save for the beautiful memories, sweet and tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with Yesterday. It was mine; it is God's.

And the other day I do not worry about is To-morrow. To-morrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of mastery as its dead sister, Yesterday. It is a day of God's. It sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that hold Yesterday hold To-morrow. Save for the star of hope that gleams forever on the brow of To-morrow, shining with tender promise into the heart of To-day, I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasures of Yesterday—the Love that is higher than the stars, wider than the skies, deeper than the seas. To-morrow—it is God's day. It will be mine.

There is left for myself but one day of the week—To-day. Any man can fight the battles of To-day. Any woman can carry the burdens of just one day. Any man can resist the temptations of To-day. O friends, it is only when to the burdens and cares of To-day, carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—Yesterday and To-morrow—such burdens as only the Mighty God can sustain—that we break down. It isn't the experience of To-day that drives men mad; it is the remorse for something that happened Yesterday, the dread of what To-morrow may disclose. These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the All-loving takes care of Yesterday, and To-morrow.

Try Marshall Hoe-cake

The fickle spotlight of federal popularity as to food shifted today from grape juice and white radishes to hoe-cake and milk. The unfermented beverage and colorless vegetable combination immortalized by William Jennings Bryan, secretary of state, was forced from the stage of publicity by the favorite luncheon combination of Thomas R. Marshall, vice-president of the United States.

For today news came clicking over the wires from Washington that the vice-president has hoe-cake and rich milk and nothing else for his noonday meal 365 times a year. He says, too, that the simple diet is a builder of happiness, and he attributes his day-in-day-out good nature to the virtues of his meager luncheon.

The news furnished inspiration for Chicago experts in the baking line and scores of local ovens turned out a hoe cake that Chicagoans might emulate the vice-president and test the efficacy of his diet. Among the first to set a steaming hoe-cake before her patrons was a popular cook who is in charge of the culinary achievements in the restaurant of a big downtown establishment. She served it piping hot and with it came a pitcher of fine rich milk.

"Mm-m! Swell!" was the ejaculation of surprise from a switchboard girl, who chanced to be the first hungry one to taste the delicacy.

The cook supplied the recipe to one of her more inquisitive patrons. Here is how she makes a double loaf of Vice-President Marshall's favorite hoe-cake:

"Take one quart of sour milk, a quart and a half of corn meal and a pint of white flour. Add a cup of molasses, two small teaspoons of baking soda and two small teaspoons of salt. Mix well and bake for two hours in a slow oven. Serve with rich milk. It's great. No wonder the vice-president likes it. It's a luncheon for a king."—Chicago Tribune.

When He Went Up

A Cleveland clergyman has given to the Plain Dealer of that city this account of infant resourcefulness:

My little daughter was feeling a bit under the weather the other evening, and consequently was put to bed early. She had not been under the covers more than five minutes before she called out:

"Mama, I want to see papa!"

"Go to sleep, dear," answered her mother. "Papa can't see you now."

In a few minutes she called once more:

"Mama, I've got to see papa!"

"I can't disturb your papa now. He is very busy. Go to sleep."

There was a silence for nearly four minutes. Then these words floated down the stairs:

"Mama, I am a very sick woman, and I must see my pastor at once!"

Then I went up.—Youth's Companion.

Prevent the Fly, Scouts!

"Prevent the Fly" will be one of the slogans of the Boy Scouts of America this summer. The boys will go scouting for the fly. Though last year "Swat the fly" was their motto, a plan of campaign has been outlined for them which goes more effectively into the question of eradicating those disease-bearing pests.

Cards bearing the motto "Prevent the Fly" will be sent to the boy scouts. These cards will contain not only the life-history of flies and give a picture of the damage they do, but also will contain specific instructions for the scouts.

First: the scouts will be urged "to swat the fly"; namely to kill the old ones that have lived through the winter time, or are of the first brood of the spring season. Second: they will go scouting for the breeding places for flies, such as stables, pig-stys, garbage cans and the like, for by cleaning up those places they prevent the fly. If the breeding place is a stable, the scout will go to the owner and will endeavor to get him to sign a promise to keep the stable clean. Third: if the scout finds a garbage can that is not being taken care of properly he will report it to the city authorities. Fourth: if he finds breeding places that are not being properly cared for and no available means are provided for cleaning up these places, he and his companion scouts will undertake the work themselves.

The plan is to divide up each city and town into sections and appoint a troop to look after that section. As a troop has several patrols, the section will be sub-divided so that each patrol will have a separate district to cover.

The Worker for the Summer

If your waiter seems a little new and green
  At the summer place you've chosen for the season.
If the porter has a cultivated mien,
  There's a reason, gentle reader, there's a reason.
If you find a stableman is up in Greek
  And the clerk discusses Ibsen with each comer,
Here's the answer to your question ere you speak,
  He's a college student working for the summer.

You will find him on the steamers, scrubbing deck,
  You will see him in the stokehole, where he swelters,
You will find him picking currants by the peck,
  And he labors in the factories and smelters;
He's the canvasser who lingers at your door,
  He's a trolley car conductor and a plumber,
And the extra clerk who serves you at the store
  Is a college student working for the summer.

The iceman—you had best be kind to him,
  For he may be champion strong man of his college.
And the girl you hire to keep the house in trim
  May be Vassar's very pride and full of knowledge.
There is nothing that a student won't essay;
  He's a willing little toiler and a hummer;
You will find him near at home or far-away,
  The college student working for the summer.—Exchange.

"There is no true and constant gentleness without humility; while we are so fond of ourselves, we are easily offended with others."—Francois Fenelon.

A Page of Human Interest

SENATOR GORE'S STORY.

Senator Thomas P. Gore, of Oklahoma, recently told the following story:

A prisoner was brought before the bar in the criminal court, but was not represented by a lawyer.

"Where is your lawyer?" asked the judge who presided.

"I have none, sir," replied the prisoner.

"Why not?" queried the judge.

"Because I have no money to pay one."

"Do you want a lawyer?" asked the judge.

"Yes, sir."

"Well, there are Mr. Thomas W. Wilson, Mr. Henry Eddy, and Mr. George Rogers," said the judge, pointing to several young attorneys who were sitting in the room, waiting for something to turn up, "and Mr. Allen is out in the hall."

The prisoner looked at the attorneys and after a critical survey, he turned to the judge and said:

"If I can take my choice, sir, I guess I'll take Mr. Allen."—Lippincott's.

OUR NEW SECRETARY OF THE NAVY.

A man rather below the average size, sturdily built, with deeply lined, weather-beaten face, like that of a Maine skipper, Josephus Daniels would attract attention anywhere. Especially on Broadway, for he does not dress as Mrs. Grundy prescribes. In summer he wears white crash clothes. In winter his round, soft black disdains all changes in styles. Usually he wears a black string tie in a low collar. These are but the frame of the picture. The face, with deep-set, dark eyes, surmounted by black hair, is that of a personality. Until it breaks up into a hundred winsome wrinkles, his countenance seems stern. But even the children of Raleigh know better. They called him by name as we walked the streets. The familiar, genial greeting of men and women also marked him as a friendly man, a good neighbor. One pictures the dismay of the gentlemen with the gold lace in the navy department at Washington as "the folks" from North Carolina "stop by" to see "our Mr. Daniels," the man whose word now moves the sailors and battleships. If the present administration is asked to point to any one man who more than another visualizes American democracy, it may indicate either the Secretary of the Navy or the Secretary of State.—Exchange.

THOMAS W. LAWSON TELLS STORY.

Thomas W. Lawson, the Boston financier, said the other day of a scandalous financial deal:

"Those people traded on popular ignorance. They were like Calhoun Clay, who opened a bank in Nola Chucky.

"All the colored people around Nola Chucky deposited their savings in Calhoun's bank, and Cal soon began to wear, instead of cowhide boots and jeans, patent leathers and broadcloth.

"Then, one day, Wash White called at the bank and said:

"'I'd like for to draw out my money, sah."

"'Your money?' said the banker, lighting a 10 cent cigar.

"'Yes, sad, my $10.'

"'Your $10?'

"'Yes, sah, my money.'

"'Why, man alive!' shouted Banker Calhoun Clay, angrily, 'don't you know the interest done et that up three months ago!'"—Chicago News.

ONE ON OLLIE JAMES.

Physically speaking, Ollie James, the senator from Kentucky, weighs close to 300 pounds, and in a political sense he tips the scales at 1,500 tons. His last achievement was to give Luther Burbank, the plant wizard, a new and difficult job.

Last summer James toured California, and one day he lunched with Burbank, who seemed intensely interested in the vast amount of food the big Kentuckian stowed away and his manner of doing the stowing. Immediately after the lunch the scientist made a quick dash back to his experimental station.

"Why are you in such a hurry, Luther?" asked one of the party.

"I want to rush back," he responded seriously, "and see if I can't propagate a square shaped pea that won't roll off Ollie's knife."—The Popular Magazine.

MORE TAFT PHILOSOPHY.

Ex-President Taft concluded one of his Yale lectures in the late spring with a wise word on the subject of vacations.

"A lean, dyspeptic judge," he said, "once remarked to me with a groan on a hot July day:

"'Vacation time again! Vacations are a nuisance. I can't understand how it is that, no matter where they go, some people always have a good time on their vacations.'

"'That's easy to explain, judge,' said I. 'They take the good time along with them.'"

PUTTING GRANDMA RIGHT.

Dean C. Worcester, secretary of the Philippine commission, smiled gleefully the other afternoon when he heard several of the brethren boastfully telling each other who ruled the domestic roost. He was reminded, he said, of the keen perception of little Willie.

One day, according to the story told by Mr. Worcester, Willie's grandmother, who lived a thousand miles in the beautiful distance, came for an extended visit. It was the first time that Willie had ever seen her, and naturally his examination of the elderly one was long and critical.

"And so you are honestly and truly my grandmother," finally remarked the youngster, going closer to the visitor.

"Yes, my dear," was the fond rejoinder of the old lady, "on your father's side."

"Well, that's where you're in bad to begin with," was the startling response of Willie, "you're on the wrong side."—Philadelphia Telegraph.

VINDICATING JOHN D.

"Old John D. is a maligned man," a broker said on a roof garden. He stirred a pop bottle vigorously in its bucket of ice, took a long puff at his regalia, sighed up sentimentally at the moon and resumed:

"John D., as I was saying, is maligned. He never gave out those precepts of miserliness we are always hearing. Old Uncle Russell—Uncle Russell Sage—gave them out. John D. has always advised a reasonably high scale of living. He's been maligned. And he feels it, too.

"He talked about it the last time I golfed with him at Pocantico Hills.

"'Why,' he said, 'I'm no Russell Sage. As we journey through life let us live by the way—that's my policy. Down with those people who are so intent on putting something by for a rainy day that they never get any enjoyment out of pleasant weather!'"—New York Sun.

A BILL NYE STORY.

A tale told about Congressman Smith is his interview with Bill Nye. The city editor told him to get a column or two of funny stuff. Smith went to each member of the staff of the paper and asked them to write about 200 words each of what they thought Bill Nye might say. He lined up the result, had the matter set up and went for Mr. Nye.

"Here is the proof of my interview with you, Mr. Nye," he said. "I want to submit it to you before using, for fear some inaccuracy might have crept in."

Mr. Smith began to get nervous before the now solemn Mr. Nye had finished his careful perusal of the proof slip. Maybe his scheme hadn't worked!

Turning to him finally, Mr. Nye said:

"My boy, I've been interviewed many hundreds of times, but I must say that this is the first time I've ever been quoted correctly."—Chicago News.

BISHOP DOANE ON "CAPTAIN SCRAGGS."

The late Bishop Doane, in a Fourth of July address in Albany, once urged his hearers to fight against socialism as their own ancestors had fought against the British.

"Put up a good stiff fight," said the bishop, "and the pluck of these miserable Socialists will be no better than that of Captain Scraggs.

"Captain Scraggs saw active service once. The engagement was pretty stiff. In fact, it looked hopeless to the captain. However, he said cheerily to his men:

"'My brave fellows, fight like heroes till your ammunition's gone, then run for your lives. I've got a sore foot, so I'll start now. Au revoir, my hearties.'"—Daily Magazine.

DEAN STANLEY'S SIMPLICITY.

Andrew Lang once told this charming story of Dean Stanley's amiable simplicity. He was dining out and arrived late, with his collar unfastened and the ends vibrating like little white wings about the head of a cherub. The dinner was progressing when his hostess ventured to ask if he knew that his collar had broken adrift. "Oh, yes!" said the dean; "do you mind?" "Not at all," said the lady. "Then I don't mind, either," answered the dean; "the button dropped off while I was dressing." And he continued his conversation.—Congregationalist.

BEECHER ON BIG AND LITTLE HEADS.

My father was once defending a man who was accused of egotism, and his defense was this. If a man has the "big head," you can whittle it down; but, if he has the "little head," there is no hope for him. Egotism is offensive, but the very fact that it is offensive makes it less calamitous to the man who has it; the fact that it is offensive makes all his friends willing to help him reduce the swelling of his head. But if a man has the "little head," how are you going to help him?—C. E. World.

GARFIELD ON SELF-RELIANCE.

"Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself."

Disciples Table Talk

Missouri Minister Mourns Country Churches.

In "The Country Parson," monthly messenger published by Nelson H. Trimble at Columbia, Mo., Mr. Trimble puts the paper in mourning and offers the following concerning conditions in country churches: "Within the last ten years over 700 country churches have died in Missouri. Grant K. Lewis told me, and he's a walking encyclopedia and knows. We have put the paper in mourning for this appalling list of dead What does it mean when churches disappear like this? Many things, but especially that the country community is changing and the church is not adjusting itself to the new conditions. It will not be sufficient reason for you to dismiss this statement if the church you work with is in strong circumstances now. There is a tomorrow. Perhaps the causes that killed the other churches may be at work under the surface in yours today!"

P. J Rice Pleases Mexicans.

On a recent Sunday, P. J. Rice, pastor at El Paso, Tex., preached a sermon on "The What and How of Peace in Mexico," in which he closed as follows: "I am praying for the peace of justice, of equal rights, of patient dealing with ignorance and superstition, of enlightenment. And if we will have patience that will result in Mexico. We cannot force it on them. We cannot shoot it into them. Armed intervention is not needed. Nor is intimidation by warnings from the powers. Mexico represents a civilization a hundred years behind our own. Remember only a hundred years of our own history and learn to be patient. Perhaps we may be able to help make it by keeping hands off. A stronger and more statesmanlike diplomatic representation is greatly to be desired. Every expression of friendship and good will is eminently to the point, but patience and forbearance with ministries of enlightenment are of paramount importance." On the Sunday following seven representative Mexicans met Mr. Rice by appointment and delivered their congratulations and expressions of appreciation in a characteristic and formal manner. They also presented to him a letter in Spanish which began as follows: "With true satisfaction we read the discourse pronounced by you last Sunday night in the First Christian Church of this city, expounding the following subject: "The What and the How of Peace in Mexico." Permit us, Sir, to congratulate you in the most cordial and respectful manner because in the midst of the great number of material interests which are being agitated in regard to our country, crying for peace without taking into consideration for one moment either the dignity or future of the noble Mexican people, you, with a height of view and independence of character which is rare to find in the present time, have placed yourself on the side of justice, not directing to your people any but words of truth."

Z. T. Sweeney Visits Lloyd George.

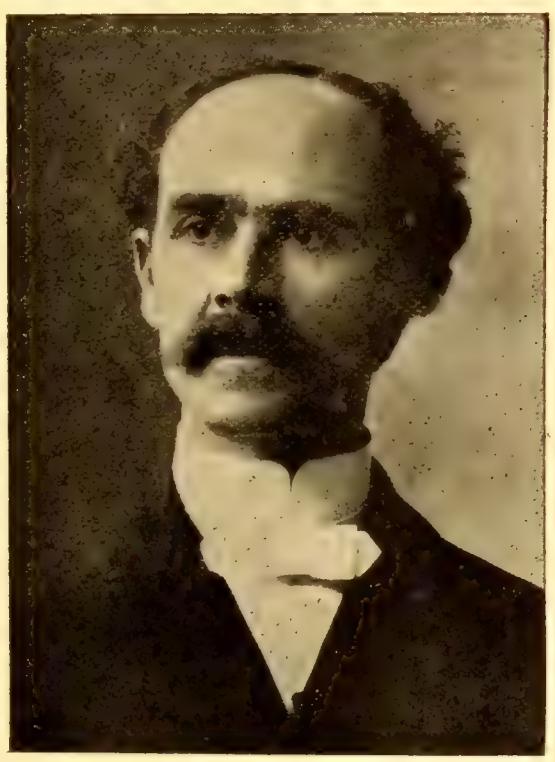
Z. T. Sweeney writes from Windermere, Ontario: On April 23 I left the United States being an invitation from the A. C. M. S. to Hon. Richard Lloyd George to attend our next general convention at Toronto. On May 1 I called at the House of Parliament and after considerable circumlocution and the exercise of some diplomacy I obtained an audience with the chancellor. He is a modish and unassuming gentleman, but bears in every movement the evidences of the force and power that make him today the highest embodiment of Christian civilization on the earth. A month later I worshiped with the church in Criccieth, where he holds his membership. He was present with his family and was a very attentive and appreciative listener. I was entertained at Criccieth in the home of his brother—the chamberlain—William Lloyd George. I was also invited by the chancellor to be his guest in his town house at London, but unfortunately was unable to return to London again. He took the invitation of the A. C. M. S. under advisement and I am greatly in hopes he will give it a favorable answer unless the sitting of parliament interferes. If he does we should greet him at Toronto with not less than twenty-five thousand of his brethren from 'this side.'"

University Offers Ministers' Course.

Indicative of the interest that is being taken in the problems of the country, is the course being offered during the summer at the University of Missouri, located at Columbia—A "Ministers' Short Course in Country Problems." The course is strictly non-denominational. Its aim is to give everybody interested in religious work in rural districts an opportunity to study the problems which confront them under the direction of men of widest sympathy and interest in rural conditions. Among the studies offered are the following: Rural Society and the Country Church; Rural Sociology; Rural Economics; Fruit Growing; Principles of Crop Production. Alva W. Taylor has charge of the work in Rural Sociology, July 22—August 7 is the date of the course for ministers.

Christian Union at Franklin, Ind.

"We have been preaching Christian union for years; it is time we were taking some practical steps toward cultivating the spirit of union," declared Judge H. C. Barnett in the Tabernacle Christian Church at Franklin a week ago. He then proposed that the entire congregation go across the street to the Presbyterian Church and worship as an evidence of good will and Christian brotherhood. All of the 250 members of the congregation fell in with the plan and, headed by the pastor, Rev. William J. Wright, crossed to the other church. They were given a hearty welcome. The two congregations joined in singing "Blest Be the Tie That Binds Our Hearts in Christian Love," and the Presbyterian pastor, Rev. W. B. Tyler, insisted on the Tabernacle pastor assisting in the service. Both congregations were so well pleased with the plan that several of the leaders said similar visits to other churches would follow.



I. McCash, Resigning A. C. M. S. Secretary.

The Annual County meeting of the Christian Churches of Tipton county, Indiana, embracing within its fellowship the congregations at Windfall, Nevada, Curtisville, Hobbs, New Lancaster, Union Chapel, East Union, Normanda, Kempton, Independence and Tipton, will be held in Carr's Grove near Hobbs station on the Union Traction line the first Sunday in August. All cars will stop at the grove. W. H. Book, pastor of the Tabernacle Church, Columbus, Indiana, will be the preacher for the day. A most cordial invitation to this meeting is extended to all by G. I. Hoover, Chm. Com. on Publicity, representing the participating churches.

E. D. Salkeld, of Chicago Heights, reports a Children's Day offering of $200, and an attendance of over 500 at the Sunday-school, on Flag Day. The school on this occasion was presented with an American flag by ex-Mayor Stolte. Mr. Salkeld and family left July 21 for a vacation cruise on The Great Lakes, and visiting in Ohio and Pennsylvania. Mr. Salkeld reports "Chicago Heights Day," observed July 19, on which day the church was represented by several floats and a number of automobiles in the civic parade, which is a feature of this annual celebration.

C. G. Baker reports that he will close his work at Douglas Park, Chicago, October 1, and expects to take further training for social service work. He reports the church in normal condition, with an average Sunday-school attendance of 157, church attendance of about 75. Twenty persons have been added to the membership since the last of March.

C. R. Scoville, who recently closed the Pleasantville, Ia., meeting, with 281 accessions, is in Chicago, taking care of a broken right leg and arm. A ball game with the merchants of Pleasantville and an automobile crank are responsible for the injuries.

Canton, Ohio, P. H. Welshimer, pastor, has picked Indianapolis as a good rival in a Sunday-school contest for the nine Sundays of July and August. The Indianapolis schools have a combined average attendance of about 3,000.

On the last day of August, B. B. Tyler will surrender the pastorate of South Broadway Church, Denver, to D. Y. Donaldson, of Kansas City, Mo. Dr. Tyler will thus conclude fifty-two years of service in the Christian ministry.

I. McCash has tendered his resignation as Secretary of the American Christian Missionary Society, owing to the uncongenial climate of Cincinnati and the opportunity to serve an educational institution.

At the Camden Point, Mo., Retreat, last week, G. A. Campbell, of Hannibal, was chief speaker. Taking for his theme "The Challenge of the Age to the Church," he spoke four successive mornings.

F. W. Burnham, of Springfield, Ill., will tour Palestine in early spring, 1914. Finis Idleman, of Des Moines, C M. Chilton, of St. Joseph, Mo., and Grant Speer, of Toledo, will also be in the party.

First Church, Bloomington, E. D. Jones, minister, raised $3,500 July 13 to finance the addition of another story to the Sunday-school department.

In the six months of the work of Walter B. Zimmerman, minister at Pleasantville, Ia., there have been 240 persons added to the church membership.

As a feature of the membership contest in the Muncie, Ind., schools, moving pictures were made of the assembled school on a recent Sunday.

EVANGELISTIC MEETINGS.

Kahoka, Mo., J. M. Harris, pastor; Hamilton and Stewarts, evangelists; 68; continuing.

South Bend, Ind., G. W. Hemry, pastor; Fife Brothers, evangelists; 250; closed.

Coldbrook, Ill., Fife Brothers, evangelists; 18; continuing.

Sulphur Mill, Kan., O. L. Cook and Son, evangelists.

CALLS.

W. H. Cannon, Central, Decatur, Ill., Sept. 1.

C. M. Smail, Greensburg, Pa., to Beaver Falls, Sept. 1.

RESIGNATIONS.

E. S. Chamberlain, Crescent, Okla.

J. E. Pickett, Modesto, Cal., September.

Lake Geneva Conference on Missionary Education

Lake Geneva, Wis., August 1-10.

The Lake Geneva Conference promises to be one of the most stimulating and helpful that has ever been held under the direction of the Missionary Education Movement in the central west. The character of this conference, in assembling leaders from many denominations, makes the atmosphere unique.

The program is almost complete, having among its speakers and leaders, ministers, laymen, missionaries, teachers, and other experts in missionary education.

The registrations are coming in rapidly, and already more are enrolled at this time than in any previous year the same number of weeks before the opening date.

It would be difficult to discover a more congenial place to spend ten days. The beauty of the surroundings, the purity of the water, and the opportunity offered for rest and recreation are unrivaled. The conference grounds are in the midst of heavy timber, and the water attractions—fishing, sailing, rowing and bathing—cannot be excelled.

The grounds are under the expert management of the Institute and Training School of the Y. M. C. A., which insure first class accommodations. Every reasonable comfort will be provided to make the surroundings wholesome. Accommodations are offered in tents, and a few cottages are available for those who prefer entertainment at a higher cost.

The Rev. J. M. Stifler, of Evanston, Ill., will preside, and Rev. Morris W. Ehnes, Editorial Secretary of Missionary Education Movement will be Executive Secretary of the conference. Among those who will appear on the platform are, Mr. L. Pern Moore, of Chicago; the Rev. Lynn H. Hough, Baltimore; the Rev. John M. Moore, Boston; the Rev. Henry A. Atkinson, Chicago; the Rev. V. P. Backora, Gary; Mr. C. V. Vickrey, New York; Mrs. Laura De Lany Garst, Japan; the Rev. David S. Tappan, Jr., China; the Rev. Elmer L. Williams, Chicago; the Rev. L. B. Rogers, Burma; the Rev. J. R. Denyea, Java.

As in previous years, adult mission study will be given a prominent place. Classes in both subject-matter and normal training will be available.

Missionary education in the Sunday-school is occupying a more prominent place than ever before, as the missionary training of the young is one of the most hopeful fields of activity; Mr. R. E. Diffendorfer, secretary of the Sunday-school Department of the Missionary Education Movement, New York, will be in charge of this section.

The open Parliaments under the direction of the Rev. George F. Sutherland, secretary, Missionary Education Department, Methodist Episcopal Church, New York, will occupy the last hour of each forenoon. Methods for missionary education in the local church will be fully discussed, and all of the delegates are invited to participate in these sessions. Mr. Sutherland will be assisted by the Rev. Lynn H. Hough, Miss Susan Mendenhall, Mr. R. E. Diffendorfer, Mr. C. V. Vickrey and others.

Persons connected with any Protestant denomination are invited to enroll. The registration fee is $5.00.

The Conference opens on Friday evening, August 1, and closes Sunday evening, August 10.

Send application to Stephen J. Corey, Box 884, Cincinnati, Ohio, Robt. M. Hopkins, 108 Carew Bldg., Cincinnati, Ohio, or to the Missionary Education Movement, Room 705, 19 South LaSalle Street, Chicago, Illinois.

The Church Extension Offering Approaches

Every congregation that is interested in the work that the Board of Church Extension is doing will prepare well for the offering beginning the first Sunday in September. The preachers of these churches will not be satisfied with a "hat collection," because an offering carelessly taken would not express their appreciation of the great task before the Church Extension Board. A great offering comes only by wise education.

On July 1 a Wall Chart was mailed to every preacher and a card was enclosed for ordering supplies. The orders are coming in rapidly which is very gratifying to the Board. These orders are an index of what the offering will be. We suggest that, if you do not want supplies, you write on the post card a promise to take the offering and give us that encouraging word.

A Good Start.

The first nine months of the year show a gain in receipts of $13,614.31 from churches and individuals. There is a falling off of $1,018.03 from the churches but a gain of $14,632.34 from individuals. The total receipts to July 1 are $59,392.44. If we can keep up our gains during the next three months the new receipts for Church Extension will be over $100,000 this year. That would be a great victory for the first year on raising the Second Million for Church Extension as recommended by the Louisville convention.

Many Applications for Loans.

A growing Brotherhood requires a growing Church Extension Fund. Forty percent of our new organizations require help to build their first new church. A little help in a small town does the work. It requires a large loan in a city. Over $30,000 of requests were laid aside or refused at our July meeting, because of no funds. Only a few small loans were granted: Grandview, Wash., $750; Beloit, Wis., $750; Robertsdale, Ala., $500; Como, Texas, $400. These were granted from small balances in our Name Funds.

We earnestly beseech the brethren to enlist for a great offering. Both secretaries are out among the churches.

G. W. MUCKLEY,
Corresponding Secretary.

A Quick Observer.

When Judge Hicks of Minneapolis was in London, he asked the way of a policeman. "You're from America," said the latter, positively. "You can't 'ide the haccent."

International Convention

(Toronto, Sept. 30-Oct. 6.)

Our next big convention will be for the first time in its history truly international. Never before have its sessions been held off the soil of the United States. This year upon British soil and under the friendly folds of "Old Glory" and the "Union Jack" American Disciples will meet to view their record and plan for the future.

Our preparations are going steadily on. Massey Hall, a magnificent and beautiful structure, centrally located, will be the place of meeting. Near by, the Metropolitan Methodist Church, one of the most important church buildings in Canada, will be available likely for overflow and other meetings. Summer excursion rates will prevail; hotel accommodation will be good; abundant accommodation may be had reasonably in choice homes. (This is a feature of Toronto as a convention city.) Full announcement of rates later. If you think of coming write Rev. C. O. Reynard, 16 Harbord St., Chairman of Committee on Entertainment. Address the General Secretary, Prof. H. F. Dawes, 600 Manning Ave., for information of any other kind.

At a recent joint meeting of the local committee and international secretaries, it was decided to cut the registration fee to 50 cents. This important reduction ought to insure a big attendance. Decide early.

Reuben Butchart (Publicity).
207 Grace St., Toronto, Canada.

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NEXT SESSION BEGINS SEPTEMBER 16

American Missions

This has been a good year in our Home Missionary enterprise. Specifically marked has been the progress made by the State societies in affiliation with the American Christian Missionary Society. The conventions which have been held this spring and summer—north, south, east and west—have all indicated prosperity in the work. The early fall conventions will soon be setting in. As far as we have them they are:

Nebraska, August 11-17, Hastings.
Wisconsin, September 4-7, Ladysmith.
Illinois, September 8-11, Jacksonville.
Virginia, September 8-11, Lynchburg (Col-
Kentucky, September 8-11, Bowling Green.
Pennsylvania, E., September 9-11, Canton.
New England, September 12-14, Worcester.
Maryland, September 16-18, Baltimore.
Tennessee, September 20-24, Nashville.

GRANT K. LEWIS.

Drake University

The most essential form of development in Drake University in the last ten years, cannot be set down in figures. It consists mainly in the increase of standards and of a constant advance in ideals.

Ten years ago the buildings and grounds of Drake University were valued at $112,000.00. Today the value of buildings and grounds is conservatively estimated at $400,000.00. In June, 1903, the equipment was valued at $39,000.00, in June, 1913, at $175,000.00. The net resources of the institution in 1903 amounted to $356,000.00; in 1913 to $1,250,000.00. The endowment, productive and unproductive, in 1903 amounted to $242,000.00, with an income of $10,800.00; in 1913 the endowment, productive and unproductive, amounted to $785,000.00 with an income of $47,000.00. The tuition for the year ending in June, 1903, amounted to $47,000.00; in 1913 the tuition amounted to $131,000.00. The total income available for current expenses in 1903 was $66,500.00; in 1913 it was more than $203,000.00.

The constant growth in equipment and income has enabled the authorities to strengthen the faculty and add to the equipment, making possible the constant advancement of standards, so that, at the present time, every college and department of Drake University is ranked with the highest and best in this country. Kendric C. Babcock, specialist in higher education in the Bureau of Education, Washington, D. C., places Drake University in the highest class of colleges in this country.

The attendance in the College of Liberal Arts in 1903 was 276; in 1913, 742. In the Law College in 1903 the attendance was 65; in 1913, 102. In the Institute of Fne Arts, including the Conservatory of Music, the attendance in 1903 was 311; in 1913 it was 527. The faculty of the College of Liberal Arts was increased from 21 in 1903 to 50 in 1913.

Next year, in order better to serve the purpose for which the institution was established, every student entering the freshman class will be required to take a two-hour course in the Bible, and each student during his Junior or Senior year will be required to add another two-hour course.

The work of the College of the Bible is on a higher plane today than ever before and is better patronized by a higher grade of students than during any previous time in its history. One hundred and twenty-one ministerial students were enrolled last year. The institution is preparing to receive 300 ministerial students this next fall. The work of the Department of Religious Education has been of the greatest importance. This department is recognized as the leading school in this country for training Sunday-school teachers and other Christian workers.

Twelve hundred and thirty-thre ministerial students have been enrolled in Drake University since it was established in 1881. Of these more than forty have gone to foreign fields as missionaries.

At the last commencement 254 students were graduated from the various departments. Of these, eighty-four were from the College of Liberal Arts and eighteen from the College of the Bible.

A. C. M. S. REPORT

COMPARATIVE STATEMENT OF RECEIPTS OF THE AMERICAN MISSIONARY SOCIETY FOR THE FIRST NINE MONTHS OF OUR MISSIONARY YEAR.

	1912	1913	Gain.
Offerings from Churches	$ 56,197.80	$ 44,618.64	$11,579.16
Offerings from Sunday-schools	27,527.22	34,284.58	6,757.36
Offerings from C. E. Societies	242.10	337.30	95.20
Offerings from L. A. Societies	310.70	338.75	28.05
Offerings from Individuals	5,720.50	11,037.26	5,316.76
Annuities	10,701.18	3,200.00	7,501.18
Bequests	2,761.09	9,541.21	6,780.12
Moninger Memorial	5,111.94	10,754.66	5,642.72
Receipts from other sources	15,011.60	21,260.91	6,249.31
	$123,584.13	$135,373.31	$11,789.18

We would call attention to the splendid increase in total receipts for the year—more than $11,000. The Sunday-school receipts were $6,700 ahead of the same period last year and the offerings from individuals more than $5,600 ahead. There is a loss in annuities, but we are hopeful of hearing from other friends of the cause of home missions, with goodly sums, ere our books close.

It is with regret we report a loss in church offerings, especially at the close of June, the second month of offerings for home missions. We believe, however, that the apparent loss is due to the fact of many of our stronger churches having adopted the budget system or duplex plan of giving. These churches will remit later in the year. Many of our strong, loyal churches have not been heard from in a substantial way, but through correspondence we have the assurance that they will respond before September 30th. We rejoice to learn that out of 983 churches contributing during the past few months 250 have sent increased amounts and 357 churches that had no part in the offering last year have sent fine offerings this year. This is one of the encouraging features.

We are confident that our ministers and the entire brotherhood are just as anxious as the secretaries and the board of trustees to have the offerings this year for American missions surpass those of any previous year. We all want to go up to Toronto reporting not a cent less than $200,000 for home missions.

We urge all church treasurers everywhere to remit the amount now in their treasuries to the credit of the American Christian Missionary Society, then send the balance later.

We would especially ask our budget churches to send remittances before the summer slump is on.

Make all checks payable to the American Christian Missionary Society and send to 108 Carew Bldg., Cincinnati, Ohio.

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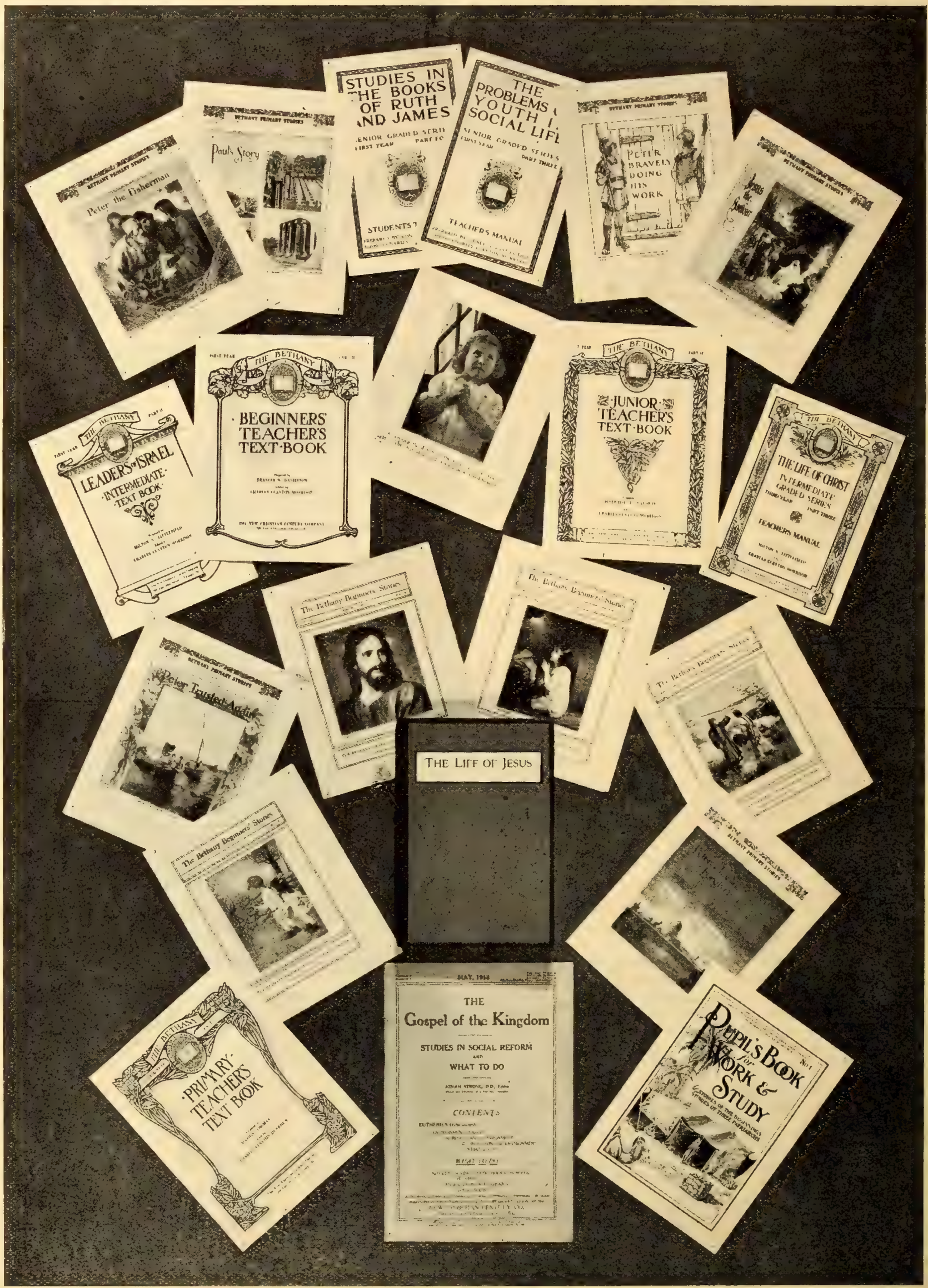

The Disciples Publication Society

700-714 E. Fortieth St. Chicago, Illinois

THE CHRISTIAN CENTURY

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5522 Kimbark Ave

Vol. XXX. July 31, 1913 Number 30

THE GOODNESS OF HUMAN NATURE

BY E. B. BARNES

THE UNIVERSE AND THE INDIVIDUAL SOUL

BY PRESIDENT O. S. DAVIS

THE SECOND REVOLUTION IN CHINA

BY DAVID Z. T. YUI

CHICAGO

Disciples Publication Society

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

A Communication and a Statement

The text for the following statement will be found in a communication printed on page 6 of this issue, sent by Rev. Graham Frank, of Liberty, Mo. We ask our readers to turn to that page before reading the editorial.

A personal letter accompanying Mr. Frank's communication assures the editors of The Christian Century that the author holds this paper "by far the least culpable of the three" national organs of the Disciples. We do not resent being mentioned vicariously in his indictment if thus the deplorable situation may be called to the attention of the churches. It is possible that this paper may have failed at times to live up to its ideal, but it certainly has always been our purpose to be not only less culpable than others but to be *not guilty at all* of the coarse methods to which Mr. Frank refers. We believe that a Christian newspaper ought to show the Christian spirit, ought to be like Christ, just as a Christian man ought to be like Christ. And we could not condone in The Christian Century any slightest degree of the commercially motived wrangling and mutual denunciation, in which Disciple journalism has for many years been involved, to the great discredit of our people in the eyes of the Christian world. We have no time nor inclination for journalistic backbiting. And it is becoming clearer daily that intelligent and earnest Disciples of Christ have no stomach for it, either.

* * *

The letter of Mr. Frank is typical of a widespread feeling and gives us occasion to state concisely what our attitude is toward the present unseemly situation. The situation is, in brief, as follows:

One newspaper assumes for itself and its publishing house a superior position because its "profits" are applied to missionary societies, and contends that churches and Sunday schools ought not patronize its rival house because the profits of its rival "go to enrich individuals." It urges its claims for patronage in terms that presume to test one's "loyalty to the brotherhood." An annual "dividend" amounting to the petty sum of $10,000 is thinned out into quarterly installments and further subdivided amongst a half dozen societies so as to furnish occasion and reading matter for the repeated exploitation of its generosity.

* * *

Stung by this offensive and arrogant procedure the other newspaper retorts that its own gifts to missionary interests far exceed the "dividend" of its rival house and it charges its rival with heading a conspiracy to control the affairs of the brotherhood for its own commercial interest and in the interest of its clique of directors.

* * *

We wish our readers to know that The Christian Century will not be drawn into this back-door quarrel. We deplore it as not only reflecting upon the cause of Christ, but discrediting to Christian journalism. Our own paper and every Christian journal loses by such unseemly strife.

It is not infrequent that this office receives new subscriptions accompanied by the information that the subscriber has wearied of what he calls the unseemly "scrap" between rival papers and publishers and wishes to read a religious paper that aims more at helping the religious life than at making money. But the number of such subscribers is small compared with those who might be prevailed upon to read The Christian Century, but who have become disgusted with all so-called religious journalism and its backbiting.

* * *

In this connection we wish to say on behalf of the Disciples Publication Society that, although its property is owned and directly controlled by the churches of the brotherhood, and its profits appropriated to the work of the brotherhood, we regard this feature of our organization as quite incidental.

The Society does not intend to parade it as a virtue.

It is no sufficient reason why the churches and Sunday schools should patronize this house rather than any other. The organizers and co-workers in the Disciples Publication Society regard the brotherhood ownership of the enterprise with satisfaction as furnishing a basis for rendering unselfish service, but they do not propose to exploit it as a motive for patronage. If the Sunday schools like the goods produced by any other concern we do not assume to say that there is any reason whatsoever why they should not patronize that other concern.

The Disciples Publication Society will do all in its power, within the limits of courtesy and self respecting business ethics, to get the churches and Sunday schools to like and to buy the goods it produces, but it emphatically disavows any intention of building up its business by attempting to tear down another's business.

* * *

If there is anything Mr. Frank or any body of the brethren can do to put a stop to the continuous spectacle we have been witnessing for a number of years The Christian Century will be grateful, for no Christian newspaper "lives to itself," any more than Christian brethren live to themselves, but when one journal brings discredit upon itself it brings discredit upon the whole craft.

THE CHRISTIAN CENTURY

Published Weekly by the

Disciples Publication Society

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON, ORVIS F. JORDAN, ELLIS B. BARNES.

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United Religious Press Building
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The Value of Meditation

"It is not the number of books you read, nor the variety of sermons you hear, nor the amount of religious conversation in which you mix, but it is the frequency and earnestness with which you meditate on these things till the truth in them becomes your own and part of your being, that insures your growth."—F. W. Robertson.

Meditation is difficult. Those who think it is easy mistake idle dreaming for meditation. When we meditate, we face the facts. If we have played the fool, we let that fact stand out in the open. We try to get its meaning. If we are weak and selfish, we do not cover up our blemishes. An impartial examination of experience is essential to profitable reflection on the life we are living.

Meditation is an attempt to bring order and consistency into conduct. We cannot give prolonged and serious attention to what we have done and to the outcome of our conduct unless we have some notion of what a life ought to be. Having this notion, we are able to determine whether we have always made it central in thought and action. By means of it we can judge of what is small and what is great. If we have been faithful to our ideals and yet are dissatisfied with life, we may have to criticise the ideal we have been following. We may be wrong in our fundamental principles. There may be need of rebuilding from the ground up.

Independence is impossible without meditation. The book agent knows that if you ask time to reflect on his offer the chances are against his making a sale to you. His success comes when you forget that you owe the grocer and butcher and that you need other books more than the one he is trying to sell. You will buy his book if he can keep your attention fixed upon its merits as he describes them. The merchant makes his windows so attractive that many of us buy what we do not need before we know what has happened to us. The persuasive preacher wins our approval on Sunday and on Monday the lure of business or pleasure causes us to drop all thought of righteousness and temperance and the judgment to come. We are helpless unless we are able to make the sensation of the moment serve life instead of letting it be the whole of life.

Enforced leisure is often profitable because it compels us to think. We have the feeling that we are doing something worth while in church and in state when a careful observer is aware that we are running around a circle. We ought to be the careful observers of what we do. Sickness, defeat, or something else we set down as a misfortune may be our opportunity to take an inventory and learn whether we are gaining or losing. We probably spend twice as much time at our tasks as we ought to spend because we have not stopped long enough to discover the most economical way of doing our work. If for any reason we are alone and unoccupied, we can, if we have learned how to think, find plenty to do.

When we meditate, we bring before the mind the problems of every day. We look ahead and try to see what is coming. The farmer who does his duty to himself and his country is thinking of the methods of farming that will be employed in the near future. He finds out what is being done by other farmers, what are the probable demands upon the farms of the nation, what new crops are possible, what improvements can be made in old crops, and what treatment the soil must receive that it may retain its fertility. The farmer who contributes something to the thought and practice of farming, does not have to rush off to town as soon as his work is done in order to find amusement. He does not buy his ideas ready made from his agricultural paper or the state university, although he accepts the help of both and values them highly. He looks at the facts and he asks what they mean for him and for other farmers.

Is there not some danger that the church will be weakened through our anxiety to be modern and up with the times? We have fallen into the habit of listening to the voice of professional prophets and we have too little respect for our own thought. The church is imperfect. It should be improved. But the outward changes that come must represent profound convictions. Convictions such as have made the church mighty in the past and will support it in the future grow in the hearts of men who weigh the issues of life. Faith that depends for its strength upon the approving shout of the mob is too feeble to build the church this world needs. The church that conquers is composed of persons who know what they believe and why they believe it. These persons think. [Midweek Service, Aug. 6. Phil. 4:8; Ps. 1:2; Lu. 15:16-24; Prov. 23:7; I Tim. 4:15; Prov. 4:20-23.] S. J.

In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in the main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge after September 1, with an enlarged paper and greatly enriched pages.

Prophets

The prophets of the Old Testament and the moral leadership of today, whether in the ministry or without it, have essentially the same task. It is theirs to interpret the universe in terms of God. To translate current events and relate them to the whole sweep of the divine movement of human history is a task given not only to an Amos or an Isaiah but to scores and hundreds of obscurer men—in the twentieth century after as well as in the eighth century before Christ—who perform for a smaller circle of people what has been done by the greater men for the multitudes. Many a minister toiling away in an obscure corner, except for an occasional mention in a local or denominational paper absolutely unknown, is buoyed up by reminding himself every now and then of the essential greatness of the prophet's work. Of that noble company of men, who have lifted up truth's torch in every age making little circles of light wavering against the surrounding pall of ignorance and superstition, he is a successor. What matters it, then, if at times his work leads him up against an impassable wall? What matters it if now the clouds shut in on all sides and not even a single gleam relieves the darkness? What matters it if only the few understand, and the crowd laughs to scorn the message as impractical and visionary while it rushes on heedless of God, and greedy for gold? The prophet of today is not alone. Bearing witness with him is the long line of the noble company of prophets and apostles who in every age have been privileged to be bearers of God's message to men.

Dividing Up Sky and Slums

We have become accustomed to the idea of the partition of China among the powers, an event now altogether improbable, but the idea of partitioning the heavens is a novel one. Scattered throughout the world are about a dozen solar observatories, each of which has been making independent observations of every phase of solar activity. The establishment of a solar physics observatory in New Zealand through a donation of $60,000 from Thomas Cawthorn, of Nelson, New Zealand, now completes the mission of linking solar observation throughout the world begun five years ago by Miss Mary Proctor, daughter of the late Richard A. Proctor, the great English astronomer. Universal solar observation will restrict each observatory to a particular phase of research. For example, one observatory will be allotted the task of observing phenomena attendant on sun spots, while another will study protuberances from the rim of the sun, and so on. Each observatory will do its particular task. Thus division of labor advances whether it is making shoes or watching shooting stars. When the sky gazers divide up the heavens in order to obtain better results in the work of celestial observation, it is time for the sky-pilots of the different denominations to do in our great cities what has already been largely done upon the foreign field and, instead of duplicating each other's work, or working independently, present a well-ordered array of forces in order to combat effectively the tremendous forces of evil which entrench themselves in our centers of population.

Christian Endeavor Reports

Secretary William Shaw, of the United Society of Christian Endeavor, in his report to the International Convention in session recently at Los Angeles, places Christian Endeavor at 75,000 societies and 4,000,000 active members, and finds the movement to be more alive than ever before. The new emphasis laid upon missions, upon social service and upon religious education he traces in large part to Endeavor societies. Especially does he claim for the societies the large fresh air, good health, and in some measure eugenic reform, and gives statistics to show in what an extended list of countries prison relief work is carried on by Endeavor members.

The largest claim made by Secretary Shaw is, however, for efficient societies. Two years ago an efficiency chart was proposed, and thus far more than 3,000 societies have worked themselves up to 100 per cent. Some to have done so began at 25 per cent. The movement has just been taken up by societies in Australia, in which country the next International Endeavor Convention is to be held. For Endeavor Unions Secretary Shaw makes in his report the claim that they are laymen's training schools, fitting men and women for unsalaried service in the churches. The Endeavor movement has an enrollment of people who give a tenth of their incomes to spread the gospel. The number so enrolled is now 29,645.

Churchmen in Congress

Out of 156 senators and representatives who have responded to Leslie's query, "Is churchgoing out of fashion?" only 115 have responded "No." Forty-one have expressed the opinion that the church is not keeping pace with the times. Senator Clapp of Minnesota believes the real broad spirit of Christianity was never so strong as it is today. Senator Fletcher of Florida declares that newer and better churches are being built all the while. Senator Jones of Washington says the bad is advertised more today than it used to be but the good is with us both out of the church and in it. "I believe the automobile has had something to do with the decreasing church attendance," Senator Kenyon of Iowa tells us. "It is pretty hard on a beautiful Sunday to get away from the lure of the country if a person has an automobile, and there is much to be said of the religion of the country."

Of the 129 members of the House of Representatives heard from, 27 expressed the opinion that the church is not keeping pace with the times. About the same number declare that the present system of Sunday-school teaching is not what it should be. Almost all of the number heard from attended Sunday-school and agreed that the training had served them well in after life. Twenty-six are not members of any church.

The Drill-ground of Character

Character is perfected in the stress of conflict and the drill-ground for the discipline of the powers is in temptation and conflict. Without the trial there is no assurance that any trait in personal character will endure the strain. This is the reason why we are to rejoice in all kinds of testing; they are the means by which the disciplined soul is to be made ready for the great service that it can render to God and humanity during an earthly life. It takes a high type of patience for the soldier to go out on the drill-ground gladly and stand under the hot sun in the practice of the manual of arms. Perhaps it takes more patience to do this, and a far higher kind of courage, than it does to go into battle. The final behavior in battle will probably be determined by the way in which the soldier conducts himself on the drill-ground.

Pessimism Is a Disease

It is more than a symptom. It is a disease. It shows that the one who is afflicted with it has not been thinking of God or reckoning with the divine in his estimate of life. This means the sickness of the mind and the disease of the soul. Radical treatment is the only right course under such circumstances. The serious condition of the patient must be recognized first of all. He very likely does not know that he is sick but his trouble is none the less radical. The moment that we detect the signs of the dismal malady in ourselves let us hurry to the best doctor of souls at once. We are in a serious condition. Pessimism is a disease.

The Power of Tenderness

American life needs kindness and tenderness more than it needs new mechanical devices or commercial charts. There is more power in tenderness and sympathy than there is in a dynamo. It is of such a different kind that perhaps no comparison is possible; but if the two can be in any way compared, the difference is all in favor of the power of kindness. When the last word has been said for the mighty energies of the physical universe the story of the worth and strength of tenderness has only just been begun. Mercy is mighty with the power of the ancient stars and eternity is in league with it for the conquest of the world.

The Christian World

A Page for Interdenominational Acquaintance

United Presbyterian Statistics

The minutes of the General Assembly of the United Presbyterian Church are out. It took 340 pages to tell of the year's work: ten years ago it required 253 pages. Evidently, the United Presbyterians are growing in work, and this makes their union with the Southern Presbyterians, already voted on, all the more desirable. Its present membership in the whole church is 183,805, of which 142,081 are members in America. Ten years ago the United Presbyterians numbered 119,358 in America. The ministry shows a slight increase for the decennial period: from 1,026 in 1903 to 1,145 in 1913. The increase in the ruling eldership, however, is much more substantial, it being an increase from 3,982 in 1903 to 4,715 in 1913. The number of congregations appears to have grown faster than the ministry. In 1903 there were 998: this year there are 1,129. The figures appear to show that while the church is gaining, and the laity are stirred as never before, the ministry has all it can do to hold its own. But the United Presbyterians are not alone in this showing.

We doubt if there are a more generous people in the United States than the United Presbyterians. They not only work, but they give on an unprecedented scale. In 1903 the 998 congregations gave $681,116 for congregational purposes: this year 1,129 gave $1,082,336 for the same purpose. But it is in the "total contributions" where the United Presbyterians let their light shine before men. According to the year book, 183,805 United Presbyterians gave $3,013,660 for all purposes; ten years ago the total contributions amounted to $1,860,219. The average per member in America has increased from $15.52 to $20.97. We doubt if there is another denomination in the world that can show the same generous record. Not less than 717 congregations contributed for all purposes, a showing the magnificence of which can be best appreciated when it is remarked that perhaps not as many as 40 churches of the Disciples of Christ this year will give for all purposes.

Rev. H. B. Gwyn Resigns: A Tragedy.

A few months ago Rev. Herbert B. Gwyn accepted the editorship of The Churchman (Episcopal, New York City), leaving a prosperous Chicago parish to do so. The Churchman was depended upon to voice the Low Church Party opposition against changing the name of the Protestant Episcopal Church to American Catholic Church. A vigorous opposition was what was wanted, but The Churchman under Dr. Gwyn's editorship failed to produce the goods. The Churchman then came in for a drubbing. The dissensions within the Protestant Episcopal Church proved too much for the editor, and he stepped down and out. With Doctor Gwyn's resignation came also the interesting news of the resignation of Rev. Dr. Milo H. Gates, from the Council of Advice, which council is said to be behind the editorial policy of The Churchman. Dr. Gates' resignation seems to show that the Council has not been able to dwell together in unity. The tragedy of it all lies in the situation that an editor of a religious paper generally must be in the attitude of a celebrated dog listening to his master's voice. It is time that the church newspapers of every denomination come out for a free and untrammeled press. Our sympathy goes out to Doctor Gwyn, but at the same time we admire his spunk in resigning rather than submitting to an unmanly situation.

How D. L. Moody Helped Charles Stelzle

The name of Charles Stelzle is peculiarly held by the affection of American Christianity. His resignation as head of the Presbyterian Department of Commerce and Labor, after some caustic criticisms last May during the General Assembly of his church at Atlanta, is giving the Presbyterians grave concern. In the Continent (Presbyterian, Chicago) of July 17, Mr. Stelzle in the course of an article tells how D. L. Moody helped him, after theological seminaries had turned him down, as follows:

"You will never make a preacher. Possibly after you have spent three years in a theological seminary you may prove to be acceptable to a little country church in which the people aren't very particular." This was the only encouragement given me during my machine-shop days when the burden of becoming a Christian minister was heavy upon me. Then I honestly tried to break into three different theological seminaries, but they would not have me. They declared that I did not know enough. To be sure, I was fully conscious of my ignorance—this is why I desired to take the seminary course. But the presidents of the seminaries with whom I corresponded would not see it my way.

Somebody told me about the Moody Bible Institute in Chicago.

I wrote to Mr. Moody, telling him my situation, referring him to a mutual friend for particulars. A few days later Mr. Moody met my friend, who presented my case, and the big human evangelist and leader asked him simply one question: "Has he 'sand'?" I was accepted. No doubt "sand" is a very poor substitute for scholarship in a theological seminary, but I have always been grateful to the man who made it possible for fellows like myself to enter the Christian ministry.

The "Vicar of Christ" Embarassed

One of our Roman Catholic exchanges is authority for the statement that the Vatican has been defeated in the first contest it has essayed in the Italian courts since the downfall of the Pope's temporal power. Seven years ago a cardinal died in Rome leaving his large fortune to Pope Pius IX., or his eventual successor. The heirs of the cardinal defied the Papal excommunication against those who cite ecclesiastics before civil tribunals, and set up the claim that the bequest was not a personal gift to the Holy See; and inasmuch as the latter is a moral corporation, it must seek royal authorization in order to enjoy an inheritance. The Italian court upheld the contention, and Pius X., not being able to effect a private compromise, appealed the case, but the higher court confirmed the decision. The Pope's claim to civil sovereignty prevents the Vatican from invoking the consent of the state to the inheritance of the property, and the heirs are insisting upon the restitution of the whole fortune, which is said to run into the millions. The claim of the supposed Vicar of Christ to privileges which the Master did not claim is sometimes embarrassing.

Some Personals of Interest.

Prof. Francis G. Peabody of Harvard University has just returned to Cambridge after several months in Japan, during which time he has lectured in many of the large cities and at important educational centers.

Dr. Washington Gladden has recently spent a week at Vanderbilt University, Nashville, lecturing on the Vocation of the Preacher. His audience, made up largely of Southern Methodists, received eagerly his message, embodying the ripened fruits of his long career in the pulpit.

One of the first speeches of Ambassador Page after his settlement in England was at Cheshunt College at the corner-stone laying of a new building. Mr. Page in accepting the invitation to speak expressly said that he did so in recognition of the regard the people of America cherish for Rev. G. Campbell Morgan, the president of the college.

Rev. Charles F. Aked, D. D., of San Francisco, plunges into the wilderness for his vacation. With one of his deacons, Dr. C. H. Woolsey, a guide, saddle horses and pack animals, he will enjoy five weeks of camping and fishing in the High Sierras. Last summer he secured a rainbow trout weighing ten and one-quarter pounds, taken on a five-ounce fly rod. "After that," says Dr. Aked, "New England resorts may tremble lest they be wiped off the face of the earth!"

The Conversion of an African Chief

The Congregationalist (Boston) reports the conversion of Kapitango, a powerful chief of an African tribe at Gamba in the West African field. Kapitango humbly took his place before the pulpit of Reverend William H. Sanders among the 32 received into the church by baptism. It is believed that this dramatic conversion will be followed by many others of the tribe, and eventually another African tribe will be brought captive to the Chief of all chiefs, King of kings and Lord of lords.

Newsy Notations

The Yale Divinity School during the past year enrolled 119 students. These came from all parts of the country and represented all the leading denominations. There were 32 men in the graduating class.

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The number of students of theology in the German universities is said to be on the increase. In that country, as elsewhere, for some time past there has been a falling off of the students of theology. This was taken as indicating a loss of interest in spiritual matters and a decline in the faith of the people in the German Empire. In the seventeen Protestant universities, during the past year, there was an attendance of 3,386 students over 2,885 a year ago, an increase of almost one-fifth. The University of Berlin has 555 students; Leipsic, 466, and Tubingen, 336.

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The All-Night Mission in the Bowery, East Side, New York, during the last two years has sheltered 70,000 men, fed 40,000 of them and helped 7,000 of them to a new start in life since its organization two years ago. Besides this, 400 trips were made to hospitals, 300 trips to prisons and more than 300,000 loaves of bread were distributed to the needy each year. The mission has been open day and night since its establishment, and all this good work has been done at a cost of a little more than $3,000 a year.

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It is stated that the Protestant Episcopal Church will create a new episcopal district, to include the Panama Canal zone and all of the republics of Central America. The work in the zone is now administered by the bishop of Cuba.

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The religious census of Canada, conducted by the government, shows that during the last census decade Methodists increased 17.78 per cent, which was more than double the increase of the preceding ten years.

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It is understood now that Dr. Campbell Morgan has definitely declined the call extended by Madison Avenue Reformed Church. A committee of three went to London recently to place before Dr. Morgan a unanimous call to become pastor of the church. Dr. Morgan held his decision in abeyance. On two previous occasions a call by the same church has been extended to the London pastor.

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Dr. S. D. Gordon, the well-known Bible teacher and author, has just returned with Mrs. Gordon from a several years' tour of the continent of Europe, China, Japan and other countries. Dr. and Mrs. Gordon are visiting friends near New York.

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The New York Bible Society has come within $16,000 of its endowment fund of $200,000 which is now being raised. The society last year at Ellis Island distributed among the immigrants 109,000 copies of Scripture in more than thirty languages.

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Rev. Walter Getty, general secretary of the Presbyterian Brotherhood of America, has resigned. He left Chicago last week to fill a number of engagements at summer conferences. The associate secretaries, Doctors J. T. Henderson and Francis M. Fox, are dividing the work pending the selection of a chairman of Assembly's committee on the brotherhood.

A Supposition and Some Questions

In each of three cities there is a Christian church. Each church has a minister. Suppose that on each Sunday morning, when each minister is supposed to feed the souls of his people on the word of God, he devote at least one-half of his time to saying harsh, unbrotherly things concerning the other two churches and ministers. Suppose he impugns their motives, misquotes their recent sermons, and in every possible way discredits them.

By such a course, would either of these ministers be doing his duty to his people? Would he in such ways best do the work of a minister? Would such a course tend to make the people to whom these ministers minister **more like the Master?**

If no preacher of the gospel would be justified in such a course, how are we to justify a similar course on the part of religious papers, each of which calls itself Christian?

To a man who is spending some years in the quietude of a small Missouri town, preaching for a church that is trying to be a Christian church, the unbrotherly, un-Christian, competitive, commercial spirit of much that appears in our papers, seems wholly unforgivable. No three preachers who would speak and act toward each other as these papers do, would be permitted to preach in any of our churches! I really find myself at times wondering whether or not we are ever to be freed from this blight to all that is purest and best in Christianity. And I am disposed to believe that no self-announced or self-assumed loyalty to the gospel can ever justify in the sight of God the unholy wrangling which is so constantly kept up by some religious papers.

Why should a man do as an editor of a Christian journal what he would not think of doing if he were minister of a church? If our editorial desks were regarded as pulpits from which to preach the unsearchable riches of Christ and thus feed the souls of his people, rather than as arsenals from which to bombard other editorial sanctums—well, it seems to me it would be an improvement over present methods of procedure, at any rate! But it may be that a man who is only a village preacher does not and cannot know very much about how a religious paper ought to be edited.

Liberty, Mo. GRAHAM FRANK.

Note.—See editorial reply to this letter on page 3.

From Near and Far

Plans for the celebration in 1918 of the centennial anniversary of the admission of Illinois to the union are being formulated by the Illinois Centennial Committee, created by the recent legislature. Five features were decided upon for the celebration, the commission working along a line designed to create memorials that will endure forever rather than to spend money for a programme of entertainment that would leave nothing permanent after the celebration was over. The features include the following: The promotion of local celebrations throughout the state; the holding of an exposition and pageant at the capital; the preparation of a series of publications putting into permanent form the record of the state's progress in all lines of development; the erection of a permanent memorial building for the use of the historical and educational departments of the state, where shall be preserved the historical relics of the state, and a memorial hall containing statues of Illinois' illustrious men; the erection and unveiling of bronze statues of Lincoln and Douglas on the capitol grounds.

Miss Anne Morgan, the daughter of the late J. P. Morgan, recently gave a picnic for the girls belonging to the vacation savings fund. Miss Morgan is greatly interested in the working people. In speaking of the wage for working women, she said: "I think it's perfect nonsense to pretend that a girl who is immoral on $6.00 a week will lead a virtuous life on $8.00. I think wages have nothing to do with the question of morality, and the girls themselves were the first to resent the suggestion that the minimum wage is the remedy for minimum morals. Of course, we shall all have to see that working women are paid wages upon which they can live, but it is false and ridiculous to assert that there is a direct relation between the wages of women and their morality. Working women were the first to point this out, another indication, I think, that they are their own best helpers."

When the World Federation of the Student Volunteer Movement was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members. In the United States there are now twenty student secretaries of the International Committee, twenty-one belonging to state committees, and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa.

Topeka, Kan., has now two policewomen in Miss Elizabeth N. Barr and Miss Eva Corning, who received the highest grades in the civil service examination of that city. Miss Barr will be "night woman" the first month; Miss Corning will constitute the day force. While they will report for duty daily to the chief, they will work largely independent of the rest of the police force. Their work will be more along preventative lines than in the arrest of the criminally inclined among the women. For the present a star will be the only uniform the policewomen will wear; aside from that they can dress as they please. Later some distinguishing feature will be prescribed, possibly only a badge or certain style hat or cap.

Announcement has been made of the first changes in the parcel post system, to become effective August 15. In the first and second zones the limit of weight has been increased to twenty pounds, while the rates have been lowered. In the first zone, which includes local, city carrier and rural delivery, the revised rates will be five cents for the first pound and one cent for each additional two pounds up to twenty. The second zone includes the territory within 150 miles of any given postoffice, and the rate is five cents for the first pound and one cent for each additional pound up to twenty. A less cumbrous method of computing rates has also been devised.

The total registration for the first term of the Summer Quarter at the University of Chicago on July 5 was 3,149 students, of whom 1,572 were men and 1,577 were women. The total registration a year ago on the same date was 3,053. For this quarter the registration in the Graduate Schools of Arts, Literature, and Science is 1,063; in the Colleges 1,025; in the Divinity School 180; in the courses in Medicine 96; in the Law School 132; and in the College of Education 754. The total in the professional schools is 1,162 as compared with 1,014 a year ago.

George J. Kasai, a student from Kofu, Japan, who was graduated from the University of Chicago last June and whose oration on "The Mastery of the Pacific" won the Julius Rosenwald prize in oratory last spring, will be sent out by the World Peace Foundation to deliver his oration in cities throughout the East. Kasai's oration dealt with the Japanese question in California and was an appeal for fairness on both sides and the continuance of peaceful relations with Japan. His tour will take him as far east as New York and will last two months.

During the first month's activities in the summer outing department of the United Charities in Chicago, arrangements were made for sending more than 5,000 mothers and children to country homes, camps, and on outings for a day. The unusual demand for outings has more than used the funds received from the special summer vacation appeal. Officials of the organization say at least $14,000 more will be needed to cover the necessary expenses of this department for this season.

An annual five days' encampment of Union and Confederate soldiers, to be held at Fort Myer, Va., at such times as shall be designated by a joint committee from the Grand Army of the Republic and the United Confederate Veterans, was proposed in a bill introduced recently by Representative Johnson of South Carolina. The secretary of war would be directed to furnish tents, subsistence, and medical attention, and other comforts for the encampment.

The Doernbach brothers, Henry Warren, Elwood B., and Stanley B. Doernbach, who have attended the Sunday-school of the Union Church (M. E.), Philadelphia, for 20 years without missing a Sunday, are becoming famous. After ten years of perfect attendance they each received a gold medal, after 15 years a silver loving cup, and their 20-year record was recognized by gifts of gold medals.

Former Governor Vesser of South-Dakota said recently: "If women were given the vote they would bring better conditions into the schools, the prisons and our social and political life in general. Forty per cent of the men in our penitentiaries are there by accident. I think if women had the ballot they would find a way of redeeming a large number of these, and sending them back to society with a chance to become good and useful men."

At one of the sessions of the international convention of the Gideons, held at Toronto recently, E. L. Vogel, president of the Illinois camps, reported that 5,562 Bibles had been placed in the hotels of the state last year by 271 members. This doubled the previous year's record of the Illinois Gideons, but they have taken for their slogan next year "500 members and 25,000 Bibles."

Jack London declared at Milwaukee on his trip east that he was a suffragist because of the belief that woman suffrage means regulation of present-day evils. "I voted for suffrage in California, and I'm glad of it," he said, "for voting by women has brought a higher standard of citizenship out there. I will be glad of the day when women will vote everywhere."

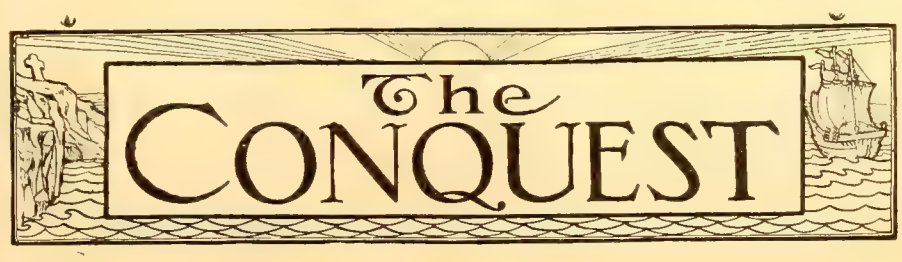
Governor Major has issued a proclamation setting apart Wednesday and Thursday, Aug. 20 and 21, as public holidays, to be known as "good road days." Every able-bodied man in the rural districts and cities of the state is to put in these days working upon the public highways.

Mrs. John Bruce Dodd, of Spokane, Wash., has suggested the idea of Father's Day with a view of impressing paternal responsibility and equality in the home. An organization has been formed to promote wide observance of Father's Day on the second Sunday in June

Ex-President William Howard Taft will be the principal speaker representing the United States at the international celebration of the battle of Lake Erie, which will be held at Put in Bay, O., Sept. 10, the 100th anniversary of the battle, and the day following.

By the use of a glycerine emulsion made from the marrow of the spinal column of a healthy animal, Dr. Irvin McGee, Venice, Italy, declares he has cured sixteen cases of infantile paralysis. He says a similar treatment might be effective in locomotor ataxia.

Legislation designed to prevent the employment of children under 14 years of age in mines and factories and to prevent the employment of women in manufacturing establishments for more than eight hours a day were considered by the House labor committee.

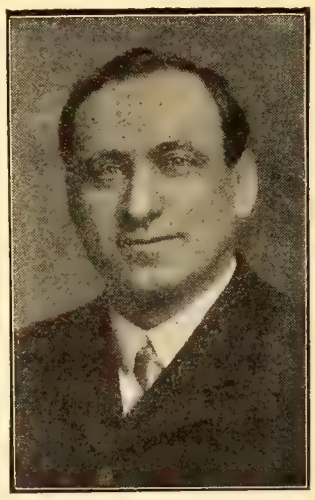


The Goodness of Human Nature

Where the Doctrine of Total Depravity Errs

Ellis B. Barnes

I presume that the doctrine of total hereditary depravity was as good an explanation as any that could be devised in an age that did not worry itself into hospitals asking questions. It has the advantage of dogmatism and the obscurity of the far off days when evil originated, on its side. It is one of those convenient phrases which cover a multitude of perplexities without giving much light. The fathers could not understand how so much evil could grow in a soil that came from a beneficent hand, and they hastened to the conclusion that possibly the deeper the depravity, the more prolific in degeneracy the soil, the greater would be the triumphs of redemption. That men are depraved is true, but that they are totally depraved is not true, and never could be true. The doctrine has a foundation in fact, but like all doctrines which affirm more than can be proved, every vulnerable point is made to contribute to attacks which are likely to do mischief to what should be accepted as facts. At any rate, overstatement is certain to end in confusion.



E. B. Barnes.

It would be just as correct to say that human nature is totally angelic, tubercular, rheumatic, or totally anything else. When we affirm totality of anything pertaining to human nature we do it violence. That nature is a field, not a hospital, not a church, not a dive. It is a possibility for anything, and the power to direct that nature is within the hands of every man. Every cradle is an open book; every grave the closed volume.

Of course the forces for good and evil are in that cradle, the foreshadowings of St. Peter or a Judas Iscariot. Ordinarily there is a shock at the suggestion of total depravity as we look upon the beauty of childhood. It is a tax upon the faculties to associate evil with it. I am sure Jesus did not, though the impatience of his disciples with the mothers who brought their children to him that he might bless them, shows that they were under the influence of a doctrine which reached its highest expression in the theory of depravity, or they believed that Jesus had no place in his kingdom for the child. But we know today that our natures are made up of lights and shadows, of conduct that ennobles and that also degrades, of good resolutions and bad practices. They are comounded of weights and wings, of stings and sweetness, of the fine and the crude, of the blasphemy and the prayer, of the yellow that proclaims the false, and the steel that announces the true. That child in the cradle will become whatever he wills to become. He will cultivate one set of tendencies to the neglect of the other, and ignominy or immortality will be the result.

The Aggressiveness of Evil.

The evils of the world are aggressive and noisy. That may help us to understand why evil plays such a part in the speculations of the theologian, and in the chronicles of all time. Evils flaunt themselves in the market places as long as they can sustain the light of day, and seek only the alleys and the shadows when other seemingly less formidable evils supplant them. They swear and jeer at righteousness as they stand in the corners of the streets and in the market places. They make good "copy" for the chronicler. There is no need to give the same publicity to the man who goes to prayer meeting as we give the man who goes to prison. As a matter of news the criminal is more interesting than the saint. As a question of morals and the obligations to the future, the man who goes to prayer meeting looms in comparison like the sun that dissolves the snow-ball. But we never think of the sun except in hours of eclipse, or when the clouds have obscured his rays. The unusual attracts and interests. And is this not the reason that evil has been detailed for us in fiction, in history, and is being detailed in the daily press? And the very goodness of human nature profits by the records of evil as the summer turns the garbage into blossoms. To the reporter there was little interest in the prodigal's brother, but the world is familiar with the story of the prodigal. He did the unexpected, the unusual. The ordinary course of the world would dry up the reporter's ink and corrode his pen, and to him a lapse from the conventional is like the overflowing of the Nile. At once the dead routine of affairs hums with excitement and activity. The fountains of humdrum are broken up. If the reporter had called at the home of the prodigal during his absence the regularity of the place would have told him that there was nothing for the papers that day. But his home-coming like his home-leaving was a matter of more than ordinary interest. Even the petulance of the faithful son serves as material for an additional chapter of the story. His grouch is worthy a place in the annals of the world because it is one of ten million such, only in this case it gives a proper background, a foil for the merriment of the return to the father's house.

Because of the obedient son the paternal home was secure on its foundations. It was one home among the many that in the long run makes the nation and the world and civilization. The prodigal who lives his brief span in the limelight has nothing more to his credit than the wasting of a fortune, the beggary, the companionship of swine. And he never became of any worth until he comes back to where he started from, and straightway the curtain falls. The reporter must seek for pastures new.

We do not forget the settings of that story, but the center of it is not the goodness of the father but the rebellion of the son. And the goodness of that father is like the goodness of every other father. He had no desire to punish; he was anxious only to forgive and restore.

The humorists as well as the theologians know the effects of vice on goodness. They know that a single evil will bring out the goodness of the neighborhood in encomium as the night brings out the stars. It was a wise man who said if you want to make a fairly good man in your neighborhood famous, make him roaring drunk. What happens? At once Jones arouses the pity of the neighborhood, not only because he got drunk, but because he is too good a man to get drunk. Before the spree, few suspected that Jones had a tract of latent piety slumbering somewhere within the recesses of his being, but now he is invested with a miniature halo. The drink is a mirror in which his virtues are seen. A wife-beater becomes a hero after he makes a record in his special line. All his good qualities are magnified. His friends believe that were it not for his besetting sin he might have a chance at the presidency. If the wife should die, think you he would remain a widower, doomed to life-long celibacy because of his penchant for dealing blows that subdue the turbulent feminine? Be not deceived. It has actually happened that those dames who were loudest in denunciation have been wooed and won by such as he. He may have five hundred faults, but this one is his weakness, and the others are forgotten. There is not a drunken shoemaker, lawyer, doctor, tailor, or any other craftsman in the country who is not invested with goodness of which he never dreamed. Any one of these men would be leaders or successful men among their fellows were it not for the fatal bowl, so we are told. We forget the sober workman who is likely to be better than the drunken, and extol the unfortunate. Instead of regarding men as totally depraved we regard them as tending in the opposite direction and are shocked at these symptoms of depravity. The myth-making faculty within us creates the man as he ought to be out of the man who is what he ought not to be. We are not going to allow our friends to be kicked into oblivion because of a few vices. On the contrary we are going to forget the vices by bringing into undue prominence their virtues.

Where a Record Is Needed.

And while we have the sin recorded, what a contribution to the cause of goodness it would be if the struggles to resist the tempter could be chronicled as well? What a history that would be of souls buffeted and tossed by storms, fighting to keep their heads above water or themselves out of the deadly vortex, or off the jagged rocks! How many days and nights of honor were attained before they fell? Surely such records are preserved in the Book of Life. But on earth no note is taken of such, save as now and then some master writer of fiction enters into fellowship with the tragedies and attempts to trace their lineage. They play no part in the reality of history. And even if they did, the tortures of mind, the anguish of soul, the sense of defeat and loss can be better imagined than described. This is a side of goodness of which only scant records can be found.

A good friend was deploring the extravagance of floral displays at funerals. There does seem to be a reason for his plaint. But there is nothing that represents the goodness and the unconscious theology of the world like flowers, and for that reason they will always be in evidence as the spices and ointment were in the long ago to anoint the body for the burying. The flower in the marble hand of the sweet babe speaks to the broken-hearted in a language which satisfies yearning and soothes the grief better than any words that fall from learned lips could ever do. And when we leave a grave covered with flowers, the heart seems to feel that beneath the weight of such perishing beauty the faults of the departed lie buried and will be forgotten, as will every

radiant hue in rose woven by the cunning of the sun, and the purity of the lily caught from the whiteness of the snows, when winds have swept them far and wide. And with that perfume we carry the memory of goodness which we will never allow to die. The suggestions of the grave to us henceforth are not in the dark, the cypress, or the tear of grief, but in those things for which the beauty and purity of the flowers stand. The grave as ever is in the garden. In the garden God walked with man, and for long years the spot where sleep the departed has been called God's acre.

The world today believes that human nature is growing toward goodness, though oft with many tendencies to evil, rather than that it is growing toward evil with oft many tendencies to goodness. We are being taught to cleave to that which is good with such persistence that we are being strengthened to shun every form of evil.

The Universe and the Individual Soul

By President O. S. Davis, of Chicago Theological Seminary

Long ago a singer among a reverent people put the problem of the individual and the universe into the form of a pitiless question and a faithful answer.

"When I consider the heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visited him?
For thou hast made him but a little lower than the angels,
And crownest him with glory and honor."

Centuries afterward another singer in a different land put the same question and made answer to it for an age that has grown wise and believes that it stands at the height of civilization. There is a similar affirmation of faith in the song of the Hebrew poet and in the poem of Tennyson.

God and the Universe.

I.

Will my tiny spark of being wholly vanish in your deeps and heights?
Will my day be dark by reason, O ye Heavens, of your boundless nights,
Rush of suns, and roll of systems, and your fiery dash of meteorites?

II.

Spirit, nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,
Nor the myriad world, His shadow, nor the silent Opener of the gate.

During the interval between the two songs the knowledge that man has of the universe in which he lives has immensely broadened. This, however, has not removed the pressure and the challenge of the question. The universe is too big for the individual. It is too terrible for the soul unless there may be found some sure word of comfort and hope that may come with assurance to the spirit.

Let the challenge come home to us without fear of its consequences!

Science has uncovered the secrets of the universe until it appears such a stupendous fact as the Hebrew singer of the sun and moon never dreamed. Astronomy has expanded his heavens until now their distances, their energies and their terrible splendor overwhelm the modern mind. It is all too vast. The spectroscope and the photographer's plate reveal the existence and the very composition of new stars and discover the whirl of glowing masses that even now seem to be making new suns and systems. Our little world sinks to the glimmering point of a tiny ball in the countless company of splendid stars. It might perish, and what would be the loss among these shining myriads? And a single living person on this puny world, a tiny, frail human creature,—what is he in the midst of a universe like this? To make our perishing earth the center of so much worth, to make a mortal person on that earth of any consequence, upsets all sense of values and proportion. This, at least, is the challenge of modern science to the doctrine of the immortal worth of the individual soul.

Hear the same question from another quarter. History has also been extending our sense of the duration of life and it has been seeking for the causes of great movements in the price of bread and the genesis of civilizations in the productiveness of soils. From geology as well as from history comes a new sense of the duration of the patient centuries. Man at the longest has lived but a few years on the changing earth.

"Looked at in regard to his duration, his years are a handbreadth before these shining ancients of days that have seen his generations fret their little hour and sink into silence."

What warrant have we then for assigning such worth to a human being whose days fly swifter than a weaver's shuttle? The challenge cannot be avoided.

"Lo, all our pomp of yesterday
Is one with Nineveh and Tyre."

The question comes urgent upon us from still another quarter. After all these centuries of experiment and experience, is the condition of modern life, even in its most favorable aspects, one that reflects much credit upon a rational and spiritual humanity or lends any especial confidence to one's faith in the worth of the individual soul? Here are millions of human beings living on the very margin of starvation and ceaseless physical misery. Here are whole races poisoning themselves with alcohol in the vain attempt either to escape by intoxication the clutch of unhappy circumstances or to make their present lot momentarily happier. Here are our cities given over to riot and our industry full of unrest and injustice. If the good God has left it to man to work out the way in which he will live with his brethren on earth, surely man has not acquitted himself with much credit in working out a scheme of things that makes possible the realization of the birthright of immortal souls here. There seems to be little place for the doctrine of immortality or the fact of spiritual values in an order of life that is so illogical and drunken. The question arises inevitably, "Would not personal immortality be the last malediction for a humanity that has found no better way in which to live together than has been discovered thus far?"

Literature is full of the same searching question. The great books are little read these days; the perishing books that are often among the "best sellers" are full of the problem. Human life looks little better than "a side-show on some ridiculous star" according to the picture of its bargains and its baseness as they are revealed in the modern problem novel.

So the old question is pressed home in such a form as this: Somewhere in mid-most ocean just now a wave was heaved to a crest and broke—in a fleece of foam. Finally, unseen by human eyes and unheard by any listener the last bubble burst and disappeared. Like this or any one of the countless companion bubbles of the foamy crest is the life and worth of the individual. Who knew or what difference did the bubble make to the ocean? Its deeps were undisturbed and the tides trembling into a million bays were unchanged.

Full in the face of these questions, with a sublime audacity, the soul has dared to throw its defiant affirmation. It refuses to be left in the dust. It insists that it is dowered with immortal worth and that it will endure when the heavens shall have been folded together as a curtain. It does not attempt to prove this with the certainty of mathematical demonstration. It realizes that such a proof is in the nature of the case impossible; but it does not admit that its contention is without grounds which make it more reasonable than the so-called "facts" of natural science. The splendor of the dauntless affirmation is one of the witnesses to the worth of the spirit that makes it. It is not reasoning in a circle to declare that the worth of the individual soul is attested by the fact that it affirms that it has worth. If it had no deathless destiny it would not be beset by the dream of it. Surely the soul is not mocked at the point of its highest yearnings.

Hence in that picture which Campbell has given of "The Last Man" the truth is put into its due expression. The "piece" used to be in the reading books a generation ago and it is a part of the memory of many a pupil who blended the vision of the day of judgment with June sunshine lying thick on the fields and the heat calling him out to the pool in the woods. The last man stands up in the presence of the last setting sun and defies the physical world with the old boast of the ages:

"Go, tell the night that hides thy face,
Thou saw'st the last of Adam's race,
On earth's sepulchral clod,
The darkening universe defy
To quench his immortality,
Or slake his trust in God!"

And so when the material world has done its worst to the soul of man, the voice of the spirit sounds above the swell of the storm and affirms that the individual triumphs in the dark night of the universe. He who listens may hear it and hearing may take courage for the conflict that must come before the soul can win its heavenly best.

Work is in progress on the memorial fountain for Major Butt and Francis Millet, Titanic victims, which is to grace the White House grounds at Washington.

The Second Revolution in China

By David Z. T. Yui

[Editorial Note: The author of this significant article is David Yui, now at the head of the Lecture Department of the Y. M. C. A. in China. He is a M. A. of Harvard University, graduating with high honor as a prize-winner. He was head of the Department of Foreign Affairs of the W. Chang government under the present vice-president of the republic, Li Yuang Chuang. This position he resigned to enter Christian work. Mr. Yui kindly dictated this article, the substance of a stirring address at the Lake Geneva Student Conference.]

One of the most notable events, perhaps the most notable event, thus far in the twentieth century, was the successful revolution in China. Only a short while ago the Chinese people were looked upon as being far from able to undertake any political change. The Manchu government was ruling the country with a strong hand. The Manchu garrisons were quartered at the important centers in the country. Many attempts to overthrow the government met with failure from time to time. The Chinese people seemed to have lost their courage. Nevertheless, plans were systematically formulated and organized to carry out the revolution on a national scale. On the 10th of October, 1911, the trumpet of the revolution was sounded in the city of Wuchang, in Central China. Within three days the triple City of Wuchang, Hankow and Hanyang fell into the hands of the revolutionists. In less than a month nearly the whole of the southern part of China responded to the call and came under the revolutionists' banner. In about three months the course of the revolution was crowned with success. The North and South were united and the Pekin government was organized. Yuan Shihkai was elected first provisional president. It took the American people eight years to win their independence, and it took the French eighty years to put the French Republic on a firm basis. It took the Chinese people a little over three months to overthrow the Manchu dynasty and to build in its place the first republic on the continent of Asia. Comparatively speaking, the Chinese revolution was almost bloodless. The whole achievement will go down in the world's history as one of the most marvelous political changes.

It might seem that the Chinese people should be satisfied with the result of the revolution, but in reality they are far from being satisfied. I am happy to say that they are not satisfied. The revolution simply marks a mere change in form of government. At bottom such a mere change of form does not and can not satisfy any people who seek to build a great republic. The Chinese people are now planning to have a second revolution. This second revolution will far exceed the first revolution in extent, in thoroughness, in intensity, and in duration. Every man and every woman, every boy and every girl will take part. No time, money or effort will be spared to make the second revolution a success. This movement is now gaining ground and is also gathering strength from one end of the country to the other.

The second revolution is what we call in China "The Revolution of the Heart." The Chinese people thoroughly believe that the only permanent basis for a republican form of government is the moral character of the people and so today they are glad to receive any suggestions or advice and are welcoming any organization or power that claims to have the ability to help us build up the moral character. Seeing the good work done by missionaries in China, which are notable examples of the spirit of service and self-sacrifice, the Chinese government as well as the people is convinced that there must be something in the Christian that inspires when it wins men to devote their lives to such work. For this reason their attitude toward the Christian religion is most favorable. Let me give you a few instances which will show you this attitude. Last December the Y. M. C. A. of China held its sixth national convention in Pekin. At the opening session the President of the Republic sent the Vice-minister of Foreign Affairs to represent him at the convention and to extend to the delegates most cordial welcome. In the course of the afternoon President Yuan Shihkai invited all the delegates to a reception in his official residence. In a short speech the president said that the delegates might be compared to centers of wholesome influence and that it was his hope that upon the return to their respective provinces all the delegates would exert that influence upon the society and especially upon the young men with whom they came into contact. In a recent letter addressed to the Scotch Bible Society, General Li Yuan-Huang, vice-president of the Republic wrote to thank that society for the good work that it had done in China and said that it was his hope that the society would not only continue the splendid work but also to extend the same in China. Most recently the vice-president heard of the World Student Christian Federation Conference on Lake Mohonk, and he presented a copy of his photograph to the conference and also sent a written message which conveyed his greetings and compliments. This clearly shows his appreciation of the splendid work that has been done by the federation for the spread of Christian influence among the world's young men. I could multiply such cases almost to no end but time will not permit me to do so.

Friends, the "Sick Man" of the Far East is now recuperating. The "Giant" is fully awakened. China is re-born. The students today no longer squander their intellectual power upon the intricacies of the so-called "eighth legate essay." They are now acquiring all kinds of knowledge that the world is giving. The general mass of China is also awakened. The whole Chinese nation is moving at a tremendous speed. Napoleon said, "When China moves she will move the world." The 400,000,000 people of China whose intellectual power, physical stamina, moral fibre, business honesty, patience and endurance compare most favorably with those of any other people in the world, and whose natural resources are unlimited, are moving today, but whither? It is the privilege and the responsibility of us who profess to be Christians to avail ourselves of the present opportunity in China to help guide her in the right direction. It is absolutely true for me to say that China today looks up to Christendom for guidance and co-operation. On behalf of the Christians in China, I extend to you all a most cordial invitation to lend us a helping hand, and, above all, we desire your prayers for a new China Republic.

Christ and the Universe

By Alice Meynall

[For high elevation of thought and sublimity of utterance this is one of the noblest poems England has produced in many a year. It links the Incarnation to the purpose of a mighty universe. The orbit of its thought is vast; its movement is free and strong; its range is measured by celestial diameters. If England had selected as its poet laureate a woman, that land of literature could have no worthier name than the author of these magnificent lines.]

With the ambiguous earth
His dealings have been told us; these abide;
The signal to a maid, the human birth,
The lesson, and the Young Man crucified.

But not a star of all
The unimaginable stars has heard
How He administered this terrestrial ball;
Our race have kept their Lord's entrusted word.

Of those earth-visiting feet
None knows the secret, cherished, perilous—
The terrible, shame-fast, frightened, whispered, sweet
Heart-shattering secret of His way with us.

No planet knows that this
Our planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears as chief treasure one forsaken grave.

Nor in our little day,
May His devices with the heavens be guessed,
His pilgrimage to thread the Milky Way,
Or His bestowals there be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million alien gospels, in what guise
He walked the Pleiades, the Lyre, the Bear.

Oh, be prepared, my soul!
To read the inconceivable, to scan
The million forms of God those stars unroll
When in our turn we show to them—a Man.

"There is No Unbelief"

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief;
Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

There is no unbelief;
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep;
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
Whoever says, "tomorrow" "the unknown,"
"The Future," trusts that Power alone
He dares disown.

There is no unbelief;
The heart looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
For thus by day and night unconsciously
The heart lives by the faith the lips deny.
God knoweth why.

This poem has been attributed to Charles Kingsley, who was more or less of a socialist in his day, to Bulwer Lytton, to Mrs. Browning, and to quite a large group of other noted writers. But the poem is from the pen of an American woman, Lizzie York Case, who is still living in Baltimore. She sent out her poem because it represented her own faith. Even men who deny must believe something; and their "heart lives by the faith the lips deny." She has had the mingled satisfaction and sorrow of seeing her poem attributed to at least a dozen of the leading authors of her generation.

The simplest way to settle the question whether the poem should be attributed to Kingsley, Bulwer Lytton, or Mrs. Browning, is to search for it in the published works of these authors. It has been credited to all of them, and to others; but so far as is known to the present writer, no edition of the works of any of these writers contains it.

So far as is known, also, no living author claims it for himself, excepting the real author, Mrs. Lizzie York Case. All the confusion grows, not out of conflicting claims, but out of reckless crediting. It was first published in a daily paper, the Detroit Free Press, and made its way into collections of poems, with no name attached. The present writer first found it in an English collection, where it was marked "Unidentified," and so quoted it, until a literary woman introduced him to the living authoress, in her eastern home.

Mrs. Case is by religious faith a Friend, and has spent a good part of her life in work for the daily press. She was for some time on the staff of the Detroit Free Press, and in that paper twenty-eight years ago printed the poem. Mrs. Case is now living in Baltimore.

The Free Press which first published the poem printed, on August 1, 1905, the author's own statement, a part of which follows:

"This poem of mine, which for twenty-seven years has been accredited to Bulwer Lytton, Charles Kingsley, and Mrs. Browning, not to mention a dozen others, was written by me in a moment of emotional turmoil compounded of resentment against dogmatic intolerance and enthusiasm for a larger, nobler belief.

"It happened this way: One morning about twenty-seven years ago, I was breakfasting with a very zealous young clergyman, whose ironclad orthodoxy permitted of no compromise. He questioned me as to my religious belief. I answered that I had inherited a creed, that I had clung to the faith of my fathers—I was a Quakeress, a Friend.

"'Then,' answered the pious young shepherd of souls, 'you are an unbeliever and you will be damned.'

"'I'm not afraid of that,' I answered, 'for there is no unbelief. The thing is unthinkable. I believe in everything that is good and beautiful and true; in God and man and nature, in love and life and joy.'

"That night I slept fretfully. The young zealot's words haunted and worried me. In hot refutation of his arrogant summary of a belief that did not coincide with his, the verses were born. That is the only way I can explain their being.

"I was living in Detroit at the time and contributing a weekly article to The Free Press. But the next morning instead of preparing my regular stipulation I dashed off the poem that had been framing in my mind all night. The Free Press published it and soon after letters came pouring into me from all over the country thanking me for the verses, and for the consolation that had been induced in many cases by them."

Jefferson's Letter to His Child

The letter was written by Thomas Jefferson, the author of the Declaration of Independence, to his daughter, Martha, when she was eleven years old. It was dated from Annapolis on November 28, 1873.

After telling his little girl of the sorrow he felt at the separation from her, due to her having been sent to a boarding school, he continued:

"The acquirements which I hope you will make under the tutors I have provided for you will render you more worthy of my love, and if they can not increase it they will prevent its diminution."

He then suggests the length of time to be given to various studies, and continues:

"Take care that you never spell a word wrong. Always before you write a word consider how it is spelled, and if you do not remember it, turn to a dictionary. It produces great praise to a lady to spell well.

"If ever you are about to say anything amiss or to do anything wrong consider beforehand and you will feel something within you which will tell you it is wrong and ought not to be said or done. This is your conscience, and be sure and obey it. Our Maker has given us this faithful internal monitor, and, if you always obey it, you will always be prepared for the end of the world, or for a more certain event, which is death.

"I have placed my happiness on seeing you good and accomplished, and no distress which the world can bring on me would be equal to that of your disappointing my hopes. If you love me, then strive to be good under every situation, and to all living creatures, and to acquire those accomplishments which I have put in your power, and which will go far toward insuring you the warmest love of your affectionate father, Thomas Jefferson."

A. A. Adee on Newspaper War

Everybody in Washington knows "Matt" Tighe, the veteran newspaper man. He is a counterpart of the late Mark Twain in looks and can juggle rhetoric as handily as the late Twain.

"Matt" is favored by working for a paper that permits him to use his imagination when it is necessary to make a good story. Therefore, when the horizon is dotted with fleecy cloudlets they are converted into clouds of war, dark and ominous, by the facile typewriter of Tighe.

A case in point is recited by A. A. Adee, second assistant secretary of state.

"I was about to take my bath one evening," Mr. Adee said, "when I was informed that Mr. Tighe wished to see me. I sent word that it was impossible at that moment for obvious reasons, and asked Mr. Tighe to let we know what he wanted.

"Mr. Tighe did. He merely wanted to know what the chances of war were between the United States and a certain country. There wasn't the slightest danger of war and I sent word to Mr. Tighe that the chances were slim. Next morning Mr. Tighe's paper had glaring headlines saying that the United States was preparing for war."

"I suppose," Mr. Adee added, with a twinkle in his eyes, but a solemn visage, "that if I had actually got into my bath he would have declared war had been begun!"—Chicago News.

Livingstone's Accomplishments

David Livingstone, explorer and missionary, was a man of varied accomplishments. Besides getting himself taught on board ship, and later by Sir Thomas Maclear, to take with great accuracy astronomical observations for fixing latitude and longitude, besides acquainting himself with botany and geology, with patristic literature and Egyptology, Livingstone was an excellent mechanic, a steersman and a mariner. His resourcefulness was at all times remarkable. When he was hard up for fuel on his first steamer journey up the River Shire he landed in the elephant marsh. Here no trees existed and no fuel was obtainable, but his men found many bones of slaughtered elephants. Livingstone at once took the bones on board, burned them in the furnaces of the Ma-robert and so continued his journey.

China is organizing a Department of Agriculture and Forestry, to be conducted by young Chinese men educated in the United States.

The New York City grand jury severely condemns "suggestive, sensational dancing in hotels and restaurants where the sale of liquor is allowed."

The church census of St. Louis gives the total church adherents in the city as 518,000, or 76 per cent of the population.

A Page of Human Interest

CARNEGIE DISCUSSES INVESTMENTS.

Andrew Carnegie tells the following story with great relish. When his father was leaving his native country to settle in America he borrowed £20 from a relative. The family had an uphill battle of the other side of the Atlantic, but, when the tide of prosperity turned with the son, he remembered his father's indebtedness and determined to clear it off with its accumulated interest. He started by remitting the sum of £20, and for several years sent the same amount—a dividend equal to exactly 100 per cent. Returning to Scotland, the Pittsburgh ironmaster met his old relative.

"Well," said Mr. Carnegie, "having paid up a good deal of the interest, I should like now to clear off the principal."

"Ah, ay, Andrew, dinna ye fash yersel' aboot the loan! A'm pairfectly satisfied with the interest."

"Ah, but I'm rich enough now, I think, to clear off the principal!" replied the millionaire.

"Dinna mind the principal, Andrew," said the relative, "it's very weel invested as it is!"

BEECHER'S SARCASM.

Mr. Beecher's witty sarcasms were often called out during some interruptions in his public addresses. Once when he was describing some atrocity in the South he said: "Is there anybody worse than that in Sing Sing?" when, far away in the highest gallery, came a shrill, piping voice, saying, "Yes." The words flashed out instantly from Mr. Beecher: "I give it up; you know!—you've been there." The audience nearly shouted the roof off at his reply.

In some of Mr. Beecher's lectures in England, he was assailed with questions and disturbances almost every other sentence. One of his auditors interrupted his eloquence by crowing precisely like a rooster. Mr. Beecher reached for his watch, saying, as he did so: "What? Morning already? Who would have thought it? But the instincts of the lower animals are infallible." Another man cried out: "We don't sympathize with slavery, but we go for the South because they are the weaker party." The orator replied: "Go then and sympathize with the devil. He was the weakest party also, when he rebelled and was turned out of heaven."—Exchange.

EMERSON'S PUZZLE.

In the first number of the Atlantic Monthly Ralph Waldo Emerson's poem, Brahma, puzzled critics and readers. The first verse is:

"If the red slayer thinks he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again."

That winter a relative of Longfellow bought a sleigh, and in a family letter there was a wail over the January thaw. When the letter was answered, Longfellow contributed this verse:

"If the red sleigher thinks he sleighs,
Or if the sleighin' think it is sleighin',
They know not well the subtle ways
Of snow, that comes—and goes again."

Longfellow's parody on Emerson is worth preserving.—Congregationalist.

SENATOR ROOT DISCUSSES TRUSTS.

Senator Root, at a luncheon in Washington, said, apropos of a new move against the trusts:

"I hope that we shan't go after all our big, successful businesses too hastily, too ignorantly. I hope that business success won't be treated like the old man in the story.

"There's a story about a ship. A sailor fell overboard from this ship, and the captain shouted to a green hand:

"'Throw a buoy over!'

"But the sailor wasn't rescued. He drowned. After all hope of rescue was gone, the captain reviewing the efforts that had been made, said to the green hand:

"'Did you throw that buoy over when I told you?'

"'No, sir,' said the green hand. 'I couldn't find a boy, so I threw an old man over.'"—Chicago Record-Herald.

SECRETARY REDFIELD'S WHISKERS.

The public mind would find it difficult to understand the point of view of the Hon. William Cox Redfield, Secretary of Commerce, who went to the photographer's grumbling.

"Why does anybody want another picture of me?" he asked, with that hurry-up-I-haven't-a-minute-to-spare frown.

"Well, Mr. Secretary," said the person who insisted, "you're a member of President Wilson's cabinet, you know!"

"Yes, and I'm busy," said the Secretary of Commerce, as he sat down in the chair always so politely proffered by the photographer and dentist; "why don't you say I'm the fellow in the cabinet with whiskers and let it go at that?"

VICE-PRESIDENT MARSHALL ON FAITH AND WORKS.

In his letter to an officer of the Salvation Army, Vice-President Thomas R. Marshall says some very true and practical things. Among other things he says: "I am convinced that the genuine Gospel of Jesus of Nazareth is the only thing that can eradicate evils in business and political life. And more and more am I convinced that Peter and Paul must be blended in order to make a twentieth century Christian. Faith and works are both required. The measure of the great success comes from the personal touch which it gives its work. It is not that you dispense charity in the old-fashioned sense, but that you dispense love and give the erring and the fallen a knowledge of the fact that they are the children of the selfsame God, and may, by his grace, rise to greater heights. May it be given to all of us to understand that Christianity is not a system of ethics, a code of morals or a list of dogmas, but that it is a vitalizing influence for the individual man."

A ROOSEVELT RACE SUICIDE STORY.

Colonel Roosevelt one evening in Marquette told a group of delighted newspaper correspondents a number of race suicide stories, of which he has an enormous collection.

"If more of us were materially, but not mentally, like the Arkansas backwoodsman, it would be well for the nation," said the colonel.

"Once, while traversing Arkansas, I dismounted at a log cabin and asked if I could have dinner. Yes, they said, I could, and while I waited on the bench before the door, I noticed a baby playing with a loaded revolver.

"'Goodness me!' I said, 'you shouldn't let that young infant play with a loaded revolver. What a terrible risk!'

"'Resk?' said the backwoodsman. 'Aw, I dunno. I got 'bout fo'teen mo' chillun round the place somewhere.'"—Daily Magazine.

SLANDERED LABOR.

Percival Roberts, Jr., one of the heads of the United States Steel Corporation, said at a luncheon at his beautiful country seat near Philadelphia:

"Our corporation has been as sadly misrepresented as was the work of Pat.

"Pat, you know, was a coal miner. He lay on his back on the rough rock and hammered and wrenched at a seam of coal above his head hour after hour. No sinecure, eh?

"But one hot evening when Pat came home there was no supper. He ventured to complain, whereupon Norah said:

"'Shure, it's a foine man to complain y'are! Me slavin' all day like a Turk over the red-hot shtove, an' you on the broad o' your back in the nice, cool mine!'"

A. GRAHAM BELL ON AERONAUTICS.

Alexander Graham Bell, one of the pioneers of flying, said recently in Washington that he was surprised to see aeronautics still at a stage where the aviator has to risk his life in every flight he makes.

"We have not advanced as I expected," continued Mr. Bell. "Indeed, Mrs. Blank's reply to her friend, made ten years ago, is still timely.

"'So your husband is working on a flying machine?' asked Mrs. Blank's friend. 'Don't you think he is wasting his time?'

"'Oh, I don't know," Mrs. Blank replied. 'He's got his life well insured.'"—Daily Magazine.

HENRY WATTERSON TELLS STORY.

Henry Watterson told this story at a recent dinner party:

"One day when I was a city editor of a small newspaper, a fine turkey was left at the office. We all hankered after the bird, the editor finally claimed it, took it home, and had it cooked for dinner. The next day a letter was handed to him, which he opened and read.

"'Mr. Editor: I sent you a turkey yesterday which had been the cause of much dispute among us. To settle a bet, will you please state in to-morrow's issue what the turkey died of?'"—Chicago News.

LYMAN ABBOTT AND WOMAN SUFFRAGE.

Dr. Lyman Abbott, at a luncheon at the Colony Club in New York, was good-humoredly arguing the suffrage question with a prominent suffragette.

"Now, doctor," said the suffragette, "there's one thing you must admit. A woman doesn't grow warped and hidebound so quickly as a man. Her mind keeps younger, fresher."

"Well no wonder," Dr. Abbott retorted. "Look how often she changes it!"—Chicago Record-Herald.

PRESIDENT WILSON ON STATISTICS.

President Wilson, at a dinner in Washington, said of a statistician: "His figures are so precise that one inclines to doubt them. He is like the American sugar planter in Hawaii, who, taking a friend to the edge of a volcano, said, 'That crater, George, is just seventy thousand and four years old.' 'But why the four?' George asked. 'Oh, I've been here four,' was the reply. 'It was seventy thousand when I came.'"

Disciples Table Talk

Springfield, Ill., Hears Business Men Talk.

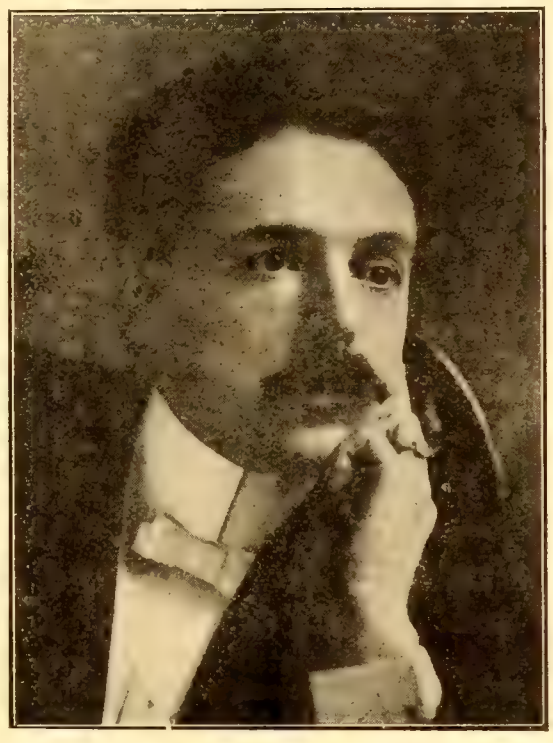
The High Street Christian Church, Springfield, Ill., is enjoying a series of several Sunday evening addresses by leading business and professional men of the city. The first address was given by John L. Zimmerman, Men's Class leader, on the subject, "What a Men's Class Ought to Mean to the Church." The second by Superintendent Carey Boggess of the Springfield schools on the subject, "The Child's Rights in Our Modern Educational System." H. Russell Clem, pastor of the High Street Christian church spoke on "Why Not Conservation of Society?" W. W. Witmeyer, lawyer, on "Guilty or Not Guilty?" "Why Smith Did Not Go to Church," will be the subject for the address on August 3, by the pastor. The speaker is to be supplied for Sunday evening, August 10, the subject being, "The Man of Galilee and the American Workingman." W. H. Griffith will address the meeting on August 17, on "The Fruit of the Gospel in Our American Institutions." Edgar Morris, editor, will make the address Sunday evening, August 24, on the subject, "The Relation of the Twentieth Century Church and the Press."

Canton, Mo., Retreat Reports.

J. P. Rowlinson, superintendent of the Northeast Missouri Missionary District, writes interestingly of the Retreat, held July 15-18, at Canton, Mo. "A year ago," he says, "fourteen men inaugurated the Retreat idea for Northeast Missouri meeting at Shelbina. This year there were thirty-one present, and as each man left the Retreat an enthusiastic booster, a much larger attendance is expected next year. The evening addresses were given by J. P. Rowlinson, who spoke on "The Pedagagy of Jesus;" Ben L. Smith, who gave his fine lecture on "Alexander Campbell;" and Prof. A. W. Taylor, who spoke on "The Rural Church." The mornings were given to informal conferences on "The Church," "The Preacher," and related themes. Ben L. Smith presented a well written paper on "Where to Place the Emphasis," at the beginning of the conference on the church. Discussions ranged all the way from the ultra conservative variety that insists on more "First Principle" preaching, to the extreme of radicalism, that declared for the revision of the theology of Paul. A very fine spirit pervaded all discussions. Canton University was host, and played the part to perfection. The great new dormitory was the home of the Retreat, and J. P. Martindale and his charming family looked after the wants of the guests. The days were extremely hot, and the big swimming pool in the gymnasium was by all odds the favored spot for the "boys." Some of them were white-headed, but the spirit of "the ole swimmin' hole" was theirs and they were young again. By pooling railroad fares, $2.79 covered the traveling expenses for each member, and meals were served at 25 cents per meal. No charge was made for the use of the dormitory. Officers of the ensuing year are: Ben L. Smith, Moberly, president; W. D. Endres, Kirksville, vice-president; Dean H. B. Robison, Canton, secretary-treasurer.

Laymen in Washington, D. C. Pulpits.

The usefulness of the laymen of to-day is well attested by the presence of seven of them in Washington pulpits, July 20. The plpit of Earle Wilfley, of Vermont Avenue,



Bruce Brown, Lecturer at N. California Assembly.

was occupied by a visiting layman from Illinois. Among other laymen leading the services at other churches were the General Secretary of the Y M. C. A., in Washington; an officer of the Treasury Department; an attorney of Washington; a Missouri Congressman and Madame Mountford, lecturer of the Orient.

Campbell Institute Meets in Chicago.

The Campbell Institute met in Chicago, at the Hyde Park Church, last week. Ministers and teachers from various parts of the country were present. For two days the company listened to papers on vital subjects. The following are some of the themes discussed: "The Church and Social Prophylaxis," "Relation of Disciples and Episcopalians in the Matter of Union," "Contemporaneous Literature of the Disciples," "Mysticism and the Modern Mind," "The New Realism," "College Administration," "From Platonism to Pragmatism," "The Function of Criticism." The Institute is composed of about 150 ministers and teachers among the Disciples who find in its fellowship constant inspiration for maintaining those scholarly ideals and habits which in practical life are likely to be neglected. The membership is divided into eight bureaus or departments —Old Testament, New Testament, Sociology, Philosophy, etc.—with a specialist at the head of each department, who keeps in touch with the members in his group, suggesting to them the literature in which they would be especially interested. Contrary to the charge made in some quarters, the Institute is in no sense a secret organization. It is undertaking for the coming year several lines of research into certain conditions among the Disciples of Christ.

The CONQUEST

Flossie Williamson Woodbury, wife of George W. Woodbury, pastor at Rogers, O., and Bellevernon, Pa., died July 16, at her sister's home in Alliance, O. She was born near East Fairfield, June 19, 1886. C. B. Reynolds, who conducted the funeral, writes that Mrs. Woodbury was a noble woman and a true helpmeet to her husband.

The Northern California Convention at Santa Cruz will be followed this year by an assembly lasting two weeks, conducted by Bruce Brown, who will speak each evening.

H. H. Peters, pastor at Paris, Ill., is a newly elected trustee of Eureka College. Mr. Peters also became chairman of the committee on promotional activities.

I McCash, resigning American Christian Misionary Secretary, has accepted the presidency of Spokane University.

EVANGELISTIC MEETINGS.

Villa Grove, Ill., J. E. Stout, evangelist; 6; continuing.

Breed, Wis., Frank L. Van Voorhis, evangelist.

Shelbourne, Ky., G. W. White, evangelist; 75; closed.

CALLS.

John R. Golden, Springfield, Ill., to Angola, Ind. Accepts.

Bert A. Billman, Ottawa, Ill.

C. E. Nichols, St. James, Mo., to Oswego, Kan.

Carl L. Green, Mt. Vernon, Ill.

C. M. Smail, Greensburg, to Beaver Falls, Pa., Sept. 1.

RESIGNATIONS.

H. J. Rhodes, Franklin, O.

Geo. W. Wise, Lincoln, Ill.

W. R. Moffett, Wauseon, O.

Geo. R. Southgate, Colfax, Ill.

Jesse Kaufmann, Pottersville, Mass. Oct. 1.

A. T. Jime, Everett, Wash., Sept. 1.

Church Extension Offering Begins Sunday, September 7th

THE FOLLOWING SUPPLIES WILL BE SENT FREE FOR DISTRIBUTION AMONG THE MEMBERS OF YOUR CONGREGATION TO EVERY PREACHER OR CORRESPONDENT ORDERING THEM BY CARD.

1. "Hope and Realization." An illustrated leaflet telling what every Disciple of Christ should know about our Church Extension Work.
2. Collection Envelopes; one should be in the hands of every member of the church previous to day of Annual Offering.
3. Pastoral letters to be ordered only by the pastors.

THE CHURCH EXTENSION OFFERING IS THE LAST OF THE ANNUAL OFFERINGS DURING THIS MISSIONARY YEAR. IT SHOULD BE THE JOY OF EVERY CHURCH TO HELP, BECAUSE—

1. The Board can answer now but one-third of the appeals because of lack of funds.
2. Forty per cent of new churches organized must be helped to build by Church Extension loans.
3. Every preacher knows that he can do no creditable work without proper equipment.
4. Only thirteen out of 1,621 churches aided by Church Extension Loans have failed, which speaks well for the vitality of our Missions.

In ordering supplies of literature and for information, address

GEO. W. MUCKLEY, 603 New England Bldg., Kansas City, Mo.

Greetings from Zurich

Greetings to the Bible Schools from the World's Sunday-school Convention now in session at Zurich, Switzerland.

How I wish I could bring to all our schools the vision of the wide,wide world as it is being brought to us in this great convention. Delegations, representations and communions are showing us how the Sunday-school is making triumphant advance the wide world around. There are 2,415 delegates registered, 1,254 coming from North America. Appeals are being made and answered here. Bulgaria, now in state of war, made an appeal for aid which was promptly given by the convention. India three years ago appealed for a Sunday-school secretary—a check came from Scotland today that makes the secretary possible.

But it is to America that the whole world looks for aid and example in Sunday-school activities. Never have I realized more fully the great responsibility resting upon the churches of the United States and Canada. And among these hosts of the home land, we may look with pride upon what we as a people are doing in the Sunday-school cause. Having nothing to teach but the Bible and nothing to do but to teach that Bible, we ought to be satisfied with nothing less than first place in the Sunday-school work of the world.

It is hoped that every school will respond liberally in its offering to American Missions, from which offering this work is supported. At the Toronto Convention in October we must plan wisely and well for the effective enlargement of all our Bible School work throughout the home land and in all the world.

Robt. M. Hopkins,
Bible School Secretary.

International Convention

TORONTO'S WELCOME.

The Local Committee at Toronto hereby extends a cordial invitation to all Disciples of Christ in all the states, who can possibly come, to attend the convention, meeting in our city from 30th Sept. to 6th Oct. next. We need hardly tell you that these conventions have been in other years seasons of great spiritual uplift and helpfulness to those who have attended, and we feel that we can assure you, that the first International Convention of our people to be held in Canada, will be as helpful and as full of spiritual uplift as any of those held in other years.

We have heard that in some of the text books in some of the schools of the United States, Canada has been described as "A cold barren country lying to the North of the United States." We will not take time now to contradict the first part of this statement, but we ask you to come to Toronto and judge for yourselves.

Our committee have been at work for some time arranging and preparing for you when you arrive and we can assure you a warm welcome and ample accommodation. We are anxious to know as soon as possible how many are coming, that proper accommodation may be provided for all. C. O. Reynard, 16 Harbord St., Toronto, Ontario, is the chairman of our Entertainment Committee. He will be glad to know that you are coming, either by direct communication or through whoever may have charge of this matter for your state or your church. Provision is being made to meet all trains and boats so that you may have as little trouble as possible in getting to convention hall, where the Entertainment Committee will meet you and direct you to a respectable and comfortable rooming house or hotel. We are glad to tell you that our Street Railway Company provide free transportation to all visiting delegates.

J. D. Higgins, President.
H. F. Dawes, Secretary.
Local Committee.

The Conquest

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"Tell It Out"

W. T. Moore and others are right about a "Publicity Bureau." We need it. We ought to have it. When our party was returning from the Portland Convention through Canadian towns, reporters again and again chided us for not sending their papers news daily about the Convention at Portland. Each reporter would invariably say, "Why we would have published half a column or a column of your proceedings daily, if we had had it by telegram or mail."

What an opportunity there is at Toronto to let Canada, as well as the States, know of what we are doing. I know of no one so well fitted to do the work as E. E. Elliott, of Kansas City, Mo. I believe I know one generous rich man there who will furnish the stenographers and typewriters necessary for such an important move. A word from the President of the Convention will secure an efficient man to do the work this year, and for years to come. And if such a word can be given soon, Brother Elliott can "get on the job" and secure the names of dailies that will publish matter, besides what he can give the "Associated Press." Let others say—"I am for it."

James Small.

Wanted! Ten Thousand Dollars

This amount is wanted and very greatly needed by the motherless, fatherless, homeless little ones; by the aged, feeble, indigent brothers and sisters, and by the helpless, destitute sick placed under the care of the National Benevolent Association by a great brotherhood of Disciples who are seeking to restore the practice as well as the teaching of the early church.

Brethren, the National Benevolent Association has accepted willingly and joyously the great task you have laid upon our shoulders. We trust that you will lay greater and yet greater tasks upon us through the years. We want ever to minister, and in increasing measure; but, like the good bishop in Les Miserables, we must go among those who have means when our hands are empty, that we may then go with filled hands among those who have not. We come to you now, friends, in the name of these our Lord's "little ones" who have not, and in His name who said, "It is more blessed to give than to receive," to ask that you will place in our hands the means without which we cannot serve these many who fill our eleven institutions. If you fail us we shall be compelled to borrow money for the bare necessities, for surely we cannot turn these helpless ones out.

We believe you will not fail us and we ask that ten thousand of you will each send (won't you please send today) at least one dollar for our bread and butter fund. We asked for an Easter offering of $35,000 because we knew we should need at least that much. The brethren have responded to date with approximately $25,000. We must have an additional $10,000 before the close of the missionary year or there will be suffering among our eleven families for want of that proper care for which the churches hold us responsible.

Brethren, do not let these little ones suffer and do not let the church be brought into reproach. Send at least a dollar saying you will be one of the ten thousand to make a supplemental Easter offering. We will publish in the Christian Philanthropist the names of all who so respond. Send your dollar today saying it is toward the Easter offering.

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Facts About Church Extension

The statistics of religious bodies in the cities of the United States show that the Disciples of Christ have only 3.8 per cent of their membership in the cities and 4.7 per cent of our buildings in the cites. We have, therefore, been a village people. We must not do less in the smaller towns but we should equip ourselves with money to do more in cities. We must do more work in the city which means that we must be making Church Extension loans of $5,000, $10,000 and $15.000 to help build the right kind of city churches that will command the attention of the people. If we do not put up buildings that co nmend themselves architectually, and usefully; that look well in the midst of other good buildings, such as School Buildings, Hospitals and Libraries and church buildings of other religious bodies, we will stay behind in the procession with our plea for Christian Union.

The average loan 23 years ago, was $300. The average loan last year was $2,600, which means we are helping to build churches suited to graded Sunday-school work and all up-to-date church work. We are also helping the smaller fields as well. Please remember that it is mostly the business side of Church Extension that takes well with the people. Here is a point. Last year our board helped 90 churches with loans aggregating $239,825. Those churches raised on the field to help themselves build, nearly $700,000. This added to the amount we loaned shows that there was church property called into existence last year by our loans, aggregating nearly a million dollars. Within five years practically all of this $239,825 will be back to duplicate the same work.

The Name Loan Fund idea is interesting. A Name Fund is now $5,000 payable $500 a year for ten years. General Drake started $1,000 to work the first year of our existence, 25 years ago. He paid in the rest of his fund at the rate of $500 a year in eight years. You will notice that to October 1st last year, his fund by returning and going out again and again, has done the work of $38,028, building 79 churches and earning $5 258 of interest. Since that statement was made, his fund has built two more churches showing to the credit of that fund 81 churches built.

Including state, district and city boards, together with the American Society, there are 127 home missionary societies in the United States organizing churches and about 40 per cent of these new churches call upon our Board for help to build. 290 churches applied for help in 1911 and we helped only 75 for lack of funds. In 1912 263 churches applied for help and we helped only 90.

The following loans were paid in June:

Big Cabin, Okla. (Walker Cowherd Fund)	$500.00
Marshfield, Mo. (S. S. Fund)	$1,500.00
Roan, Pa. (General Fund)	3,000.00
Roanoke, Va. (th Ave. N. E. Colored) Doeler Fund	600.00
Great Falls, Mont. (Gen. Fund)	2,500.00
Tillamook, Ore. (Gen. Fund)	4,000.00
Yacoma, Wash. McKinley Park Ch. (K. C. Mo. Ind. Bd.)	1,000.00
Kiefer, Okla. (St. Louis, Mo. Union Ave. Fund)	300.00
Ashdown, Ark. (Annuity Fund)	1,200.00
Indianola, Miss. (S. A. Holman Fund	300.00
Total	$14,900.00

Total amount in Church Extension Fund July 1, $1,043,075.85.

Will the preachers please order supplies of literature promptly? Collection envelopes are sent free, also "Hope and Realization" for distribution among the congregation. Let us make a good start this year toward the second million recommended by the Louisville Convention. Order supplies from G. W. Muckley, New England Bldg., Kansas City, Mo.

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The College of the Bible meets the approval of the Disciples of Christ. It is true to the principles of the fathers of the religious movement we would further. This college is sending out an **educated** ministry to bless the churches. The department of **Religious Education** is one of the greatest training schools for Sunday-school and other religious workers to be found in this country. The rural church problem receives attention here.

We want Two Hundred new ministerial students to enter next September. We will assist each one in many ways. Scholarships, loan funds, and opportunities that the student appreciates will be available so that he may remain in the college until he is thoroughly prepared for his world task. Last year nearly 1,600 students attended Drake University. This number included 121 ministerial students. We ask 300 to come next year.

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THE CHRISTIAN CENTURY

Vol. XXX. August 7, 1913 Number 31

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2. Forty per cent of new churches organized must be helped to build by Church Extension loans.
3. Every preacher knows that he can do no creditable work without proper equipment.
4. Only thirteen out of 1,621 churches aided by Church Extension Loans have failed, which speaks well for the vitality of our Missions.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Great Commission

He called them to be followers. He sent them forth to be leaders. The time between the call and the commission was very short. It was only three years since He himself began to preach. It was only a year and a half since they began their constant following of Him. We wake now and then with astonishment and consider how much can happen in a little while and how the whole aspect of life is changed by the incidents of a few short weeks. He sent them into all the world; He himself had seen but little of the world. He made a journey to Egypt when He was a baby, but never traveled so far afterward.

It was doubly strange that he should have done that in view of his own rejection. The Indian chief, Blackhawk, answered the white missionaries with astonishment and indignation when they told him that they had come to preach a Christ who appeared to the white man and was crucified by them. "Why," asked the Indian, "should the white man tell us of a Christ whom they crucified? We would not have done so if so good a prophet had come to us. We would have honored him, but if we had crucified him we never would go about the world telling it."

* * *

It is remarkable that Jesus, having himself been rejected, expected His disciples to secure an acceptance which He himself had not been able to establish. It is doubly remarkable that He expected the world to believe what the Jews rejected. They stood on the Mount of Olives looking over toward Jerusalem; they could see the Damascus gate through which He had staggered under the weight of His cross; they could look down on the summit of Golgotha where He suffered and died. They could almost see the door of Joseph's tomb over which they stood when Jesus told His disciples that all power was given unto Him in heaven and on earth. Nothing is more remarkable than the faith of Jesus in His own mission, unless it be the fact that that faith appeared most triumphant in view of the very experiences which might have seemed to destroy it.

The world was very large. Those Galilee fishermen had very little to encourage them to explore it. Not much of worldly joy had come to them as the result of the exploits out from the villages of the Sea of Galilee. Why should they go into all the world? The Lake of Gennesaret was large enough for their tiny boats and the markets of Capernaum and Bethsaida were ample for the disposal of the fish they caught. Why should they go anywhere but back to their fishing and let the world take care of itself?

But they knew the Lord had sent them, and in their hearts they felt the mighty impulse that would not let them go back. Their old, past life had somehow become impossible; whether they obeyed the present call of duty or not, they could not go back again and find things just as they had been.

They went into all the world. We do not have to complete the story of their journeys, but we know they were scattered abroad and wherever they went they told the story of Jesus. Some of them went because they had to go, the spirit of persecution drove them out. Some of them went because they wanted to go. Some of them went because of other business which invited them, but whatever they did and wherever they went they told the world about Jesus.

The world heard and listened. Before the end of that century, there were little churches established all over the Roman Empire. There were saints in Caesar's household. The prisoners of the cross preached in bonds, but the word of God was not bound and the truth spread over sea and land. They still are going into all the world. The world is very wide. For the first time in history we know how wide it is; we have measured it. We know not merely the breadth of its oceans and the area of its continents, but we know how many are its languages; we know the number and nature of its religions; we know its hostilities and prejudices; we know the inertia and the vindictiveness and the reactionary character of backward peoples. We have taken up what Kipling calls "The White Man's Burden."

* * *

Ten thousand men believe in foreign missions now who did not so believe ten years ago. They have seen a new Turkey born in a night, born in the bonds of revolution; they have seen a new China casting off the triumphs of ignorance and oppression and struggling with blind power into the dazzling and perilous conditions of a republic. Men who never believed in foreign missions before have suddenly awakened to the importance of having trained leaders against the hour when these backward people shall suddenly rise to claim the inheritance of the enlightened and find themselves unprepared for it. But these are not the only reasons why the Gospel of Christ needs to be taught to all the nations. The deepest needs of human life are its spiritual needs. The most compelling obligations are those wherein we answer the command of God and the cry of the human soul.

THE CHRISTIAN CENTURY

Published Weekly by the

Disciples Publication Society

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON, ORVIS F. JORDAN, ELLIS B. BARNES.

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The First Commandment With Promise

The commandment to children to honor their parents is based upon the assumption that parents are worthy of honor. To be worthy of honor one must make an honest, courageous fight for character. One who lacks the power to control his temper, who habitually yields to his appetite for strong drink, or who always quits work when he finds work difficult and play inviting, will hardly win the honor which he covets from his children.

But something more than love of right and definite notions of right is needed that parents may teach children to respect them. Many of us remember that much of our happiness in early life came from being associated with older persons whom we now know not to have been less able and industrious than others from whom we derived very little happiness directly. The explanation is that the former retained the imagination of childhood and knew what pleased children while to the latter a child was an abbreviated adult. We remember how often good men and women were harsh and brutal to us. We were indignant at their injustice. We have since learned that they meant well and that they wronged us because they were ignorant.

The church and the community induce children to respect experience when they provide for the needs of the children. By the service it renders the church commands reverence. Are there misunderstood, neglected children within the field of the church? The Sunday-school becomes a glorious institution to these children if if sends to them some one with an understanding mind and a heart of sympathy. Are there bad boys in town and do they revile age and dignity? The policeman's club will not cure them of their badness. The chances are that they do not know of any good citizen who can play with them—show them how to enjoy life. How shall we teach the boys to honor the flag? Let the flag be carried by men who know and appreciate boy life.

How shall we honor our parents? Shall we tell them of their services to us? Shall we make presents to them? Shall we mark the anniversaries of their birth and their marriage with festivities? Yes, all these things we should do provided our parents appreciate them. And when they are gone, we should honor their resting place. But these are not the most important ways in which children honor their parents. We honor parents most when we are not thinking of the duty we owe to them but are mastered by the passion for truth and right. If they exercised their right to think and followed their sense of right even when it led them to oppose customs held in honor, it may be that we shall have to depart from their ways in order to be imitators of their faith and integrity.

"A fool never learns; the average man learns from his own experience; the wise man learns from the experience of others." Parents are supposed to have a wider and richer experience than their children, and they usually have. They know that one who spends more money than he earns will come to grief. The necessity of guarding the health is very clear to them. They have learned that one who looks for happiness in this world will look in vain unless he is able and willing to do well some part of the world's work. This experience of the parents is one of the best inheritances of youth. To reject it is to reject life. If a substance has been found to be a poison, only the fool will wish to eat it in order to discover for himself what it will do for him.

"Father has such queer notions about the way I ought to dress," said a young girl who was exerting herself with desperation to follow the most outlandish fashions. One of our novelists puts into the mouth of a young woman the question, "Isn't it strange that fathers should be on the wrong side of every question?" The notion that wisdom was born with him is apt to get into the head of any young fellow. The cure of such folly is experience with the world. Let the young man who knows it all have a few rounds with the world and let him be relieved of all protecting pads so that he will strike the ground hard. Conceit takes its departure after the world has thrown a man down, stepped on him, rolled him in the dust, and shown him how helpless he is when he discards the wisdom of experience. When we have to take the full consequences of our foolishness, we soon acquire a wholesome respect for the man who can tell us how to avoid trouble. The good customs of the home will then cease to be treated as obstructions in the highway of self-expression and the advice of a wise father or mother will not be received with contempt. [Midweek service, Aug. 13. Eph. 6:2; Ex. 10:12.]

In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in the main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge of The Christian Century by September 1, with an enlarged paper and greatly enriched pages.

Enrichment by Grief

It may be that somewhere, in this daily path of yours, a great sorrow is lurking, a sorrow that will blot, for a season, the sun from the heavens, and will lie upon your heart like a great load. What are you going to do with it when it comes? Are you going to be crushed by it, to be embittered and hardened by it, to let it cast a baleful shadow over your own life and the lives of all who come near you? If you meet it as fate, that is what it will do for you; your life will be blasted. But that is not what it ought to do for you. It ought to bring you the largest, the richest, the most precious of all the gains of life. For this it is appointed; if you use it as it ought to be used, this will be its fruit. True and deep, is the poet's insight when he sings:

Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow,
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast. Allow
No cloud of passion to usurp thy brow
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
Thy soul's marmoreal calmness. Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

Such is the ministry of sorrow; such are the great and beautiful gifts always in her hands to those who receive her as God's messenger. And if, when your trouble comes to you, instead of raging against it, in complaints and deplorings, which, to say the best, are futile, you will but stop and ask how you best may use the opportunity that has come to you; how you may keep your load from crushing others; how you may find surcease from your own sorrow in bearing the burdens of others; how the purifying influence of this suffering may make you gentler, kindlier, more hopeful, more sympathetic—then the scripture will be fulfilled in you which says that tribulation worketh patience; and patience, experience; and experience, hope; and you will come to see that your great sorrow was your soul's great opportunity. Surely this has been the experience of multitudes in all the ages who have found their lives enriched and ennobled by their friends.—Washington Gladden.

A Personal Word

I wish to say a personal word to the readers of The Christian Century concerning the Bethany System of Sunday-school literature now at last completed. For the past four years it has been my function, as representative of the Disciples, to edit the graded lesson series in co-operation with the Sunday-school editors of the Presbyterian, Congregational and Methodist denominations.

The series is practically complete with this year. I have read manuscripts or proofs of some 120 publications. The series is the most comprehensive and adequate graded lesson system that has ever been produced. It is, too, a remarkable demonstration of the new spirit of unity among the churches. I have observed with satisfaction the disposition of my brethren of the other communions to make concessions in the interest of unity, and have been impressed as never before with the catholic position of the

Disciples in being compelled to ask for so few such concessions.

Including the graded lessons the Disciples Publication Society has now completed a comprehensive system of Sunday-school literature. On returning home after a two months' trip in the interest of the new Society I am surprised and delighted at the good things accomplished in my absence. I find international uniform literature for adult classes and the home department; teacher training courses (the first standard course in preparation and the advanced standard course now ready); special texts for young peoples' and adult classes; and five weekly papers—"The Mayflower," for primary pupils, (published by the Pilgrim Press), "The Boys' World" and "The Girls' Companion (David C. Cook's popular publications), "The Junior Weekly," for boys and girls and "The Conquest" for adult and young people's classes. The two last named are new publications produced by the Disciples' Publication Society and edited by Mr. Thomas Curtis Clark. The first three mentioned have been selected, after looking the whole field over, as the very best things published. The Society intends to sell them to our schools until it finds or can produce something better.

"The Conquest" is, without doubt—if my judgment is of any value—destined to be the leading paper in its field. It is full of meat. I have just examined the proof pages of the first number and am writing this note under the enthusiasm of what I found. It is a paper with vitality and outlook. It has broken from the tradition that a Sunday-school weekly must be pale and nerveless. I think people will come to Sunday-school just to get their "Conquest" when other motives are not sufficient.

Equally attractive and original is "The Junior Weekly" for Junior boys and girls, with the same editor as "The Conquest."

Mr. Clark is well-known among the Disciples of Christ. He received his training for his present task in the Christian Publishing Company, of St. Louis, under Dr. J. H. Garrison, where for five years he worked in the Sunday-school department. His father, Rev. Thomas J. Clark, held two notable pastorates before his present charge at Albion, Ill., one at Vincennes, Ind., extending over twenty years, the other at Bloomington, Ind., covering a period of fourteen years. The son's remarkable record in the leadership of the adult classes in First Church, St. Louis, reveals him as a Sunday-school man in practice as well as in theory. He knows what a Sunday-school periodical ought to be, and is happy in the freedom now accorded him to work out his ideals. He has insight into young life, and builds his papers upon his personal knowledge of what Sunday-school youths and adults want, rather than upon some set conventions governing this type of literature.

I am pleased to say this word of introduction on behalf of Mr. Clark, and to commend the organizing and editorial talent which his efforts of the past several months in our office have displayed. With my work as editor of the graded lessons practically done, my own active connection with the Sunday-school department of this house will soon cease and my undivided effort will be given to the Christian Century. I wish at this time to suggest to all our readers who have any interest in Sunday-school work that they write to the Disciples Publication Society for the new Bulletin of Sunday-school supplies and examine it with an eye to introducing into their schools the Bethany System, including graded lessons, uniform lessons and weekly periodicals.

CHARLES CLAYTON MORRISON.

Beer and Fish

Owing to a failure to pay the tax, says a recent newspaper dispatch, 3,081 barrels of beer of a defunct brewery company were poured out into the Mendota, Ill., river, resulting in the death of thousands of fish and detriment to farmers' stock along the river. The farmers are said to be up in arms and threaten dire vengeance on the city for allowing the beer to be poured into the river. Some people take more pains with their hogs than they do with their boys. They allow moral poison to be brewed for human beings to drink. It brings business to the community. But when their cattle are injured by the same stuff poured into the river, it touches them in their most sensitive spot and they have an acute attack of purse-stringitis. If beer does this to fish, what will it do to men?

Governor Cox in a recent address to the students of Ohio Northern University at Ada predicted a speedy suffrage victory in Ohio.

Canada has refused to vote $35,000,000, or any other sum, for the construction of dreadnaughts for the British navy.

The Christian World

A Page for Interdenominational Acquaintance

"Devoted to the Conversion of America"

The editor of this department has before him a Roman Catholic magazine entitled "The Missionary." It is a well-printed, dignified periodical of forty-three pages, exclusive of the advertising sections. It is published monthly at the Apostolic Mission House, Washington, D. C. The Paulist fathers are fathering it. It is the official organ of the official church propaganda. The Paulist fathers are experts in the art of making proselytes. They "know how." If you don't believe it, here is their own advertisement for it: "The Apostolic Mission House, situated on the grounds of the Catholic University, is a normal school for preachers and convert makers." The August number of "The Missionary" carries out the Paulist idea of convert making, with the legend, "Devoted to the Conversion of America" on the front page cover.

Two things, at the outset, may be conceded as undeniable: first, the Paulist fathers have a right to make as many "converts" as they honestly can; second, America certainly needs a "conversion" of some sort. But, here is where we Protestants come in. Roman Catholics loudly object to our sending missionaries to so-called Roman Catholic countries on the ground that the people in those countries are already baptized Christians, and yet at the same time these same people maintain missionaries in this land of baptized Christians with the avowed intention of "making converts." We see no menace in the Paulist fathers working as they do in this country, especially when we know that some of the Paulist fathers are today in New York working as pastors of Protestant churches. The convert maker, by an irony of fate, occasionally has become a convert himself, and so we are not losing any sleep over our zealous brethren of the Apostolic Mission House. But we beg leave to advise the Roman Catholic Church to play the game of convert-making fair, according to rules. If we do not object to their convert-making propaganda in this land of baptized Christians, neither should they, as they incessantly do, when we go to their lands with the helping hand of Christian uplift. What is good for the goose is good for the gander.

In meantime, let us set our own selves to the task of "converting" America. The Paulist fathers, so far as we are able to ascertain, have no monopoly on the business. Heaven knows that this land needs conversion, a conversion from materialism into spirituality, from commercialism into Christliness, from rattle-brained provincialism to Christian universalism, from gold to God, from the mania of pleasure to the pains of the cross. Will not the Paulist fathers engage themselves in a task something like this? If they do, we shall be the first to applaud and wish them Godspeed.

Clerico-Militarism.

While America is leading the world in peace-ideas, the Roman Catholics of America are revealing themselves as militarists of the most pronounced type. The "military mass" has become a feature in the life of that church, as may be seen from the following account in the Western Watchman of July 3:

Cleveland, Ohio, June 29.—One hundred thousand men and women, the largest gathering ever assembled in Cleveland at a religious service, attended the first open-air military mass in the history of Ohio Catholicism this morning in Rockefeller Park.

The mass was celebrated by Right Rev. John P. Farrelly, Bishop of Cleveland.

The big crowd, composed of Catholics and non-Catholics, stood in a huge semi-circle, banked thousands deep before the altar.

Preceding the mass was a parade of 10,000 uniformed members of the Knights of St. John and other Catholic military organizations.

At 10:20 o'clock a salute of thirteen guns of Battery A, located on the upper boulevard of Rockefeller Park, announced the arrival of the vanguard of the parade. Facing the altar and at the left of the audience were especially constructed stands for the united choir of 200 voices.

Inspired by the enthusiasm and eager anticipation of his audience, Bishop Farrelly extended his informal address scheduled to occupy ten minutes' time to half an hour. "My heart is seething with emotion as I contemplate this immense gathering," said Bishop Farrelly. "It represents in every sense of the word the true manhood and womanhood of Catholic societies in Cleveland. It is a spectacle which charms the eye."

It is not enough for the Roman Catholic Church in Cleveland to have a "military mass," but the idea is somewhat rubbed in by a salute of thirteen guns of Battery A of the Ohio National Guard. Ohio has no moral or constitutional right whatever to fire thirteen guns off in salutation to any church whatever. If

Americans stand for anything at all, it is for a complete separation between church and state. But here is an instance when a state has fired off a salute of thirteen guns in honor of the Roman Catholic Church, and thereby encouraged the very thing that the best sentiment of the land opposes: militarism in a cassock.

The Emperor of Japan Honors Dr. Greene

Nearly forty-four years ago Rev. D. C. Greene and his wife landed in Japan. Since that time Dr. Greene has taken a prominent part in preaching, in teaching, in committee work and in Bible translation. He has endeared himself not only to the members of his own mission, but to foreigners and Japanese in all departments of life. In later days especially he has exerted his influence to promote good feeling between the land of his birth and that of his adoption. In recognition of this His Majesty, the Emperor of Japan, was pleased to confer upon him the third Order of the Rising Sun. A banquet was given to the doctor in honor of the decoration by his many friends on the evening of June 17 in the beautiful Uyeno Park of Tokio. About seventy-five guests were present, including representatives of the nobility, educational and business men, missionaries and other Christian leaders.

Four congratulatory addresses were given, and a long letter from Count Okuma was read. The addresses paid a fitting tribute to Dr. Greene as representing the highest type of the American Christian gentleman. Especial reference was made to his impartial views on subjects involving delicate treatment. What probably pleased him more than anything else was the glowing tribute paid to his children, all born in Japan and now in different parts of the world using their influence to cement the ties of friendship between East and West. The doctor's reply was characteristic, disclaiming any merit on his part, insisting upon the value of seeing the good in all men, and thanking the speakers for the kind references to his children.

One could write a brief history of modern Japan from the group gathered about the tables in the banquet hall. Baron Shibusana could remember Perry and tell of the march of political events from that time to the present; Kikuchi could tell of great educational change; Ukita and Ebina could paint a picture of Christianity's struggles and triumphs; and the younger men present could contrast their own modern ideas with those of their fathers who lived in the palmy days of feudalism. Dr. Greene's share in the tremendous changes of forty years makes him worthy indeed of the honor that has come to him.—The Congregationalist, Boston.

What the Preachers Get

If the figures of Mr. Everett T. Tomlinson in the August number of the World's Work are correct, there is no danger of our preachers ever getting into the "money trust." Mr. Tomlinson gives the Census Bureau figures as per the following, showing the average salaries of ministers outside the large cities:

Southern Baptist Convention (White)	$ 334
Disciples	526
United Brethren	547
Methodist Episcopal (South)	681
Northern Baptist Convention (White)	683
Presbyterian Church in U. S. (South)	857
Congregational	880
Reformed Church in America	923
Presbyterian Church in U. S. (North)	977
Methodist Episcopal (North)	741
Lutheran	744
Universalists	987
Protestant Episcopal	994
Unitarian	1,221

The leaders of other religious organizations in the United States are paid on an average as follows:

Greek Orthodox Church	$720
Russian Orthodox Church	731
Buddhist	840
Jewish Congregations	841

Mr. Tomlinson's keen remarks about church property and church debts, are also worthy of reproduction as follows:

"In the United States there are 192,795 church edifices, providing a seating capacity for 58,536,830 people. The total value of church property is $1,257,575,876. The highest average of membership per organization is found in Rhode Island, where the figures are 522. On the other hand, Oklahoma has an average membership per organization of only 53, followed in order by Florida, 66; Arkansas, 69; and West Virginia, 75. An average membership of less than 100 is reported by twelve states; of 100 or more, and less than 200, in 23 states; of 200 or more, and less than 300, 7 states; and 300 or more, 7 states. The average number per organization is 157. The average value of church property is $6,756, and the debt is $3,214. The average encumbrance upon church property varies from $12,400 in New York, $10,983 in the District of Columbia, and $8,608 in Massachusetts, to $960 in Kansas, where the average membership is 92; to $1,013 in Florida, where the average membership is 66; and to $483 in Alabama, which has an average membership of 93.

"A careful study of the data presented shows that there are 192,795 church edifices with an average of 157 members per organization, and that the debt of the average body is nearly 50 per cent of the value of the church property. This implies a heavy tax on the membership even before its legitimate work is begun. With a membership of 157, it is estimated that at least two-thirds of the members are women. This leaves 52 male members, of whom doubtless a large proportion are boys too young to be of much financial assistance. If only one-third is deducted for non-resident members, there are left approximately twenty to thirty men upon whom must fall the chief burden of support of 'the average' church. What such a tax would be if raised for other than church purposes is apparent."

Baptists Elect New General Secretary

Baptists of the whole country are rejoicing over the outcome of the Northern Baptist Convention at Detroit, of their efforts to secure Rev. Dr. Emory W. Hunt to be general secretary of the Baptist Foreign Mission Society. He had just accepted the pastorate of Emanuel Church, Brooklyn, one of the largest in the denomination, but that congregation released him in a message that produced in the Detroit Convention great enthusiasm. He was at one time pastor of Clarendon Street Church, Boston, and later president of Denison University, Ohio. Baptists have not yet reached the goal of $3,000,000 for benevolences of all kinds, but they have increased their gifts and an educational canvass is being vigorously prosecuted. Some religious bodies have doubled, even quadrupled, their benevolent incomes during the past few years, and Baptists declare they are not to fail by having their aim too low.

A Bishop at 96

Of late, this department has noted a preacher at 100 years of age getting an honorary college degree, and another preacher at work in his 94th year. And now, we present Bishop Thomas Bowman of the Methodist church celebrating his 96th anniversary. Bishop Bowman was the chaplain of the United States senate in the administration of Abraham Lincoln. When he was born, George Washington was the only president that was dead and buried. He entered the Baltimore Conference in 1839, gave 30 years to the educational interests of his church, and 24 years to the active labors of the episcopacy. The patriarchal bishop is still a familiar figure on the streets of Orange, N. J., where he resides with his daughter, Mrs. B. D. Caldwell, who gave him a birthday dinner on July 15.

What the Editor's Scissors Show

During his summer in Great Britain, Dr. Jowett has been preaching to congregations that overflowed the meeting places. At Manchester people began to assemble two hours before the hour for service. Dr. C. W. Gordon ("Ralph Connor") also is finding British audiences gratifyingly responsive.

Officers of the Second Presbyterian Church, Chicago, who had hoped to obtain Dr. S. Parkes Cadman, the Congregational preacher of Brooklyn, as a successor to Dr. John Balcom Shaw, have been notified by Dr. Cadman that he prefers to stay in the East. In declining the call he says, 'I cannot conceive a greater necessity, a greater opportunity or a more hearty and loyal response than this beloved Brooklyn and New York City presents today."

The death of Rev. George D. Matthews, D. D., general secretary of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, occured July 5. Dr. Matthews was 85 years old and was seriously weakened physically by his fidelity in the performance of his duties as secretary at the tenth council of the alliance, held at Aberdeen, Scotland, June 18 to 26. After the close of the council he went from Aberdeen to Edinburgh, was taken seriously ill on July 2 and passed away July 5. He was buried on July 9 in the churchyard of South Leith Parish Church in a family grave.

The New York Presbytery has taken title to the Labor Temple property in Second avenue, New York, paying $200,000 to Greenwich Church in West Thirteenth street, Dr. George Hoadley, pastor. This church will use the money as endowment. It came to it through consolidation of the Fourteenth Street Church with the old Thirteenth Street Church, the name of both being then changed to the "Greenwich Church." The Church Extension Committee of Presbytery will manage the work, the Home Mission Board, heretofore in charge, dropping out. A Sunday morning service will be maintained, Rev. Jonathan C. Day remaining in charge. This action indicates a decision on the part of the Presbytery that the experiment of a labor temple in New York, and in that location, has proven successful. It was started by Dr. Charles Stelzle, now retired from it and from the Home Mission Board, to demonstrate methods by which church and labor interests might work together and help both.

From Near and Far

Mrs. Ella Flagg Young has resumed her plans for the Chicago public schools interrupted by her recent resignation. Fortified with the knowledge that she has the support and good-will of the mayor, the school board and the public, she has entered into the work with renewed zest. Especial stress is to be laid upon the study of sex hygiene, the development of the child under the Montessori system and the extension of manual training and domestic science to a greater degree of practicality. Mrs. Young has taught in the public schools of Chicago for forty-seven years, and has been superintendent of schools in that city since 1909. When seventeen years of age, she began to teach in the first grade in 1862. She was the first woman to be placed in charge of the school system of a great city, and the first to be elected president of the National Educational Association. Her salary as superintendent is $10,000 a year. The malign influence of politics in the schools led to the resignation of Mrs. Young in the crowning period of her usefulness. Great rejoicing is evident on the part of the good citizens of Chicago, over the continuance of Mrs. Young in office. A vote of 14 to 1 showed the faith of the Board of Education in Mrs. Young's ability.

Discussing the plans of the Illinois vice commission Lieutenant Governor Barrett O'Hara said investigation work would be resumed in September. "We will give our attention to the question of wages in Illinois industries," said Mr. O'Hara. "Then we intend to study the effect of the segregation of vice. Another plan is to ascertain the owners of every piece of property in Illinois which is devoted to immoral purposes. We shall give publicity to the ownership disclosed. The New York investigating body reported that the department stores were not paying enough wages to their employes, but that there was no connection between low wages and vice. This report is regarded in all well-informed quarters in New York as a white-wash."

The will of Mrs. Anna B. Milliken, widow of James Milliken, who founded Milliken university in Decatur, Ill., was made public last week. It creates an art museum out of the large Milliken mansion. The trustees are given wide range in carrying out the will's conditions. A corporation may be formed to carry on the educational and charitable projects for which Mrs. Milliken provided by turning over all her personal and real property. The Milliken estate is worth about $1,600,000.

The adjourned session of The Hague Opium Conference has just been held. All the governments addressed except Turkey and Peru have agreed to join in the effort to put an end to the manufacture and public sale of the habit-forming drugs, such as opium, cocaine, and the like. Turkey has not yet joined the compact because she has a large poppy culture and thinks she cannot afford to lose it. Peru likewise thinks she cannot afford to lose the profits from growing the cocoa from which cocaine is prepared.

A rich Londoner recently left a large sum in trust to enable poor people to get legal help. He says that he particularly wishes his trustees "not to hesitate to take up cases for the poor against the rich or titled people or public companies or their usurers, and more especially cases arising out of street or motor accidents which cause personal injury to poor people or damage to their property and test cases or appeals, even if involving considerable expenditure."

With the apparent double objective of eliminating the possibility of money stringency in connection with the movement of the crops this year and of affording to the country a powerful object lesson as to the value of the government as an agency in the banking business, Secretary of the Treasury McAdoo proposes to turn into the channels of trade from $25,000,000 to $50,000,000 now lying in the treasury vaults.

Iowa recently passed a law giving counties the right to tax themselves for public hospitals. This was the result of the work of a young country doctor who protested that there was no reason for cities having hospitals that would not equally apply to the rural districts. Several counties will immediately provide themselves with hospitals. Kansas and Michigan have passed similar laws.

That newspapers have a right to decline advertising when they deem it objectionable even if it is submitted to them under a yearly contract is the effect of a decision handed down in the District court at St. Paul, Minn. The case came up when a local department store was sued by a local paper to recover money due under a yearly contract.

The Chilean minister of foreign affairs at Washington has suggested to his country that Chilean youths after receiving their diplomas hereafter shall be sent to the United States to complete their education along practical and technical lines. The Chilean government would bear the expense of transportation both ways.

Moving pictures are being used by the Chicago and Northwestern Railway to warn the public against the danger of trespassing on railroad tracks. In every city and town on its right of way films are furnished free by the company to moving picture theater owners for the purpose of demonstrating the hazard incident to walking on the right of way of a railroad.

A memorial pilgrimage in behalf of woman suffrage took place at Washington, D. C., when delegates representing every state in the Union presented petitions to the Senate urging the prompt passage of a resolution submitting an amendment to the Constitution granting women the right to vote in federal elections.

Direct wireless communication between America and Asia is now an accomplished fact, the United States Army signal corps station at Nome, Alaska, having been in communication with the Russian station at Anadyr, Siberia, 500 miles west of Nome.

After listening to an address by Mrs. Virginia Brooks Washburne the women of Muncie, Ind., recently started a clean-up crusade in that town. Mrs. Anna Marsh, president of the Indiana Franchise League of Muncie, will direct the campaign.

A commission form of government was recently adopted in Portland, Oregon, by a close vote. Mrs. Abigail Scott Duniway, "mother of suffrage in Oregon," like the other women of the city, cast her first ballot.

A Chicago father gave up his work in the city and moved to the country, because "it is practically impossible to rear a boy in a large city and bring him up to be a wholesome young man."

Mayor Blankenburg, of Philadelphia, has just closed a contract by the terms of which all the railroads entering the city are to bridge or tunnel every street now crossed at grade.

Women in Illinois cannot legally serve on juries. At least this is the construction placed on the state laws in an opinion recently made public by Attorney General P. J. Lucey.

The statement has been published by the Greek government at Athens that their army in this present fighting has lost 100,000 men. They are asking for hospital help from Europe.

The Federal Children's Bureau expresses the opinion that registeration of births is more necessary as a basis of social betterment than is recording of marriages.

A bill has been passed by the French Chamber of Deputies providing for the moderate endowment of large families, to help in checking the decline in the birth-rate.

The Christian Endeavor Society has adopted the motto, "A Saloonless United States by 1920," as a fitting tercentenary of the landing of the Plymouth Pilgrims.

The recent Binghampton, N. Y., fire in which fifty persons were killed, according to latest estimates, and many injured, was started by a cigarette.

The board of trust of Vanderbilt University has unreservedly accepted the recent gift of Andrew Carnegie of $1,000,000 to the medical department.

Vincent Astor is giving one-day outings at the seashore to five thousand New York tenement women and children this summer.

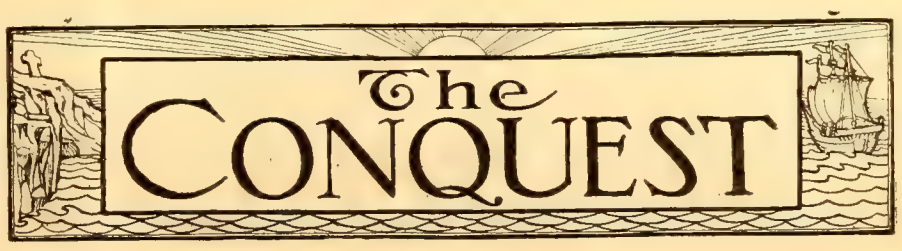
George Gray Barnard, the famous sculptor, is now in Kentucky seeking a living model for the Lincoln statue he is to make.

Four hundred and fifteen of the 1,000 students registered at the Pennsylvania School of Industrial Art are women.

Of 5,118 public-school pupils examined in April at Cleveland 2,029 were found more or less physically defective.

The Chicago Federation of Churches is using a gospel tent in a campaign of summer evangelism.

A nine-hour day for working women has been secured by the women voters of Iowa.



Sunday School Hosts Assemble

Report of Notable Convention at Zurich, Switzerland

By Ira Maurice Price

Switzerland is a little country. It contains only a little over 15,000 square miles of territory—less than one third the size of the state of Illinois. But it is unique. Its area is mostly rugged and rough, with chains of mountains, many of which glitter and shine with their perpetual crowns of snow and ice. Its peoples are a composite or rather conglomerate. The north half—the Rhine valley—including the four large cities, Zurich, Basel, Berne and Luzern, are Swiss-German, that is, the people speak the German language. The Rhone valley, with Geneva as its chief city, speaks French. Southern Switzerland, including the Italian borders, speaks Italian, and the southeastern frontier—the Engadine—employs a language all its own—the Romansch—a corruption of the old Roman used there in past ages.

This little country is a republic with its capital at Berne. It needs no standing army, as the powers of Europe have pledged its neutrality, and hence its safety from all external political complications. Its people can, therefore, devote themselves entirely to the pursuits of peace, and they do.

Zurich.

Zurich is one of the largest of the six prominent cities of Switzerland. It is located at the north end of a beautiful sheet of water—Lake Zurich—nearly twenty miles long and about one mile wide, curving toward the southeast so as to form nearly one-eighth of the arc of a circle. The River Limmat, one of the affluents of the Rhine, flows out of this lake through the city. The choice city has a history coming down from Roman times, and has passed through many a fierce struggle. In the fourteenth century, however, it became a free city and is today the pride of Switzerland. Its population reaches about 175,000. It is 98 per cent Protestant, and is the home of several of the most vigorous denominations. It is the center of the Methodist Episcopal work in Europe, there being six churches and a resident bishop of that body. The Baptist church is also strong and vigorous.

The pride of Zurich points to Zwingli, the reformer, as its earliest great saint. Twelve years of service in the Grossmuenster Church gave him a residence that entitles Zurich to count him as its own. This, too, was the home of Pestalozzi, the great kindergartner and teacher of children. To both of these men Zurich has erected noble statues—Zwingli's near a church, and Pestalozzi's in a beautiful park before a public-school building.

The World's Sunday-school Association.

The fifth World's Sunday-school Convention was held in Rome in 1907. At that time there was organized the World's Sunday-school Association, officered by British and American delegates interested in world-wide Sunday-school promotion. The sixth convention met in Washington, D. C., in 1910, where plans expanded and interest extended to the farthest lands of the globe. The World's Association has for its purpose Sunday-school promotion to the uttermost parts of the earth. It works through existing agencies so far as possible and makes grants of money and sends secretaries to lands and peoples where the doors are open and where its help is welcomed.

The Seventh Convention Assembling.

For more than a year plans have been in progress for the seventh convention. Steamships were chartered and delegates appointed many months ago, to meet in this beautiful city. On the days of July 7-10 more than 1,300 American delegates reached this center for the convention (July 8-15), and nearly as many more from more than fifty foreign countries. More than 2,500 delegates from outside had registered by July 12. Of these over 200 were missionaries from every prominent land on the globe.

The Program and Place.

The program was a stupendous creation. It covered eight days, provided for forty-seven separate sessions, as many as six sometimes being in operation simultaneously, with about 250 participants, from fifty different nations of the world. In almost every case, the speakers came without expense to the World's Association, and many of them spoke ten minutes or less. The prevailing language used was English in the great morning and evening gatherings, though some addresses were made in German and French. English addresses were interpreted into German, and French into English. But afternoon sessions were either wholly in English, French or German without an interpreter.

The main place of meeting was one of the best I ever saw—a building designed for a music hall (Tonhalle). It had fixed seats for 1,800 people, but with chairs accommodated over 2,000 persons. There hung on the walls of three sides of the room the shields of about sixty-four countries; exactly over the platform hung an inflated globe lighted from the inside, about twelve feet in diameter, and directly over it an illuminated red cross. In front of the great organ was the flag of Switzerland, and hanging on the right the stars and stripes, and on the left the union jack.

Reports of Commissions.

Only the briefest reference can be made to features of the convention. The liveliest interest was attached to reports from foreign fields. These were really under the auspices of six commissions: (1) Continental Europe; (2) South Africa; (3) India; (4) the Orient (comprising Hawaii, Japan, Korea and China); (5) Latin America; (6) Mohammedan lands. These commissions are composed in most cases of men who are on the fields, who understand fully the situation, and can speak with authority. Large numbers of other foreign missionaries also contributed many inspiring words to interest aroused by the reports of the commissions.

The two reports which markedly stirred the convention were those from "Mohammedan lands" and "the Orient." On the situation in Mohammedan lands we had such speakers as Bishop J. C. Hartzell, of Africa, Dr. S. M. Zwemer, of Cairo, Egypt, and Dr. J. P. McNaughton, of Turkey—all informed at first-hand on the critical movements in the Turkish Empire. No published reports or statements have ever presented such a picture of Turkey's present humiliation and ready concession to the requests and claims of Christian missionaries for freedom of speech and liberty of action.

Large popular interest had been taken in the tour of the Orient planned and carried out by Mr. H. J. Heinz, of Pittsburgh. Twenty-nine Sunday-school people embarked at San Francisco, Mar. 1, to make a study of Sunday-school conditions in Hawaii, Japan, Korea and China. Results of the four months' tour were presented with addresses, and a stereopticon exhibit of meetings held and scenes on the tour. Mr. Heinz and Mr. Frank L. Brown, and Rev. W. G. Landes, of Pennsylvania, were the principal figures in the presentation.

Reports

from the individual missionaries would be extremely interesting. Lack of space will admit only a mention. In the Philippines where a few years ago there was not a single child in Sunday-school, there are now 36,000, meeting every Sunday, under competent teachers, to study the Bible. In Korea there are now 200,000 in Sunday-school. Their policy is, the whole church in the Sunday-school. In India, in China and Japan the work is expanding in great proportions because of the coöperation of the World's Sunday-school Association. But all the addresses given at the convention will be published in full in English in the proceedings to be sold at $1, and in a condensed form in German and in French, to be sold at one franc per copy. I venture to say that with the possible exception of the Edinburgh Convention none ever held has brought out such a fund of valuable information for the use of Christian workers as this seventh World's Sunday-school Convention.

What of the Future?

The chief officers for the next triennium (1913-1916) are: President, Sir Robert Laidlaw, of London, England; chairman of the executive committee, Mr. H. J. Heinz, of Pittsburgh, United States; treasurer, Mr. F. A. Wells, of Chicago. The election of general secretaries is left to the executive committee, but it is expected that the two men upon whom the constructing of the present program devolved, will be their own successors, Mr. Marion Lawrance, of Chicago, and Mr. Carey Bonner, of London.

Upon a most urgent invitation from the Sunday-school union and government officials of Japan, the convention unanimously and enthusiastically voted to hold the eighth World's Sunday-school Convention in Tokyo in 1916.

As a token of the convention's sturdy belief in the efficiency of the work done, there was subscribed in one evening the sum of $110,000 toward the maintenance and expansion of the work for the next three years. Mr. Hartshorn, of Boston, whose superb work for the association in the past is well known, subscribed $45,000; and Mr. Heinz, of Pittsburgh, $12,000. There were also many other givers of influence and power in the counsels of the association. The whole-world idea, the union of Sunday-school work and its vigorous expansion in all lands seemed to dominate all the actions of the convention.

Zurich, July 15, 1913.

A resolution unanimously indorsing woman suffrage was adopted recently by the Ohio Christian Endeavor Society.

Chicago is to have ten women police. They will be assigned to parks and bathing beaches.

Los Angeles Entertains Endeavorers

"Increase" and "Efficiency," Keynotes of Great Convention

July 9-14, 1913

Los Angeles furnished an ideal setting for the convention. The weather, although considered unusually hot for Los Angeles, was, with the cool nights, a refreshing contrast to the intense heat in the middle and eastern states.

No hall in the city could accommodate the crowds expected, so the large-visioned committee put a canvas roof over Fiesta Park, making two auditoriums accommodating nearly 20,000 people. One was used as headquarters for the states and the other for the great mass meeting. In addition simultaneous meetings were held in the Temple Auditorium, and a score of churches.

Francis E. Clark.

In spite of the ample provision made, overflow meetings were necessary to accommodate the tens of thousands who sought opportunity to gain the inspiration of the great meetings, and the second day of the convention the supply of programs and badges was exhausted.

Features.

The street parade was a new feature and as the marching thousands of happy young people with music and song passed by, they made a profound impression on the tens of thousands of spectators who crowded the sidewalks.

The committee under the leadership of Mr. Leonard Merrill provided for every need, and the immense crowds were handled as easily and the meetings were as orderly as in an ordinary sized convention. The spirit of devotion and enthusiasm was contagious. The denominational rallies were more largely attended and successful than in any recent convention.

A Varied Program.

Every phase of religious activity was considered in practical conferences or inspirational addresses.

Pres. Henry Churchill King, of Oberlin College, one of our clearest and best balanced thinkers, led the great throng that met him each morning at 6:30 into the real meaning of "Life's Values." Dr. John Balcom Shaw conducted a most helpful series of conferences on "The Use of the Bible for Personal Growth and Service."

Dr. A. L. Phillips opened up the vast field of missions at home and abroad, and challenged the church of the future to plan adequately for the task committed to it. Dr. Charles M. Sheldon had three sessions with the pastors and older leaders to discuss the application of the "Old Gospel to New World Conditions." Social purity work for men was most effectively presented by Rev. E. A. King, and for women by Mrs. J. S. Norvell.

Practical conferences on every phase of Christian Endeavor work were conducted by General Secretary William Shaw, Field Secretary Karl Lehmann and a score of Christian Endeavor expert workers. Enormous crowds attended the four noon-day meetings in the Temple Auditorium, when vital questions relating to our civic, social and religious conditions were discussed by Dr. Ira Landrith, Hon. J. A. MacDonald, Dr. John Balcom Shaw and "Billy" Sunday.

The appeal of social service, the place of the Sabbath in present-day civilization, and the spiritual dynamic necessary to all permanent moral reform were handled in an inspiring way.

Rev. "Billy" Sunday conducted seven great evangelistic services. This much-criticised, but popular evangelist won the hearts of those who were able to get into the great auditorium. Hundreds were converted and thousands of Christians were quickened and inspired to more consistent living and larger service. Street meetings in many languages to reach the cosmopolitan population were held every day with most encouraging results.

Increase and Efficiency.

The past four years have been years of steady increase and efficiency. President Clark linked these words together as the watchwords for the coming years and suggested the establishment of Christian Endeavor Week as a stock-taking time, a time to review the past, emphasize the present and lay plans for a larger future. The suggestion was adopted, and definite plans and suggestions will be prepared by the United Society.

General Secretary Shaw, in presenting his encouraging report showing the practical efficiency of the societies, adopted the novel plan of illustrating the various lines of work by stereopticon pictures, showing the Endeavorers at work, and something of the actual results accomplished.

Carefully gathered statistics show that from 80 to 99 per cent of the Sunday-school teachers and officers and church workers come from the active membership of the Christian Endeavor societies. A long and illuminating list of lines of service actually carried on by the societies was given. The reports of Mr. A. J. Shartle, manager, and Mr. H. N. Lathrop, treasurer, showed that the business and finances were in fine condition.

A Recruiting Ground.

A new feature of the convention was the "Decision Service," conducted by Dr. L. A. McAfee at the close of the principal sessions. Hundreds of choice young men and women made a definite covenant to endeavor to so shape their life plans as to give themselves to the ministry, missions or some other form of religious service.

Temperance and Christian citizenship were strongly emphasized and under the leadership of Mr. Daniel A. Poling, a program of education and agitation, aiming at the annihilation of the liquor business, and "A Saloonless Nation by 1920," was adopted and will be vigorously pushed. This campaign will unite and utilize all existing temperance organizations on a nation-wide program, each working it out along its own particular line.

Beecher's Humor

The following characteristic story of Mr. Beecher I heard from a college classmate, now dead, who was a Presbyterian pastor in Indianapolis and was present when the incident occurred: Mr. Beecher was pastor of a Presbyterian church in Indianapolis when called to Brooklyn. His people there were very fond of him and he of them. Whenever possible he would stop off, as he was passing through the city on his lecture tours, and spend a day with his old friends. In this way he saw them about once a year for many years.

During the latter years of his life he had not been able to do this and thirteen years passed without his seeing them. But in the very last year of his life he was able to spend a day in the city. One of his old parishioners met him at the station, took him to his home and during the day they drove about the city and called upon the few who were left. That evening the ministers of the city had a meeting to treat of some questions of local interest and Mr. Beecher was taken to the meeting. When he arrived they were already in session, but as the distinguished visitor appeared in the doorway, all arose out of respect to him. As they stood, the chairman addressed a few words of welcome and among other things he said, "Doubtless you find few of your old friends here in Indianapolis, after so many years of absence, but we who are here welcome you just as warmly."

The experiences of the day and the cordial greeting deeply touched the old man, and he replied, all still standing. He closed with these words: "Your chairman has said that I have found few of my old friends here in the city. It is true. I found only Mr. ———. Mr. ——— and Mr. ——— (naming four or five of the old men of the city.) But this afternoon we drove out to Cedar Hill (the cemetery) and I found them. They are all there —sleeping just as peacefully as they used to do under my sermons."—J. M. Kyle, in Congregationalist.

—A good thing to do when you pray is to ask God to bless somebody you don't like.

All over the world, so long as religion consisted of dead institutions, or dead institutions pretended to be religion; so long as priests walked up and down the earth claiming supernal power, and professing to wield it; so long as men fought for abstractions, and called abstract doctrines religion, or held them up as indispensable to religion—so long there could be no unity; the sticks lay dead in the old fire-place, or on the altar; but just as soon as the concurrent feelings of mankind begin jointly to look upon religion as love to God and love to man—just as soon as the common feeling is goodwill—the sticks will begin to burn; and the moment they begin to burn, nothing in God's universe can stop their coming together; and this feeling is that which is forging unity.

—Beecher.

"The Inside of the Cup"

A Review of Winston Churchill's Recent Religious Novel

Rev. Wm. T. McElveen, Ph. D., Evanston

Mr. Winston Churchill's new novel is as the title suggests a religious novel. It is a bulky volume of over five hundred pages. It is a very informing book. It deals with many of the problems of the hour. It discusses ecclesiastical, doctrinal, social and industrial questions. It is as the author says "the product of many years of study, reflection and experience." Mr. Churchill says he does not "pose as a theologian," yet many theological questions are debated in his book. It is the story of the mental and spiritual transformation of a clergyman. This clergyman, John Hodder, is an extreme Anglican. He writes the word church with a capital, and insists that the church has not only moral, but mental authority over men. After his conversion he described his former self as a "narrow, complacent, fashionable priest." The book tells of his many awakenings, and of his finally becoming a broad-minded, spiritual prophet. John Hodder intended to be a lawyer. But on the Sunday afternoon he is to discuss his future with a prominent New York lawyer, he attends a church service at which he feels that God has called him to the ministry. After three years' study at a High Church Seminary at which he is taught that the church is the "sole custodian of spiritual truth," he becomes the pastor of a country church. There he is a success. There "his religion" worked. Then he is called to St. John's church in a prosperous Middle West city. It is a downtown church. It is a beautiful edifice in a community which was once fashionable, but which is now morally as well as materially down at the heel. Dalton street, which is just around the corner from the church, is the catch basin for the human rubbish of the city. There vice is shameless and defiant.

A Handicapped Church.

St. John's is run by a moneyed clique. The chief of this clique is Eldon Parr, a financier. He had come to the city a poor boy. He had worked, saved and fought and made money. Much of his money he had made illegitimately. Religion to him was not life, it was a chore that he performed on Sunday. He was an arbitrary man who regarded himself as "the creator and the custodian of American prosperity." He gave money judiciously and generously to every charity. He was "the benefactor of an adulatory public." He was the leading vestryman of St. John's, and the most prominent layman in the diocese. Financially he had made several of his fellow vestrymen. But in doing this, he financially ruined thousands of others. One of these vestrymen is Nelson Langmaid, who was a past grand master in the art of advising financiers how to do dishonest things legally. His most notable achievement was making the thieving Consolidated Tractions Company a "law proof possibility." Another of his fellow vestrymen is Mr. Ferguson, the proprietor of a department store that pays its saleswomen starvation wages.

Some Riddles.

Mrs. Goodrich, one of his parishioners, has some doubts. He tells her that faith is like an egg. "It must be kept whole; if its shell is chipped, it is spoiled." He describes independent thinking as "mental anarchy." He urges her to accept what the church teaches simply because the church teaches it. Mrs. Constable urges him to read books that discuss the economic side of Christianity, but he refuses. She begs him to officiate at the wedding of her daughter, who had been divorced, and suggests that "two very excellent people may demoralize each other if they are ill-mated." Again he refuses. He dines with and learns something about Eldon Parr. Preston Parr, the son, is away from home because his father had been too domineering with him. When he had insisted upon marrying a poor girl, his father had bought her off. Alison Parr, the daughter, was an individualist. She wanted to make something of herself. Her father never understood her. They quarreled frequently. Finally she left him and studied in New York and Paris, and became a very successful landscape gardener.

During his second year at St. John's, John Hodder worked assiduously. He comes to think that perhaps an institutional annex to his church may help him in ministering to the community. Eldon Parr promises to build an up-to-date plant. Mr. Ferguson promises assistance. McCrae, the curate, regards the institutional feature as a compromise. He believes it will minister to the children, but that it will not remove the source of the evil. At a dinner party John Hodder learns how Eldon Parr and Tom Beatty, the city boss, who had made his pile, were associates in many a vile enterprise. He meets Alison Parr. She objects to his giving the church all authority. She tells him that Christianity is "incendiary," and that the "idea of Brotherhood is nitro-glycerine." It will burn up all the dross and consume all the evil. She insists that doling out charity is not carrying out the principles of Christianity. She makes him see that some of his beliefs are not in accordance with the teachings of Jesus. He experiences a personal awakening. He realizes that his church is "paralyzed and chained." He tells his assistant he is going away for the summer. His train starts at five o'clock. At three o'clock he goes in his church and hears Mrs. Garvin praying for her boy Dickey who is seriously ill. He takes Mrs. Garvin home. He finds Mr. Garvin crazed by the loss of his money, and bitter against the church. He discovers that Eldon Parr's scheme to create the Consolidated Tractions Company has financially ruined Garvin. He goes next door to request a woman of the street to cease playing and singing that the sick boy may sleep. She tells him how many of the girls who formerly worked in Ferguson's store are now living "the easiest way." He learns that this girl is Kate Marcy, the young woman whom Preston Parr desired to marry. He comes to know Mr. Bentley, a former member of St. John's church. Mr. Bentley had lost the larger part of his fortune in one of Eldon Parr's thieving schemes, and had invested the rest of it in a kind of social settlement. So interested does Hodder become in the Garvins, Kate Marcy, and Mr. Bentley's ameliorating schemes that he forgets about his train. Instead of going away he stays in the city all summer. In the morning he studies the books he had previously hated, and in the afternoon he does social work with Mr. Bentley. He frequently meets Alison Parr. He does much to modify her individualism, and she does much to spiritualize his religion. During the summer he learns much; he is born again. Intellectually he comes to what he calls "the extreme Protestant position." He no longer believes in "the external and imposed authority of the church." The core of his new faith is Paul's idea of redemption by faith. Spiritually he is a new man. He tells Alison Parr "the convictions I formerly held, I have lost." He tells her too of the joy he finds in his new faith. He decides to stay in the church, and work for its reformation.

Friends and Enemies.

Mr. Engel, the librarian, assures Hodder that this is a reading age, and that many people are reading books on vital religion. Hodder informs McCrea of his change of belief, and is astonished to find that the little curate has been hoping and praying that the change would come. He tells Mrs. Goodrich that he has changed his mind about many things, and she and her husband become his zealous supporters. He has a frank talk with Eldon Parr. He tells him of Garvin, of Kate Marcy, and of his suspicions that the Consolidated Tractions was not organized in good faith. Eldon Parr replies, "business is war; if a man does not exterminate his rivals, they will exterminate him. In other days churches were built and endowed with the spoils of war. Today churches accept the support and gifts of business men." Hodder can create no sense of guilt in Eldon Parr. The following Sunday he preaches a sermon on the text "Except a man be born again." After insisting that religion is spiritual, and not ceremonial, he frankly tells the people of his change of belief. He urges that reform begin in the House of God. The church is divided. Some protest, others commend. The vestry meets. Eldon Parr is aroused, relentless. His hirelings urge that Hodder resign. And when Hodder declines to resign, Parr withdraws his support from the church.

Alison Parr urges Hodder to be loyal to all the truth he knows. Mr. Bentley comes back to the church. Bedloe Hubbell, the leader of the Municipal Reform League, becomes an active worker in the church. Many curious people, some poor people, attend the church services, and St. John's enters upon its larger and more democratic mission.

Retribution.

Kate Marcy, who is lost for a few days, returns to Mr. Bentley's settlement, and in the cab in which she returns is found the dead body of Preston Parr. Hodder goes to tell Eldon Parr of his son's death. He meets Alison who informs her father, and Parr comes to Bentley's settlement to see the dead body of his son. He orders Kate Marcy away, but Alison reminds him "he belonged to her, not to us, and we must take her home with us." Kate Marcy refuses to live with Eldon Parr, and goes out into the darkness.

On the evening previous to Hodder's visit to the Bishop, Alison Parr puts her hand in that of John Hodder, and they become engaged. He makes Christianity intelligible and acceptable to her, and she makes him broader and more human. After the funeral Parr sends for Hodder. He announces that if Alison marries Hodder, he will disinherit her. When Hodder informs him that that fact will not change their plans, Parr tries to bribe Hodder. He promises "to settle on Alison a sufficient sum of money that will enable them to live in comfort the rest of their lives" if Hodder will be "sensible and resign from St. John's." This Hodder refuses to do. Parr then tells them of his plan to retire from business, and to spend the rest of his life in giving away his money. Hodder tells him that the greatest wealth is to know God, and the greatest joy is to co-operate with Christ in the extension of His Kingdom. But the financier won't repent, and Alison and Hodder go to Mr. Bentley's to prepare for their wedding.

Chaffing a Persian Brigand

Rev. Frederick G. Coan, nephew of the famous Dr. Titus Coan (the great missionary who Christianized the Hawaiian Islands), is spending this year at home on furlough from his devoted work in Persia. The addresses which he has been making among the churches are very interestingly flavored with the spice of adventure, says an exchange. Most dramatic of all his stories is his experience with a highwayman on a remote mountain road as he was returning from one of his itinerating tours. The tale loses a great deal of its thrill inevitably when repeated apart from the personality of Dr. Coan, but it is a good story even in cold type.

The road down which Dr. Coan was riding on the day of the incident was barely wide enough for the wary feet of his mule. It would have been impossible either to pass another traveler or to turn around on the narrow shelf of rock along which the animal had to pick its way. So there was nothing to do but stop when a brawny mountaineer stood out in the pathway from behind a bend in the road. The Persian, an evil specimen, advanced on the missionary with gleaming knife upraised in his hand. The sight was not a reassuring one certainly, but Dr. Coan, determining to make the best of the situation, smiled broadly at the fellow and asked gently:

"What are you going to do?"

The reply was gruff and unmistakably serious enough: "I am going to kill you."

Dr. Coan continued to smile.

"What are you grinning at? This is no laughing matter," growled the brigand, coming close.

Dr. Coan knew it wasn't, but he couldn't think of anything else to do that would be any more appropriate.

"Why do you want to kill me, anyhow? I never harmed you."

"No, I know you didn't, but I don't want you traveling along this road," was the surly answer.

The missionary was the personification of politeness.

"I didn't know you would have any objection," he murmured soothingly. "I am sure that if you will show me any other road to go on, I should be most happy to go that way. Shall we go back and look for another raed?"

"Don't Talk to the Motorman"

"*Non parlate al manovratore*" is placarded over the [Florentine] motorman's head. But fortunately this interdiction of speech, while it may keep others silent, does not seem to apply to the manovratore in the least. So he talks to you, to himself, to the donkey-carts and oxen-drivers of the country road; to the bicyclers and busmen of the city streets and the dust-covered pedestrians of the side paths. And rarely does his talk miss point; there is always in it a touch of humor or wit, of impudence or mordant advice. It is a whole philosophy in interjection and passing comment; an exercise of the Tuscan heritage come down from the master wits of the Renaissance. It is the transmitted poetry and epigrams of the days of Lorenzo.

As we are ready to start, a bus blocks our way. Imprecations hurl up and down between the perched bus-driver and the tram platform. The busman reviles the lowly position of the motorman. "But you must be a much worse sort than I," replies our man of the electric current, "for they put you up there alone, away from your passengers. We tram men associate with people, we."—Max Vernon, in In and Out of Florence.

The Slaughter of the Innocents

ROSE TRUMBULL IN THE INDEPENDENT.

"O mother, see the mill lights in the darkness glow!"
"I see but candles for my dead
At foot and head."

"Nay, see how wrought by childish hands, world-fabrics grow!"
"I see my babes, decrepit, bowed—
They weave a shroud."

"Yet see their golden wage: the purse of wealth is deep."
"The tide of barter at its flood
Gives bread for blood!"

"O mother, with thy visions dark, dost thou not weep?"
"For slaughtered babes upon such biers
There are no tears."

Cash Prizes to Writers

The American Sunday School Union offers $2,000 in three prizes for three books as follows: 1. One thousand dollars to the author who presents the best original work upon "Christian Unity: Jesus Christ's Idea of It; How and Why It Should Be Realized Today." 2. Six hundred dollars for the best original work, and $400 for the next best original work, to be written upon the topic, "Amusements: How can They Be Made to Promote the Highest Well-Being of Society."

The society desires works of a practical, instructive and popular character, convenient in size, having about 40,000 to about 70,000 words in each book. Further information may be obtained from the American Sunday School Union, 1816 Chestnut street, Philadelphia.

The Boys' Department workers of the Young Men's Christian Association estimate that there are in this country eight million boys in the field they would occupy.

Crime statistics show that young men and unmarried men furnish the great majority of our criminals.

A Page of Human Interest

SENATOR CLAPP ON ROOSEVELT.

Senator Clapp, at a dinner in Washington, chuckled over the appearance before his committee of Colonel Roosevelt.

"The colonel," he said, "certainly got back at everybody. He reminded me of the Irishman.

"A friend of mine, traveling in Ireland, stopped for a drink of milk at a white cottage with a thatched roof, and, as he sipped his refreshment, he noted, on a center table under a glass dome, a brick with a faded red rose upon the top of it.

"'Why do you cherish in this way,' my friend said to his host, 'that common brick and that dead rose?'

"'Shure, sir,' was the reply, 'there's certain memories attachin' to them. Do ye see this big dent in my head? Well, it was made by that brick.'

"'But the rose?' said my friend.

"His host smiled quietly.

"'The rose,' he explained, 'is off the grave of the man that threw the brick.'"—New York Tribune.

WHY JOE JEFFERSON WAS AWAKENED.

Joe Jefferson once played a one-night engagement as "Rip Van Winkle" in a small Indiana town. In the hotel at which he stopped was an Irish porter, who, from the serious interest he took in the house, might have been the proprietor. At six o'clock the next morning Mr. Jefferson was awakened by a violent thumping on his door. He had left no "call" order, but his sleep was spoiled, so he arose and soon appeared before the clerk indignantly demanding to know why he had been called.

The Irishman was summoned. "Mike, there was no call for Mr. Jefferson," said the clerk. "Why did you disturb him?"

Taking the clerk by the coat the Hibernian led him to one side and said, in a whisper: "He were shnoring loike a horse, sor, and Oi'd heerd the b'ys say as how he were onct afther shlaping for twinty years, so Oi sez to mesilf: 'Moike, it's a cooming on to him ag'in, and it's yer duty to git him right out o' yer hourse.'"

FOREPAUGH'S PARROT.

"Old Adam Forepaugh," said a friend of the veteran showman, "once had a big white parrot that had learned to say: 'One at a time, gentlemen—one at a time—don't crush.'

"The bird had, of course, acquired this sentence from the ticket-taker of the show. Well, one day the parrot got lost in the country, and Mr. Forepaugh leaped into his buggy and started out post-haste to hunt for it.

"People here and there who had seen the parrot directed him in his quest, and finally, as he was driving by a cornfield, he was overjoyed to hear a familiar voice.

"He got out and entered the field, and found the parrot in the middle of a flock of crows that had pecked him till he was almost featherless. As the crows bit and nipped away, the parrot, lying on his side, repeated over and over: 'One at a time, gentlemen—one at a time—don't crush.'"

WHY HE WAS A SOCIALIST.

Upton Sinclair tells this story about a school address he once made.

"It was a school of little boys," said Mr. Sinclair, "and I opened my address by laying a five-dollar bill upon the table.

"'I am going to talk to you boys about Socialism,' I said, 'and when I finish the boy who gives me the best reason for turning Socialist will get this five-dollar bill.'

"Then I spoke for some twenty minutes. The boys were all converted at the end. I began to question them.

"'You are a Socialist?' I said to the boy nearest me.

"'Yes, sir,' he replied.

"'And why are you a Socialist?' I asked.

"He pointed to the five-dollar bill. 'Because I need the money, he said."

A STORY OF FREDERICK THE GREAT.

Many are the stories told of the wit and humor of King Frederick the Great of Prussia. Thus, a Protestant pastor of Potsdam went out to an adjacent village on a certain Sunday morning to preach. Suddenly a rabbit ran across his path. The holy man, having no other weapon, hurled his Bible at the venturesome intruder. It must have been a book of some size, for it killed the rabbit, whom the minister bore away in triumph as his lawful prize. The game warden thought otherwise, and brought charge [illegible] preacher. The latter refused to pay the [illegible]ly the matter was brought to the king [illegible]derick issued a decree that [illegible] kill with his Bible

ALFRED NOYES ON POETRY.

Alfred Noyes, the British poet, though usually very successful in marketing his wares, suffered a slump on toward the end of his American visit, and naturally became low-spirited in consequence.

"Everything seems to be going wrong," he sighed one evening at the Franklin Inn in Philadelphia. "I'll have to change my luck somehow or other."

He laughed grimly and resumed:

"I asked the maid at my lodgings this morning what had become of the paper that I'd left lying on my desk.

"'O, sir,' said she, 'I thought it was waste paper, and I threw it in the waste paper basket.'

"'No,' said I, 'it wasn't waste paper. I hadn't written anything on it yet.'"—Daily Magazine.

FRANK R. STOCKTON TELLS EXPERIENCE.

When Frank Stockton started out with his Rudder Grange experiences he undertook to keep chickens. One old motherly Plymouth Rock brought out a brood late in the fall, and Stockton gave her a good deal of attention. He named each of the chicks after some literary friend, among the rest Mary Mapes Dodge. Mrs. Dodge was visiting the farm some time later, and, happening to think of her namesake, she said: "By the way, Frank, how does little Mary Mapes Dodge get along?"

"The funny thing about little Mary Mapes Dodge," said he, "is she turns out to be Thomas Bailey Aldrich."—Everybody's Magazine.

RUSKIN'S COFFEE.

It would seem as if Ruskin were willing to carry his idea of perfection in detail, even into cooking. Mrs. Alec Tweedie tells a story of him in this connection in her book of reminiscences.

On the first night of his first visit in Ruskin's home, Ruskin asked my father whether he liked tea or coffee before he got up.

"A cup of tea," he replied.

"Why don't you choose coffee?"

"Well, to tell the truth, I have lived so much abroad that I don't fancy English coffee, it is generally so badly made."

WHY IT'S A DRUG.

William Jennings Bryan, at one of his famous grape juice dinners in Washington, gave a young French diplomat some good advice on temperance.

"Ah," said Mr. Bryan, "if all the people I've advised on temperance had only followed my lead there'd be a good many less beer saloons."

He paused, then added:

"But advice has always been a drug on the market. The enormous supply has killed the demand."

THE LUCKY ARCHITECT.

Secrtary Bryan was listening, with an inscrutable smile, to the praises of a financial magnate that a senator was singing at a dinner.

"He's the architect of his own fortune, too," said the senator; "entirely the architect of his own fortune."

"Well," said Secretary Bryan, "it's a lucky thing for him that the building inspector didn't come round while the operation was going on."

ONLY ONE CHANGE.

A man who had bought one of John H. Twachtman's landscapes wished his opinion on the hanging of the picture. Mr. Twachtman expressed his approval of the background, the height at which the canvas was hung and the light. "Indeed," he said, "there is only one change to make." "What is that?" inquired his host, solicitously. "Why," said the artist, "I should hang it the other side up. I always have."—Everybody's Magazine.

DREAMS OF YOUTH.

Booth Tarkington, at a dinner in Indianapolis, talked about the dreams of youth.

"If the average man," he said, "could achieve at 50 or 60 what at 18 he promised himself to reach before he was 25 you couldn't go out of the house without falling over Croesuses and Shakespeares, Michael Angelos and Beethovens."

THE REBUKED PESSIMIST.

Helen Keller, blind and deaf, is a great optimist and her optimism finds vent in many poetical phrases.

Miss Keller, at a tea in Boston, took to task a novelist who had become pessimistic because his last book had fallen flat.

"You say we have outgrown our illusions," she remarked, "but is not that the greatest illusion of all?"

SENATOR HANNA'S BIG WISH.

Senator Hanna was once asked if he ever cherished a wish for something in addition to his present achievements. The questioner wished to decoy him into an expression of political ambition. But he replied, looking along the dinner table at which they were seated: "Yes, I have one wish. I wish that I might eat what I please, and compel some Democrat to digest it."—Exchange.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Conference of Foreign Missionaries

There was an elect gathering at the College of Missions in Indianapolis for three days in the latter part of July. It was a conference of the missionaries of the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions, some of them at home on furlough, others newly appointed on the eve of departure for the far off fields. The faculty of the College of Missions and all the officers of the two societies were present, with the exception of the beloved F. M. Rains, who was kept away by sickness. In addition to these, some of the home workers of the Woman's Board were in attendance, and many friends from Indianapolis and places near by. The purpose of the conference, as stated on the program, was, "for the discussion and study of themes relating to the work of the missionaries and the societies, and for mutual fellowship and acquaintance."

The Missionaries.

The ends of the earth were met in Graham Chapel, when the conference opened on the morning of Tuesday, July 22. India, China, Tibet, Japan, the Philippine Islands, Liberia and the Belgian Congo in Africa, Cuba and Mexico were represented by about forty missionaries, ten of these going out for the third time. India led in numbers; fifteen men and women were present from stations at Bilaspur, Mahoba, Kulpahar, Maudha, Damoh, Harda, Mungeli, and two of the new missionaries were going to the language school at Lucknow. In this group were a young bride and groom, just beginning their missionary pilgrimage, and Miss Mary Kingsbury, who was one of that heroic band of pioneers who went to India in 1882—first fruits of the Disciples of Christ for foreign missions. She has been in India for thirty-one years, and hopes to be there many more; all of her long period of service has been spent at Bilaspur, almost entirely in orphanage work. No tongue can tell what transformations of life and character have been wrought by this modest, gentle woman.

Always sitting beside her, was Mrs. Bertha F. Lohr, who has served in India for twenty-six years, much of that long period of time conducting the successful schools at Bilaspur; she is now in charge of the mission at Kulpahar, where there are seventy women, and twenty or thirty babies; it is an industrial colony, and every one, even the little group of blind women, has her daily tasks to perform. The station has fifteen acres of land where the women raise many things, besides doing their household tasks, and the exquisite needlework in which they excel. They are paid a small wage for their day's labor, and from this they supply their food and clothing as soon as they are able. There is a mission shop on the compound where all they need can be bought at reasonable rates. Thirty of the women are now entirely self-supporting, and all are encouraged and stimulated to earn their own living.

Another of the India veterans is Miss Mattie Burgess, of Mahoba, who has been on the field for twenty years; these three quiet women were the seniors in service of those assembled at the conference; neither of them was on the program, but their very presence, and the knowledge of their good works were far more eloquent than words. All of them are mothers of many daughters, rescued from heathenism, who rise and call them blessed. It was an inspiration and a benediction to meet them, and have fellowship with them.

The group from the Congo in Africa opened our hearts anew to the wonders being wrought there. There was only one representative from China—Justin Brown, of Luchowfu, where the Christian Woman's Board of Missions will soon open its new girls' school. The presence of Mr. and Mrs. James C. Ogden, and their two little children, brought afresh to mind their thrilling escape from far Tibet. Mr. Ogden was not well enough to tell again the wonderful story that has touched so many hearts, but the presence of the brave little family added much to the interest of the conference.

The Program.

The program was of unbroken excellence; the papers and addresses were on vital subjects, and were most carefully prepared, and the remark was often made that the proceedings were as enjoyable and edifying as those of our national conventions. Every one there was either a missionary, or an enthusiastic believer in missions—there was nothing to distract or wean away, and that created an atmosphere as helpful as the program itself.

Our ministers and college men gave most generously from their rich stores of spiritual experience; all of the Bible studies were thoughtful and stimulating. Professor Alva W. Taylor came from Columbia, Missouri, to speak on his great theme, "The Social Side of Missions." F. W. Burnham came from Springfield, Illinois, to give his paper on "The Holy Spirit in Missions." President C. T. Paul gave an incomparable address on the congenial topic, "The Intellectual Life of the Missionary," and Dr. H. C. Hurd, and Professor J. McGavran, of the faculty of the College of Missions, gave valuable papers. President McLean read an illuminating paper on "The Attitude of the Missionary," and the two secretaries of the foreign society gave notable addresses; the president and secretaries of the Christian Woman's Board of Missions made helpful contributions to the exercises.

The addresses of the missionaries were, as usual, the high water mark of the conference. To the regret of all, Dr. J. C. Garritt, who was to have spoken on "The Situation in China," was prevented from coming, but the addresses of Bruce L. Kershner, of Manila, on "The Philippine Islands in Their Relation to the Orient," and of Herbert Smith, of Lotumbe, on "The Work of a Mission Station in Africa," warmed all hearts to the needs of those distant lands.

But nothing more eloquent or touching was said, than when each of the volunteers told in a sentence why he was going as a missionary, and each of those on furlough told why he was returning to his field. The words and statements were brief and simple, but they sounded the depths of meaning and reached heights of aspiration in the Christian life.

The vesper service on the last evening of the conference, when tender and cheering words were spoken to the new missionaries, so soon to sail to their far fields, was full of feeling. They were to go to Japan, the Philippines, India, Africa and Cuba. Many remembered Lewis Hurt, who had already sailed for Liberia, to join his college friend, Emory Ross, and Mr. and Mrs. Johnson, who were unable to be present, but would soon start on their long journey to the Congo.

Blessed are such conferences—not only because so many choice things are said, but because such deep things are felt. The memory of the fellowship of those three days will linger like the fragrance of unseen flowers, long after the missionaries have gone to their far countries, and will help to bridge the seas that flow between them and us.

I. W. H.

For the Quiet Hour

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Saints are not born into sainthood. When we are born again of the Spirit of God, converted to a new life, the process of sainthood has only begun. Read the lives of the saints and see by what long years of vigils and fastings they became perfect. Souls are grown, not made. If we nurture the soul on holy choices, sweet sympathies, and kindly deeds, by and by fruit will appear.—Selected.

"The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We can not choose the circumstances, but we can choose the temper."—Lucy H. M. Soulsby.

"Even the humblest person, who sets before his fellows an example of industry, sobriety and upright honesty of purpose in life, has a present as well as a future influence upon the well-being of his country."—Samuel Smiles.

"I dare not lay it down: I only ask
That, taking up my daily cross I may
Follow my Master, humbly, step by step.
Through clouds and darkness unto perfect day."

Disciples Table Talk

S. G. Inman writes interestingly from Mexico: "Last Sunday was a good day for us. While wounded soldiers were being brought in from the battlefield south of us, rumors were flying thick that soon the Federals would attack our town. Families were moving across the international line for safety. A bigger crowd than any public assembly had numbered since our city became the general headquarters for the Constitutionalist forces, had met in our building for Sunday-school—three hundred and fifty-four. It was a high pressure day, the close of a red and blue contest. There are some very fine families represented here, who will be faithful to our work. Some while ago, when our town was practically depopulated, our Sunday-school was left with a baker's dozen, but as the refugees from the south began to come in, we decided to make a great effort to get ahold of them, and the result was our school of 354 last Sunday. We are in a campaign of visitation, training teachers, etc., to organize and hold this mixture of people, not over 15 per cent of whom have ever been in a Sunday-school before."

The following postcard message is just received: Christian Mission, 1854 Azcarraga, Manila, P. I., June 23, 1913. Seven baptisms in Manilla and six in the Tagalog provinces the past month. The Central Sunday-school has an average attendance of 120. Teacher training class has an attendance of 25. Small Sunday-schools are conducted by students at Pasay, Mandaluyong, Tondo and Sulo, points in or near the city. Bible class and service for Americans, Sunday-school and service for Ilocanos, Sunday-school and service for Tagalogs, and service for students in English are the Lord's day program at the Mission House. English services are held every Sunday at the general prison across the street from the Mission House. Evangelistic meetings are held at some fifteen points in the city every week. Two beds in hospital endowed by Masons. —L. Wolfe, Dr. W. N. Lemmon and J. B. Daugherty.

F. B. Thomas, Danville, Ill., writes that he spoke to 2,000 people at the Coliseum in that city, in the union meeting of the six down town churches. Mr. Thomas closed his supply ministry at First Church, Danville, July 29. During this spring and summer period more money has been raised for missions than ever before in the work of the church. A debt of $1,300 has been raised. During August Mr. Thomas is holding a tent meeting at Jefferson, Tex.; in September, at Marshall, Ill. He has some free time during December.

C. R. Stauffer writes that the Norwood, O., church has recently celebrated the first anniversary of the beginning of his pastorate in this field. During the year 162 persons have been added to the membership, an increase of 50 per cent. Work has been resumed on the $30,000 Sunday-school plant which it is expected will be ready for occupancy Jan. 1. This is only the first section of the complete building.

Central Church, Rockford, Ill., W. B. Clemmer, pastor, has voted to let the contract for the second stage of work on their new building. The corner stone will be laid in August. The congregation is now meeting in the court house. The pastor of this church spoke to his old home church at Lanark, Ill., July 6.

James Ware, who had to undergo a severe surgical operation, is returning to China. He sailed from Vancouver on the Empress of Japan July 30, in company with Dr. A. L. Shelton, who is on his way to Tibet by way of China.

A. F. Hensey, Bolenge, Congo, Africa, reports that there have been 450 baptisms at Bolenge this year. The church membership now numbers about 1,405. This is the largest church we have on any mission field.

E. W. Elliott reports that at Tampa, Fla., fifteen additions have been made to the church during the past two months, seven by confession of faith. Mr. Elliott will vacation during August on the beach.

J. C. Ogden, of Tibet, who has been at Battle Creek Sanitarium for special treatment, is much improved and it is believed he will soon be able to return to his chosen field.

Dr. Lemmon, Manila, states that there were 413 patients treated during the month of May. There were 31 surgical operations. Besides, he visited six outside towns.

F. W. Burnham, of Springfield, O., spoke to the conference of missionaries at the College of Missions, Indianapolis, July 24, on "The Holy Spirit in Missions."

J. B. Daugherty, Manila, P. I., states that a monthly in the Tagalog language is being published. Its name is Ang Daan Ng Kapayappan.

The 1914 Louisiana Convention will be held at Shreveport. R. L. Porter, of Cheneyville, is the newly elected president of the state organization.

First Church, Springfield, F. W. Burnham, pastor, is planning to celebrate the eightieth anniversary of its founding early in October.

The building of First Church, Denison, Texas, was burned recently, entailing a loss of $20,000.

Neal McCollum, retired evangelist of the Disciples, died recently at his home in Tacoma, Wash.

Mount Ayr, Ia., congregation will soon build a $15,000 home.

EVANGELISTIC MEETINGS.

Coldbrook, Ill. — Sheplett, pastor; Fife Brothers, evangelists; 53; continuing.

Bedford, Okla., Harvey and Winters, evangelists. Church organized.

Munfordville, Ky., L. S. Drash, of Evansville, preaching; 18; closed.

La Monte, Mo., C. V. Pearce, pastor; Brooks and Bailey, evangelists.

RESIGNATIONS.

W. I. Stephenson, Alburnett, Ia.

W. C. Prewitt, Niagara Falls, N. Y.

CALLS.

W. O. S. Cliffe, El Monte, Cal.

Joseph Swain, Park Place, Norfolk, Va.

J. J. Ramsey, Leavenworth, Kan., Sept. 1.

O. E. Tomes, Mishawaka, to West Jefferson St., Ft. Wayne, Ind.

Charles H. Hulme, Homestead, Pa., to Bartlesville, Okla.

W. R. Moffett.
Recently resigned at Wauseon, O.

HOME MISSION ITEMS.

Conventions in the northwestern states and the provinces of Canada, just closed, show uniform improvement over those held in the same regions two years ago. With one exception, the attendance in each was larger and in all the reports were gratifying and gave hope of future enlargement. A noticeable and encouraging feature of each convention was the personnel of the several boards, and the business-like way in which they transacted their business. Why should not the Lord's work call into service our best business men?

B. L. Ray has just closed a short meeting at Yellow Grass, Saska. Twelve strong men confessed faith in Christ the last Lord's Day evening meeting. Such interests justify continuance.

J. B. Lockhart's evangelistic work at Everton and Baldwin, Ark., shows gratifying results.

C. F. Swander reports for the Oregon Evangelist fourteen accessions through their labors in the month of June.

M. B. Ryan, superintendent of missions in Alberta, will minister to the Calgary Church, while evangelistic services are given to the establishment of the church in Edmonton.

A. E. Young reports eighteen accessions to the churches under his direction in West Washington. I.N. McCash.

DEATH OF CAPTAIN MAJOR.

This Board has heard with sincere sorrow of the death of Captain Joe Major. In his death Eureka College has lost a steadfast friend and liberal supporter. As a member of this Board for more than a score of years, he contributed liberally of his counsel and of his means for the welfare of the college. He was a loyal and worthy son of Ben Major, who was the leader in the founding of the institution.

The Board hereby tenders its profound sympathy to Mrs. Major and her children, in their loss of husband and father; to the Church of Christ, in its loss of a useful member; to the whole community, in its loss of an enterprising and patriotic citizen.

The Board directs that a copy of this appreciation be furnished to Mrs. Major, and that it be published in the local papers and in the religious periodicals of the Churches of Christ.

COMMITTEE:
W. F. Shaw,
R. A. Ward,
M. L. Harper.

A REQUEST TO STATE SECRETARIES.

I recently sent to each state board a letter and two sections from the forthcoming report of the Budget Committee together with a blank form for certain information which the committee desires. I have thus far received only a few replies and most of them are such as lead me to believe that my letter was not understood. Hence I am taking this method of asking the state secretaries to reread my letter and then do the following things:

Meeting of the board. Some of the secretaries have already filled in the blank without consulting their boards. The committee wants the state boards to furnish the financial estimates.

Second, have the state board signify whether or not it will act as the Apportionment Committee in its state, if the report is adopted by the Toronto convention.

These are the two things I asked to have done in my letter, and I am calling attention to them now because our committee cannot include state missions in the general missionary budget which it will recommend to the convention unless these two things are attended to. If state secretaries will do exactly what I requested them to do in my letter, they will save me a lot of needless correspondence and will greatly help the Budget committee in its work. All replies covering the two requests should be in my hands not later than Sept. 15, in order that the United State Mission budget may be included in the printed report of the Budget Committee.

Liberty, Mo. Graham Frank, Chairman.

The Good Sense of Church Extension

1. A suitable church building is one of the first requisites of the permanency, the prosperity and the efficiency of a congregation. Its hands are tied without it. With it a poor little mission gets church members.

2. Therefore, church extension is an essential adjunct to the work of Home Missions and City Evangelization. Including state boards, there are 127 home societies organizing churches and 40 per cent of them come to church extension for help to build.

3. We have lost our gains in former years because the church builder did not start promptly on the track of the evangelist and the home missionary. The Southern Methodist church lost 60 per cent of their converts for lack of church buildings early in their history. They have raised over $3,000,000 for church extension. Our losses were equally heavy before our church extension fund was started.

4. Mission churches cannot borrow from secular funds. The church extension fund is a financial friend of the mission church that cannot borrow elsewhere. For the poor, struggling mission it is the church extension fund or nothing. In 1911 and 1912 there were 551 such churches appealing for help and we could aid but 165. We certainly need a second million soon.

5. Not as a beggar asking alms, but as a servant of the Lord's vineyard, seeking only what is due it, does the church extension fund come. In the name of Christ it holds out its hand. It comes with an appeal that commends itself to the good sense of all. It appeals in the name of our uncounted homeless brethren. The board is assured the call will not strike unheeding ears.

The new receipts to July 25th amount to $60,242.44. If we can get $40,000 during August and September, we shall reach a $100,000 for church extension for the first time. That will be a fine start on the second million recommended by the Louisville convention. This goal is worth trying for. Let all of us pull together and it can be done.

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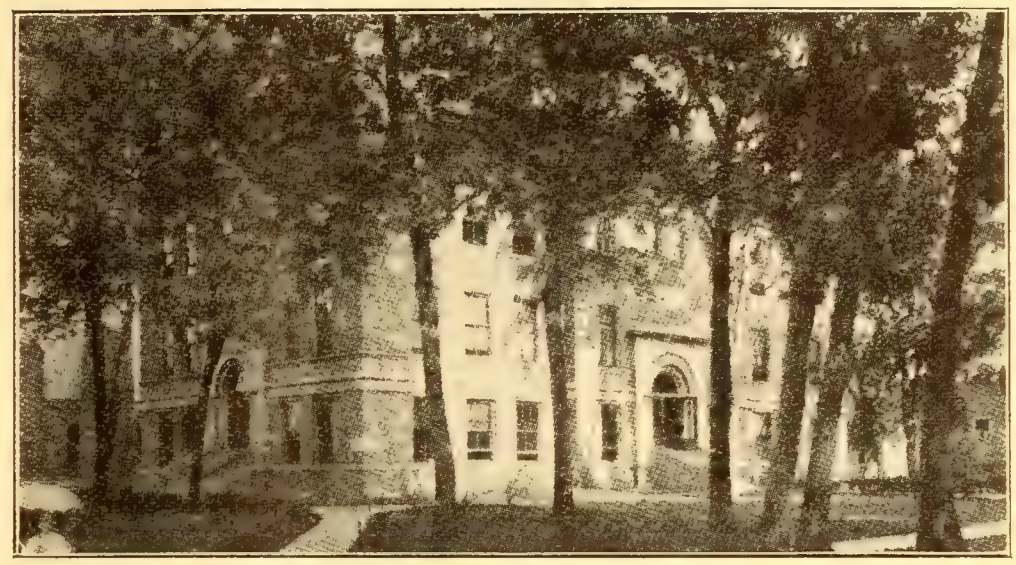

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THE CHRISTIAN CENTURY

Sharp Rev C M Dec 13
5322 Kimbark Ave

Vol. XXX. August 14, 1913 Number 32

THROUGH THE ORIENT
BY CHARLES R. HENDERSON

FIGHTING VICE IN ATLANTA
BY JOHN J. EGAN

CHURCH EFFICIENCY
BY SHAILER MATHEWS

CHICAGO

He Sends Too Much!

The following letter, containing the first subscription to our new paper, "The Conquest," explains itself:

United States Post Office
James T. Miller, Postmaster

Altoona, Kan., Aug. 3, 1913.

Disciples Publication Society,

Chicago.

Gentlemen:

I wish to become a subscriber to your new paper for young people and adults, "The Conquest," and am enclosing one dollar in payment for one year's subscription.

JAMES T. MILLER.

WE wish to thank Mr. Miller for his subscription, but have written him that he sent 25c too much for his single subscription which is only 75c., and when the Altoona school subscribes for "The Conquest" at school rates, it will cost them only 50c per year in advance.

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Burn Your Own Smoke

Smoke is an unmitigated nuisance. More than eighty per cent of the energy of coal goes up in smoke. By so much is the power of all modern mechanism dependent on fuel diminished. We shall learn to save our coal about the time we have no coal to save. We shall discover ways of extracting not ten or twenty but sixty or eighty per cent of the energy from coal. Industry will be revolutionized, and then we shall discover that our coal is gone. And four-fifths of it, yes, probably nine-tenths of it, will have gone up the chimney. Wasted? Yes, and worse. It poisons the air, blackens lace curtains and lung tissue and all marketable things and all human skins within its far reach. The trail of the serpent of soot is over all our modern life. If only we could turn this black, poisonous waste into energy, what a smear it would wipe off the face of civilization at the same time it lifts a crushing burden from its back. Hasten the progress of the smoke consumer. Let civilization burn its smoke!

* * *

But do not wait the slow processes of civilization. You have smoke of your own. Burn it.

You came down this morning with a headache. And you began at once to say, "I had a perfectly miserable night. I don't believe I slept two hours all night. I heard the clock strike time after time, and I feel miserable!"

God forgive you for beginning the day with that kind of a desecration! How dare you pollute the sunshine with your backaches! Burn your own smoke! Face the morning with courage! And do not put on your face any look of the martyr. Do not go about with such a look of injured innocence that every one shall know you are suffering and wonder what is the matter. Put on your smoke consumer, and turn it all into light and good cheer.

* * *

Perhaps you are a minister, and you have your trials. You have read a pessimistic book, and you are tempted to preach a depressing sermon. Don't. You have been looking over the edge into some deep metaphysical abyss and you are tempted to preach a philosophical sermon, showing doubtfully that probably God is good, but wondering how it can be so. Don't preach it. You are feeling the hardships of the ministry and are thinking of complaining. Keep it to yourself. Burn your own smoke.

The world has grime and soot enough as it is. It is hard enough for the sun to make its way through. There is little enough of the energy of life going into the production of power. Put on a smoke consumer, brother.

Look out, and see how the world is brightening already! Wear a flower in your buttonhole and a smile on your face. It is a pretty good world, brother. Face it bravely. Burn your smoke.

* * *

Half of life's heroism is in the bold facing of danger or adversity. This is the half the world recognizes and rewards. But there is another half, quite as important, and just as heroic. It is in the calm meeting of the inevitable and making the best of it.

The world hardly knows this to be heroism. It listens for the sound of the bugle, and watches for the man in the front of the battle. But he may not be the real hero. Somewhere in the line a man, wounded, sore, and bleeding beneath his armor, stands in his inconspicuous place, lest if he should fall or fly it might weaken the courage of his comrades; and because he stands, though all the time nearly fainting, the hard-pressed line holds. Yet so sore was the battle that had he given way, and by so much diminished the faith and fortitude of the wavering men on his right and left, the whole line had given way. And no one knew he was a hero, but only that he was one of many who did his duty.

Of this kind of heroism the world has none too much, but it has more of it than it knows. Time will not reveal how much.

* * *

The business man, whose profits are shrinking, and who knows not how he is to meet his next payment, but who puts on a brave front, and keeps going till the crisis is tided over, he has this kind of courage of which we are speaking. The physician, whose patient is at the point of death, and he himself almost exhausted, but who remembers that while there is life there is hope, and who hopes his patient back to health, he has it. Fatherhood and motherhood are full of it.

The whole far-flung battle line of life is alive with heroes and heroines of this character, who conquer their own spirits first, and then conquer fate.

You know some of them.

Are you one of them?

They constitute the army of the world's smoke consumers.

They do more than consume smoke.

They brighten the skies so that men can see the sun.

Brother, burn your own smoke.

THE CHRISTIAN CENTURY

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The Call of the Ungathered Harvest

"The true test of the present is the future," says Professor M'Gifert. "Not to be true to its own past, which means orthodoxy, but to be true to its opportunities—this is Christianity's business as it is the business of every religion and of every institution now and always." "Not whether we agree with the fathers, but whether we so live that the world we hand on to our children, the world whose creators in large measure we are, is the better for our living."

The missionary looks to the future. Men have called him fool, fanatic, and he has heard with a certain indifference their mockery because he was thinking of the future and not of the past or the present. He studies the past that he may know his present and that he may have the prophet's vision of the world that ought to be. His question about what the past puts into his hands is, "Of what value is this in giving men the right kind of faith?" He is the last man to carry about useless tools.

The first thing to be done toward reaping the neglected fields is the preparation of ourselves to understand the world's need and the religion which we profess. The Lord may use and he does use the weak and the foolish to do some of his work but he gets better results when his agents are intelligent and well grounded in the faith. When he bids us look upon the fields that they are white already unto the harvest, he is not asking us to view them through sectarian eyes. He asks us that we consider human needs. It is not a question of whether our particular religious group is able to make a good showing at its annual convention but whether it is doing something that ought to be done. The world gives its praise to those who keep close to the beaten path. It is the business of the Christian to teach the world what new things can be done to the advantage of all men.

Much of the wealth of the world is in the hands of unbelievers. I do not refer to the wealth of Hindu princes or of Mohammedan autocrats but to that of men in Christian lands. Nor do I have in mind the rich alone. Men of great wealth and men of little wealth, members of churches and men outside the churches, have often very primitive notions of wealth. They use the methods of savage warfare in their pursuit of wealth and in their enjoyments of their possessions they show as little restraint as the savage does when he has secured a large supply of venison. Their ostentation, too, is suggestive of the uncivilized human's ways. There are many of us, rich and poor, who have yet to learn that a man is more than his possessions.

Christianity is not in full control of the educated world. There are substantial grounds for the assertion that never in the history of Christianity has there been greater loyalty to Christian ideals than that which is displayed by young men and young women now in our educational institutions. In state schools and in church schools will be found this loyalty. But the missionary church seeks to benefit all the students. It therefore provides for the spiritual needs of students wherever they are. If they go to the state schools, it does not tearfully discuss the heterodoxy of these schools; it endeavors to exhibit to the student the best thought of Christianity and its highest ideals. If it has schools of its own, it compels respect for itself and for its faith by supporting its schools worthily. It does not invite its young people to accept inferior educational privileges in the supposed interest of faith.

Old enmities are put out of the way by the missionary. The Jew and the Samaritan were hostile to each other. Jesus belonged to the side of the Jews. But he was ready to help even the outcast Samaritan. Pride of race that makes us careful and guarded in our thought, words and actions, lest we fall below a very high standard of living, is admirable; pride of race that is expressed in hatred of other races is contemptible. The difficulties in the way of cultivating universal benevolence have been very great; in spite of them many great souls have arisen to proclaim in word and deed the doctrine of human brotherhood. Commerce, education, travel, have opened the way for the teaching of the fundamental truths of Christianity. The harvest is white. It is time to say everywhere and to repeat with emphasis that the inhabitants of this earth are to work together for the good of all, that peace and good will, not strife and enmity, are to be cultivated, that what hurts one race hurts all races. [Midweek Service, Aug. 20, John 4; Acts 16:9.]

S. J.

In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in the main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge of The Christian Century by September 1, with an enlarged paper and greatly enriched pages.

The Dance of Death

Some years ago we read a rather lurid pamphlet by an evangelist on the dangers of dancing entitled "From the Ball-room to Hell." Neither the title nor the subject-matter of that production is responsible for the heading of this editorial, but rather two or three significant sentences in an article in the Independent, not by a professional evangelist, but by a university professor. In discussing "A Danger in American Education," which he defines in general as early sophistication, harmful in college and nothing short of disastrous in high school, Prof. M. V. O'Shea, of the University of Wisconsin, refers to the question of high-school dances.

Perhaps the most startling statement is the following: "No people have ever long endured among whom the ball-room, and the relations which it develops, occupied an important place during the period of early youth. Speaking generally, when an adolescent catches the dancing fever, and it runs its course, his mental evolution ceases betimes." If the writer is correct, from the point of view of mental development at least the high school dance may easily become "the dance of death." The inevitable result, continues Professor O'Shea, is "to stifle interest in the less exciting situations presented in science or history or language; but the mastery of these latter is absolutely essential for the welfare alike of the individual and of society."

From every section of our country have come loud complaints from teachers with regard to the evil results of the general introduction into our high schools of fraternities and sororities, athletic teams, "proms" and balls. The existence of these societies in the high school greatly aggravates the dancing malady, and it is well known that pupils who frequent the ball-room are incapable of effective work at school. But it is not simply a question of the invasion of extraneous interests which seriously threaten the legitimate work of the secondary school. It is a situation which presents not only a grave educational, but a grave moral issue.

The moral texture of thousands of boys and girls is involved. "Students of human development," Professor O'Shea affirms, "are universally agreed that when the relations between the sexes which the ball-room encourages become prominent early in adolescence the result will not be beneficial to either mind or body." The writer further points out that one of the great problems in dealing with youth is to keep attention off from sex relations of the sort indicated as fully as possible until the pubertal changes are completed. This is plain language which Professor O'Shea uses. It deserves most serious consideration coming from such a source. University professors do not normally dwell in an atmosphere of exaggeration nor are they accustomed to employ the rhetoric of the pulpit in their condemnation of current evils. There is no discounting, therefore, when a writer of this character refers to the "degenerating influences which threaten the secondary school," and speaks of this problem as the most serious one to be found in our American education. Corroborating Professor O'Shea's point of view is the statement of an eminent European student of nervous degeneracy who had said to him some time before the writing of the article that in his judgment American life was overstimulated in its influence upon the young, and that if we did not discover some

way to keep the lives of our children simpler we would come to grief sooner or later.

Moreover, it should be remembered that these strictures concerning high school dances were written before the so-called "animal" dances came into general popular favor. There is little evidence of anything more than sporadic attempts on the part of authorities and parents to put a stop to dances that can hardly fail, in either young or old, to be other than degrading, and that are well named *animal* dances, arousing as they do little else. The situation is disquieting, if not alarming. Looking at the facts without prejudice, "the dance of death" is hardly an exaggeration, from the point of view not only of mental, but of moral deterioration. If parents are blind to the danger signals, it is not because they are not numerous.

The College Kindergarten

The time has long since passed when men looked with a sort of awe upon the college woman, rather fearful of her knowledge and altogether fearful of her air of superiority. The gay girl of today in cap and gown inspires many feelings but none of them borders upon awe or fear. The day is also passing when she may be feared because of a lack in domestic accomplishments. "I doubt whether a day of my life goes by without my applying directly in the domestic life of the household something I learned during my college education." It was a young married woman who spoke. No doubt her remark could be truthfully made by hundreds of college graduates in the country. The idea that college unfits a woman for a home-maker, that too much intellectual culture destroys her enthusiasm for practical and domestic life is not nearly so prevalent as it was a short time ago; and the next few years will prove it altogether invalid. A knowledge of the child and a course in child-training are now considered a part of every girl's education, and Wellesley College is to have a kindergarten school located on the college grounds and maintained jointly by the college and the town of Wellesley. "The object of the college in establishing this addition to its curriculum is to induce college graduates to bring their trained capacities to bear upon the problems of subprimary education, and to develop that branch of education along the most approved and scientific lines."

The work of Madame Montessori and the equally interesting experiments of Doctor Fernald at Waverly will be thoroughly studied in both the theory and practice of these new courses. A beautiful building is already under way, with school rooms all facing south, and open fires around which the children will sit while stories are being read or told. The building is constructed of hollow terra cotta tiles, which contain a double air space, making the building warm in winter and cool in summer. These tiles are scored on the outside and plastered. The heating and ventilation of the building are laid out in the most modern manner. Even the basement modeling room will be carefully ventilated, together with the wardrobe and toilet-rooms.

Shall Vopicka Represent Us?

The Anti-Saloon League of Illinois has inaugurated a nation-wide agitation against the appointment of Mr. Charles Vopicka, of Chicago, who is being strongly endorsed for appointment as minister to the Balkan States, notwithstanding he is the president of a large brewing company. "It would seem inconsistent," according to Rev. E. C. Dinwiddie, legislative secretary of the league at Washington, "that Secretary Bryan, after all his valiant championship of the temperance cause, should even inferentially give countenance to the liquor traffic by approving such an appointment." In the event of this movement against Vopicka being successful, an interesting contrast will be furnished between the strength of the temperance sentiment in this country and in England, where a successful brewer is often elevated from the beer-age to the peerage. Senator Lewis, who evidently favors Mr. Vopicka's candidacy, makes the assertion that he does not drink his own beer, nor liquors of any kind, nor does he even allow them in his house. The senator also claims that Mr. Vopicka recently assisted the temperance people in keeping the saloons at a certain distance from churches and schools. What a public-spirited citizen! He will not let his own children have razors to play with, nor his neighbors' children, but he gets his living—and a good one, too—by manufacturing razors and distributing them to the children of the poor. What if they occasionally cut their throats? Never mind! That is a tribute to the good quality of steel and workmanship in his razors. Besides, his own children and his neighbors' children are safe. What splendid public spirit!

Queen Margherita of Italy, is an assistant nurse in the hospitals of Rome.

The Christian World

A Page for Interdenominational Acquaintance

Asia and the World's Sunday Schools

Of all the continents on the face of the globe, think of Asia in a three-year period gaining 8,113 Sunday-schools and an enrollment gain of 316,818. It must have made the delegates to the World's Sunday-school Convention at Zurich in July sit up and take notice. The statistical reports for the triennial period are equally encouraging throughout.

The number of Sunday-schools is given for the world as 297,866, a gain of 11,864 over 1910; the total enrollment is 28,701,489, a gain of 690,295 over 1910. Sixty-three nations or dependencies have not reported schools or members. This fact is owing, in part, to the failure of the responsible parties to make returns, and, in part, to the fact that they have no schools or pupils. Full reports would probably make the enrollment 29,000,000 in round numbers.

The percentages of enrollment to population contain some surprises; all those are here given that rise to ten per cent or above. Samoan Islands, 29.1; Marshall Islands, 26.5; Great Britain, 21.2; Fiji Islands, 18.33; Newfoundland, 17.8; United States, 16.6. Samos, 16.44; Labrador, 15; Montserrat, 14.6; Antiqua, 13.8; Porto Rico, 12.7; Canada, 12; Jamaica, 11.2; Ellice Islands, 10.2. Great Britain has nine of these, and the United States, two. The dependencies of the United States not named above show: Alaska, 3.8; Hawaii, 6.31; Philippines, .02.

Of the larger territorial divisions, North America has 15.3; Oceanica, 10; West Indies, 2.7; Europe, 2.3; Africa, 3; South America, .1; Maylasia, .1. The percentage of Europe is kept down because the Lutheran church has not adopted the Sunday-school and because no account is taken of the Roman Catholic church, as the parochial school is not a Sunday-school. We regret to note that the comparison of the statistics with those of Washington, 1910, are not as inspiring as those of 1910 compared with Rome, 1907. There was a gain in the triennium of 1907-1910, of 30,456 schools and 2,973,358 in enrollment. There have been gains in North America, Central America, West Indies, Europe, Asia; while there have been losses in South America, Maylasia and Oceanica. The figures for Africa were those of 1910, later reports not being available.

The gains for the United States were given as 3,826 for schools, and 931,016 for total enrollment. The gain of schools in Great Britain was given as 790, and for enrollment as 175,603. This shows a much larger proportionate gain for the United States than for Great Britain. But the most remarkable thing the figures show is a gain in Asia of 8,113 schools, and 316,818 in enrollment.

Army Chaplains Beseech Congress

With approval, we gladly insert the following editorial, in The Presbyterian Banner (Pittsburgh) of July 31:

Some of the army chaplains who feel they have not received sufficient consideration from the War Department have appealed direct to Congress with some prospect of success. A board of chaplains was detailed to formulate plans for their work two or three years ago, it being desired to afford them all the facilities needed to make their labors more effective. A detailed plan was worked out and submitted to the War Department. It called, among other things, for large tents with seating accommodations and the purchase of paraphernalia for illustrated lectures, moving picture entertainments, talking machine concerts, and so on. The cost of this entire equipment was estimated at $85,000. Since then nothing has been done, and some of the chaplains feel they have been patient almost beyond reason. The War Department is not disposed to do anything in that direction, because it is difficult to obtain appropriations for regular army needs, and any appropriation of this character would operate to reduce to that extent the fund allotted for the army. The chaplains, however, have received assurances from members of Congress that the next appropriation bill will contain items to provide them with some of the facilities for conducting their work for the benefit of the enlisted men. It is stated that in some instances the chaplains lack the ordinary facilities for holding religious services with proper protection from inclement weather.

First International Gideon Convention

The Gideons are Christian commercial travelers who have become organized into a most remarkable society, principally known for their phenomenal distribution of Bibles in hotel rooms. On July 24 the Gideons opened their first international convention in the Metropolitan Methodist Church of Toronto, Canada. Though the Gideon movement is only six years old, yet every part of the United States and Canada was well represented. About 15,000 sample case

men are in the organization. According to the July number of The Gideon, the national organ of the society, there have been no less than 201,621 Bibles placed in as many rooms of hotels scattered throughout the United States and Canada. The Gideons deserve encouragement and support throughout the churches.

The Soul of a Chambermaid

While we are writing about the Gideons, let us look into the soul of a chambermaid who was reached by a Bible in the Cochran Hotel, Washington, D. C. The Bible with its familiar Gideon bookplate attracted the chambermaid, and her letter to the Gideons, as published in the national organ is about as eloquent a letter as we have ever seen. It calls attention, unconsciously, to a large class of the spiritually neglected—the hotel chambermaid. Indeed, it may surprise some that these poor hotel drudges have any spiritual nature at all, but the following letter reveals a deep spiritual nature that surely is worth cultivating:

"Some of the Gideon books were placed at the Cochran Hotel, Washington, D. C., and here I want to tell that whenever I have a vacant room with one of these books in it, how much I like to sit down for a few minutes and read a chapter or a psalm, and how much better I feel afterwards. I also hear some of the other maids tell the same, while they wait for the guests to come out of their rooms in the mornings.

"I here enclose a little offering, which I hope will do a little good, to keep the blessed truth moving onward, which the world so sadly needs. As I know we all need some encouragement sometimes, it makes me think the Gideons may also need a bit of that same appreciation. In all sincerity, A Maid at the Cochran Hotel."

Dr. Ainslie on the "Message"

A new book on the message of the Disciples of Christ is timely just now when the religious world is thinking its way wistfully toward the ideal of Christian unity. Few of our leaders who might attempt a restatement of this message could arouse more anticipation than Dr. Peter Ainslie, of Baltimore.

Doctor Ainslie is chairamn of the Disciples Commission on Christian Unity and as a servant of the church he has been active in bringing about friendly conferences with similar commissions of other religious bodies. He has made many friends among his brethren who wear denominational names and has cultivated in himself a catholic and kindly spirit toward all communions. One is not surprised therefore to find in these three lectures delivered to the Yale Divinity School and now published in this volume an atmosphere of gentleness and tolerance, a deploring of debate and the repeated affirmation that ultimate Christian unity is to come by way of increase of Christian brotherliness and tolerance rather than by doctrinal agreement.

Of the three lectures the last two deal respectively with the origin of the Disciples and the history of the Disciples. Doctor Ainslie has organized his material admirably for a statement of the historical facts to an audience that perhaps was quite unfamiliar with these facts. To the Disciples themselves there is nothing particularly new or fresh in this restatement. The author admits that with Alexander Campbell "the movement unconsciously began shifting from its original basis [the explicit desire for Christian unity] to the restoration of primitive Christianity," but he follows this clue no farther.

The first lecture is entitled "The Message of the Disciples." This message, says Doctor Ainslie, is not "the message of the men who lived a hundred years ago nor of the men who lived in the last decade," for, he continues, "it must be borne in mind that our widening experiences change the horizon of our belief."

From such opening words one is led to expect an original and constructive treatment of the Disciples' work. But Doctor Ainslie neither surprises his readers with new material nor a fresh interpretation of the old material.

The essential message of the Disciples is put into nine propositions which are not strikingly unlike the conventional statement to which we have long been accustomed. These propositions deal with the following:

1. The sin of sectarian divisions.
2. Christ the basis of union.
3. Theology supplanted by the Scriptures.
4. The preeminence of New Testament over Old.
5. Faith, repentance, confession and baptism the order of the plan of salvation.
6. Baptism performed by immersion.
7. Scriptural names.
8. Weekly observance of Lord's Supper.
9. The right of private interpretation of these facts and others.

Our condensation of Doctor Ainslie's nine propositions does not do full justice to them but it will suggest the trend of his thought. That the Disciples have, as a matter of history, stood generally for the things thus enumerated will not be disputed. But in setting up such a catalogue as their essential "message" Doctor Ainslie seems to us to have fallen for short of the task he assigned himself.

The propositions are not in any sense co-ordinate. There is no common principle running through them. The order of the "steps" in the so-called "plan of salvation" is certainly not to be mentioned in the same class with the sin of sectarianism (proposition 1) or the sufficiency of Christ (proposition 2). Proposition 3 is probably not even true.

However, there are certain expressions in the book which are not customary among Disciples and which suggest that the author has in his own mind broken away from some traditional conceptions. For example, he says that Alexander Campbell was "rebaptized" at the time of his immersion by the Baptist preacher. He answers with a decided "no" the inquiry whether the Disciples require those whom they baptize to join their church, and adds, "frequently it is best that they should not, for they can perhaps do more good in their own communions." He plainly declares that pedo-baptists are "none the less Christians" because they differ with him on immersion. As to the broadening of the practice of Christian unity by their own churches he notes that a few Disciples' congregations "here and there" "receive the unimmersed," and adds that "the number will increase."

But these are mere fragments, casual and incidental. Their implications have not been worked out in the book's thesis. But they do indicate the book's atmosphere. Whether or not Doctor Ainslie's statement of the "message" would persuade thoughtful men of today to stand with the Disciples it can certainly be said that it will alienate and hurt no one. This means a good deal. For of those books that wound and divide in stating "our plea" we have long since had a plenty.

There is one thing we hope this gifted preacher will do for his brethren, and that soon. Instead of walking in that old groove called the "consensus of opinion among us," under the illusion that it leads to anything worth while, we wish Doctor Ainslie would ask his own soul what the Disciples mean to him, to him only, and write down his answer.

That would be luminous. It would be interpretative. It would have power.

And it would make converts.

The Ministry Waning?

By a Minister.

Once I lived in a remote settlement of the West, for a while—just a while, for I got out as soon as I could! Well, the year I was there I came to the conclusion that Mark Twain, Rudyard Kipling and other popular writers, had quit writing. I said to myself that they had played out—there was no further demand for their work, and they had fallen into neglect.

One day I got hold of a batch of big papers and magazines, and I saw articles and poems from the authors mentioned in plenty! Then I began to study. I had gone into the West where I was not in touch with much besides the weekly paper and some books and magazines I had had on hand for a good while. I was isolated. The trouble was that I had gone where I could not see what was doing in the literary world. I imagined that, since I had gone into obscurity, nothing whatever "was doing."

Now, that experience can be applied to a good many things. For instance, it can be applied to the declarations that "the church is not doing much good these days" and "the ministry is losing influence."

Which reminds me of an occurrence in Philadelphia recently. A banquet was given by the New England Society of Pennsylvania in honor of the Pilgrims. The society's president in a speech said that the influence of the ministry was waning. Then Dr. Nehemiah Boynton, of Brooklyn, an invited guest, made this reply and refutation:

"I wonder, men, if it is true that the ministry is waning. I wonder if that is not a 'bluff' that the layman is putting up to cover his own iniquity. There never was a time in which the ministry was better educated than today. I admit that the salaries are waning today, when you men make the cost of living so high by your nefarious financial and commercial schemes. No, men, the trouble with the churches today is not the ministers. There is no finer lot of men, men who lead more sacrificial lives in America today; and many of them might have had bank accounts as flush as your own if, when they had the chance to make the choice, they had chosen commercialism rather than the church of Jesus Christ. Why, men, you think the church is waning principally because you have quit. Some of you have not been to church in the morning for six months on account of this beautiful automobile weather, and then somebody tells you the audiences are small, and you shake your heads and say, 'The ministry is waning.' You go on back to church and pay up your back pew-rent and you will find the ministry is just as strong as ever."

"An ability and an opportunity to do good ought to be considered as a call to do it."—Richard Cecil.

From Near and Far

Four biplanes mounted by French army pilots recently made a successful flight over the desert of Sahara. The trip, covering about 500 miles distance, was made above the desert region where any kind of aid is impossible. Starting out from the military aeroplane post which was recently established at Biskra on the edge of the desert and in the Algerian region, the party proceeded with the object of making the flight to Touggourt, a military station lying in one of the oases, and this was done very easily by the whole party. Then the return trip was made without any incidents, showing the value of the aeroplane in making communication over desert country. The French army possesses a number of military posts in the regions of Algeria and Morocco.

At the farewell banquet which closed the international woman suffrage congress at Budapest, the Countess Teleki, in behalf of the Hungarians gave an address in Hungarian, German, French, English and Italian, says the Woman's Journal. Mrs. Frederick Nathan gave the speech of thanks on behalf of the United States in French, English and German, ending with "Hurrah" and "Votes for Women!" in Hungarian. Mrs. Nathan was made one of the official interpreters at the congress, and did a great deal of translating from English into French and vice versa. The French delegates were so pleased with her translations that they nominated her as one of the candidates to serve on the international board.

Settlement of the strike of maintenance men and girl operators of the Southwestern Telegraph and Telephone company (Bell lines), has been announced. The strike has been in effect seven weeks. The strike resulted from the discharge of thirty-two operators. It was claimed they had been discharged because of union activity. The same was claimed in the case of maintenance men. The terms of settlement provide: That no discrimination will be made by the company against those having union cards, and that the eight hour day will be placed in effect as previously planned by the company.

Emperor William, of Germany, who is well known to be very abstemious in all things, thinks that German university students drink too much. A sentence proving this was used by him while receiving the students' homage during his jubilee week. His majesty on this occasion said: "I expect you to reduce your consumption of alcohol to a marked degree." The emperor issued a similar warning to the naval cadets of the empire in a speech which he made at Murwick some time ago and he has several times declared that more athletics and less beer would improve the student physique.

That American schools may profit through the experience of foreign experts in education and school organization, the bureau of education has issued a statement setting forth the advances in modern educational methods in foreign countries. The treatise pays especial attention to the subject of vocational training. The vocational schools in Germany, Austria, Switzerland, Norway and other European countries are described, and their systems, the bureau declares, "should aid materially in solving the vocational problem in the United States."

It is rare that the dependent orphan children of Chicago have an outing. To bring a day of real joy into their lives, an organization is being incorporated, to be known as the Orphan's Automobile Day Association of Chicago, for the purpose of giving every little orphan boy and girl in the Chicago institutions an annual complete automobile holiday, which will include a ride about the parks of the city and a stop under the trees for a picnic lunch. Six hundred automobiles already have been donated for the entire day, Thursday, August 14.

Protection against floods and the drainage of a vast area in southwestern Illinois, opposite the city of St. Louis, is the subject of the East Side levee and sanitary district, which is working out an elaborate plan for the betterment of conditions in that territory. The estimated cost of the work provided for in the present plans is $6,500,000. The area which will be benefited by the improvement extends about thirty miles along the Mississippi River and is bounded on the east by a chain of bluffs. It contains 150 square miles.

Governor Hodges of Kansas, accepted an invitation from Goyernor Major to go to Jefferson City Aug. 20 and 21 and both governors will put on overalls and each will have charge of a traction engine in the work for better roads. "The Kansas governor will be glad to come if you have a pair of overalls that will fit and if you will let him work," Governor Hodges replied to an invitation from Governor Major. "We'll have the overalls," Governor Major replied.

Following his threat that if necessary he would declare martial law at Oregon City, Ore., to prevent the proposed Sunday performances of a traveling wild west show, Governor West invaded that city August 5, at the head of five penitentiary guards. After a conference between the governor, a delegation of preachers, the show's manager and several attorneys, the manager agreed not to show. The governor and ministers agreed to attend the circus Monday and show officials promised to be present at the night services in the churches.

At the recent Balkan peace conference, M. Majoresco, president of the conference, read a note from the United States government urging that a stipulation be inserted in the treaty securing civil and religious liberty to the populations inhabiting territory which may be ceded or annexed. He remarked that such liberty was the law in every country participating in the conference and the delegation heads agreed such a special clause would be superfluous.

Progressives of five states—Illinois, Iowa, Wisconsin, Michigan and Indiana—will take part in a celebration at Riverview Park, Chicago, on August 30. The occasion will be known as "Progressive day." Progressive leaders in downstate counties in Illinois and the party managers in the four other states expect to send several thousand delegates to the gathering. Theodore Roosevelt will be the chief attraction if he can reach the city on that date.

Plans have been accepted and contracts are being let for a new contagious hospital to be built in Evanston, Ill., by James A. Patten to cost $100,000. Mr. Patten made his offer to the Evanston Hospital Association some time ago to build such a hospital if $100,000 were subscribed by citizens of the town as an endowment fund. This fund has now been completed and work on the erection of the building will be started soon.

The organization of a Catholic Women's League that proposes to counteract the tendencies of the women's movement, including their demand for the use of the ballot, marked one of the sessions of the German Roman Catholic central verein, which held its convention at Buffalo. Branches of the league will be formed in all parts of the country, it is asserted by Mrs. Joseph Frey, the honorary president.

Senator Stone and a committee of officers of the Lake to the Gulf Deep Waterways Association of St. Louis, have invited President Wilson to attend and address the association's convention at Peoria, Ill., during the week of Oct. 12, and also to be the association's guest on a river trip from St. Louis to Peoria. The President said he would consider the invitation.

Robert Mather of New York, who is eighty-three years old, has just performed two remarkable walking feats. In one day he walked six miles, from Forest Hill Hotel to the base of Mount Agassiz, in Bethlehem, climbed the mountain, and after his descent walked about seven miles to the base of Mount Lafayette and climbed that.

Secretary of the Navy Daniels has postponed work on the proposed extension of the navy yard at Port Royal, S. C., until illicit liquor selling in the immediate vicinity is stopped, for he does not propose to have the government send workmen where they will be demoralized by contact with lawlessness.

The new minister to China recently named by President Wilson is Dr. Paul S. Reinsch, professor of political economy in the University of Wisconsin. It was for this position that the President vainly endeavored to persuade John R. Mott that he should give up his Y. M. C. A. work.

Democrats of Texas plan to raise $50,000 by popular subscription for the benefit of Secretary of State W. J. Bryan. The money will be paid over to him on the contingency that he agrees to abandon the lecture platform and devote his entire time to the State Department.

A man who has caused a revolution in prison methods, reduced demerit marks to a minimum and stamped out all ill feeling among hundreds of men who feel that the world is their enemy, is Edmund M. Allen, former mayor of Joliet, Ill., now warden at the state prison.

Both Chicago and Philadelphia have decided to increase the number of fresh-air schools, as a result of the test of the open-window school recently concluded in Philadelphia, in which it was shown that children were healthier in the low temperature rooms.

The United States Bureau of Education announces that of the sixty-five prisons in the United States and Canada reporting such schools to them, forty-four maintain classes in which both academic and trade subjects are taught.

Captain Stephen Hanks, a pioneer Mississippi River pilot, whose father was a brother of Abraham Lincoln's mother, is dying at Sterling, Ill., at the age of ninety-one years.

Through the Oriental Kaleidoscope

American Ideas of Education in the Orient

By Charles Richmond Henderson

THE proper persons to give a judgment on this subject are Professors Burton and Chamberlin, of the University of Chicago, for they made a long and special investigation of the entire educational problem. This article is simply a memorandum of certain impressions from recent contact with educational centers in India, China, and Japan, and does not claim completeness.

The General Situation.

The young men of these countries are just now in a friendly attitude to our representatives of education. The friction with Japan is real and is a temporary disturbing factor, but we hope it will pass away. The dominant educational influences in India are naturally British, but political unrest subtracts somewhat from that influence, and America is well represented there. In China sympathy of students for our teachers has steadily risen for several years and is now at its flood tide. The establishment of the "Indemnity College" near Peking is the most tangible manifestation of this bond. In the colleges are formed the leaders of China for the next generation; and as China seems destined by its numbers, wealth, unity, ability, energy, and love of knowledge to be the dominant nation in the Far East, our opportunity there is one of the most significant facts in our history.

It will be a blessing to mankind in all the future if our nation understands the crisis and goes to meet the oriental need in a cordial, frank and honest spirit of reciprocity. China aspires to be a republic and instinctively its reading men turn their eyes to those who are best acquainted with the history, experience and institutions of the greatest of all republics. In India and Japan there is a large number of students who vaguely dream of free civil government in which all the people have a voice; and if China succeeds republics will become fashionable.

The Hand Outstretched from the Long Sleeve.

So far as fundamental laws of psychology and educational method are concerned, there is nothing, and ought to be nothing, peculiarly American; for science is human and not provincial; it has no barriers of race or nation. But when we come to questions of temperament, emphasis, spirit, America has many peculiarities, some of them good. We cannot claim to be as thorough as the Germans, and our graduates have not the scholarly finish of the Oxford and Cambridge men. We are hasty and often superficial, although we are improving in accuracy, mastery and comprehension. The special quality which fits our fellows from Princeton, Harvard, Purdue, Yale, Wisconsin and other universities for a moral conquest of China is that they are "good mixers." They are in no case coarse or vulgar; but they are home folks, democratic, and can shake hands with a Chinese student who will break his ancient custom even on a frosty day to push his hand out of his long protecting sleeve to touch the palm of one of our young athletes and scholars. I do not think there is a particle of patronizing feeling of condescension in our men in Peking, Tientsin, Nanking, Canton and Shanghai. They manifestly admire and respect the fine qualities of the Chinese, while they are by no means blind to their defects.

The practical education which fits men for securing a living outside clerical and political offices is better for Indian youth than that form which is unduly dominated by Oxford and Cambridge. In fairness it should be said that many British officials are earnestly trying to widen and diversify the methods of instruction.

The devotee of social science, both theoretical and practical, rejoices to see the influence of his favorite studies in the Far East, in the local studies of the coolies and beggars, and in attention to improvements in social legislation and administration.

Our teachers in Chinese colleges have to work with a strange language; and the Chinese struggle in the fog to seize modern ideas about science through the medium of English, German or French. Until the Chinese have built up a scientific nomenclature of their own and made it exact they will be at considerable disadvantage; but with our help they are slowly manufacturing and sharpening the tools of scientific thinking and independent investigation.

Religious Teachers.

There is a young American graduate from one of our American colleges who goes about China lecturing on the gyroscope, the aëroplane, the microscope and other mechanical contrivances. He can draw a crowd of curious and bright lads and men in any city of China. He did this in Peking and collected crowds who were then invited to the great evangelistic meetings of Dr. Mott and Mr. Eddy. The Y. M. C. A. leaders are generally college graduates

BENGALI STUDENTS OF CALCUTTA. A CHINESE Y. M. C. A. SECRETARY AT CHENTU. TYPICAL STUDENT GROUP AT CALCUTTA.

Some Typical Young Men of the Student Class in the Far East.

who get into government colleges as well as Christian institutions and influence the young men. In their halls are gathered classes in the Bible, in methods of social service, in other subjects which supplement the regular curriculum and furnish points of contact for missionary endeavor.

In one government school there is a teacher from Virginia who dresses like the Chinese, sleeps on a board, eats their food, and gets near to their heart. He is paid to teach the English language, but he is a born leader and the boys of the school follow his example and his suggestions of usefulness with admiration and affection.

In one great province our missionaries practically nominate the instructors chosen in the government college. This cannot, in the nature of the case, continue many years, because the national spirit is strong and rising, and such dependence will not be necessary; but now it is a golden opportunity.

An Unfinished Task.

If our Christian work of education is to retain the position of leadership alongside the great universities which China is building up with the wealth of the nation at their foundation, we must be careful to select competent teachers and investigators. America is in competition with Europe in this field, and if we send weak men, with meager facilities of library and apparatus, we cannot long retain respect. Sectarian divisions have in the past jeopardized the strength of our forces in a way which most of our missionaries know to be exceedingly dangerous. In the future this division in education, if continued, will become still more fatal to efficiency and respect. Perhaps weakness of resources and educational thoroughness is not the worst aspect; for sectarian divisions raise doubts. The Lord prayed that we all might be one, that the world might believe. It is difficult to believe contradictory witnesses. In some places, as at Nanking, our Christian colleges are combining and the effect is delightful. One of the happiest communities I ever saw was that at this ancient capital of China, when the representatives of several home denominations wrought together so well that you could not see the seam where the old flag was sewed together. This figure of good omen is borrowed from McCutcheon's cartoon of our national flag at Gettysburg, where two veterans, one of the blue and one of the gray, hold it up smiling to notice that the rent in the stars and stripes can no longer be discovered.

University of Chicago.

Church Efficiency

Some of the Problems of the Modern Church Discussed

By Shailer Mathews

Notwithstanding the difficulties in determining any absolute standard of efficiency, it is possible to determine in a general way what are the agencies of efficiency. These are three: the individual members of a church; properly organized classes, clubs, societies and brotherhoods, and a church organized as a whole. The particular function of each of these agencies cannot be standardized precisely as in the case of industrial operations, but none the less it is possible to see that such functions actually exist.

Shailer Mathews, President Federal Council of Churches of Christ in America.

If the church member ever passes beyond a complacent assurance of his own salvation, he at once must see that the very heart of Christian life is activity. Religion in his case must come to mean less a source of comfort and more an inspiration for adventure in social service, and, if need be, sacrifice. But if a church is not an abstraction, neither is it a mob of well-intentioned anarchists. The very genius of Christianity is co-operative. The smaller groupings within a church are partly spontaneous and partly determined by leadership. Many churches find there is an immense amount of waste in their internal organization. Young people's societies duplicate the work of the Sunday-school; boys' clubs that of Boy Scouts; men's brotherhoods that of official boards; women's societies that of committees on general benevolence. Duplication in itself is not necessarily an evil, but duplication that does not promote efficiency—and this is its common outcome—is waste.

While it may not be possible to eliminate waste altogether, it is one aspect of that supernal common sense of which Mr. Emerson speaks to see that each organization within a church should work within definite fields for a definite unduplicated purpose. And this, while by no means excluding the arousing enthusiasm by so-called inspirational methods, certainly lays stress on calm, businesslike planning rather than on paper programs and mass meetings. More than one splendid organization has collapsed from an overplus of inspiration and a deficiency of sharply defined function.

When we pass to the church itself as a working unit the difficulty is both simplified and increased. For, on the one hand, the function of a church is more general than that of its component members and auxiliary organizations, and on the other hand it is more specific. It is more general because it must work for an end in view that is worldwide, and it is more specific in that it cannot as a whole undertake such a variety of tasks as can its various component parts.

If the churches, after they have determined to give attention to operation, rather than superficial activity, were to question themselves as to just what is to be the aim of this operation, and then proceed to organize with the deliberate attempt to increase its efficiency, the results would perhaps be slower in coming but they would also be slower in going.

It follows that to bring about an elimination of waste and to establish larger co-ordination of the agencies of church work there must be a far more systematic division between the department of management and the department of workers in the church than now exists. The ordinary church organization is not well adapted to more than conventional activity. The management lies generally in the hands of a single paid superintendent, so to speak, the pastor; a Sunday-school superintendent who is often without any special training for his work, and a board of deacons chosen because of supposed spiritual sympathies, but often quite as conservative as spiritual.

It would seem no very difficult matter for every church to undertake the organization of what might be called its management staff. It makes little difference under what name this staff exists, provided that it undertakes to plan the tasks for the various agencies, individual and collective, of the church.

Efficiency thus becomes specialized in view of special functions. Instead of relying upon recurrent periods of agitation called revivals, such management would undertake, first, the study of the conditions under which the church is surrounded; second, the adoption of a program of specialized church activity, and, third, the selection and adjustment of various members of the church to the accomplishment of the specific tasks involved in the general plan of management.

The pastor would naturally belong to the board of management. Whether or not other paid assistants would so belong might be a fair question to be answered according to circumstances. The most desirable plan would seem to be that the paid assistants to the pastor would serve, as it were, as functional foremen for the purpose of outlining and directing the specific phases of the church work as determined by the management committee.

Thus one such assistant might have charge of relief work, another of work for boys and girls, another of religious education, another of the church canvass. Even if one paid assistant should have charge of more than one such activity of the church in the same proportion as the plan of management becomes specialized should these paid assistants become specialists.

There is decided need of the increase of such paid assistants in large churches, but no church need wait until it is financially able to engage such vocational workers. There are always men and women who can be persuaded to serve as volunteers, and their earnestness can soon be disciplined into efficiency.

The curriculum of theological seminaries as a class is one which prepares men to minister to congregations in little towns which perpetuate the social life of several generations ago. It rests upon the assumption that the minister is a preacher who must give his message. He must therefore study the Bible in its original languages, he must make sermons, he must have a system of theology, and he must know something about the historical development of the church. He is given some advice as to how church affairs should be conducted, but except in the fortunate cases of a few seminaries, where the matter is taken more seriously, he is given only a smattering of sociology and psychology and all but no practical training in his actual vocation.

Personally, I am a revolutionist in the matter. I am convinced that the fundamental conception of the minister's education must be changed from that of a man with a message to that of a leader of a social group with a definitely religious and moral function. I would, of course, have preachers know the fundamentals of Christianity; and I would certainly have them trained to be preachers of the Word.

But I would also have them trained to be chairmen of committees of management with the capacity to study situations and adjust churches to situations rather than to preach good sermons. In other words I should train ministers to be practitioners rather than lecturers upon spiritual therapeutics. I would train them to be leaders of men rather than exhorters of men. I would have the seminary send them out trained in efficiency rather than informed in orthodoxy.

Robert Bridges

After several weeks of uncertainty as to whether the office of poet laureate would die with Alfred Austin, Premier Asquith recently announced the choice by the king of Dr. Robert Bridges to fill that position. Thus has the king followed the example of his grandmother in appointing a little known poet and passing by a number of men who have won their way to popular esteem by poetry that reaches the popular heart. It was no kindness to Alfred Austin to appoint him poet laureate, and whether it will be a kindness to Robert Bridges remains to be seen. Queen Victoria and her stolid husband were generally conceded to have possessed in matters of art "the most execrable taste of any royal house in Europe," and there is some reason to fear that they transmitted it to their offspring. It is the appointment, and not the poetry of the man appointed, that is in questionable taste. Robert Bridges has written some really good things; though what he has written that deserves this honor, few people in America, or in England, will be able to guess. Robert Bridges was born in the Isle of Thanet, at the mouth of the Thames, on October 24, 1844. He was educated at Eton and Oxford and studied medicine at St. Bartholomew's, London. His practice was confined almost entirely to public hospitals. He retired from the practice of medicine in 1882 and since that time has devoted himself to literature. He has written poems and plays, which are published in five volumes, but outside of a small circle his work attracted little attention.

The Encyclopedia Britannica, referring to the writing of Dr. Bridges, says: "As a poet Robert Bridges stands rather apart from the current of modern English verse, but his work has a great influence in a select circle by its restraint, purity, precision and delicacy, yet strength of expression; and it embodies a distinct theory of prosody. He maintained that English prosody depended on the number of 'stresses' in a line, not on the number of syllables, and that poetry should follow the rules of natural speech."

Fighting Vice in Atlanta

A Brief Account of the Men and Religion Campaign Against Commercialized Vice in Atlanta, Georgia

By John J. Egan, Chairman of the Committee

This movement came as a result of the union of the churches following the Men and Religion campaign. A committee appointed, consisting of laymen and ministers, began an investigation of the city, and became convinced that the first evil that should be attacked was that of protected vice. A careful investigation of the conditions was made and submitted by this committee at a luncheon attended by practically all the ministers of the Protestant evangelical churches of the city. It was the unanimous vote of the meeting that the committee launch a campaign against protected vice. Our newspapers did not co-operate with us and it became necessary to contract for display advertising in all of our three daily papers. The first advertisement was published June 25. July 15 the ministers of our city were again called together by this committee and another report was made to them. At its conclusion Bulletin No. 6 was signed by practically every Protestant evangelical minister in the city, "*As Ministers of God, we cannot and will not be silent so long as this partnership between the city and vice continues.*"

What has been done in Atlanta can be done in any city where the churches of Jesus Christ will unite and the ministers will raise their voices persistently against this evil. The churches of Jesus Christ have the power to remove the sin of protected vice in any city whenever the churches will unite in their attack against it. Until they do this, upon their heads must continue to rest the blood of every young girl bought and sold in these houses of bondage; and this blood, precious in God's sight, will be required at the hands of the Churches of Jesus Christ, their ministers and members, who have the power to end protected vice and exercise it not.

Other cities all over the country are following Atlanta's example. Asheville, N. C., Athens, Ga., Philadelphia, Penn., Little Rock, Ark., and Birmingham, Ala., are among the very recent recruits.

The work has been permanent in Atlanta, moral conditions are better here than they have been since Atlanta became a metropolitan city; the police force, which had to devote a large part of its energies to regulating these houses of prostitution can now devote itself unreservedly to the enforcement of the law against immorality wherever practiced.

Our Police Commission, City Council and three daily newspapers are supporting the chief in his policy of law enforcement.

The experience in Atlanta illustrates that the backbone and strength of commercialized vice is the money profit there is in it. Forty-four houses with 265 inmates, took in more than $700,000 per year. Seven of these houses rented for $43,074 per annum when rented for immoral purposes, and would not bring 25 per cent of that rent for legitimate purposes. The men and women who were getting these profits were naturally anxious to continue this "easy money" income. The advertisements show in part the schemes they resorted to to discredit the reformers and reform movement.

The campaign in Atlanta cost about $6,500 for advertising and about an equal amount for other expenses, including investigation and the temporary care of the women. The advertisements were written by one of the leaders of the movement, Mr. Marion M. Jackson, a prominent attorney, President of the local Y. M. C. A., and vice chairman of the Executive Committee of the Men and Religion Forward Movement, whose generous donation of time and talent has been greatly used of God.

The spirit of Christianity which actuated the protest against vice resulted in many conversions among the women and girls, notably a notorious keeper for years of one of the largest houses of prostitution in the city. This woman was so moved by the spirit of Christ as to give all her savings—$2,500—to found a permanent rescue home, which, through the co-operation of the churches has been established. Through this home and other channels, more than two hundred girls and women have been thus far helped.

In this connection, we call attention to the fact that the "White Slave" is not only the girl who is forced into vice through brutality, but also the girl who is enticed into it through the influences of older people who are constantly making money off of her mistakes. The girl of fifteen or sixteen who is, for economic or other reasons, denied the protection and guidance of a good home and is surrounded by men and women who entice her into unwise or immoral conduct by constantly filling her mind with evil suggestions, evil examples, untrue stories about the consequences, and untrue allurements regarding the pleasure and profit of drinking and evil conduct—such girls are just as much the victims of white slavery as are the girls who are forced into vice by brutality. Such girls are just as helpless, and the "Slavers" make just as much and even more money off of them. Consequently, it would seem that when more than 60 per cent of the girls found in the houses of vice are under twenty years of age, many of these girls must have been the victims of the "cleverness of wickedness" or the greed of criminals rather than of their own inclination.

Considering the improvement in conditions in Atlanta, it is interesting to note that Des Moines, Iowa, was successful in closing its vice district, and thereby actually reducing vice, and to the surprise of both the friends and enemies of the movement, also reducing crime of all kinds at the same time. Seattle, Wash., a year or so later, also accomplished splendid results, although in Seattle they had to remove from office the mayor of the city and elect a new mayor before the citizens could have the law enforced. This campaign cost $16,000.

It is sometimes suggested that to close the houses of prostitution and drive out the inmates, is cruelty to the women. To this, there are several answers. One is that nothing could be worse for the women than for them to continue the life they are in. There is nothing more cruel than the treatment received by women in the life of vice. They are constantly diseased, frequently beaten by their so-called lovers or keepers, and often drunk and sick. The life they live and the associates they have, encourage drug habits, such as the use of cocaine and all other insidious habit forming drugs, as well as liquors of all kinds. Their money is taken away from them by grafters and criminals, and by the keepers who sell them cheap goods at high prices. They are often abused by drunken companions or customers, and in short it is hardly possible to conceive of a worse life. The women and girls are kept in it because they are told by the people who make money off of them that they are outcasts and that nobody else will have anything to do with them. If the house is closed, it not infrequently happens that some of the inmates give up the life and return home or return to honest work when they find that there is a chance for it. It also happens that some of them marry while others drift to other cities to continue in the life of vice until they die, often under forty, many under twenty-five years of age.

The Joy of the Well-fought Field

Every soldier knows what this means. There is nothing sweeter than the sense of victory in a worthy cause if there remains no sting of revengeful rejoicing over the foe. The good soldier is the man who enjoys one of the great rewards that can come to anyone in this life. If we can be sure of the reality and richness of the joy of the well-fought field we shall be able to nerve ourselves for the conflict when otherwise we might faint. To realize that the victory is at every moment possible and to enter into the joy of conquest adds something to the energy of the warrior and he keeps his feet when otherwise he might go down before the foe. The joy is all the keener because we know that we have earned it. It was not ours by virture of any trick but the triumph came through the hard contest and the steady stress of battle. The well-fought field is the place of fair-play and he who rejoices in its attainment experiences happiness indeed.

A committee of the Federal Council of the Churches of Christ in America recently interviewed President Wilson, the secretary of war and the secretary of the navy, urging immediate attention to the matter. There are now only 67 army chaplains for over 95,000 men, and 21 chaplains in the navy to care for about 53,000 officers and men.

The 1914 International Sunday School Convention will be held in Tokyo in response to invitations presented at the recent conference at Zurich. It is reported that $110,000 was raised during one forenoon at Zurich toward the $175,000 needed to enlarge the work during the next three years. H. J. Heinz, of Pittsburg, head of a party of Sunday-school experts who toured the East previous to the convention, reported on Sunday-school progress in Hawaii, Japan, China, Korea and the Philippines. There were 2,500 registered delegates in attendance representing over fifty countries.

The missionaries of the New York Bible Society at Ellis Island distributed during the year over 109,000 volumes of scripture among the immigrants. These volumes were in more than thirty languages. This is the largest distribution of scriptures ever made among the immigrants. The society aims to make it possible for every immigrant who desires to receive a copy of the scriptures without note or comment in his own language. The Bible Society reports that for the fiscal year of the government, ending June 30, 836,473 immigrants landed at Ellis Island.

Some Beecher Sayings

"Never gauge the duration of your sleep by the time any one else sleeps. Some men will tell that John Wesley had only so much sleep, and Napoleon so much. But when the Lord made you, as a general thing he did not make Napoleons."

"Blessed is the man who can throw the light and radiance of his imagination, of his wit and humor, all through his life."

"When I want to know more about the doctrine of depravity, I study you; and I have abundant illustration on every side."

"Ministers are not called to preach for the sake of the salvation of sermons."

"Money is like powder—it has no power until it is sent off."

"A thousand sermons can't put down heresy as fast as a hundred hymns."

"The Lord's garment is large enough to cover all sects and to leave room for nations to camp under it besides."

"There are men who own a thousand acres of land in their soul—and have a quarter of an acre of it under cultivation."

"'Among Romans one must do as Romans do'—a maxim which only needs a little extension to make it read: 'Among devils one must do as devils do.'"

"Am I persecuted by evil men's tongues? Let them wag. The serpents vibrate their tongues in the wilderness, but they do not trouble any one who is not in the wilderness. Stand aloof from all these misconceptions of men. Stand higher."

"To go through life without humor is like being in a wagon without springs."

"A young man of a clean mouth, unsmeared by sour beer or intoxicating drink and unsmoked by tobacco, feels uneasy till he can get the nasty smell on him, in his hair, through and through his skin and his whole composition; then he begins to think he's a gentleman."

A Lively Composition

William H. Maxwell, the superintendent of New York's public schools, quoted with no little zest at a recent dinner a composition based on a moving picture play that had been written by a boy of ten.

The composition was very long and very delightful. The best paragraph ran:

"The villun curled his mustarsh, and seezing the pure vurgin shreeks ha ha be mine or deaths blud is on my head this dagger stabs thee to thy utermost sole ha ha vengunze vengunze. But the good hero kurses and says O hevins hevins stur won step and thy ded body lies at my door. lay won arm on the vurgins korpse and it was better if you was drowned with a millstone. Avarnt avarnt from this sweet korpses presunz."

Expensive Words

Conan Doyle is said to have received $1 a word for some of his writings. Theodore Roosevelt was reported to have been paid at the same rate for the story of his African hunting expedition. But the man who condensed a long and complicated railroad warning into six short words received $1,000 a word for his work. The original sign began "Beware of the Engine and Cars," and continued with about five minutes' worth of wordy injunctions. Successful damage suits were brought on the ground that the long winded signs were not clear warnings. A lawyer was engaged to write a short one. For the famous "Railroad Crossing—Stop, Look and Listen," which has become a classic in the realm of railroad operation, he received $6,000. The directors considered the amount well spent.—Congregationalist.

Not Yet in Sympathy

Ambassador Page, discussing the labor question one day at Garden City, said to a reporter:

"The labor question, like the question of capital, will be settled when labor and capital come to understand one another, when, as it were, they learn to speak the same language.

"Bring them together now and they are apt to get on like the French girl and the American girl who met after a correspondence course in one another's tongues.

"'Well, how did you get on?' her mother asked the American girl after this conference.

"'Oh, fine!' was the reply. "Mademoiselle understood every word she said, and I understood every word I said.'"

Emerson's Drollness

Daniel C. French, the sculptor who was commissioned to make the bust of Ralph Waldo Emerson, which is now in memorial hall, Harvard University, tells this story:

At one of the sittings Mr. Emerson rose suddenly and walked over to where the sculptor was working. He looked long and earnestly at the bust, and then, with an inimitably droll expression, he said:

"The trouble is the more it resembles me the worse it looks."

WE can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleaned their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. Oh that we might sing evening and morning, and let song touch song all the way through! Oh that we could put songs under our burden! Oh that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Beecher.

ABOUT TORONTO.

Toronto is an ideal convention city. Many large religious convocations are held there each year. Massey Hall is one of the most ideal auditoriums on the American continent. Its acoustics are perfect. It has numerous committee rooms and other accessories, and a massive pipe organ.

Toronto is within easy reach. It is less than seventy miles from Buffalo and 150 miles from Cleveland, and by railroad it is exactly 229 miles from Detroit. Toronto as men travel is only eighteen hours from Cincinnati, which is the same distance as is Kansas City, Atlanta, Washington and Richmond. It is not so far away as Des Moines, Omaha, St. Paul, Minneapolis or New Orleans, at which places our Conventions have assembled. The accompanying cut is one of the entrance to University College grounds, Toronto.

A Page of Human Interest

J. G. CANNON ON MARK TWAIN AS LOBBYIST.

"One of the frankest lobbyists I ever met in Washington was Mark Twain. He came to the capitol to lobby for the copyright bill and he frankly told everybody why he came. He had a selfish interest in that bill and he admitted it. He did not pretend to any other interest than that of a selfish one for himself and his family in a literary property they possessed. He came to the speaker and in his humorous way suggested that he ought to have a vote of thanks from Congress because he had kept away so long and bothered it so little. He knew that people who have received the thanks of Congress are entitled to the privileges of the floor. He wanted that privilege so he could lobby for his bill there on the floor where legislation is enacted. I could not give him access to the floor, nor could I submit a motion to the House granting him that privilege; but I gave him my private room in the capitol, where he could meet the members of the House and lobby with them individually and collectively.

"Under the proposed reform laws to regulate the lobby Mark Twain would have had to take out a license and appear only before the Committee on Patents, which had jurisdiction over the copyright bill. But he did not want to talk with the committee; he wanted to meet the members of the House and appeal to them in person, realizing that he could get more support for his bill in that way than by any formal argument he could make anywhere. So he occupied by private office for several days, met nearly all the members of the House, told them stories, gave them cigars, and made his appeal for votes direct."—Saturday Evening Post.

ANOTHER MARSHALL STORY.

For a few days after inauguration the offices of the newly created officials of the federal government in Washington were overrun with photographers from other cities who had been sent by their papers to "cover" the affair and to bring back a stock of pictures of the new men in the high places. Sometimes there would be six or seven in a cabinet officer's office at one time, all requesting him to pose for "just one picture" at his desk.

Two came in to see Vice-president Marshall in his office at the capitol. They entered and explained their errands—simultaneously. The Vice-president consented and the two set up their cameras.

"Now, look into the lens," said one.

"Now, look right into my lens," echoed the other.

As a result the Vice-president's eyes shifted from one to the other. Both were trying to get the picture at once.

"Wait a minute," said the Vice-president, smiling. "You fellows remind me of the story of the cross-eyed butcher, and if you'll wait I'll tell it to you. This cross-eyed butcher was about to kill a steer. A hanger-on about the place was persuaded to hold the animal while the butcher hit it between the eyes.

"'Are you going to hit where you're looking,' asked the helper.

"'Yep,' replied the butcher.

"'Then, you hold the thing yesself!' exclaimed the helper, as he walked away."—Pittsburgh Chronicle-Telegraph.

A CASE OF MISTAKEN IDENTITY.

Talking about duplicates, perhaps the case of James C. McReynolds, attorney-general, and Representative Gordon Lee of Georgia, eclipses the best. The two are continually being taken for each other by friends and acquaintances, as well as strangers.

They are of about the same age, are both of southern birth, are close personal friends, have the same attractive mannerisms and resemble each other in stature, weight and carriage.

Recently Former Senator Joseph Bailey, of Texas, spied one of them walking ahead of him on busy 15th street.

"Hello, there, Mac!" he shouted. "Wait a minute!"

"Mac" didn't wait and so the former senator chased after him. As he neared the man he pursued, he exclaimed: Oh, hello, Gordon; I thought you were McReynolds."

SECRETARY GARDNER TELLS STORY.

Obadiah Gardner, the new secretary of agriculture, told the following story:

"I was in a small country store in Maine—my native state— one morning when an old lady accompanied by a gawky-looking girl of about fifteen came in and asked the proprietor to show her some cheap calico.

"She pulled at one piece first one way, then another, wetting it meantime and rubbing it with her fingers to ascertain if the colors were fast. She apparently was unable to satisfy herself regarding it.

"Finally she produced a small pair of scissors and snipped off a tiny piece, which she handed to the young girl.

"'Here, Emma,' she said, 'you chew on that an' see if it fades any.'

"Emma put the sample into her mouth and with the most serious expression imaginable went to work."—Lippincott's.

JOHN SHARP WILLIAMS NOT ALWAYS MILD.

In repose Senator John Sharp Williams, of Mississippi, is one of the mildest and best natured and most inoffensive men imaginable, although in debate on the floor of the Senate Mr. Williams can show that he has some fire in his makeup. No one would accuse him of being bloodthirsty or of having ever fought a duel. He did once, though.

It was when he was attending the famous Heidelberg University in Germany. A German student challenged John Sharp.

"In Rome do as Romans do," Mr. Williams counseled himself. Therefore he promptly accepted the challenge.

Being the challenged person, he had choice of weapons. The German was greatly disturbed when the American's second said sabers, the usual dueling device, would not be used. The Yankee fire-eater would fight with United States army revolvers.

This was unheard of and the German the next morning was a wreck. His hand shook and the bullet whizzed by John Sharp several feet distant. The latter calmly aimed at a fleecy cloudlet in the sky and let go.

The principals then shook hands and became fast friends.

PADEREWSKI IN RETIREMENT.

M. Paderewsk has virtually given up the role of virtuoso and devotes his time to composing music, rather than to playing it. After a youth full of pathos, some of the tragedy of which he put into his playing, he has retired to his Swiss home, happy in the comradeship of his wife.

There is a myth that like Samson's, Paderewski's strength is in his hair. But in spite of the adoration he has received all his life from matinee girls and the luxury to which he has always been accustomed, Paderewski is a sturdy, many-sided man of red blood and muscle. He plays sometimes seventeen hours a day, a muscular task that might daunt any champion strong man; he is a powerful swimmer and an expert horse breeder.

The model estate of M. Paderewski at Riond-Bosson, above Morgas, is famed throughout Europe. Many pilgrimages are made there, consisting not simply of lovers of good music, but those interested in model farming.

Mme. Paderewski has a poultry farm, where all species of poultry as well as pheasants are raised. This has been Mme. Paderewski's hobby for some years and she has many valuable specimens. One cock and four hens, it is said, are valued at $7,500.

Surrounding the home of the musician and his wife are enormous gardens and hothouses with their succession of vines so arranged that fresh grapes can be picked from October to April.

In the orchards are pear, apple, plum and cherry trees imported from Canada, England, France, Germany, Scotland, and Poland. M. Paderewski takes particular pride in the size and quality of his fruit.

These are a few of the interesting things to be seen at the Paderewski estate, and constant improvements are being made, for the musician is spending the greater part of his income in adding to and beautifying it.—Daily Magazine.

PLAIN SPEAKING.

Sir Herbert Tree tells a number of good stories.

One of his favorites is about an old lady who had invited some friends down to pass the week-end at her little country cottage.

Her guests arrived in a tremendous downpour of rain.

"Dear, dear!" exclaimed the hostess as she welcomed them in; "what a day! I'm glad you've come, but do hope the weather will clear up, or you won't enjoy yourselves much."

"Oh, but, my dear Mrs. Jones," replied one of her guests politely, "we didn't come to enjoy ourselves; we came to see you!"

IN NEED OF THE BEST HELP.

Apropos of Senator Root's rumored refusal to run again for the Senate, a New York lawyer said:

"Root is admitted to be the greatest corporation lawyer of the day. I heard this fact well brought out once in the Metropolitan Club.

"Two capitalists, over a rickey and a regalia, were talking shop.

"'The Wind Trust, I see,' said the first capitalist, 'is to have dissolution proceedings brought against it by the government. All sorts of iniquities are charged to its account. Does it admit its guilt?'

"'Well,' was the reply, 'it has engaged Root.'"—Chicago Record Herald.

MARK TWAIN AND THE OYSTERS.

Mark Twain was in a restaurant one day and found himself next to two young men who were putting on a great many airs and ordering the waiters about in a most impressive fashion. One of them gave an order and told the waiter to inform the cook whom it was for. "Yes," said the other, "better tell him my name, too, so as to make certain of its being all right."

Mark, who hated swagger, called the waited and said in a loud

Mark, who hated swagger, called the waiter and said in a loud

of them."

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Cultivate Romance in Middle Life

You read a novel a while ago. The hero was a poor young man, and the heroine was an heiress. You are middle aged, but you read it with entire sympathy with the young people. But in that story the father of the girl objected because the young man had not money enough, and the mother objected because she was dreaming of social advancement for her daughter. Your sympathies were not with the parents, prudent and calculating; you sympathize with the unreckoning young people. But did you learn no lesson that as people grow older they lose some of the fine and uncalculating ardor of youth? That father and mother who behaved so unpleasantly in the novel had a romance of their own twenty-five years before. They have sadly outgrown it, and yielded to the cold and calculating temptations of middle life.

This is one cause of divorce in middle life. Here is a couple married ten, fifteen, twenty years, who suddenly shock the community by a divorce and a scandal with it. What was the trouble? They had settled down into a monotonous life, with no romance left in it, no imagination, no poetry. Then came temptation in the form of a romance; and Satan said, "Why should you suppose that youth is dead within you? Life still has joys in store for you;" and lo, there is a swift and terrible fall before temptation that never would have been considered ten or fifteen years before.

You cannot afford to let romance and poetry die out of your life. Husbands must continue to be lovers. Wives must continue to keep themselves neat, and to cherish something of romance, and to believe their husbands to be heroes. If they do not, then middle age has dangers that youth almost escapes.

Let there be more of youth in middle life. Let middle aged people remain young, and keep some of the very illusions of youth. It is only by becoming young that we can enter into the kingdom of God; for in heaven every one is young.

Mrs. Catherine Waugh McCulloch

Mrs. Catherine Waugh McCulloch, who framed the Woman's Suffrage Bill that the Illinois Legislature passed recently and whose article on woman suffrage appeared in a late issue of this paper is an able speaker, an adroit debater. But she is as capable a housewife, and as devoted a church woman as she is a speaker. Indeed she does many things; and does them all well. She is a lawyer of more than acknowledged ability. Many members of the Chicago Bar who have drawn swords with her in the Court Room have borne testimony to her marked ability as an advocate. She is a member of the firm "McCulloch & McCulloch," the other member of the firm being her husband, Mr. Frank H. McCulloch, who is well known to all social workers in Chicago. This firm does a many-sided legal business and maintains a large and loyal office force. Very recently it has been the adviser of the Marshall Field estate, and the Chicago Milwaukee Electric Railroad.

The best thing that Mrs. McCulloch does is to mother four fine children. Her son, Hugh, has just graduated with honors from Northwestern University. His "social service" task is to carry an automobile load of young people to the Bethesda Church in Chicago every Sunday morning, to play the violin in the orchestra of its Sunday-school, and to teach one of its Sunday-school classes. Mrs. McCulloch is a "good citizen." For several years she was Justice of Peace in Evanston. For the past four years she has been a guiding spirit on the Executive Committee of the Current Events Class, a class that discusses everything that has to do with the extension of the Kingdom of God, and has created any number of good things like playgrounds, and visiting nurses and Humane Societies in the city of Evanston. This past winter she has been the leader of what is called the Legislative Class of the Evanston Woman's Club. This class has met weekly for the study of the legislation that was being considered by the Illinois Legislature.

The McCullochs believe in the Christian Church. They attend its services; they support its work. If they are not in their pew on Sunday morning, they are either seriously ill or out of town. Storm, heat or fair weather does not keep them from church. And they are keenly interested in every department of its work. Indeed they are keenly interested in every good cause. Generously have they given of their time and thought and strength and money to help every reform which has as its goal "the new earth where dwelleth righteousness." There is a host of men and women in Evanston, who a few years ago, did not believe in equal suffrage. But they came to believe in Mrs. McCulloch. They could not help but admire her. And then they came to believe what she believed. They saw that a suffragist could be a charming wife, a devoted mother, a loyal friend, a useful club woman, and a faithful church member.

Mrs. McCulloch is first of all a splendid Christian woman. She believes that "Christianity has been the inspiration which has already partly lifted woman out of the degradation of heathenism and the bondage of the dark ages," and that it aims to bring to all women "full freedom for self-development and helpfulness." Her suffragism is but one phase of her Christianity. With Paul she believes that "there is neither male nor female in Christ Jesus, but that all are one." With Peter, she insists that "husbands and wives are heirs together of the grace of eternal life." In a recent speech she said:

"Women should be joint guardians with their husbands of their children. They should have an equal share in family property. They should be paid equally for equal work. Every school and profession should be open to them. Divorce and inheritance should be equal. Laws should protect them from man's greed by limiting the hours of woman's labor, and protect from man's lust by punishing severely vile assaults on women. Women under official custody should be under the control of women. Troubled childhood should be safeguarded. All these desirable reforms can only come through the vote of women, and such laws have been passed where women vote. To secure this vote for women in the United States Christian women must unite."

Cattle and Sheep, and Boys and Girls

Government experts, in making a study of grazing lands on the national forests, have discovered 125 entirely new species of plants. This discovery came about through the collection of some 9,000 different plant specimens, with notes as to their habits of growth and forage value. This work is part of a comprehensive plan to determine the grazing value of every acre of national forest land, in which the capacity of the soil to grow certain forage crops is to be determined and an effort made to decide for which class of stock—sheep, cattle, or goats—the range is best located. Those who have made these studies have combined the qualities of practical stockmen and trained botanists. The investigators found many areas covered with flourishing plants which apparently should furnish excellent grazing, but which were not of a character relished by stock; these areas, therefore, had little or no stock-carrying capacity. The areas studied were divided into such small subdivisions that maps have been prepared which show exactly the kinds of feed which grow on each acre, and the time of year it is ready for grazing. All this is splendid, but how much is man better than a sheep? How long will it be before we grow boys and girls as carefully as cattle and goats?

Cigarettes!

We must say we have always admired the Outlook, but we are somewhat disturbed to see a magazine of its history and its relations to religion carry a cigarette advertisement as it does in a recent number. It gives us the same sort of feeling we would have if we should happen upon its venerable editor with a coffin-nail in his mouth. We are aware that these matters are of relative morality. A few years ago an American minister stayed a few days in a Welsh resort which is a sort of a Welsh Northfield. After dinner every minister, about a dozen in all, in the hotel, lighted a cigarette and puffed away contentedly. It seemed odd to the American, but the morality of that situation was of a different sort than the moral question involved in the instance under discussion.

"A system of women police might go a long way toward aiding to solve the social evil," said Senator Victor Linley of Superior, Wis., recently. "Of course it would be necessary to exercise a great deal of care in adopting such a system, but the advantage lies here: Women are not as blunted as men, and they are readier to observe conditions that a man would pass by with scarcely a thought." Senator Linley is author of a bill for a legislative investigation of the social evil, and he framed the law under which the injunction is used against immoral houses. He has been named on the investigating committee of the Senate.

In San Francisco in order to vote on the pending $3,500,000 bond issue, to acquire the muncipal street car lines, 143,000 voters have registered, 94,000 of whom are men and 49,000 women. It is the highest registration in the history of the state of California.

A Chicago girl whose business is to plan the electric wiring of thousands of flashing signs throughout the country is Miss Nettie Liepe, who is twenty-four years of age and earning $200 a month.

Disciples Table Talk

Mary E. Bramford, press secretary of the Mount Hermon Federate School of Missions, writes as follows: At the Federate School of Missions, held at Mount Hermon, in the Santa Cruz mountains, California July 20 to 26, the registration was good and the representation of the Disciples at the school was considerably more numerous than the previous year. The daily text-book classes in the two new text-books, "The New America," by Dr. and Mrs. L. C. Barnes, and "The King's Business," by Mrs. Paul Raymond, were taught by Mrs. D. B. Wells, widely known in Eastern summer schools. The daily young people's hour was conducted by Mrs. G. L. Hagman, state Christian Endeavor Society missionary secretary. Among the prominent workers of the Disciples who were in attendance at the Federate School of Missions were: Mrs. N. E. Galloway, president of the Christian Woman's Board of Missions, North California; Mrs. H. C. Ingram, vice-president; Mrs. J. N. Lester, who had a display of Christian missionary literature; Mrs. Mattie Scott, treasurer of the Christian Woman's Board of Missions. An inspiring "rally" of the Disciples was held on Thursday afternoon. July 24, Mrs. N. E. Galloway presiding, and Miss Elma Irelan, Christian missionary from Monterey, Mexico, spoke interestingly of Mexican social and religious customs. Among the speakers who addressed the Federate School of Missions during the week, were Thos. A. Boyer, pastor of the First Christian Church of Oakland, California, who spoke on the subject, "What time is It and Where are We?" During the summer school, tender mention was made of the recent death of Miss Hortense Stafford, formerly corresponding secretary of the Christian Woman's Board of Missions, who also held the position of financial secretary of Mount Hermon Federate School of Missions. Mrs. R. E. Beach, chairman of the Federate School, told something of Miss Stafford's life. She was much interested in the Federate School and was a faithful worker for it. Mention was also made of the death of Mrs. M. E. Harlan, and it was voted that a telegram of sympathy be sent to the headquarters of the Christian Board.

Many of the old Bethany students, and many warm friends of Bethany, all over the country, have expressed a strong desire to have the old Bethany Church preserved. This church has done good service for more than sixty years. It was built by Alexander Campbell, who occupied its historic pulpit for many years, delivering therefrom his last sermons, and there ordaining many of our foremost ministers. No other of our churches has such a record as this historic church. There is a movement on foot to put it in good repair, care for and keep it, as a "Memorial" to those who did so much to Christianize the world. Any one who wishes to contribute to this good work, no matter how small the amount, will please send it to Mrs. Decima Campbell Barclay, Bethany, West Virginia, who will gratefully receive and acknowledge it, and see that it is used to the best advantage.

The Illinois State Convention will be held at Jacksonville, Sept. 8 to 11. The Illinois C. W. B. M. will have charge September 8, addresses being given by Mrs. Mary B. Thornberry, of Jacksonville; Mrs. Maude D. Ferris, Taylorville; and W. J. Burmer, LaHarpe. The Illinois C. M. S. will conduct its sessions on the evening of the 9th and on the 10th until 2 o'clock. W. W. Weedon, J. Fred Jones and other state officers will report. H. H. Peters and O. F. Jordan will report as members of the Social Service Committee. The Educational session begins at 2:15, Sept. 10. H. O. Pritchard, H. H. Peters, C. M. Sharpe, and C. M. Chilton will give addresses at the session. Sunday-school conferences will be held the morning of Sept. 11. At the church efficiency session, on Sept. 11, a. m., Andrew Scott, A. K. Adcock, Geo. W. Brown and Prof. A. W. Nolan will speak. In the afternoon, at the missionary session, S H. Zendt, W. R. Warren, A. E. Cory, and C. M. Chilton have prominent places on the program. Each Illinois congregation is asked to send $1 for convention expenses to W. D. Deweese, Bloomington, Ill. Delegates and visitors will be entertained in homes and for lodging and breakfast only, at a reasonable rate. Other meals will be served at popular prices.

The Southern California Convention, meeting at Long Beach, elected the following officers for next year: C. C. Chapman of Fullerton, president; F. M. Rogers, Long Beach, vice-president; S. J. Chapman, Los Angeles, treasurer; M. D. Clubb, Los Angeles, secretary. The committee on the new college reported that "the signs all indicate that the denomination should take immediate steps toward the establishment in some place in Southern

George A. Miller

California of a first-class educational institution of the college rank. The funds already received and the enthusiasm aroused render the success of the project certain." C. C. Chapman has promised one-sixth of a probable $300,000 to establish such a college.

A. O. Swartwood writes that he has just closed a pleasant seven month's supply with the churches at Sargent and Coberg, Neb. A. L. Fields, late of Battle Creek, Mich., is now permanently located in this field. Mr. Swartwood is ready to do supply service for other churches. This he feels is his particular work. He may be addressed at Fremont, Neb.

At the Paris, Ill., chautauqua, which opened August 1, the following Disciples were prominent: Roland A. Nichols was platform manager; O. W. Stewart delivered an address on W. C. T. U. day, and Finis Idleman delivered a lecture. Mr. Idleman, who was formerly pastor at Paris, also preached in the church there August 10.

H. M. Hall, pastor of Central Church, Uniontown, Pa., has been acting as superintendent of the Sunday-school during the absence of the regular superintendent for the past month and the attendance has increased as follows: July 6, 383; July 13, 454; July 20, 483; July 27, 645; August 3, 711.

W. H. Bagby, Taylor, Tex., writes that "within a day or so the pastor and his wife will move into the most delightful manse in Texas, erected at a cost of $4,000." Work has begun on the church building, which will be thoroughly overhauled. Twenty persons have recently been added to the membership.

A forward step in religious education is reported from Crawfordsville, Ind. The church at that place paid the expenses of fifteen of its Sunday-school teachers in the school of methods at Bethany Assembly. This move was the result of the efforts of J. M. Alexander, pastor at Crawfordsville.

At the memorial service held at the Auditorium, Milwaukee, Wis., Sunday, August 3, beginning the week's celebration of Perry's victory, Mark Wayne Williams, pastor of the Park and Prospect Christian Church, was one of the leading speakers. Five thousand people were in attendance.

Announcement has been received of the marriage on August 4, of George A. Miller, pastor of the Ninth Street Church, Washington, D. C., and president of the American Christian Missionary Society, to Miss Emma Ruth Roy, of Washington.

The new church at Beardstown, G. W. Morton, pastor, was dedicated July 27, by J. Fred Jones. C. L. DePew and Clyde Darsie also gave addresses.

Walter M. White, pastor at Cedar Rapids, Ia., has taken up the practical work of publicly advocating a pure water supply for the town.

EVANGELISTIC MEETINGS.

Paragould, Ark., A. J. Acree, pastor; J. Murray Taylor, evangelist; 36; closed.

Marysville, Ky., M. W. Yocum, evangelist.

Etna Mills, Va., H. D. Coffey and C. E. McVay, evangelists.

CALLS.

J. R. Harris, First, Rome, Ga.

George F. Guthrell, Rome, Ga., to Brownwood, Tex. August 14.

C. O. Stuckenbruck, Lake City, Ia., (Woodlawn.)

J. H. Versey, Swindon, England, to Cadillac, Mich.

F. T. Porter, Dayton, Wash., to Salem, Ore., (First).

J. W. Sapp, Nemaha City, Neb., to Clay Center, Kansas.

E. E. St. John, Ludlow, Ill., to Helena, Ark.

Edwin Priest, Ottumwa, Ia., to Chillicothe, Mo.

W. R. Moffet, Wauseon, to West Mansfield, Ohio.

L. Hadaway, Minier, to Bloomington, Ill., (Centennial).

D. S. Robinson, Billings, Mont., Has begun work.

C. L. Garrison, Erlanger, Ky., to North Side, Cincinnati.

RESIGNATIONS.

F. S. Nichols, Mattoon, Ill.

M. W. Yocum, Jeffersonville, Ind.

C. O. Walker, Winchester, Kan.

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They are earnestly contending for the faith which was once for all delivered to the saints.

They are trying to restore the New Testament gospel and the New Testament church. They are seeking to wear, humbly and modestly, only the New Testament name.

They are striving for the union of all of God's people on the one foundation.

They stand for God's word alone as their all-sufficient rule of life, and for a right division and a rational interpretation of the Word.

They stand for Pentecost as the birthday of the church, and for Acts 11, 38, as the law of entrance into it.

They stand for the dispensation of the new covenant as against the dispensation of a confusing and confounding mixture of the two.

They stand for a rejection of the bondage of authoritative human creeds; for the liberty wherewith Christ has made us free; for the gospel as the power of God unto salvation; for the wholesome doctrine that faith cometh by hearing and that baptism is for the remission of sins; for the clear and definite promises of God as the solid assurance of pardon and acceptance; and for all that standing for these things means.

They stand for the courage required to uphold them; for the ceaseless battle involved in their advocacy; for the strength needful to resist the perpetual temptation for their surrender; for the steadfast endurance of the opposition and odium, concealed or unconcealed, with which, in certain quarters, these things are always regarded.

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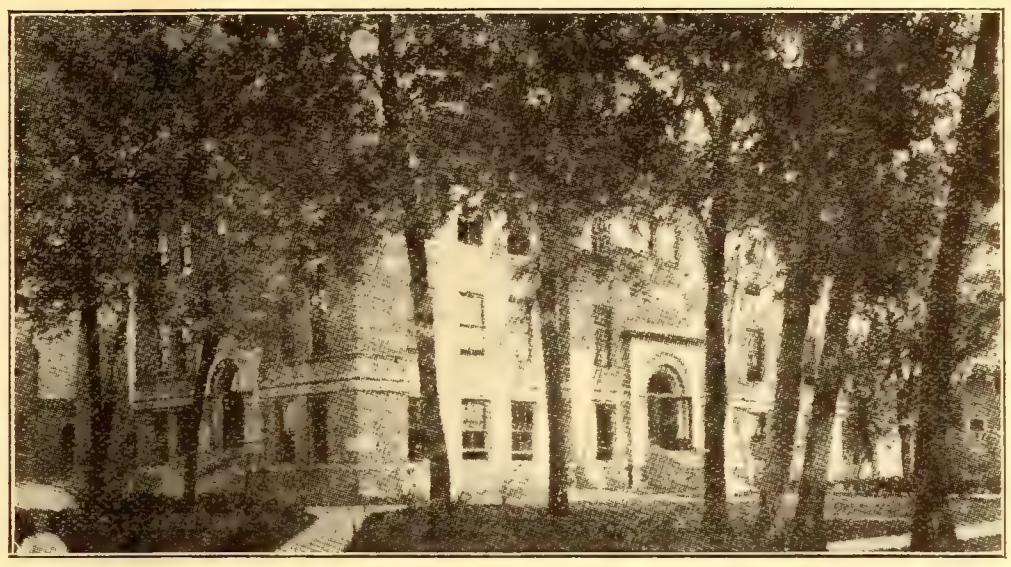

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The College of the Bible meets the approval of the Disciples of Christ. It is true to the principles of the fathers of the religious movement we would further. This college is sending out an educated ministry to bless the churches. The department of **Religious Education** is one of the greatest training schools for Sunday-school and other religious workers to be found in this country. The rural church problem receives attention here.

We want Two Hundred new ministerial students to enter next September. We will assist each one in many ways. Scholarships, loan funds, and opportunities that the student appreciates will be available so that he may remain in the college until he is thoroughly prepared for his world task. Last year nearly 1,600 students attended Drake University. This number included 121 ministerial students. We ask 300 to come next year.

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THE CHRISTIAN CENTURY

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Vol. XXX August 21, 1913 Number 33

FOR THE JUDSON CENTENNIAL

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Is Not This the Lesson?

One of the most remarkable revolutions which the church has known in modern times has taken place in a night, and we have hardly noticed it. Our Christian colleges have been hastening to declare themselves undenominational, and the manner of their doing it is not less remarkable than the comparative absence of protest against the movement. Only when a college, like Vanderbilt University, by declining to join the procession gets into print, is very much said about it. As for the rest, this is the process. A devout Christian community establishes at its heart an institution of learning for the avowed purpose of furnishing Christian education. It collects money from Christian churches, Christian people, and Christian educational societies. No one doubts that it is a Christian college affiliated with a particular denomination. Then of a sudden at a suggestion from Andrew Carnegie it declares that it is not a denominational college at all.

This has happened over and over within the last few years. We are not proposing to discuss it here and now. We want simply to call attention to the occasion which made the sweeping change possible. The reason it happened was this: These institutions had no pension fund for their aged professors.

The colleges had had enough to do without raising pension funds. The problem of living and that of getting a living had been sore ones. There are few things more pathetic than the number of good men broken down in college presidencies, or failing because they were successful in everything but in raising money. The demand for more endowment, for more buildings, and the steady all-the-year-round cry for money for current expenses have given to the Christian colleges a terrible struggle for existence. And they have run a gauntlet between the growing equipment of the high school and the large resources of the state university. We are not condemning the colleges. But we wish to raise this question:

Suppose it were desirable that they should have continued as denominational institutions, was it not manifestly a weak spot in their armor that they had no provision for their superannuated professors?

So far the colleges. Now let us consider the churches. Is there any logical reason why a college professor should be retired at seventy on a pension and a minister thrust out at fifty or sixty without any support? The salary of the average minister is not larger than that on which a professor practices plain living and high thinking. The minister's tenure of office is less secure; his age of enforced retirement averages earlier; he is terribly long-lived. His family shows less sign of race suicide than that of any other man in professional life.

Is there danger of any revolution in the church similar to that which we have seen in the school?

There is danger.

More than that, the revolution is here.

It is keeping desirable young men out of the ministry.

It is removing good men from the ministry in middle life.

Let the Church pension her heroes.

And let her go about it straightway.

It is her next great task.

It is more important, more imperative than any other one great need just now before her.

Let the Church pension her heroes.

Who is to blame for the fact that our aged ministers are cared for in so miserly a fashion?

The laity are to blame. They have not honored as they ought to have honored the men whom they have called to preach the Gospel. They have uttered much cheap nonsense about doing the business of the Church on business principles, and at the same time have talked disparagingly of businesslike efforts to provide for an educated ministry and then to take care of the ministers who are educated. The United States provides free instruction at West Point for its army leaders, and ample pensions for their age, and calls it good business; but the business men of the Church have not had vision concerning either the preparation for the work of the ministry or the care of the aged and disabled.

The clergy are to blame. Ministers have presented the cause of ministerial relief half-heartedly or apologetically, or have neglected it altogether. They are fully as much to blame as are the laymen.

But let us not hurl charges of blame back and forth. There is little to be gained by the pot in calling the kettle black. Our present provision for the support of aged ministers is inadequate—everybody knows it. It is increasingly inadequate, because the conditions of living grow more strenuous and the cost of living is higher. Something ought to be done, and done at once. Let us get at it together, ministers and laymen.

Let the Church pension her heroes!

There are many good causes—yes, but this deserves to be a preferred benevolence.

Take it up in your church this fall, and push the matter.

Let the Church pension her heroes.

THE CHRISTIAN CENTURY

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The Patriotism of Church Building

Is it patriotic to build churches? Is not Christianity a universal religion? Can it be put into the service of any particular government? Yes, it is a patriotic service to build churches. While Christianity invites all men into its fellowship without distinction of nationality, it adapts itself to the needs of each nation to which it goes. The love of country is a sentiment it encourages. The virtues of Christianity are cultivated by people who have fixed abodes and recognize political obligations. The church is an institution that helps men to live here and now. It interprets and ennobles the common life.

The church builder puts the emphasis in the right place. The agitator who rushes about to warn the people against the growth of "un-American" ideas and customs is too often a common nuisance. He magnifies dangers and creates discord. If he is justly alarmed, he does very little to remove the causes of impending disasters. The unostentatious men and women who build our homes and churches and schools are the real defenders of the nation. They know what is great and what is small. Speakers and writers who know them and their needs may raise the cry of warning and expect to be heard by patriotic people. Whatever gets in the way of the workers needs attention. Ideas that are embodied in homes and churches command respect. If we build institutions that support American ideals, we do not have to cry aloud in order that the world may be compelled to notice our patriotism.

The church imparts a world view which is an essential element in true patriotism. Nations cannot live unto themselves any more than can persons. They must understand each other and respect each other. This they cannot do unless they know the worth of man as man. We are being told repeatedly that the proper business of a government is to take good care of its citizens, that its concern for hogs and cattle and wheat and corn should be a part of its concern for human beings. International justice must be exalted above international trade. Provincialism is not patriotism. If we had the "international mind" which one of our leading educators names as a prerequisite to the peace of the world, it would be easier for us to dispose of the Japanese question and the Mexican question.

We spend enormous sums of money for jails, reformatories, and penitentiaries. These sums would be larger if the churches were out of existence. They would be smaller if the churches were more efficient. We owe much to the students of criminology who are trying to win us to a better view of the purpose of punishment. Our methods are still suggestive of the ways of the barbarian. Much will be gained when we take thought for the offender as well as for the safety of society. But the better way is to quit making criminals. The church is doing and will continue to do a useful service to the state by teaching men to respect each other's rights and to maintain a proper self-respect.

The church is a part of our educational system. It has work to do which the schools cannot do. Its sacred book has been excluded from the schools of more than one state. Yet the man who is unacquainted with the Bible is not educated as he ought to be. He will fail to appreciate many things in English literature and he will be an unsafe interpreter of American life. The church is free to teach the Bible. Instead of bothering itself about the decisions of supreme courts and the acts of constitutional conventions, it should give its attention to the work of teaching. And this we believe it will do. It will moreover impart information concerning its own activities. To be ignorant of what the church is doing is to be ignorant of what ought to be familiar to every one. If men are going to criticise the church, they ought to know a little about it. If they are disposed to help the church, their help will be more wisely given if the church instructs them as to its ideals and works.

If the nation needs the church, it also needs the building in which the church holds its worship and gives instruction. We cannot hope to have a system of education that is adequate unless the teachers and the pupils have a place to meet that gives all possible aid to the learning process. We may temporarily meet under the trees, in halls, in private houses, but for permanent success the church must have its own house. The beauty and convenience of this house are important for knowledge and character. [Midweek Service, Aug. 27. Luke 7:5.]

S. J.

In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge of The Christian Century by September 1, with an enlarged paper and greatly enriched pages.

Was It Kind?

For thirty-six years a man has lived under the shadow of Bunker Hill monument in solitary confinement. When a boy of seventeen he committed several horrible murders. But for his youth he would have been hanged, but it was considered too great a punishment for so young a man.

A great many sentimental people have tried to gain access to him. They have sympathized with his mother. For a long time the officials had one curt and rather pertinent reply to people who out of sympathy for his mother wanted to help the murderer—"Go and sympathize for a while with the mothers of the children he murdered and then come back." It is not on record that any of them came back.

The writer of this editorial has never seen Jesse Pomeroy, but he has been very near him. He has sat in the cell next to that of this notable prisoner, and with only the wall between has been told much about him.

His imprisonment has not made him docile or penitent. He has a determined disposition, and a perpetual complaint. The warden of the prison seldom goes to see him, being weary of his complainings. The only people whom he is supposed to see are the warden, the chaplain, the members of the prison commission, and his necessary guards. The grated door to his cell has a wooden door added, and he does not see people who pass in the corridors.

He was furnished, years ago, with an official copy of the record of his trial and a few law books. He spends his time writing laborious pleas showing that the judge biased the jury by the use of a harsh word—perhaps it was "atrocious." Whatever word it was, it was too mild.

Jesse Pomeroy was a fairly good boy in school, and came from a good home, and his mother every year makes a plea for his release, and now and then tries to send him a file in a banana. He affords little comfort to theorists in eugenics. But he was a monstrous murderer, and the community was not safe with him at large.

What could society do to protect itself against such a boy? Send him to school? He had been sent to school. Teach him a mother's love? He had and has a mother's pitifully steadfast love. Society knew only two terrible things to do in order that it might save its children from his bloody hand—hang him or shut him up for life.

It chose the latter. No prisoner in the United States affords so excellent an example of what society accomplishes when it chooses to imprison a man for life, and then sticks to its choice.

First of all, he has not been corrupted by his prison life. That is something distinctly exceptional. He has seen only good people in prison, being doomed to solitary confinement. By the same token he has corrupted no one. That, too, is exceptionally good. Most bad prisoners are made worse and make others worse in prison.

But he has developed through all the years a spirit of bitter and sullen resentment. He hates the state of Massachusetts which spared his life and feeds him and protects him. Day and night he plots to escape. He refuses to do the slightest stroke of work, though knowing it would be good for him, lest that work should profit the state of Massachusetts. And, as he is legally dead, he is the one prisoner who cannot be compelled to work.

In him America has its most successful example of life imprisonment carried out strictly. Though every year a petition is presented for his pardon, the memory of his horrible crimes still keeps him in confinement. Most murderers would have been pardoned years ago; he still is there.

Society dared not release him; it shrank from hanging him; but has this horrible living death been as kind as hanging would have been?

Whatever his imprisonment has done, it has not made him penitent.

More Men Teachers

The disappearance of men from the teacher's vocation is a serious sign in the educational world. American schools need more men. Blessed as is the influence of women on the development of youth, there comes a time in the life of every boy when he needs to obey men; to shape his ideals through association with men. And it is just as important for every girl to have part of her training under men as it is that every boy should have part of his training under women.

A letter from Dr. Charles W. Eliot, president emeritus of Harvard University, with reference to the case of Mrs. Bridget C. Peixotto, the New York school teacher accused of neglect of duty in absenting herself from school to bear a child, has been made public by Thomas W. Churchill, president of the Board of Education. In full it is as follows:

"I have read the paper signed by you on the employment of married women in the public schools, issued from the hall of the Board of Education of New York City, June 19, 1913, and agree in general with its conclusion.

"In my opinion the employment of married women in the schools is not for the interest of the pupils, the teachers or the community as a whole. Furthermore, I believe that it is not for the interest of the community that young women should in practice work as teachers more than five years on the average. Within that time the great majority of normal school graduates can make an ample return for their education at public expense. To this practice there would always be valuable exceptions.

"It follows from these premises that the proportion of male teachers in the public schools should be increased, whatever the necessary cost."

Whatever should be said about the principal question at issue in the letter of Doctor Eliot, the last sentence of his letter is one which deserves most thoughtful attention. We need more manhood in our schools; more manhood in the church; more manhood in the home.

God give us more men, and better men.

Bankruptcy in Antiquity

When archeologists brought to light a few years ago an original tablet containing the code of Hammurabi, the archeological world began anew. The wonder of it has hardly yet entered the modern mind, and the far-reaching results of it are still only conjectural. This discovery seems certain to be supplemented, indeed already to have been supplemented, by the finding of other laws clearly related to that very ancient code. A shattered tablet, upon which are inscribed many of the laws from the code of Hammurabi, was found in the winter of 1901-1902 by M. de Morgan, a French archeologist. It has now been brought to the University of Pennsylvania and deciphered. The inscriptions, it is found, refer to financial transactions, and one of them is said to contain the germ from which sprang practically all the bankruptcy laws of the last four thousand years. The tablet is believed to be a part of the oldest collection of laws and precepts extant. The law relating to bankruptcy provides that, if one borrow grain or money and has neither grain nor money with which to pay back, but movable goods, he shall give whatever he has to the merchant in the presence of witnesses, and the merchant is enjoined from refusing to receive the settlement. Another law deals with interest, and shows that borrowers were required to pay at the rate of twenty per cent. A merchant, however, who charged compound interest was called upon to lose the principal and six times the amount of interest as forfeit. A borrower who had been robbed and had nothing to pay was compelled to go to the temple and take oath to his losses, after which he was given his freedom—a procedure that corresponds to the provisions of modern bankruptcy laws.

It is exceedingly instructive to find how early in human history there was recognition of the principle that under some conditions there must be acceptance of less than the full arithmetical value of a debt. There comes, or may come, a time when it is good public policy to recognize the impossibility of a debtor's discharge of his obligation, and the acceptance of something less than the full cash value. It is hard to adjust this theory to accepted principles of commercial justice, but the principle is accepted, for better or for worse, in laws of most nations.

Sin is not debt; and great harm has been done to clear thinking by forcing commercial ideas into our theology. Yet Jesus taught us to pray, "Forgive us our debts, for we also have forgiven our debtors."

It is not easy to adjust any doctrine of forgiveness to a mathematical conception of the Divine justice. Judged as a problem in commercial arithmetic, the parable of the Prodigal Son does not give the answer in the book. But it gives the answer that God has written in the human heart, and written somewhere in the eternal laws of heaven and earth.

In the justice of both God and man there must be some place for forgiveness.

The Christian World

A Page for Interdenominational Acquaintance

National Health Insurance in England

The first year of British national health insurance has been completed and a blue book of 660 pages has been issued covering the first annual report. In includes an account of the formation of an insurance fund of nearly $100,000,000, the bringing into insurance of nearly 14,000,000 persons, the constitution and work of 236 insurance committees, the making of regulations and special orders under the act in order to meet the case of insured persons working under a variety of particular conditions. It also includes an account of the work carried out by the 20,000 branches of approved societies in the payment of sickness and maternity benefits to their members, and in performance of other duties under the act. The doctors who at first refused to serve under the act later on agreed to try it out for a three months' period. "It is significant," says the report, "as an indication of the general attitude of the profession, that on the expiration of this period these agreements were voluntarily extended by practically all the doctors who had previously accepted service. On Apr. 14, 18,584 doctors, between 80 and 90 per cent of the total number engaged in industrial practice, were on the panels. It has been found that the better an industry is organized the less likelihood there is of any trouble arising in connection with the act. The most serious obstacles have been found in rural areas. On the whole the commission is satisfied with the manner in which the act has been received.

Siege Guns or Scaffolding

An Episcopal clergyman in Virginia has recently severed his connection with his church in a somewhat spectacular fashion by burning his vestments and prayer-book before the gates of the historic Monticello, the home of Thomas Jefferson, the apostle of the people's political freedom. In explanation of his action, he has issued a manifesto indicting the Episcopal Church in several important particulars.

He charges "that the Episcopal Church is the gentleman's church in general, and in Virginia in particular. It is powerful financially and socially; stupid intellectually, and spiritually dead; that it needs a change of heart; repentance or utter obliteration. It either segregates the poor in missions on the back streets, or relegates them in church to the back pews. In Virginia the Episcopal Church is a mere relic of the old social feudalism, and stands for a dry-rotted conservatism that bars the progress of the kingdom." It is contending, he maintains, with the ritualists about purity of worship when it has lost the spirit of worship. He refers to the prayer-book as "the fetish of a false worship, the idol of the diluted word of God." The final article of this manifesto proclaims the Bible as the sufficient rule of faith and order—as the sufficient guide book and prayer-book for every one that is born of the spirit, which last has something of a familiar sound.

Rightly to estimate the real significance of the action of this brother who has seen fit to discard his ecclesiastical millinery in what some will doubtless consider a rather melodramatic manner, it would be necessary to know something of his previous history. Taking for granted that he is neither one of the erratic or tangential sort, whose eccentricities one denomination is always glad to bequeath to another, nor one who has failed to secure preferment because his estimate of his own abilities has not coincided with that held by his brethren, there still remains an important consideration. What efforts has he made to reform his communion from within?

With what degree of accuracy—making due allowance for rhetoric—he has portrayed the Episcopal Church as it is in Virginia we do not know. Much of what he says is doubtless true. But we are convinced that his description of the Episcopal Church as a whole is far from the truth. While we have no love for stoles and surplices, and, when it comes to high church arrogance and the fatuous change of name controversy, it is difficult for us to use judicial language, on the other hand, a church that could produce a Phillips Brooks and that has in its ranks men of such wide sympathies as Bishop Williams is far from being beyond all help from within.

We are inclined to think that this good brother has taken the easier way. Not indeed that he does not face some hardship as it is. Contempt on the part of those he has left and suspicion on the part of those to whom he goes are part of the price a "come-outer"

has to pay. But by far the more difficult task is to accomplish reform from within. That requires patience, self-renunciation, balance, pertinacity. It is a very simple thing to dub bishops a lot of old maids in pants, as this man is said to have done. Such a characterization is rather lacking in imagination, and he may discover in some other denomination that one does not always have to be a bishop to fit that sartorial description.

What he says about the prayer-book and the Bible quite accords with our position, but he may find out that there are thousands of people to whom prayer-books and modern novels are alike anathema, and who claim to believe the Bible from cover to cover; who nevertheless, except for a few passages like the Twenty-third Psalm, know as much about it as they do about the Vedanta and to whom the Bible is as much a fetish as a totem-pole to a savage, and understood as little.

A denomination is like a great cathedral; there is never a time when repairs and restoration are not in order. The one man who need never be out of a job is the religious reformer. It is sometimes necessary to tear down before one begins to build. We have the feeling that, as a rule, the most permanent work of renovation is done by the workmen who have had a life-long familiarity with the building. Now and then, foundations become so insecure, that the only remedy apparently is to withdraw and besiege the walls with cannon-shot until they fall. That, however, should always be the last resort. We fear this good brother took to the siege guns a bit too soon. He should have put his hand to the more difficult task of erecting a scaffolding from within, taking out piece by piece those parts ready to fall away, and it may be that after a lifetime of exacting labor in place of the old a new transept would have begun to appear, devoid of present ugliness, whose symmetry and beauty would have brought fresh inspiration to weary and thirsty seekers after the living God.

A Reporter Who Heard Lincoln Speak

An elderly gentleman walked into the office of Spalding's Commercial College, Chicago, the other day. His step was firm, his eyes bright and his figure straight. He asked to be shown over the college. He used to be an amateur shorthand writer, and his interest in the work had not waned, he said.

He was Henry Binnian, 85 years old, 1006 Haskell avenue, Chicago. And he can still "do seventy words a minute" by the old original Pitman method of shorthand, the method he used to record Lincoln's words sixty years ago, says the Chicago Post.

Mr. Binnian was born in Kidderminster, England. He began work as an apprentice to the printer's trade in the early '40s. His ambition was to be a journalist. He learned the Pitman system of shorthand, which was then just coming into use in England. Isaac Pitman lived 150 miles from Kidderminster.

"In 1852 I came over the water to Peoria, Ill., where my wife had relatives," said Mr. Binnian. "I applied to the editor of a weekly paper in Peoria for a job on my merits as a writer of shorthand. He said he had never heard of shorthand. That was not remarkable. There were but three stenographers in Chicago, and only five in New York at that time. I gave him a specimen of my work as he read the paper aloud to me, and then I asked him if he wouldn't like some political speeches reported.

"Stephen A. Douglas had spoken in Peoria a few days before. Lincoln was to be there that night to answer him.

"The courthouse was packed that night to hear old Abe's answer to the Little Giant. He spoke slowly and distinctly. His high-pitched voice carried easily to all ears in the room. I took down all of that speech and wrote it out that night and the next day in longhand. I told the editor it would make five columns. He said it was too much, and cut it down and ran it in the paper. I never got even a thank you from that editor for my work.

"I thought if a shorthand reporter got no more than that for his work in this country I would go into something else. I have been in the lumber business until I retired a few years ago."

Mr. Binnian watched a red-headed boy type a paragraph on a modern typewriter. The boy made his fingers fly just one minute. When the time was up there were ninety-four words on the sheet and two mistakes, five off for each mistake, making eighty-four words a minute.

"My word," exclaimed the old Englishman, "I wish I had had a machine like that the night I wrote Lincoln's speech for that old editor in Peoria."

Between 6,000 and 7,000 physicians and professors in medical colleges were in London last week for the international medical congress. Every country in the world was represented.

Brewing and distilling interests and the ads of liquor dealers had no place in the woman suffrage edition of the Chicago Examiner, issued recently.

A "Dead Letter" Fight

Back of the announcement that Post-master General Burleson has abolished the annual "dead letter" sale at Washington is the story of a fight which the business men of the capital have waged against this institution for years. Heretofore all undeliverable third and fourth-class mail matter has been assembled at the headquarters of the Postoffice Department, sorted, wrapped in coverings designed to conceal the actual size and character of the various packages, and sold at auction to the highest bidders. These sales invariably were held just before Christmas, and it was to this that the merchants of Washington particularly objected, their theory being that hundreds of dollars which otherwise would have been expended for gifts in the stores were passed over to Uncle Sam in exchange for a "pig in a poke." In reality a "dead letter" sale is a good deal of a lottery, for although a catalogue pretends to give an idea of the contents of each "item," the descriptions of the goods are inadequate. The sales appealed to the gambling instinct of people, and were always largely attended. Hereafter this flotsam and jetsam of the postoffice will be sent to the postoffice of the headquarters of the railway mail service of the division in which the matter is detained. So instead of one annual sale at Washington there will be sales each year in fifteen cities, including Boston. Thus divided the amount of the sale in each city will be small, and Boston merchants doubtless will make no complaint against the practice such as that which has been registered so long, and at last successfully, in Washington.

The wealth of gold and silver and paper money filling the vaults of the federal treasury is due in no small measure to the record breaking drinking, smoking and card playing of the American people during the fiscal year ended June 30, 1913. Details of the sources of the $344,424,453 collected in international revenue taxes during the year—the greatest in the history of the country—were disclosed in a recent report to Secretary McAdoo by William H. Osborn, commissioner of internal revenue. The 143,220,000 gallons of whisky and brandy consumed brought in $157,542,000; the 65,246,000 barrels of beer, porter and ale netted the government $65,246,000; the 14,276,771,000 cigarettes smoked increased the revenues by $17,846,000; the 7,699,038,000 cigars puffed benefited Uncle Sam to the extent of $23,097,000; the chewing and smoking of 404, 363,000 pounds of tobacco gave him $32,349,000; taxes on 22,290,000 pounds of snuff amounted to $2,657,000 and the sale of 32,764,155 packs of playing cards, an increase of 1,952,475 over the previous year, brought $655,283.

Robert Bridges' Poetry

Robert Bridges, the new poet laureate, has written no really good poetry but he has produced some undeniably good lines, as the following poem indicates:

I love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honoured for them.

I too will something make
And joy in the making;
Altho' tomorrow it seem
Like the empty words of a dream
Remembered on waking.

I have loved flowers that fade,
Within whose magic tents
Rich hues have marriage made
With sweet unmemoried scents.
A honeymoon delight—
A joy of love at sight,
That ages in an hour—
My song be like a flower!

I have loved airs, that die
Before their charm is writ
Along a liquid sky
Trembling to welcome it.
Notes, that with pulse of fire
Proclaim the spirit's desire,
Then die, and are nowhere;
My song be like an air!

Die, song, die like a breath,
And wither as a bloom;
Fear not a flowery death,
Dread not an airy tomb!
Fly with delight, fly hence!
'Twas thine love's tender sense
To feast; now on thy bier
Beauty shall shed a tear.

From Near and Far

In a bulletin advocating the extension of the school system in federal and state prisons, the United States bureau of education at Washington announced that out of 65 prisons in the United States and Canada reporting to it, 44 maintain classes in which both academic and trade subjects are taught. Dr. A. C. Hill, of the New York state education department, who prepared the bulletin at the request of the bureau, believes the movement will be extended until every correctional institution will afford educational advantages to its involuntary guests. "Schools in prisons," says Dr. Hill, "are the expression of the highest conception yet formed of the best way to deal with men and women segregated from society for violation of its laws. They are an outgrowth of the belief that the door of hope must never be closed to any man." As an economic investment, Dr. Hill contends, society well could afford the schools as a reclaiming agent for those who have fallen under its ban.

The Hague Peace Palace, the $1,500,000 gift of Mr. Andrew Carnegie to the nations of the world, is to be dedicated August 29. Official delegates will probably be sent to the ceremony by all the forty-six civilized nations of the world which were represented at the Second Hague Conference. This ceremony will take place between the meeting of the International Peace Congress at The Hague on August 20 and the Interparliamentary Union Conference early in September. The trustees who have administered the building of the courthouse are the Council of the Parliament Court of Arbitration, consisting of the minister of foreign affairs of The Netherlands and the diplomatic representatives of all the Powers at The Hague. The plans for the palace were obtained by competition in which 216 architects entered.

A receivership for the famous Buffalo Bill show probably means that this season's farewell tour of Buffalo Bill is a real parting between the "truly hero" and the border drama, now an old man, and a public which has been his to command for thirty years. When Buffalo Bill first appeared on the stage, playing himself, he was already a hero to a generation which had grown up on "Ned Buntline's" Indian stories. "Buffalo Bill," while pursuing the vocation of a showman has retained the respect of his fellow citizens as a worthy survivor of a rugged and romantic American type. His enterprise expanded into the Wild West show has undoubtedly been an educational influence. It has been a form of entertainment as wholesome as thrilling.

The International Medical Congress closed recently with a speech by the Right Hon. John Burns, president of the local government board. He said there had been 772,811 less deaths in England and Wales in the years from 1909 to 1911, than if the death rate of two decades earlier had continued. The change, he said, was due to medical science. The next congress is to be held in Munich in 1917. Before adjourning, the doctors passed a resolution declaring: "Experiments on living animals are indispensable." Only one delegate, a woman, voted against the resolution. "Leprosy," according to Major E. R. Rost of the Indian medical service, is curable through the use of serum treatment.

Forty-nine nations have been invited to participate in the Panama-Pacific exposition which opens in San Francisco in February, 1915, and up to a few days ago twenty-seven had officially accepted and eight had declined. The most noteworthy declination came from Great Britain, and numerous American newspapers jumped to the conclusion that this decision was due to British resentment over the action of congress in regard to the Panama tolls question. Sir Edward Grey, the minister of foreign affairs, explained to the house of commons that business, not political reasons, had governed in this decision.

Convinced that the title of their organization, the National Association Opposed to Woman Suffrage, was too lengthy and cumbersome to carry into the fight against "votes for women," members have announced that they would be known hereafter as "Woman Conservationists." The propose to work to offset the possible effect on congress of the meeting last week of the National Council of Women Voters and they are looking forward to a stubborn battle.

The "rainbow flag," emblematic of universal peace, which is to be presented by the state of New York at the dedication of the Temple of Peace at The Hague, where it will be placed in a collection of peace flags contributed by all nations of the world, is now on exhibition in New York. The design of the flag, which is the gift of Andrew Carnegie, consists of a rainbow on a field of blue, surrounded by a broad band of white, bearing the word "Peace." It will be forwarded to The Hague within a few days.

Ninety-four thousand Englishmen came last year to settle in the United States, the Philadelphia Ledger remarks. They were enough to fill 30 Mayflowers. In none of the early years when the British were said by our histories to be "flocking to the shores of America" did so many people leave their mother country as left it in 1912 to sek a home under the stars and stripes.

The Housewives' league of Louisville, Ky., has appointed a committee of 100 which has made several tours of the groceries in behalf of cleanliness and the anti-dirt crusade. Placards, in the nature of certificates of approval, will be given for display in those stores which meet the league's approval and those which do not will receive the unwelcome recognition of the black list.

Deeds transferring the old Buckman Tavern at Lexington, Mass., to the town have been placed on record. The old landmark, situated on the edge of the village green, was the gathering place of the Minute Men of the Revolution on the morning of the battle. Embedded in the walls are the bullets fired by the British soldiery.

A campaign to reduce the death rate resulting from contagious disease and imperfect traffic regulations will form a part of the women voters' political activities in the fall, according to the statement made by Mrs. Harriette Taylor Treadwell, president of the Chicago Political Equality League.

It is reported that the Russians have decided to start a steamship service between Vladivostok, Vancouver, Seattle and Tacoma. Later San Francisco will be included, while eventually it will be a round the world service via the Panama canal. There will be one sailing every six weeks.

The child welfare bureau maintained by the Oregon mothers' congress in the courthouse at Portland has made such a place for itself that the state fair officials have appropriated $1,000 for an exhibit in eugenics and child welfare, to be arranged for their enterprise in the fall.

The ten-day conference of the Missionary Education Movement, which closed recently at Lake Geneva, has been better attended than any other of the conferences held in former years, according to the reports. Rev. J. M. Stifler, of Evanston, Ill., presided over its sessions.

The St. Louis city council has passed an ordinance forbidding tips in hotels or restaurants, under penalty of a fine of from $10 to $50 for each offense. The interesting thing about the anti-tipping ordinance is not that it is an attempt to stop tipping by law, but that it originated in the desire of the waiters themselves.

Illinois has not been deprived of the distinction of being the largest producer of internal revenue of any of the states of the Union. The report of the commissioner of internal revenue, just made public, shows that the state is still the leader in this respect.

Franklin College, Franklin, Ind., after months of devout and courageous effort, has completed the task of raising $200,000, and there was accordingly a jubilant celebration in the community. Of this sum the General Education Board furnished $50,000.

Pennsylvania has joined the moderate eugenists with a new marriage law, prohibiting the issuance of licenses to imbeciles, epileptics, or feeble-minded, or to inmates or former inmates of county asylums or poorhouses, with some exceptions.

The house of commons, England, by a vote of 210 to 138, approved the government agreement giving to the Marconi company a contract for the creation of an imperial chain of wireless telegraph stations circling the world.

Miss Margaret E. Knight is the first American woman to receive a patent for an invention. She secured it at the age of 12 and is still at work after 62 years, now experimenting with a sleeve valve engine.

Paraguay, through Minister Hector Velazquez, has accepted in the main, Secretary Bryan's peace plan. Thirty-nine nations were asked to consider the proposal and twenty-eight have accepted it in principle.

St. Louis has wisely passed an ordinance prohibiting professional fortune tellers, necromancers, clairvoyants, spirit mediums, trance mediums, seers, and prophets from plying their nefarious business.

The peace treaty among the Balkan states was signed August 11, at Bucharest. In honor of the occasion the city was decorated with flags, guns were fired, bells were rung and bands played.

Miss Katharine M. Stiles, of Menominee, Mich., daughter of Judge Stiles, is managing editor of a daily newspaper. She studied journalism in the University of Michigan.

The forestation of five million acres of waste New England land is proposed as a means of increasing land values.

For the Judson Centennial

Then and Now in Burma—A Century of Great Contrasts

By H. H. Tilbe, of Rangoon

"HO, TO RANGOON!"—a limited number of favored ones are crying, while a far larger number with intense interest are awaiting reports of what will be done there and what impressions will be received in those December meetings inaugurating the great Judson celebrations.

The first impressions of our visitors on landing will be a mixture of delight and disappointment—something there will be of magic and romance, but far more of the disillusioning of prosaic fact. Many of the same localities will be visited to which Judson went a hundred years ago; but how different in almost every feature and circumstance! Practically nothing will seem or really be as Judson saw it. The contrast between then and now in the physical features of Rangoon itself furnishes a splendid illustration of the wonderful changes that have taken place in all things during the century since the Judsons went ashore there, in the evening of that memorable thirteenth of July, 1813, and received their first impressions of the town and its inhabitants.

ADONIRAM JUDSON.

In Rangoon.

Arriving at Rangoon our visitors will find a modern occidental city with great blocks of four- and five-storied business houses built of steel, masonry, and reinforced concrete; with straight streets and broad, shaded avenues of macadam, asphalt and concrete, crowded with vehicles of every description, including automobiles and motorcycles; with electric street-cars, electric lighting and electric power; with beautiful public gardens and large, well-laid-out private compounds; with splendid buildings, both public and private, for government, business and residential purposes, besides Christian church buildings, the spires of which, next to beautiful Shwe Dagon, are the most prominent landmarks within the city.

Rangoon is one of the busiest marts in the Far East, being the main port for a large and prosperous country, with its splendid wharfs and docks on either side of the river-harbor accommodating a mass of modern shipping. This shipping from almost every known harbor in the world is constantly bringing in a tremendous tonnage of imports and carrying away an even larger tonnage of exports; for, besides her large exports of teek and other valuable woods and her considerable exports of other commodities, Rangoon is the greatest rice-shipping port in the world. There are many huge mills on the river, both above and below the harbor, where timber is prepared and rice is milled for local and foreign markets. An extensive railroad service and a fine river-steamer service, both providing good and comfortable transportation facilities, have headquarters in the down-town business portions of the city.

Practically every necessity or comfort of life, every convenience of time- or labor-saving device, nearly every luxury of modern civilization can be had at rates little advanced over those of London, New York, Berlin, or Paris.

Charity organizations, asylums, dispensaries, and the largest and best equipped hospital in the Far East relieve suffering and care for the unfortunate, while private, government, and mission schools provide modern western education for the many hundreds of pupils attending them, and several libraries add further educational facilities.

The first impressions of the Judsons were far different from all this. Not really disembarking till the next day, they returned, after a brief, disheartening view, to spend one more night aboard the ship, far more discouraged than they had yet been in all the strange experiences and difficulties through which they had already passed. On landing they found an ugly, squalid delta town of Burma, the largest and best town on the Burman coast, it is true, with a few better houses and a larger, finer pagoda than would have been found in the ordinary towns and villages along the tidal creeks of the delta, but otherwise not different; and it was the worst season of the year to see the place. The majority of the houses were mere bamboo-and-thatch huts built along narrow, crooked, muddy lanes that were without wheeled traffic of any sort and practically impassable for foot passengers except by the high foot-ways built of piles and planks or of brickwork, as works of merit, by the more pious and earnest Buddhists. There was no drainage or attempt of any kind at sanitation, while the site of most of the town was below high-tide level with malarious swamps at both ends and at the back, whose foul waters and filthy scum were never dried up. There were tidal creeks, too, running up into the heart of the town and depositing twice a day their tidal slime. Ponies, cattle, pigs and ducks stabled under the huts, built high on posts to raise them above the water, mud and filth, while chickens and pariah curs went in and out of the dwellings at will, housing with the inhabitants.

The whole place was in utter darkness from a little after sunset till a little before sunrise and was never safe from robbers and other bad characters, day or night, while dangerous wild beasts and poisonous reptiles infested the outskirts and were frequently found within the town itself. General merchants stored their wares in their dwelling houses and sold them from their front rooms or verandahs, but daily marketing was hawked about from house to house or sold in open-air bazaars on the higher ridges and knolls of waste places in the town. Except glittering, gilded Shwe Dagon, marred by the usual clutter of grotesque and decaying debris, there was not an imposing building of any kind in the place.

The sick and suffering were left to private charity or wandered about the town and frequented the pagoda platforms in hordes of importunate and often hideous beggars, lifting sightless eyes, displaying maimed and shriveled limbs, or thrusting their foul diseases and loathsome leprosies under the eye of every passerby to awaken sympathy and win charity.

It was the headquarters for a considerable local and inland trade but there was little foreign commerce and no great milling or other local industry. Only native Burman food and clothing could be had, only such things of any kind as the Burmans used in their own homes and business; practically nothing demanded by the customs or the more delicate and refined tastes of European civilization was available by purchase or exchange. Every foreigner who came to the place suffered for what to him were actual necessities of life.

IMMANUEL BAPTIST CHURCH BUILDING, RANGOON.

The Lack of Efficient Government.

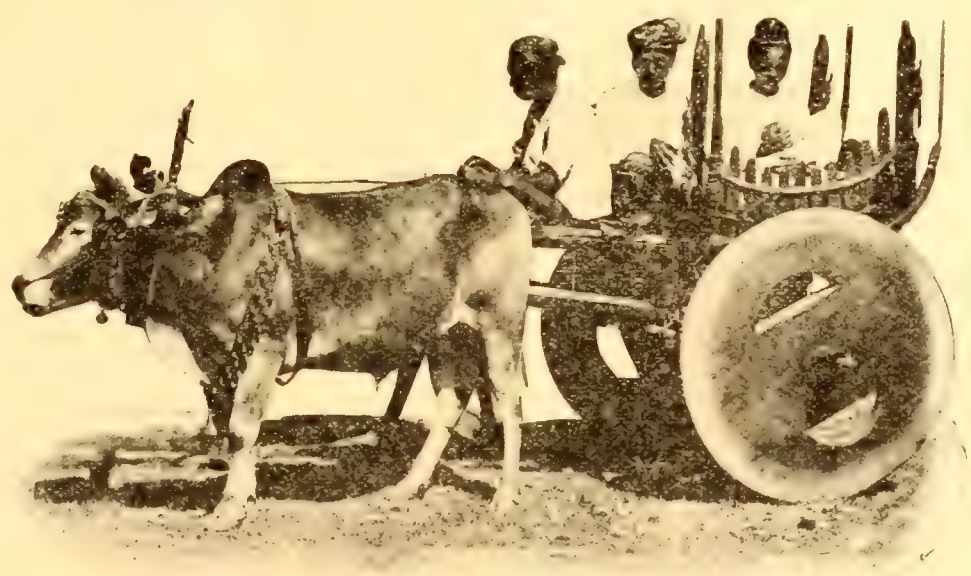
The contrast between then and now in governmental conditions and activities is even more marked than that in the physical features of Rangoon town.

Then an oriental despot at Ava ruled the land and his favorite minions "ate" the districts into which it was divided and farmed out to them. Intrigue and favoritism were the motive powers at court; cruel injustice the rule in the provinces. Successful crime was not often punished; patient virtue and industry were never safe from extortions of forced bribery or unjust fines. Prosperity always invited hostile attack and neither property nor life was secure in any part of the realm. A fertile field, a fruitful garden, a valuable animal might bring an innocent owner into trouble at court through denunciation by an envious neighbor or a grasping official; while the possession of a beautiful and virtuous wife or daughter was well nigh certain to put a man at the mercy of some lustful official, or a favorite menial of his, who had the power as well as the disposition to compass his ends by the imprisonment or even the death, if need be, of a troublesome guardian of such virtuous beauty. The ordinary Burman of that day was mild and kindly in disposition, as he has ever been, and far more inclined to do a favor than an injury; but the officials as a class and their debauched soldiery were vicious and brutal in the extreme, recognizing no rights to property they dared to appropriate, caring nothing for human life that stood in the way of their desires.

American Baptist Mission Press, Rangoon.

Changes for the Better.

Now the whole country is under settled and righteous law administered through officials bound under the adamantine limitations of British rule, the beneficent sway of which has established not only safety and peace but also even-handed justice in every village and hamlet, no matter how remote — the higher the official, the more careful he is to be clean of hand and righteous of intention in every judgment rendered. Laudable ambition has every governmental encouragement, ability and energy are incited to the highest prosperity, and everywhere the natural rewards of virtue, industry and thrift are assured to the patient well-doer in every honest craft and calling. So clearly manifest, so widely known, so indisputable is all this that no native Burman has ever arisen to impugn the intentional equity of British rule or to call in question the actual peace and prosperity ever and everywhere enjoyed under its sway.



The Means of Transportation in Judson's Day.

But the British government has not only assured safety and justice; it has cared for and furthered other important interests of the people of the land.

Communication between all parts of the country, even the most remote, has been made both easy and inexpensive by the splendid postal and telegraph services of the government, which, though at less cost to the user, are superior in some ways to the postal and telegraph services with which we in the United States are served.

In transportation facilities the country is well provided and new needs are constantly being met. Besides good and satisfactory lines of coast and river steamer service by encouraged private companies, the government itself has built several different but connected lines of railroad, opening up vast tracts of country and making it possible to transport passengers and freight quickly, safely and at small cost to most of the important points in all parts of the land—many of which points were formerly practically inaccessible or at least prohibitive in the danger and cost of transportation.

Town and municipal development has been aided and wisely directed. In a land where nothing of the sort had ever before been attempted or even ever dreamed of, the results attained have been little short of marvelous. The larger towns have been organized into self-supporting and self-directing municipalities and then aided and directed by the general government in all those activities of modern civilization that minister to the comfort, the safety and the health of urban populations. Besides all this, scores of towns and larger villages, too small or too backward for independent municipal government, have been taken in hand directly by the general government and laid out in regular order according to stringent site and building rules; have been made sanitary and required to maintain good sanitation; have been given free hospitals, free dispensaries, and efficient medical attendance; have had public bazaars built and permanently inspected; have been provided with sufficient and suitable public buildings and with good roads throughout, well-made, well-drained, bridged and macadamed; and have then been placed under responsible officials whose business it is to keep them up and constantly improve them.

Cushing Memorial Rangoon Baptist College.

Government-made roads kept in good repair, totaling many hundreds of miles, lie outside of such municipalities and towns, radiating from each such place several miles in every direction

to provide quick and easy access to the town by the surrounding peoples and extending in trunk lines from place to place throughout the land so as to connect the more important points.

All natural resources of the country are owned and conserved by the general government, as ought always to be the case, and, while the government itself has carried on a careful and wise exploitation of these resources or has leased the privileges of such exploitation under its own supervision to responsible private companies, wanton destruction and useless waste are always guarded against and both natural and artificial renewal as well as increased development are carefully cultivated.

Natural Resources Conserved.

The country is peculiarly rich as an agricultural province and hitherto its products have been most largely from the land. The government is wisely, therefore, interesting itself in all sane and efficient movements for conserving and developing agricultural resources. Recovery of waste lands; irrigation; care and development of soils; wider diversity and rotation of crops in certain districts; improvement and greater variety in the same families of standard crops through imported or more carefully developed seed; improvement in breed and larger diversity in kinds of domestic animals; practical knowledge of insect pests and of destructive diseases among both crops and animals as well as of preventative and remedial measures for combating them; agricultural societies for mutual help and information; agricultural cooperative banks under government supervision for safe low-interest loans for developing and moving annual crops—in all of these the government is actively aiding, teaching, encouraging and is beginning to win a response that augurs well for the future.

Educational Progress.

The government has been active, too, in general education. Through the British system of grant-in-aid, thousands of private and religious schools have been brought into connection with the Government Education Department in addition to a large number of municipal and government schools directly controlled by that department. In this way primary schools are scattered widely through the towns and villages and even in many jungle places, secondary schools are found in most of the important municipalities throughout the country, and two well-equipped colleges in Rangoon complete the system. Many thousands of children and youth are studying in these government-directed schools, securing education according to western methods, and being fitted for that broader, more strenuous life which contact with the rest of the world is bringing to the whole of the Far East. No other activity of government, perhaps, has ever been so successful and so popular with the mass of the people; certainly no other has accomplished what promises so much for the stability and prosperity of the country.

Growing out of this change in governmental conditions and directly dependent on it is the equally great contrast in the influx of foreign population, in the bulk of foreign imports and exports, and in the number and extent of important local business activities.

In Judson's day there were few foreigners, even of other eastern peoples, anywhere in the land except at Ava and Rangoon, and even at those two centers they were not numerous enough to make a really appreciable proportion of the whole population. Now Rangoon is one of the most cosmopolitan of the world's great cities, having representatives from the inhabitants of almost every land on the globe. The representation from some of the eastern peoples is large, indeed, that from the Indians and from the Chinese outnumbering the native Burman population. Other peoples, too, especially the Europeans and the ever more important Eurasian element, form a large percentage of the whole population and are constantly increasing in numbers and consequence. These foreigners, too, have brought in their own costumes, customs, and architecture, so that the place is no longer in any real sense a true Burman town. In the same way foreigners and foreign conditions have gone largely into all the more important towns and municipalities, have penetrated into many villages, and are found to some extent even in remote jungle places.

Economic Progress.

The building up and development of foreign commerce, in both imports and exports, has been even more wonderful and the amount of sea-borne trade now centering in Rangoon, Bassein, and the ports on the Tenasserim and Arracan coasts is truly enormous. The amount of such trade at the time of Judson's arrival was petty indeed.

In the same way the great local business activities—in merchandise, in rice-milling, in logging and timber-milling, in the production and refining of oil, in cotton-ginning, in mining, and in transportation—have all been built up from practically nothing since the British occupation. There is only one regret in connection with all this wonderful development in the business activities of the land and that is the fact that the native Burman has had so small a share in it all, leaving it practically entirely to incoming foreigners from Europe, from India, and from China. Though the Burman is a natural petty trader, he has never been moved by any great commercial ambition or shared in the establishment and development of any gigantic business.

Missionary Progress.

The greatest contrast of all between then and now is that in the conditions and results of missionary activities.

Then the attitude of the Burman toward the Christian missionary was one of curiosity, suspicion, and contempt. A *kalapyu* or white foreigner in a land where the few foreigners ever met with were brown or black men from the neighboring countries, his white skin, his peculiar costume, and the unfamiliar customs of his western civilization made the missionary appear strange and grotesque, an object of suspicion and ridicule. To the great mass of the people he was simply an interesting show, a strange creature from a distant and unknown country. To the more thoughtful and cautious, however, he was also an object of suspicion. What was he there for anyhow? With no business connected with money-making, seeking no open material advantages, he was easily suspected of harboring secret and sinister intentions, especially as he was quietly teaching new and strange doctrines subversive of the national religion and of customs universally practiced and revered. Moreover, the Burmans knew of the rise and progress of the power of the East India Company across the bay and had had some unpleasant local experiences of their own with Portuguese and others. To the prosperous and powerful among the upper classes of the people, he was an object of ridicule and contempt. Their haughty oriental pride, as ever, would despise the strange and unknown, would ignore qualities and abilities that were never displayed conspicuously and were never blatant. Today this attitude is absolutely changed. In every part of the land constant and long-continued familiarity with the white man as official, as merchant, as missionary and teacher, has given a truer conception of his character and awakened confidence and respect, continually enhanced by oft-repeated comparisons of him with the eastern peoples among whom he lives and works. In this confidence and respect the missionary is held preëminent by all because of his teaching and practice of a clean, honest, temperate, chaste life; because of his unselfish devotion to those among whom he labors, helping them with instruction, advice, medicines, personal service, and even pecuniary aid in cases of urgent need; and because he is a religious teacher, like the best among their own monks, giving his whole life to religious propaganda, while, unlike them, he never seeks or receives in return aught of personal support or benefit from them.

Religious Changes.

In his attitude toward his native Buddhism, too, the Burman has changed tremendously, and now occupies a materially different position. Instead of the old-time active and unquestioning maintenance of all teachings of the Pali scriptures, he now frankly repudiates the whole of their cosmogony and cosmography and is seriously skeptical of much else, while his critical acceptance of other tenets and his adaptation of them to the western ideas and the Christian doctrines he has imbibed makes modern belief in Buddhism far different from what it was a century ago and far easier for the missionary to meet. Moreover, there are few even among the most intelligent of Burmans today who are familiar with the text and understand the import of the Pali scriptures as the mass of Burman men were familiar and understood them in the days of the earlier missionaries.

In his attitude toward Christianity itself the Burman has changed even more; especially great and rapid has been the change in the last decade or decade and a half. Instead of the long-continued, contemptuous indifference and bitter hostility of earlier days, there is now active investigation and frank appreciation. Hitherto missionary successes in Burma have been largely among the tribes of hill peoples who make up a few hundreds of thousands of the most backward and least important elements of the population, while the millions of intelligent and dominant Burmans have held aloof or been in active opposition. From now on all is to be different. The influence of western ideas, the results of the new education in which the missionary has been the most potent factor, the daily teaching of the Christian scriptures to all youth in mission schools, the dissemination of Christian truth through millions of pages of tracts, the constant, unwearied preaching of the gospel in every part of the land, and the mighty influence of the daily lives of faithful native converts, both Burman and others, among their Buddhist relatives and neighbors, have slowly, steadily and with ever increasing momentum changed the whole situation. The work for Burmans is now most promising and inviting; the doors are all wide open; the Burmans themselves are interested and inquiring; increasing numbers of Burmans are being baptized; and a widespread ingathering in large numbers in the near future is abundantly assured. Judson waited six weary years after his landing at Rangoon before he had his first baptism, knowing to the full that deferring of hope that maketh the heart sick; his successors of today are rejoicing in large present successes and are looking out upon wide fields already white to the harvest.

Then and now! Then—squalid, ugly discomfort; hardship and sacrifice; idle curiosity, contemptuous indifference, bitter hostility; discouragement and disappointment almost to despair. Now—comfort, peace, hope,

Julian Hawthorne Writes "Pen Points"

Julian Hawthorne, son of Nathaniel Hawthorne, confined in the Federal Prison at Atlanta on a charge of misuse of the mails, cannot conceal the genius within him.

As soon as Mr. Hawthorne entered the ranks of the prisoners, he was made editor of the prison publication, "Good Words." He started a column of editorial paragraphs entitled "Pen Points"—with a grim pun on the word "pen," the widely known abbreviation of "penitentiary." These are examples of his wit in this column:

"We are entitled to our rights—and most of our acquaintances say we are getting them."

"Many a 'high flyer' loses the use of his wings after a sojourn here."

"Thorough research into the origin of the bookworm will prove that it originated in some prison."

"One great pleasure is being here; we hear nothing about the self made man."

"Be sure you are right—if not, ask the guard—then go ahead."

"We get a good discount here, for we get paid in advance."

One of Hawthorne's most poignant contributions to "Good Words" was his poem, written on the occasion of Caruso's visit to the prison. The tenor sang in the auditorium at the request of his countrymen, "Lupo the Wolf" and a dozen other Black Hand operators in confinement. The verses were dedicated to Caruso:

Song of Faith and Hope.

"We sit in our rows of sodden gray
  Up there in the great blank hall;
Through the window bars the great blue day
  And the golden sunshine call.
Call us, as Christ called Lazarus, dead
  To rise and come forth from his grave.
But Christ cares not to free us, we said,
  To give the life God gave.
Better the dead than the living dead
Whom the world shuts out and the bars shut in.
Man-made scape-goats of all men's sin!

"Then, in the hush of the great blank hall,
  God wrought a wondrous miracle.
For a voice, like a glorious trumpet call,
  Arose as a soul from the deeps of hell.
And our souls rose with it on wondrous wings,
Rose from their prison of iron and clay,
Forgot the grime and the shame of things!
  We were men once again in a sunlit day.
Sin and grief and punishment all
Were lost in that human trumpet call.

"Not bars nor banishment can abate
  The strong swift wings of the deathless soul,
Soaring aloft over grief and fate
  As the tones of the master of music roll
Through the gloom and doom of the prison pen,
  Distilling the fragrance of flowering song
Into hearts that remember youth again
  And innocent loves that knew no wrong.
How then, if such be music's spell,
Shall we doubt that Christ still conquers hell?"

A somber poem, "Footfalls," appeared in "Good Words," the April issue, signed with Hawthorne's prison number, and some of the verses follow:

'In the cell over mine, at night,
  A step goes to and fro
From barred door to iron wall,
  From wall to door I hear it go,
  Four paces, heavy and slow,
In the heart of the sleeping jail,
  And the goad that drives, I know!

"Unknown brother of the remorseless bars,
Pent in your cage from earth and sky and stars,
The hunger for lost life that goads you so
I also know.

"Hour by hour, in the cell overhead,
  Four footfalls, to and fro,
'Twixt iron wall and barred door,
  Back and forth I hear them go,
  Four footfalls come and go.
I wake and listen in the night;
  Brother, I know!"

An entire cessation of navy building for one year would work no change in the comparative rating of the powers, and would give them time to appreciate the folly of the present system of naval upbuilding, says Leslie's. The suggestion of such a naval holiday for one year came from Winston Spencer Churchill, First Lord of the Admiralty, in submitting the British naval estimates to the House of Commons.

The three reproductions of Columbus' caravels, the Santa Maria, the Pinta and the Nina, constructed for the World's Columbian Exposition in 1893, have left Jackson Park, Chicago, on the first lap of their journey to the Panama-Pacific Exposition in San Francisco in 1915. It is expected the fleet will reach Boston before the beginning of winter. In the spring they will be manned by crews of students from Harvard University and begin their long cruise. They will pass through the Panama Canal and up the Pacific to San Francisco.

Th's Beats the Cl' Swimmin' Hole.

In This Large Bathing Pool Thousands of Children Find Refuge from the Heat in Summer. The Pool Is One of Those at Lake Algonquin, Wisconsin, Where Charity Has Made It Possible for Many Poor to Find Relief from the Heat.

A Page of Human Interest

ROOSEVELT ON "HITTING SOFTLY."

Nor will clean conduct by itself enable a man to render good service. I have always been fond of Josh Billings' remark that "it is much easier to be a harmless dove than a wise serpent." There are plenty of decent legislators, and plenty of able legislators; but the blamelessness and the fighting edge are not always combined. Both qualities are necessary for the man who is to wage active battle against the powers that prey. He must be clean of life, so that he can laugh when his public or his private record is searched; and yet being clean of life will not avail him if he is either foolish or timid. He must walk warily and fearlessly, and, while he should never brawl if he can avoid it, he must be ready to hit hard if the need arises. Let him remember, by the way, that the unforgivable crime is soft hitting. Do not hit at all if it can be avoided; but never hit softly.—Theodore Roosevelt.

HOW HE "SOLED" FRED GRANT'S SHOES.

Gen. Frederick D. Grant said to his servant one morning: "James, I have left my mess boots out. I want them soled."

"Yes, sir," the servant answered.

The general, dressing for dinner that night, said again: "I suppose, James, that you did as I told you about those boots?"

James laid 35 cents on the bureau.

"Yes, sir," said he, "and this is all I could get for them, though the corporal who bought them said he'd have given half a dollar if pay day hadn't been so far off."—Chicago News.

SPURGEON AN "ANTI-ORGANIST."

Spurgeon's famous tabernacle in London is to be closed for redecoration, but it is still to remain unique among London churches inasmuch as its people refuse to have an organ, preferring that the singing should be led by a "precentor," after the old-fashioned Scottish style. This prejudice is a legacy from Mr. Spurgeon himself, who, though able to "smoke a cigar to the glory of God," did not think that an organist could play his instrument to similar purpose. When speaking on one occasion at a meeting to celebrate the installation of an organ in a brother minister's church the great preacher listened to an exhibition of the instrument's power, then remarked, "Yes, it praises its maker very well."

IT PLEASED HER.

Admiral Peary, fresh from his European triumph, was talking on the Kaiser Wilhelm II. about the conquest of Mount McKinley.

"Doc Cook will be pleased about it," said a Brooklynite.

"Yes," said the admiral, "Cook will be about as pleased as the lady who said on the seashore hotel piazza:

"'I shall never marry.'

"To this a group of pretty summer girls answered in a chorus

"'Oh, don't say that! Women even older than you have had proposals.'"—Daily Magazine.

WILSON'S CHEWING TOBACCO REMARK.

"Where I got into trouble was that I ventured on a comparison. I said that public opinion was not typified on the streets of a busy city, but was typified around the stove in a country store, where men sat and probably chewed tobacco and spat into a sawdust box, and made up before they got through what was the neighborhood opinion both about persons and events; and then, inadvertently, I added this philosophical reflection, that whatever might be said against the chewing of tobacco, this at least could be said for it: That it gave a man time to think between sentences. Ever since then I have been represented, particularly in the advertisements of tobacco firms, as in favor of the use of chewing tobacco."

WHEN FAMOUS SINGER MET LONGFELLOW.

It was a wonderful privilege to meet Longfellow. He was never gay, never effusive, leaving these attributes to his talkative brother-in-law, Tom Appleton, who was a wit and a humorist. Indeed, Longfellow was rather noted for his cold exterior, and it took a little time and trouble to break the ice. Yet, though so unexpressive outwardly, his nature was most winning when one was once in touch with it. His first wife was burned to death and the tragedy affected him permanently, but he made a second and a very happy marriage with Tom Appleton's sister. The brothers-in-law were often together and formed the oddest possible contrast to each other.

Longfellow and I became good friends, I saw him many times and often went to his house to sing to him. He greatly enjoyed my singing of his own, "Beware." It was always one of my successful encore songs, although it certainly is not Longfellow at his best. But he liked me to sit at the piano and wander from one song to another. The older the melodies, the sweeter he found them. Longfellow's verses have much in common with simple, old-fashioned songs. They always touched the common people, particularly the common people of England. They were so simple and so true that those folks who lived and labored close to the earth found much that moved them in the American writer's unaffected and elemental poetry. Yet it seems a bit strange that his poems are more loved and appreciated in England than in America, much as Tennyson's are more familiar to us than to his own people.—Clare Louise Kellogg in Saturday Evening Post.

FAMOUS MUSICIAN AS A SCRIBE.

Writing a very illegible hand customarily, Richard Wagner once sent an unusually hopeless scrawl to a friend. The latter gave it up in despair and sat down and wrote in reply, "I shall be most happy to dine with you tomorrow at 6. Kind regards to your wife. Yours, etc." In less than half an hour his friend appeared, breathless, at his door. "There's some misunderstanding," said he. "I wrote you a note asking if you could play the piano part of the trio at Brown's recital, and here you've sent me an acceptance of a dinner invitation; I'm sorry, but I didn't invite you to dinner!" "Well," returned the other blandly, "I didn't suppose you'd really sent me an invitation to dinner. But I couldn't read a word of your note, and in that case hereafter I mean always to take it for granted that you're asking me to dine."—Chicago News.

SMALL SOULS.

Upton Sinclair was talking on the Koenig Albert about certain millionaire malefactors whose crimes always went unpunished.

"It's hard to understand," said Mr. Sinclair, "how these men escape retribution, unless it be indeed that they're too small for the meshes of the net."

JUDGE GARY ON MONEY MAKERS.

Judge Gary, in his testimony at the steel trust investigation, said of a steel man who had gone under:

"He's one of those men who are always seeing where they could make fortunes—if they only had some more money to lose."

BRAND WHITLOCK'S STORY.

Mayor Whitlock, of Toledo, was talking about a Toledo heiress who had married a count.

"Well, at any rate," said he, "the girl seemed convinced that the count had no unworthy motives.

"'Don't you know,' a friend said to her some months before the wedding, 'don't you know that the count is simply marrying you for your money, so that he can pay his bills?'

"'Nonsense!' she replied. 'The count never thinks of paying his bills.'"

ROBERT W. CHAMBERS' STORY.

Robert W. Chambers, the novelist, tells a story about a friend of his who is an author.

"This young novelist," relates Mr. Chambers, "had a pretty hard time of it at first, and so had his young wife. Money was scarce, and the stories he wrote did not sell. The wife had but little respect for his talents, and kept endeavoring to coax him to try something else, whereby he could make enough money for their support.

"One day, however, his luck changed, and he began to make money. The time soon arrived when he was able to write a check for one hundred dollars and present it to his wife as a gift.

"She looked at it and her eyes filled with tears.

"'What is the trouble?' the husband asked, in surprise.

"'Darling,' she said, as she hastened around the table and put her arm around his neck, 'I'll take back all the mean things I ever said about your writing. This is the best thing you ever wrote.'"—Lippincott's.

MISPLACED SYMPATHY.

Miss Jessie Ackerman, the well-known lecturer, who has traveled all over the world, covering 400,000 miles in order to gather facts about the awakening of woman, said recently in New York:

"Woman is waking everywhere. The militant suffragettes are doing much to help the wakening in England. They who blame the militants are as unreasonable as Landor.

"The poet Landor, you know, had a violent temper. He raged especially when his meals went wrong.

"His luncheon went very wrong one day in Florence, and Landor threw his chef out of the dining-room window into the garden.

"But the man's body had no sooner vanished than Landor rushed to the open window after it, thrust forth his head, and cried in heart-broken accents:

"'Goodness sakes, I forgot my poor violets!'"—Chicago Record-Herald.

IT EXCITED HER APPETITE.

The banality of a sea poem by Alfred Noyes led a Philadelphia sonneteer at the Franklin Inn to say:

"This poem of the sea reminds me of a young woman from Illinois who saw the Atlantic for the first time last week at Cape May.

"As she stood on the windy beach, gazing dreamily out over the vast blue expanse of tumbling water, I said to her:

"'So this is the first time you've ever seen the sea, eh?'

"'Yes, the very first time,' she answered.

"'And what do you think of it?' I asked.

"'Ah!' she said, with an ecstatic smile, 'it smells just like oysters.'"—Chicago Record-Herald.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

The Militant Suffragettes

By an English Resident in Chicago.

I have no wish to go into a discussion as to the merits of the Woman's Suffrage Movement in general or even as to the tactics of the English militants in particular. My opinion I know to be of little or no value—as to whether women should be given the parliamentary vote, as to whether the outrages now being perpetrated almost daily by some women in England, and threatened, I see, by some women in America, are calculated to achieve this purpose.

But opinions are one thing and facts are another and this article is by way of endeavoring to correct certain errors on matters of fact which appear to have some vogue in Chicago. I crave space to refer to three.

1. In the first place, these militant outrages—window smashing, church burning, bomb exploding and the like,—have not been the only nor the most important doings in England within the past few months. Nor are they monopolizing public attention there as the readers of American newspapers might easily suppose. As a fact there is more about them in the Chicago daily papers than in those of London, in the "Chicago Tribune" for example than in the London "Times"—almost twice as much, in fact, with a wealth of detail which apparently is not thought worth publication a few miles from the event. If all of the editorial comment on these suffrage crimes in England and America could be gathered together, nine-tenths of it, I am confident, would be supplied from this side of the Atlantic. So that the picture of all England stirred to the depths by them, the newspapers filled with little else, politics, business and pleasure suspended the while they are the only great topic of conversation, is a figment of the American imagination. John Bull is not so easily excited. He is a very stolid animal and has come to regard the whole business as a bore,—one of the minor irritations of life which may be left to the police and the law courts.

2. Another fallacy I constantly encounter here is the idea that British women are a downtrodden and ill-treated folk. Men in America know how to treat the women decently and so there is no rebellion. But in England they have suffered under masculine tyranny and oppression for centuries and now at last they are rightly struggling to be free. A few excesses may reasonably be excused at such time and are at any rate better than the acquiescence with which they have suffered for too long.

Where that idea has come from or what it is due to I have really tried, but so far have failed, to ascertain. I strike it, however, every little while in conversations with well informed people too, as well as in newspaper articles and letters. What one wants, of course, are some detailed particulars of this oppression, some tangible illustrations of it, but these I can never get, nor any evidence that those who speak of it have any real knowledge of the facts. It is nothing but a vague impression and so far as I can judge after forty years' residence in England and more than three years in America without any shadow of foundation. The law of England favors the women rather than the men upon the whole, and of course all social etiquette and custom does so. I cannot see how or where they are any better off in the United States. I have noticed that men keep their seats in crowded cars in Chicago and allow the women to stand, whereas in London they usually make place for them at once. But otherwise, I have detected very little difference. The condition and opportunities and position and treatment of women appear to be very much the same in the two countries and there is as little reason on that ground for militancy in England as in America.

3. One other widespread notion, I should like to combat—that it is only by violence and even crime that any great reform has ever been won in England or ever can be even now. What has given currency to this extraordinary notion I haven't any idea at all. It is true, of course, on both sides of the Atlantic that some reforms have to be won at the point of the bayonet. But surely it is not going to be seriously suggested that Mrs. Pankhurst's antics are to be classified with the revolutionary methods of Oliver Cromwell or George Washington, or that the occasion for them is at all similar. The parallel is rather with the blowing up of a newspaper office in Los Angeles a few years ago in order to advance certain fancied interests of organized labor or with the dynamite outrages of the Irish Invincibles in London in the early eighties in order to assist the Home Rule cause. In each case, of course, the movement concerned so far from being helped was enormously injured and retarded.

It may be true that at times of great popular excitement there has been a certain amount of horse play which has sometimes degenerated into more or less serious riot, and when the excitement was political the desire of the people has found expression in such ways. But there is nothing in common between spontaneous illegalities of that kind and a carefully organized series of attacks on property and life carried out by well paid agents and directed in the main against innocent and inoffensive people. "They tried to burn down my house," stated a minister in the House of Commons lately,—"the children's wing of it."

Interruptions of speakers at public meetings are in England a well recognized method of political warfare. So also are great open air demonstrations in the public parks at which occasionally popular excitement runs high, even to the doing of some damage to property. On one occasion the railings of Hyde Park were pulled out by the crowd and more than once the windows of certain politicians' houses have been stoned. Popular disapproval has to find expression somehow and at times is unable to control itself within legal bounds. But this, however reprehensible, is a very different thing from planning in cold blood (and employing others to carry out the plan) the setting of a church or country house on fire or the discharging of a bomb in St. Paul's Cathedral. That kind of outrage has not been of service to any good movement anywhere—certainly it has not in England. If it assists women to secure the vote, it will be the first time it has helped anyone to secure anything worth having. How people in America have got any other idea escapes my understanding. The statement that political reform has usually come by violence would be as true of the United States as of the British Isles. Of course it is not true of either country. It is altogether false and it always will be.

A. M. G.

POEMS OF THE SOCIAL AWAKENING

Harmony

'Twas the voice of a brick in a building high,
A brick of the lower tier;
"Behold my brothers mount up to the sky
And leave me forgotten here.
But I hold my place, and I bide my time,
That must come to the great and small;
And though I be lost in the dirt and grime,
I'm the hope of the whole high wall.

There be brothers of mine at the very top
Of the building so broad and high,
And they think to go forward and never stop
This side of the sun-kissed sky.
'Oh, the poor dull bricks of the lower wall,'
They cry as they look below,
But their harsh words ruffle me not at all
For the base of their strength I know.

It is on my shoulders they upward mount
To their place in the sunlight fair,
And, though far below them, I still account
Myself with the highest there.
For the law that governs I understand,
And the law of the world to be;
It is this: We are all as one in the land,
As the drops are one in the sea."

—Charles Eugene Banks, in "The Peace Pipe."

—The total number of missionary schools in China is given at 3,728, with over 100,000 pupils. More than two-thirds are of the primary grade.

Disciples Table Talk

Cedar Rapids Church Dedication.

The congregation of the First Christian church, Cedar Rapids, Ia., Walter M. White, pastor, is displaying much activity at the present time in preparation for the dedication of the new church, which is fast nearing completion. Breaking away from the usual program of dedicatorial services, the pastor will dedicate his own church, this being the unanimous wish of the church board. Another unusual feature of the dedication is that there will be no urgent appeal for money, only a collection to be taken at each service. The date set for dedication is the first Sunday in September and an effort is being made to have one thousand in the Sunday-school that morning. The dedication program is now being planned and not only includes the services for Sunday, September 7, but for the week following.

From Missionary to Philosopher.

Ellsworth E. Faris, of the University of Chicago and minister for several years at Waukegan, Ill., has been appointed to a professorship in philosophy at the University of Iowa, to succeed Professor E. D. Starbuck, the well known psychologist and writer of books on religious experience. Mr. Faris will receive his Ph. D. degree at the University of Chicago this summer and begins his new work in September. He will be long remembered among his Disciple brothers, as the pioneer with Dr. Royal J. Dye, in opening up the wonderful African mission station at Bolenge on the Congo. Returning to this country on account of illness in his family, he became associated with his father G. A. Faris in the editorship of The Christian Courier, at Dallas, Tex., a position he later relinquished to teach philosophy in Texas Christian University.

A Letter from Japan Missionary.

Rose T. Armbruster, Japan missionary, writes, under date of July 18, as follows: We had "Akita, Japan, July 18, 1913.—

We had special evangilistic meetings in the church here the first week in July, preaching by a spirit-filled Japanese. Church crowded each night—about 40 sitting on the floor one night. A man who had fallen into evil ways, after having been a Christian, and had not attended church for ten years was reclaimed, faith and zeal of all the Christians strengthened, and about 30 brought to confess their faith in Christ. Already, 11 have been baptized, seven of whom are Sunday-school pupils; one is editor of a daily paper. Other baptisms follow soon, both here and about city and in several towns near by. A woman 64 years old, who used to listen to Mr. Smithotengaist, also asks for baptism."

P. J. Rice Pictures "Perfect Christian."

At the first of a series of union indoor services held in Cleveland Square, El Paso, Tex., P. J. Rice, pastor at the First Church of that place, spoke before a large audience on "The Perfect Christian." I would recognize everybody as a Christian who professes to be one and who is honestly striving to follow Christ," declared Mr. Rice, "I would do this if he didn't belong to the same church I belonged to. I would do it if he couldn't pronounce all my shibboleths. I would if he didn't agree with all my pet convictions. I wouldn't be so conceited as to assume that all the truth of the universe is bound up in the little bundle I call creed. If I didn't have some convictions about Christianity beside those usually labeled doctrinal I doubt if I should be a Christian at all. I would rather be a heretic of the head than a sectarian of the heart. The only reason for building up a fence between people who cannot agree on religious matters is because one or both have a bad disposition; it is not because they have intellectual differences."

Baltimore Pastor on Woman's Dress.

Peter Ainslie reports 100 present at a recent August prayer meeting in his church at Baltimore. Mr. Ainslie states that he is doing some practical talking concerning the dress of the modern woman. The Baltimore "Sun" gives a half-column to Mr. Ainslie's views on the subject. The article closes as follows: "Fashion is a cruel and cursed thing, and the multitudes worship at its shrine frequently not because they want to but because they must. The extreme devotees reveal a degeneration of the race that ought to be treated as we do contagious diseases, for, after all, disease is not a thing confined to the body. One's taste may be as mortally diseased as the body. Dress gives a tremendous influence and as one of the channels from which we speak for the betterment of the race its approach should be guarded with the greatest care and the protest against its violation is a voice in behalf of common morality."

California Pastor Substantially Appreciated.

At its last meeting the Official Board of First Church, Los Angeles, voted to send its pastor, Russell F. Thrapp, to the Toronto convention. Considering the long distance

R. F. Thrapp.

this was an act of great generosity on the part of the church. As a further evidence of the esteem in which Mr. Thrapp is held, and as an appreciation of his work, the board gathered at his home and through their spokesman, Mr. S. M. Cooper, presented him with a magnificent gold watch and chain. The work in the First Church is going forward in a splendid way. There have been 365 people added at regular services during the first twenty months of his pastorate. The First Church recently pledged $1,350 for Southern California work at the Long Beach convention.

EVANGELISTIC MEETINGS.

Adrian, Mich., Toledo Street, Isaac Bussing. pastor; F. P. Arthur, evangelist.

Kilbourne, Ill., S. Joel Burgess, evangelist.

CALLS.

G. D. Serrill, Brooklyn, Ia., to First, Hot Springs, Ark., Sept. 1.

Claude J. Miller, Maryville, Mo., to First, Greeley, Colo., October.

ADDITIONS.

Bolenge, Africa; 6 baptized June 22, all from the Ba-Loi tribe. Fourteen baptized on trip to the Ubangi river. A number awaiting baptism in the Ngiri. E. R. Moon and A. F. Hensey, missionaries.

$10,000 Supplemental Offering

Responses to the appeal of the National Benevolent Association for a supplemental Easter offering of $10,000 are coming in from many states. Will not ten thousand friends each help a little at this time that the Lord's needy and worthy ones placed under our care by the brotherhood may be provided for?

Remember, dear friends, that we now have approximately 525 children, widows, the aged and the sick in our eleven institutions.

Remember they are placed in our care by the church.

Remember that widespread storms at Easter time reduced by thousands the amount we should otherwise have received.

Remember the association is absolutely dependent upon the free-will offerings of its friends.

Send your offerings to the National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

Church Extension Opportunities

We are so busy in our local church work that, unless we look out and beyond us, glorious opportunities will slip from us here in our Mission fields. Shall we pause in our Church Extension work. We must think seriously at this season when we are about to make our one annual offering to the work of Church Extension.

The opportunities are:

First. To house some of the foreigners at our doors, The Church Extension Board has promised $7,000 to assist Bro. Jos. Keevil get his Mission House completed at what we know as Green Point in Brooklyn, New York. Bro. Keevil has been a great help to these foreigners, a real father. A great brotherhood should count it a privilege to help him with the house for the conservation of this organization of the second church of Brooklyn. In Cleveland our board is asked for at least $5,000 for a similar building for the Russian Mission carried on by the Disciples Union of that city. In Chicago there is the third request requiring probably a larger loan. In each case it should be the right equipment or none at all, because it counts for nothing if we do otherwise.

The second opportunity is to help decide the social and religious character of thousands of new Western communities as well as new worlds of our cities. Millions of acres are being irrigated and hundreds of towns are springing up. The streams of emigration do not all flow to our cities. Thousands are going westward. Including New Mexico, Colorado and Montana on to the Pacific coast the increase in population has been fifty per cent, or more in ten years. When the Jews migrated from Egypt to Palestine, they had the portable tabernacle. In their nomadic life God thought it necessary for them to have a tent. When the tabernacle was located, then all the tents of Israel were pitched around it. This tabernacle which contained God's presence in the Ark was the social and religious center of the community. When Israel was to be a settled people, God provided the temple at Jerusalem. For centuries that temple was the center of the whole life of the Jewish people. The church building of today and the life it includes, should be the social and religious center of the community.

The third opportunity is to shape the thought of these new communities, religiously. There are too many sects. This is the sorrow of Christ, who prayed for a unity of His people. So long as there is a division of God's people, so long must we continue to make the Christian union plea upon the basis of the teachings of the New Testament. Let us be sure to start these new communities right religiously. We were called into existence as a people for just this thing. If we build up-to-date churches and equip them with modern Sunday-school facilities we shall command wholly these new communities. The Church Extension Board is helping, and anxious to help more, in this kind of work. Our church building ought to be as good or, if possible, better than

any other building in the community. The board is anxious to send literature to all the churches to be used to educate our people on the opportunities that are ours and are slipping from us.

This literature will be sent free to all who wish it. Order from G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

RAILROAD RATES. INTERNATIONAL CONVENTION, TORONTO.

Western Passenger Association.

Summer tourist fares 2c per mile in each direction up to the eastern gateways added to fares tendered therefrom. On sale up to and including September 30.

Transcontinental Passenger Association.

A special fare by direct routes from California common points to Toronto and return is announced at $95.70 and from North Pacific points at $92. Return limit October 31. Sale dates from California: September 2, 3, 4, 5, 8, 9, 10, 11; also July. Consult agents. Sale dates from North Pacific coast, Mat. 28 to September 30, inclusive.

All prospective delegates and attendants to the Toronto convention are advised to call up immediately local railroad agents in order that tariff schedules may not be wanting when time of purchasing tickets arrives.

For the information of all the delegates and that they may know exact fares from various parts of the country we print below the round trip rate quoted from the following cities:

Cincinnati, O., $16; Dayton, O., $16; Columbus, O., $16; Lima, O., $15.10; Toledo, O., $14.60; Chicago, Ill., $14.60; Cairo, Ill., $25.35; Peoria, Ill., $20.60; Indianapolis, Ind., $19.75; Terre Haute, Ind., $19.75; Evansville, Ind., $21.40; Lafayette, Ind., $18.30; Logansport, Ind., $14.60; Ft. Wayne, Ind., $14.60; San Francisco, Cal., $95.70; Los Angeles, Cal., $95.70; Louisville, Ky., $18.30; Lexington, Ky., $20.50; Richmond, Ky., $23.60; Nashville, Tenn., $25.80; Memphis, Tenn., $32.90; Chattanooga, Ala., $32.75; Birmingham, Ala., $34.10; Mobile, Ala., $44.45; Meridian, Miss., $40.20; Vicksburg, Miss., $41.70; New Orleans, La., $48.30; Baton Rouge, La., $48.30; Shreveport, La., $50.50; St. Louis, Mo., $21.40; Seattle, Wash., $99; Portland, Ore., $92.

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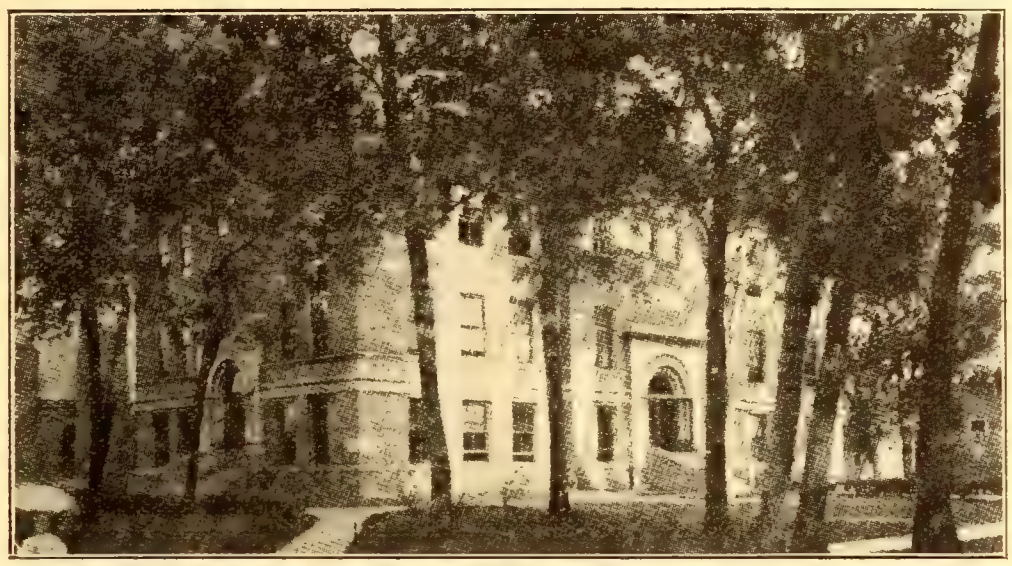

Memorial Hall—College of the Bible.

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BY WILLIAM E. BARTON

IN CHINA'S CAPITAL

BY HERBERT L. WILLETT

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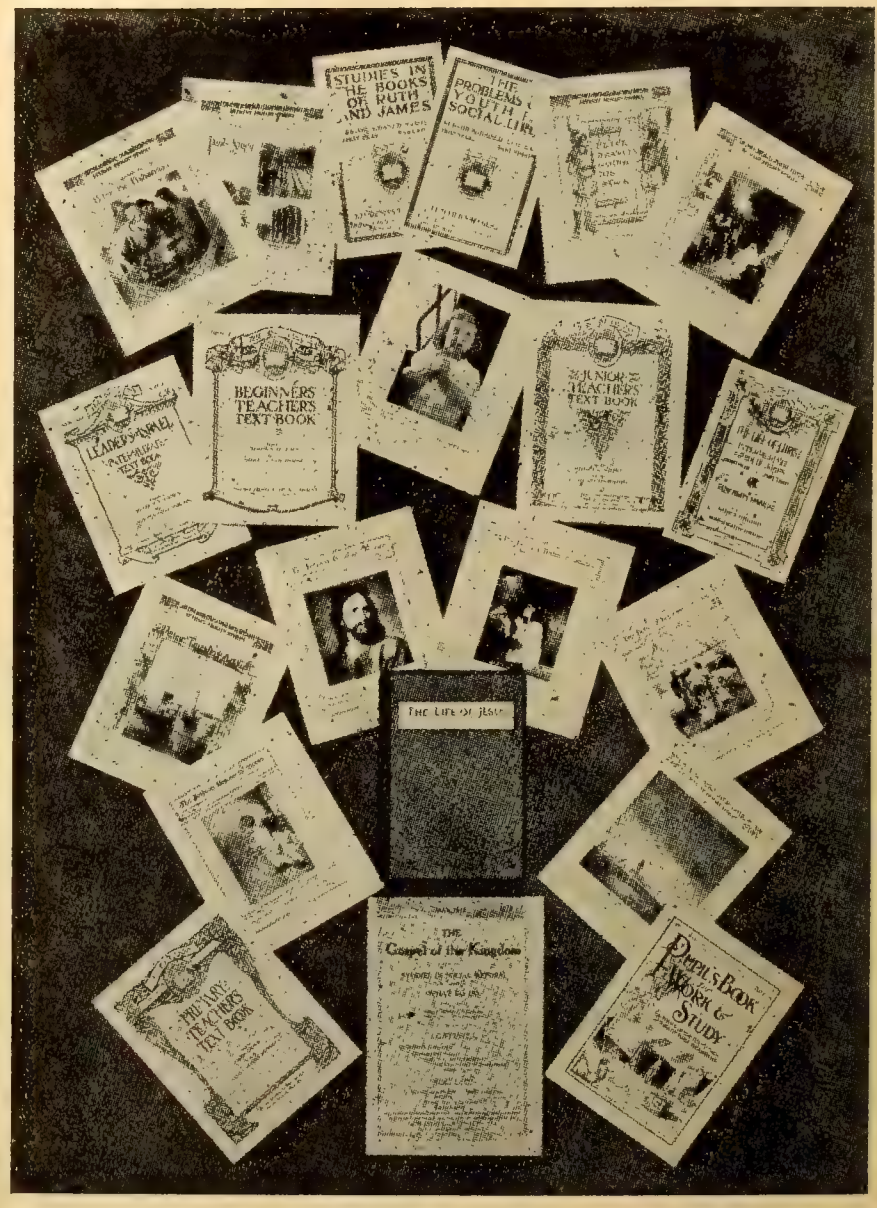
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

A Growing Temple

The building of a house of the Lord had long been a cherished dream of David. For the sake of this he brought the ark to Jerusalem and organized his temple choirs and amassed his treasures. Day and night he dreamed of it. Wandering over the hill of Jerusalem opposite his palace, he saw in his imagination the stately walls and goodly towers which were to be the house of the living God. He died bequeathing to his son, Solomon, the treasures he had accumulated and the plan he had devised. Solomon was to build the house according to the vision of his father.

Yet, not wholly according to David's vision. It must be larger, more grand. In nothing does the broad-minded statesmanship of David appear more evident than in his admonition to Solomon, "Thou mayest add thereto." Many an enterprise has been handed down to posterity permanently crippled by the well-meant conditions of those who originated it. The "dead hand" has held a fast grip upon some of the finest undertakings of humanity. Courts have been busy devising ways of loosing testamentary conditions governing bequests. Far too many good men having carried their own plans to a point where they could go no farther have supposed they served God best by devising plans and conditions forbidding their inheritance to transcend appointed bounds. David made no such restrictions. Solomon was encouraged and commanded to add to what his father had done.

To Solomon David said, "Now behold, in my affliction I have prepared for the house of Jehovah a hundred thousand talents of gold, and a thousand talents of silver, and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto."

* * *

Solomon must add to David's plan. No temple which David could have inspired his people to build would have been large enough for the Jewish people. There were reasons why David was not permitted to go on with his work. Some of them are given, particularly this, that he had been a man of blood, and God wanted a temple built by a man of peace. But we cannot but wonder if this was not an added reason, namely that the plan must have time to grow in the minds of the people and be handed on from David to Solomon until the people's conception of what they were to need and what they were competent to build had grown to sufficiently large proportions. The temple of Solomon was one of the wonders of the world. The temple of David might have been in comparison only a moderately attractive place of worship. Solomon must enlarge David's plan. Only so could he prove himself a worthy son of David; only by doing better than one's father can one do as well.

Solomon must enlarge upon David's sacrifice. It would have been a thousand pities if David had said to Solomon, "I in my trouble have gathered one hundred thousand talents; it is unnecessary for thee and thy wealth to add thereto." David resigned in a time when his nation was recovering from war; he sat on the throne through a long and troublesome period. If out of such conditions he could plan so great a sacrifice surely Solomon was capable of sacrifice on his own part proportionately great.

* * *

The great temples of the world had many builders. No one architect or mason made any one of the great cathedrals. He who wanders amid the myriad spires of Milan finds scaffolding still up in some aisle. He sees builders still at work in the Duomo of Florence and the Gothic pile at Cologne.

Emerson wrote of the builder of St. Peter's at Rome,

> "The hand that rounded Peter's dome,
> And groined the aisles of Christian Rome,
> Wrought in a sad sincerity;
> Himself from God he could not free.
> He builded better than he knew—
> The conscious stone to beauty grew."

The temples had many builders. Life is builded thus in successive generations.

We have inherited from the past houses of God, endowments for good causes, schools, colleges, and institutions of church and state—these are our glory and our pride. For them we may well be grateful. But as we count our inherited blessings of treasures material and treasures spiritual, the voice of the past rings in our ears with fine insistence, "I did this in the midst of trouble and as the result of economy and great sacrifice; upon thee is the great privilege in the mighty present of adding thereto."

* * *

We are the true temple. Our own lives need constant additions of glory and of grace. No plan of the past is good enough.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast!"

In Great China's Capital

Resuming the Mission Study Tour Articles.

BY HERBERT L. WILLETT.

EDITORS' NOTE: **An explanation is due the readers of Dr. Willett's mission study tour articles concerning the sudden breaking off of his series some weeks ago. Passing through Persia, enroute home, Dr. Willett suffered the theft of a valise containing, besides various valuables, the manuscripts of several chapters in this series. Since arriving home the calls to tell in public address the story of his world trip have been so numerous and urgent that the narrative by his pen has been resumed only with much difficulty.**

THERE is no city in the world that compares with Pekin in the territory and population over which it presides as capital; not even St. Petersburg or Constantinople. For Pekin is the head city of the Chinese people, occupying the eighteen provinces of China proper, and in addition the outlying divisions of Manchuria, Mongolia, Turkestan, and Tibet.

Just now, to be sure, the integrity of this huge complex of peoples and interests is seriously compromised. Japan very much wants Manchuria to add to Korea as a new part of her growing empire, and is in the act of taking possession of it in all the practical and effective ways in which an active and pushful people may oust one more quiet and conservative. Russia is intriguing to annex Mongolia to her dominions, and the friction between St. Petersburg and Pekin has been acute at several times during the past few months. And England wants Tibet, and it is more than half suspected she has maintained a military force at Lhassa ever since her expedition thither three years ago.

But even without these frontier provinces, China has a territory of four and a quarter millions of square miles, and four hundred millions of population. Over such an enormous domain and citizenship Pekin rules. It has not always been the undisputed head of the Chinese nation, though its history goes back to the twelfth century B. C., the age of Israel's exodus from Egypt. In some periods it was only the capital of a province, and at other times it was wholly destroyed, and lay for years in ruins. It reached its greatest splendor in the days of Kublai Kahn, grandson of Genghis Kahn, the Mongol conqueror. In those splendid days, Marco Polo, the Venetian traveler, journeyed down the Nankow Pass to Pekin, and was amazed at the glory of the city. He went back to Europe after many years to tell such stories of the wealth and beauty of this wonderful region that all Europe was fired with the ambition to discover a pathway to the new wonderland far in the east. One of the results of that agitation was Columbus' voyage, and the unveiling of the New World.

WHEN IN DOUBT BUILD A WALL.

WHEN the Ming dynasty came into power in 1368 A. D. they moved the capital to Nanking, on the Yangtze River in the central part of the land. But the third emperor of the line transferred the headship again to Pekin, where it has remained to the present. It is not strange that a city so notable in the history of a great people should have many architectural monuments, in spite of the ravages of time and the assaults of Tartars, Mongols, Manchus and Boxers.

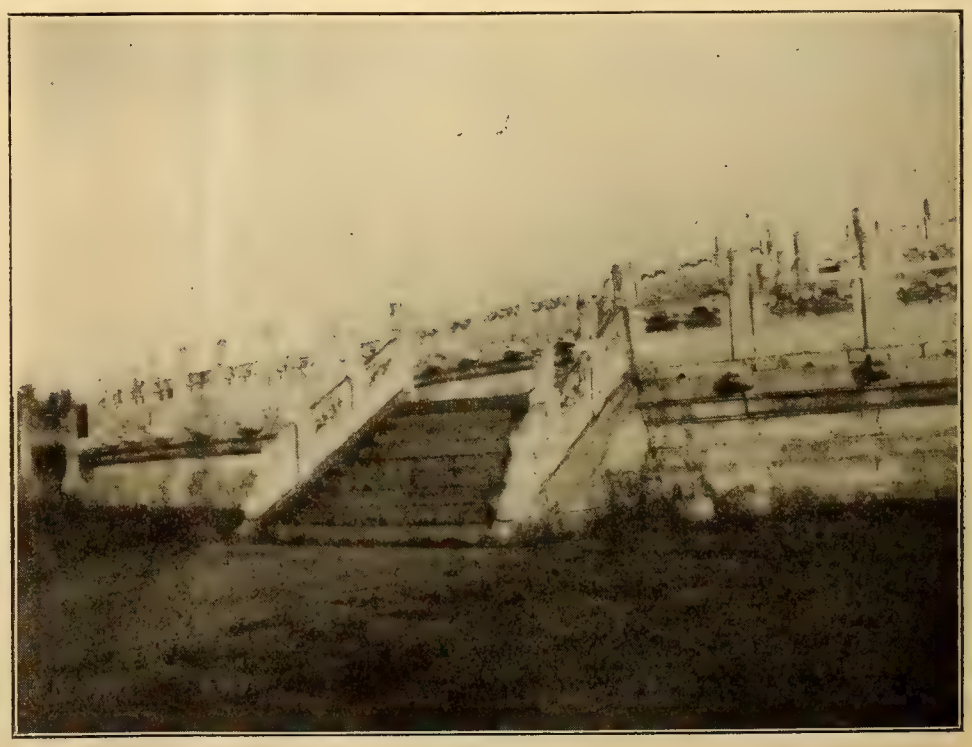
I have already remarked, in some of the earlier letters of this series, that the Chinese love walls. Their cities and towns are all walled. The different sections of the towns are walled in, and all the houses of any pretensions are enclosed in protecting barriers. This is partly for privacy and partly for protection. In fact the motto of China has seemed to be, "When in doubt, build a wall." And to complete all other enterprises of the sort, there is the stupendous national wall along the northern frontier, an undertaking so vast that in comparison the other six "wonders of the world," such as the hanging gardens of Babylon, the pyramids of Egypt, the Alexandrian lighthouse, the Colossus of Rhodes (if it ever existed), the Temple of Diana at Ephesus and the Tomb of Mausolus, seem like children's play tasks.

There are four cities in Pekin, each walled in for protection and to complete the Chinese idea of a place of importance. The Tartar City is the real capital, enclosing within its quadrangular and spacious walls the Imperial City, which in turn contains as its heart and center, the small Forbidden City, the former inaccessible residence of the imperial household. The foreign legations are in the Tartar City, but outside the other two, and here are the residences of the officials who represent the leading governments of the world.

View from Top of the Altar of Heaven.

AMERICAN RECOGNITION OF REPUBLIC.

AT the time we were there the new republican government of China was waiting nervously and anxiously for official recognition by the United States. The American missionaries were confident of the success of the revolution and the permanence of the republic, and hoped that our government would further the good relations between China and the United States by authoritative recognition of the new republic. The government officials of the nations watching affairs there, including our own consular and diplomatic representatives, were not so confident of the success of

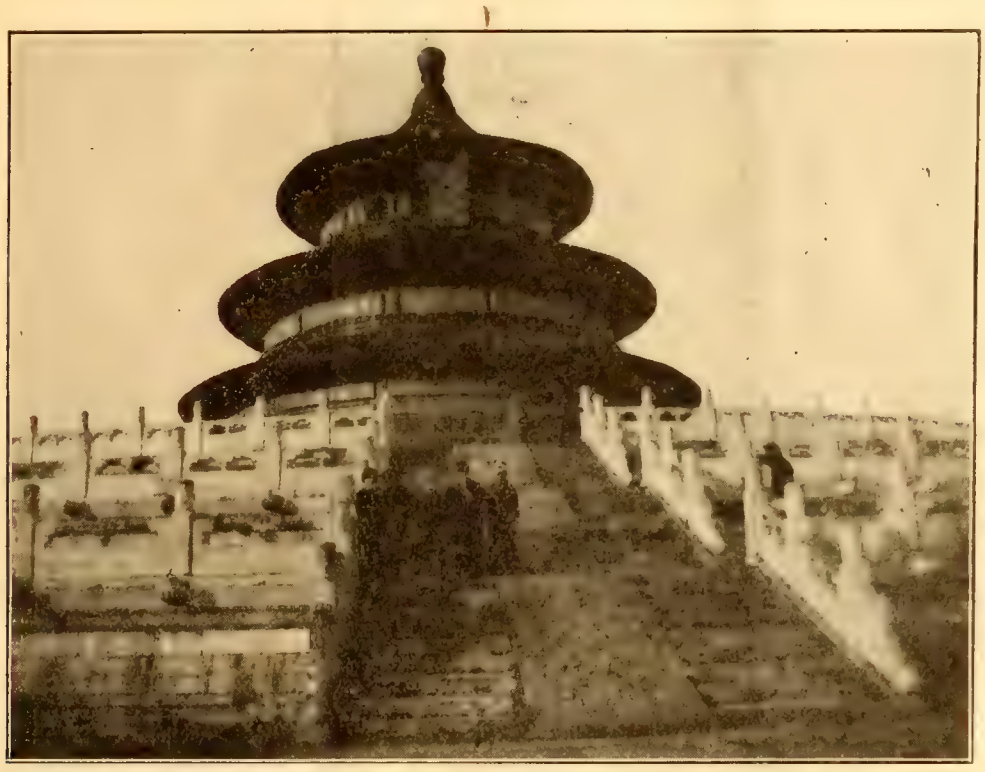


The Altar of Heaven, Pekin. Steps Leading Up the Three Terraces.

the great experiment, but felt that America and France would naturally take the lead in the act of recognition.

It was not till after Mr. Calhoun had left China for America that recognition came. On that occasion, in a distinguished company of Chinese and American officials, naval, military and civil, Mr. Edward T. Williams, acting head of the embassy, handed to Yuan Shi Kai, the provisional president of China, the message of recognition from the government at Washington. It was a deserved honor for Mr. Williams, and a proper courtesy to a great people, struggling earnestly, even if not always wisely, toward an assured place in the sisterhood of republics.

It is a most difficult thing for an ancient and conservative people like the Chinese to pass rapidly from the forms and traditions of a long inherited despotism, like that of the Manchu conquerors of China, to a republic. It is not alone the forms of official procedure which have to be changed. It is the entire psychology of a people. Japan has attempted to traverse the entire distance from feudalism to modern and constitutional life in the brief reign of a single Mikado, and though the advances made have been astounding, the process has been far too rapid to be complete or convincing. Most of our failure to understand the Japanese, either in their own land or on the Pacific slope, is due to the amiable error of the Japanese themselves, and our own superficial assumption, that we can understand them with the same readiness with which we can deal with people who have back of them centuries of occidental thinking and behavior.



The Temple of Heaven, Pekin.

BIRTH HOUR OF NEW CHINA.

THE Chinese are in the midst of the same throes of new birth, only later in arrival at the birth hour, and much more difficult to bring safely through, owing to their enormous numbers, the size of their domain, the low state of education, and the meagerness of the facilities for public intelligence. When you speak of a republic, the term connotes to the American all that his land and the other lands of like political creed have achieved in self-government. To the Chinese the term has but the most nebulous meaning, probably compound of patriotic satisfaction at riddance of Manchu tyranny, a comfortable dream of emancipation from taxes, a feeling that a stronger hand was needed was shared even by many of his best friends, among whom some of the most representative missionaries are to be numbered. So he resigned and Yuan Shi Kai, who had still the confidence of the Manchu party, was given the place provisionally.

Now it transpires that the two men cannot work together. Dr. Sun has been at Shanghai devoting himself to the development of the nation through his great railroad projects. Yuan Shi Kai has gone forward with his plan of nationalization at Pekin. They differed over the loan. The development of revenues is a slow and difficult thing in a land without a strong government. A foreign loan was necessary. There were the gravest objections to the "six-nation loan," and our government did well to refuse its sanction. But every difference of view was a ground of irritation among a people widely scattered, illy informed and badly led. And so rebellion has broken out, not without encouragement from the ever watchful and ambitious Japanese, and Dr. Sun has thrown his large influence against the Pekin government. Yet hardly with the chance of final success, and probably without the desire for personal advantage. But the entire episode illustrates the condition of a land of wonderful resources, destined to be the masterful leader in the affairs of eastern Asia, but now only awakening from a sleep which but recently bade fair to be permanent and fatal.

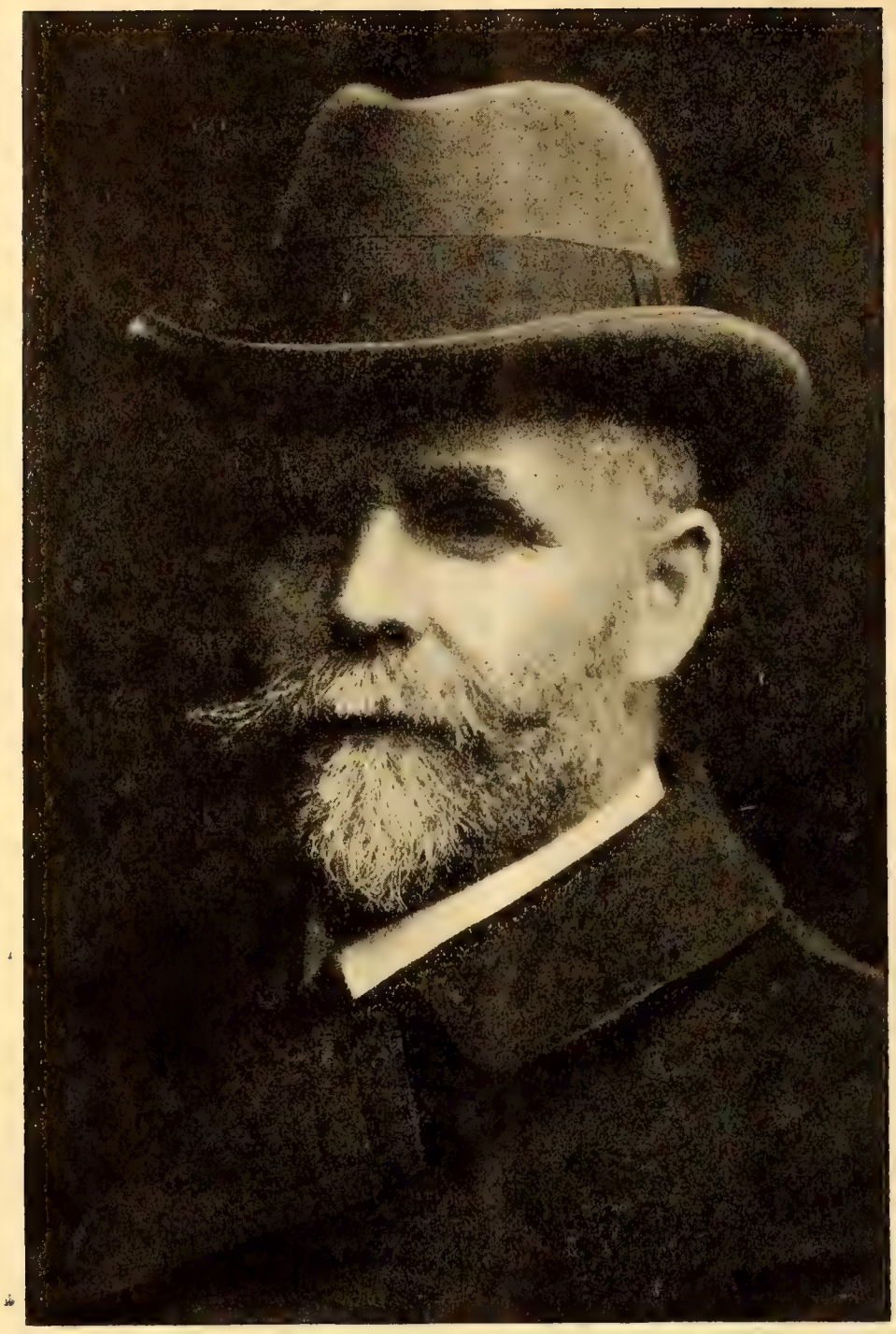
PEKIN'S TWO NOBLEST STRUCTURES.

AND now a look at two structures which are the most wonderful in Pekin, and which at the same time stand as the eloquent symbols of a changing age. I said there were four cities in Pekin. South of the Tartar city is the Chinese city, hardly four centuries old, but admirably illustrating in its commonplaceness and squalor the difference between the ruling and the subject classes in the late empire. Out on the southern border of the Chinese city is a large enclosed space devoted to the Temple and Altar of Heaven. It is a park of wide extent, wholly reserved for the annual devotions of the emperor, as the representative of the nation, before the powers of heaven. After passing a night of vigil and fasting in the Hall of Abstinence, the ruler proceeded in the early dawn to the triple-roofed Temple of Heaven, to offer incense to the Supreme Powers, and to his ancestors. Then he was conducted to the beautiful circular Altar of Heaven, with its three terraces, each reached by nine marble steps, and on the upper platform ninety feet in diameter, under the open sky, the ruler of the nation, after inspection of the sacred offerings from the three kingdoms, animal, vegetable and mineral, performed in the unique solitude of his great office the act of worship which was supposed to bring good fortune to his people for the year. Some students of religion have professed to see in this Confucian ritual a recognition of the non-atheistic creed at the back of all Chinese theology. Yet the Temple and Altar of Heaven may well be only a beautiful expression of a sense of awe in the presence of the forces of nature, and an effort to secure their favorable disposition toward the people.

THE SUMMER PALACE.

FORMERLY this immense sanctuary, covering many acres, was reserved exclusively for the royal visits and worship. Now the restriction has been removed, and it may be hoped that the park, with its exquisitely wrought marble structures, the one open to the sky, the other closed, may be given to the people for the rest and pleasure they may so well afford.

The other place of special interest is the Summer Palace. It is a magnificent artificial park, at a distance of six miles from the city. On a hill partly constructed, called the Hill of Ten Thousand Ages, rises a series of residences, pagodas and temples, crowned by a beautiful octagon building, formerly used as a royal residence, and now probably to be occupied again by the Manchu princes who are to be banished from the Forbidden City when it is occupied by the state officers. The tiles of the roofs in many colors give an almost magic beauty to the place. At the foot of the hill bordered by covered walks, decorated in elaborate forms of Chinese art, is a lake, on whose bosom seems to float an exquisitely wrought marble barge, palatial enough to be a royal residence. Over an arm of the lake stretches a camel-back bridge of marble, and from the top of the hill one looks out upon an entrancing picture of suburban Pekin, including the Hill of the Jadestane Fountain, the Temple of the Five Pagodas, the National Barracks, the buildings of the Ching Hwa College, and a large number of handsome private residences, and everywhere are the signs that the "unchangeable East" is changing with a rapidity which baffles all but the most alert observer.



The Successor of David Livingstone

A Character Sketch of Dan Crawford, the Great Explorer.

BY WILLIAM E. BARTON.

DAVID LIVINGSTONE dismissed Stanley with this program for his own future:

"On crossing the Lualaba, I shall go direct southwest to the copper mines of Katanga. Eight days south of Katanga the natives declare the fountains of the Nile to be. When I have found them, I shall return by Katanga to the underground houses of Rua, and travel in boat up the river to Lufira."

He did not live to carry out this itinerary, but the record of his hope became a challenge to a sick young Scotchman who had gone to the dry part of Africa to be cured of consumption. He crossed the Lualaba, and found the fountains of the Nile, and lived for twenty-two years in the long grass. England went wild over his return in the year of the Livingstone centennial, and now he is in America, intending not to return to England, but to go on to Australia and then to Africa, from which he does not expect ever to emerge. His name is plain Dan Crawford.

He is now at Northfield, but is to move westward, and will be in Chicago this autumn, and will speak in several American cities.

Mr. Crawford divides his work and all his speeches into three parts: 1, "Boring In;" 2, "Shut In;" 3, "Boring Out."

One must bore his way into the heart of Africa, he tells us, and it is not easy. Once in there arise conditions which shut him in. But after nearly a quarter century he has emerged. The division is entirely logical; the phrase "boring in" is the African description of the way one travels there.

But Mr. Crawford does not follow a logical division. There is only one division in the address or the interview—the first. The tall African grass grows thirteen feet high through all the discourse of Dan Crawford. To penetrate so far as the first concrete fact is a pleasant circuitous march through parable, quotation and reminiscence. Facts accumulate slowly, but incident and adventure multiply and grow tall as an African cane brake.

He is "unconventional." That is the adjective which more than any other has preceded him in the English papers. He is "unique." He is "sui generis." He is all of them and some more.

He is of medium height, stocky and square set, with blue eyes. His hair is cropped close over his round head. His beard is cut after the French style, full, but clipped close on the sides. He is quick, nervous, alert, fond of fun, and is a good comrade.

He has not yet visited our American cities. New York he does not know. Chicago is a name he hardly dares undertake to pronounce. No crowds of reporters have yet hunted him to his lair.

In Africa they call the pioneer a "dew-drier," for he who first in the morning starts along a trail through the tall grass is drenched by the heavy dew, but leaves the way comparatively dry for the next man. It is my privilege to act as a sort of dew-drier, for I have been making a pilgrimage through the experiences of Mr. Crawford, and am delightfully drenched.

The present interview will be his first real introduction to our American papers, for as yet he is known here only by the press reports of his English reception, and by his remarkable book.

Never has America had a speaker like Mr. Dan Crawford, nor is he likely to be heard here again, for he plans to return to the long grass of Central Africa to spend the rest of his life with his beloved Bantus. He comes with twenty-three years of unbroken service in the Garengauze country, and is the author of "Thinking Black," the most original and fascinating book in African missionary literature. Without credentials and alone, he has just won from English critics the judgment that he is "one of the most original and captivating speakers who ever stepped on a platform." In his inimitable way he tells African legends and weird stories of Bantu customs. He

was the first white man to follow in David Livingstone's footsteps to the tree at Ilala where that great man's heart was buried. There Mr. Crawford conducted the funeral service.

A PIONEER OF THE KINGDOM.

THIS introduction might well be supplemented by more biographical material than either his book or address have contained. There is little of it in his book and less in his addresses. Indeed, his addresses are but bits of conversation. One of them had its outline on the back of a post-card, and he wrote it during a hymn, and crossed out each point with a pencil as he came to it. That was a wise precaution; for anything that he said under one head might as logically have been said under any of the others. He does not "bore in" to his subject. He leaps over the top of all obstacles, and then leaps in this direction or that. He always lands on his feet, but it is not a process of progressive motion, but of intellectual acrobatics peculiar to a mind of marked ability trained to phenomenal acuteness by a remarkable experience.

In the Bantu country where Crawford has been they keep no record of time. An old man will guess he is ten years of age. Crawford's chronology is little better. He preserves dates in 1889, the year he began what the natives call "boring in" to Africa. The rest of his book and his memory is "Later"—in footnotes to his timed experiences. He begins his stories: "The other day"—and you think he means the day before yesterday or last week, but he is merely saying, "Once upon a time"—if there really was a time. If events could occur with no relation to time or sequence, his narrative would be a model of all chroniclers. When he is asked for a date he says, "That was—let me see—haven't I given that in my book?" And behold it is faithfully recorded in the book, and the date-line is "Later."

Crawford can tell some things that are not lawful to utter—for he has looked upon horrors whose lightest word harrows up the soul, and starts the hair to rising. I spent two evenings in a company with him and he grew more and more confidential as the hour waxed late, and I am reliably informed that certain of the ladies spent the nights following in visions and dreams of graveyards, death and Sheol.

But it is not on these horrors his mind dwells. He lives in the exuberant memory of free, untrammeled life and of character transformed by the gospel. He is a Greek scholar, and his translations are in the New Testament. If he lives to translate the Old Testament he will learn that "Adam" means "red-earth," and the inference is that the earth of which man was made was light and ruddy. But if he fails to find a lexicon somewhere that assures him that the prehistoric mud was black, it will not in the least daunt him; for he has seen God at work creating men out of black mud, and has walked with him in the garden where the grass is thirteen feet tall, and has heard him calling his children back to himself. Crawford will make a note of that in his Bantu lexicon.

He is quick with his pen, his gun, his speech. He has shot more lions than Theodore Roosevelt ever saw; has met the black man in blackness as dense as Livingstone ever encountered, and has pushed the frontiers of the white man's knowledge hundreds of miles into the dark continent. He has seen more bloody murders, unnamable cruelties, unmentionable abominations in life and conduct, but he is a cheerful, optimistic, light-hearted, exuberant soul, with a twinkling eye and a merry laugh and a sunny faith. For he has believed to see the goodness of the Lord in the land of the living. After he has preached for a little while to us pagans in America—for such he is inclined to think us, and his countrymen in England and Scotland—he will return to Africa where Livingstone died, in hope of dying a few hundred miles farther inland, and marking with his grave another milestone in the advance of Christ's kingdom, boring into the dark continent.

He gave me the following story of his wonderful career:

RE-LEARNING TO THINK WHITE.

"I SPEAK to you in English, and it is the English I learned when I was a boy in Scotland, but I think in Bantu, the language I had to learn in Africa—a wonderful language, into which I had the incomparable privilege of translating the Word of God. I endeavored to get into the back of the black man's brain—to 'think black'—and while I speak English as I always have done I am re-learning the art of thinking white—learning it for a little time, for I am on my way back to live and die in Africa.

"When David Livingstone died he was longing, not for Westminster Abbey, where the tears of a nation watered his grave, but for the heart of his beloved Africa, where the Bantu tribesmen live. This was the spot that has been my home for 22 years. Livingstone called it 'the uttermost spot of the earth and the nearest place to the bottomless pit.' It is natural that working in a place like this, there should be days of gloom and depression; this is the missionaries' worst foe.

"When I first went to Africa, long before we were in sight of land I saw the blue of the Atlantic muddied by a dirty brown, the Congo; so Africa dirties what comes in contact with it, for 'out to Africa' is really 'down to Africa.' There the tinned abominations—you call them canned goods—go bad, the dogs from Europe go bad and even missionaries go bad. The hard thing to do is to keep singing your song even when the heart is depressed, to keep your 'heart fixed.' Your people can't do that here. I told a cabinet minister that the great difference between the England that I left and the England to which I returned was that people have lost the art of smiling. The smile is the coat of arms of the soul, none that go on four feet have it. I ask you what good it will do you in this materialistic age to gain the whole world and lose your smile?

"My specialty in Africa—for we have to be specialists there, too,—is translating the Holy Book. For I went to a land where the language was only spoken; they had no books. When I took to Oxford the other day my grammar of that language—I call it the most wonderful in the world—I showed them a tongue that had 33 tenses for the verb, 10 voices and 19 genders. What is your puny English to that? But there were many years before I could give them the written Word of God, and all that time I had to be the walking, talking Bible. The real Negro can read you quickly, no sham goes with him. You almost become their god. My friend, Cobb, visited me in the heart of the jungle. A cannibal spent fourteen days glued to him, watching his every move. Then he vanished over the hills. Ten years later I visited his country and found that there he had set up a new religion, the worship of my friend.

CONTRASTS WITH CIVILIZATION.

"MISSIONARY work is hard, but there is a great glory in going without. I could tell you the romance of a pair of shoes that came to me in my need in the heart of the jungle. Elijah's God is not powerless now. Then there is the great law of compensation. The natives have no notebooks, but they have wonderful memories. I visit them once in ten years and they can repeat my sermon, word for word, so keen is their memory. They have no artificial light; they call such lighting 'lighting God,' for they think that he has drawn down the blinds for them to go to sleep, but they have instead most wonderful eyes. They have no shoes. David Livingstone, who first came among them with boots, is called all over Africa Mr. He Hath No Toes. But their ten toes are so strong that they can trust them where I with my boots dare not go. God compensates us in his own way.

"Civilization is creeping up toward them from the south, where it means mines and liquor and sadness. When I told my native friends, as I left them at the head of the railroad, of all your wonders today, traveling in and under the earth and water, and tried to impress them with these modern 'improvements,' they said, 'Better off is not to be better,' and in that is a whole system of ethics. They know the immortality of the soul; it is not even questioned from one coast to the other; with them the body is but the cottage of the soul, death is not departing but arriving. God is his own pioneer and in the heart of Africa, black, 'heathen' Africa, he had preceded us and there everything tells of him.

"I went to Africa to be cured of consumption, and cured I am, as Cecil Rhodes was. Like him, I found wealth in Africa—not the wealth of his gold, nor of ivory, which when I went in lay on the ground in the interior, valueless to the native because it had no marrow in it to be eaten, but for which since whole villages have suffered untold horrors, but I found the riches of human life awaiting the gospel.

"I penetrated the interior—I did not intend to go alone. Three of us started, but one of my companions was taken with a terrible inflammation of the eyes; the other, too, was constrained to turn back. I kept on. I was twenty months getting in. I was sometimes two years without letters. I was nine years homeless. After that my wife was with me. There in the heart of Africa our two children were born. And she—my wife—the natives call with good reason 'the white angel.'

"I was under the dominion of the bloody King Mushidi. He entered that part of Africa 15 years before the death of Livingstone, a black adventurer. But he became a powerful ruler, with a harem of over 500 wives. I have seen him commit atrocious murders, drinking the blood of his victims. Dr. Maloney has published the statement that we were his 'slaves.' He adds that Mushidi despoiled us of our goods, which errs in the important particular that we had no goods. Dr. Maloney pitied us, and in his book says he 'cannot help thinking that a profound mistake was made when the missionaries were dispatched into his barbarous country hundreds of miles from a

European port.' He might have saved his pity. We did not need it.

"By another writer I am called Mushidi's 'secretary'—and it is certain that the Belgian officials who in later years made their way to the foot of Mushidi's throne looked on my supposed influence with him with no great favor. But I taught his children; yes, and again and again he spared life for my sake. Hudson Taylor said to me once, 'The devil can wall you around, but he cannot shut you in.' The heaven was always open to us. I am glad to have gone in without a base line of communication and to have done this work and to it gladly I return.

LANGUAGE SUPERIOR TO ENGLISH!

"YOU ask about the language. It is wonderful. English seems poor beside it. What has English in the way of tenses? Almost nothing, no aorist, no future! Oh yes, I know, you have faked a future tense with the verbs 'shall' and 'will'—but this is no future tense and you adopt all manner of devices to make tenses your poor, cold, bald language does not have. We have futures—several of them. We have an immediate future and a proximate future, and a deferred future, and a progressive future, and a completed future. We have nineteen genders. The African is far too modest to make sex—the most private and delicate of all distinctions—the basis of his categories in the classification of nouns. There are nineteen categories. Everything that has a vascular system is in one. All long things, palms, cane, tall grass, are in another; all short, blunt or round things in another; all soft, flabby things in another. You would need an adjective for each of them. Not so the man who thinks black. He has sixty sounds. It is difficult to represent them with twenty-four letters. A changed prefix makes the difference. The thousands of verbs all end in 'ali'—a most musical ending. And can you imagine a language thus highly inflected in which it is impossible to speak ungrammatically? It is so, the initial letter of the principal word gives all—as if you were to say, not 'God is love' but 'God gis gove.' Do you see? That merely suggests the prefix.

"Mushidi is gone—his great head, with its Napoleonic brain, and its facial expression half fox, half pig, shipped to Europe in a petroleum can. And his harem which cost him so much to gather and so much more to guard, is gone. And there are tokens of a new day.

"I went into Africa—Eastward ho! I am returning to it, Westward ho! Across America lies Africa. I am on my way.

"It is very strange to come back to civilization after twenty-two years. Can I believe my eyes? These two long spokes of iron—jutting out of the grass—they are a railway in Africa! And here is a shop-window full of tinned foods. I stand and stare bewildered at the seductive display. We have been almost a thousand miles beyond the well nigh universal tin can. And as one emerges from the long grass into these towns on the confines of civilization, he sees the crowds of poor renegade natives, the gin-boozing degenerate, whom tourists see and wish to see no more. But we deal with the raw material—not this debased product.

"Cannibalism? Oh, to be sure! It is not nice! I make no apology for it. But try for a moment to 'think black' with me. Come, and let us tell some of these cannibal people that in the Balkans white men fought till 4,000 were killed on one side and 5,000 on the other, and he will cry out in horror, 'Oh, venom of the serpent who slays, and not to eat!' Murder is not very pretty anywhere, and what is done with the flesh afterward is not the only point worth considering. After all, when you read of war between white men, how much do they lack of being cannibals?

"We have to face the shame of the savagery of white men as our greatest obstacle, for the cruel slave trader reaches us. Are the Belgian and the Portuguese all saints?

"Even our most glorious message meets the taunt of the black man. Once when I was telling the story of the cross, a chief named Malemba interrupted me, saying, 'You white men are a bad lot. You killed the Boso One: we kill only criminals and instead of being ashamed you cross the sea to come and tell it!' Do not think I apologize for their sin—and it is sin. I sometimes think the worst men among them have barely conscience enough to light them to hell. I am trying to get you to think black—but I know it is impossible. The bad African is almost as bad as the bad American or Englishman. The Gospel of God is what we need and what they need. The night cometh when no man can work. Afar the golden-crested crane is calling. I must go back to Africa."

The Larger Fellowship

The Story of a Man Who Practiced Christian Unity All Alone.

BY GEORGE A. CAMPBELL.

THE little town of Newton had four churches, a Methodist, a Presbyterian, a Disciple and a Baptist. These churches had little fellowship with one another. It might be said, without straining the truth in the least, that most of their energy was put forth in opposing one another. Both the preaching and the feeling and conversation of the people were bitterly partisan. The art of proselyting was better understood and more enjoyed than that of winning converts.

These churches were the creations of ministers of strong prejudices. Each minister was an "expounder of the book." Each presented his narrow view as "the faith once for all delivered to the saints." To hold any other was unpardonable disloyalty and would meet with the eternal wrath of God. The nearer the faith of any two of the churches, the farther apart were the same churches in fact and sympathy. For instance, the Baptist and Disciples both practiced immersion, but neither would recognize as valid the baptism of the other. Members going from one to the other must be reimmersed.

One may well realize that life in a town so dominated by feelings of religious prejudice and hatred could not be happy and free. In every soul there was a chain and curb upon its inherent kindness and natural social instincts. Because of a mistaken loyalty to God they were disloyal to their neighbors. Dogma by them was placed far above man.

One day there moved to this little town a man who afterwards came to have a great influence in supplanting its spirit of bigotry by that of fraternity and good-will.

He was a quiet, unostentatious man of about thirty-five. His name was James Seaton. Newton was a dozen miles off the railroad; but rumors of a new railroad that would have a station at Newton were current.

Whether because he expected the railroad or for some other reason Mr. Seaton bought a considerable tract of land adjacent to Newton, and built the finest house in the village.

JOINES ALL THE CHURCHES.

AS soon as Mr. Seaton was settled all the churches were anxious to know to what church he "belonged." Mr. Seaton did not choose to tell them. He attended all the churches. The Methodists and Baptists had preaching on the same Sunday and the Presbyterians and Disciples on the alternate Sundays. So Mr. Seaton could keep quite in touch with the four churches.

One Sunday morning he united with the Presbyterian church. The members of the other three heard of it with great disappointment. But as usual he was at the Disciples church at night, and, much to the surprise of every one, he "went forward" after the exhortation and was given the right hand of fellowship. The Disciples minister had learned immediately after the morning service that Mr. Seaton had united with the Presbyterian church and consequently thought it was his duty to preach that night against the Presbyterians. Hence when Mr. Seaton came forward he thought it was because of the convincing logic of the sermon.

There was great joy among the Disciples and great lamentations among the Presbyterians.

During the week everybody talked and talked much, except Mr. Seaton.

Next Sunday Mr. Seaton united with the Methodist church in the morning and the Baptist church at night.

By this time it was the general verdict of the town that Mr. Seaton was as crazy as he could be.

The children, hearing so much in their homes about him, avoided him on the streets.

But, making liberal contributions to all four of the churches, and continuing to attend all four, he gradually came to be regarded not as insane but odd. Much discussion took place as to whether or not a man could be a member of four denominations at once. The logical verdict was in the negative. A man might as well try to be in the light and dark at the same time. In the estimation of all there was but one true church and each thought he was the representative

and defender of that true apostolic church and all others were unregenerate heretics.

However, none of the four disqualified Mr. Seaton. He, on his part, did not argue, but lived the Christian life. His kindness extended to every citizen. People came to mark that whenever he spoke it was to speak well of the motives of others. The ministers came instinctively to feel that Mr. Seaton would not appreciate vituperative sermons. A new unity, springing out of the soul of Mr. Seaton, came gradually and unconsciously to pervade the community. The people came to know a deeper unity than that of logic, the unity of their natures and their common life.

ONE HUMANITY, ONE CHRIST, ONE CHURCH.

MR. Seaton never became an aggressive teacher, but from time to time he would lead the thought of the people out to the great constructive work of the kingdom.

It was not long before the people—save a few of the older ones—came to regard Mr. Seaton as a saint, as the prophet of a new day, that day when the Church of Christ shall be reunited—one Church with one God.

After Mr. Seaton had lived in Newton two years or thereabouts, there was a very destructive fire. Rendering many families homeless, this fire increased the feeling of sympathy and caused all to realize their common humanity.

The four churches were burned.

Now when it came to rebuilding the churches, the spirit of Seaton seemed to rise from the ruins of every one of the four churches and say, "One Humanity, one Christ, one Church." There was little discussion. The people's mind was for one edifice.

It is a splendid church, a temple of beauty. The praise every Sunday is led by a pipe organ and a chorus of voices representing all the people of the community. The religion of Christ now creates fellowship and good-will, where formerly for the love of God it made brother hate brother. Mr. Seaton knew the "higher loyalty" to Christ and is typical of countless souls who in our age have caught the spirit of larger fraternity.

NEAR AND FAR.

The China agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments, and portions. If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies. The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for." Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the Gospel.

At Boston the Human Derelicts Association has been formed, composed of the lame, the halt and the blind. Its object is to secure better living conditions for its unfortunate members.

The first Monday of September will be observed as Orange Day by all Hollanders everywhere in the world, when telegrams of congratulation will be sent to the House of Orange.

A wireless telegraph station has been established on Robinson Crusoe's Island, Juan Fernandez.

Of Human Interest

Wilson on College Education.

"Woodrow Wilson naturally believes in a college education for boys and girls alike," said a banker at the Princeton club in New York. "Mr. Wilson, lunching with me here, once said in his quaint way that the old idea about a college education unfitting a lad for work had quite died out.

"'We no longer hear,' he declared, 'stories like that of Gobsa Golde.

"'When Gobsa Golde's son, Scattergood,' he explained, 'desired to go to Princeton he said to the old man:

"' "Pater, is it true that boys who go to college are unfit for work afterward?"

"' '"Of course, it ain't true!" snorted the old man, indignantly. "Why, I've got a Princeton graduate runnin' my freight elevator, two of my best coal heavers are Harvard A. B.'s and a Yale B. S. is my star truck driver."' "

Beecher's Power in Prayer.

My girlhood was spent in Brooklyn, N. Y., in the years of Mr. Beecher's greatest popularity. It was often my privilege to attend his church on Sabbath evenings, although ever loyal to our own church and pastor at the morning service. The thing that impressed me most in the man was not his sermons—though they were always interesting and helpful—but his prayers.

He seemed to be pouring his heart out, in such a tender way, to his Father in Heaven for me individually, as though he understood every phase and need of my case. I lost all consciousness of my surroundings and was borne as on a wave of supplication to the very "throne" itself. One can hardly wonder, then, that I came away from such a service strengthened to bear, with Christian grace, whatever the future might have in store for me of joy or grief.

No one could know him intimately without feeling sure that he was one of God's chosen and choicest messengers to reveal his love to men. I thank my God that such a Christian hero as he lived and that I was privileged to know him.—Contributor, in The Congregationalist.

Bryan on "Earning" Money.

Not only do I believe that a man can earn five hundred millions, but I believe that men have earned it. I believe that Thomas Jefferson earned more than five hundred millions. The service that he rendered to the world was of such great value that had he collected he would not have been overpaid. I believe that Abraham Lincoln earned more than five hundred millions, and I could go back through history and give you the name of man after man who rendered a service so large as to entitle him to collect more than five hundred millions from society, but if I presented a list containing the name of every man who, since time began, earned such an enormous sum, one thing would be true of all of them, namely, that in not a single case did the man collect the full amount.

Jefferson did not collect all he earned; in fact, he began public life well to do for a man of that period, and died poor—impoverished by visits of those who called to tell him how much they loved him and how much they appreciated his work. Lincoln did not collect the full amount; neither Jefferson nor Lincoln would have cared to collect five hundred millions. What would either one have done with such a sum? Or, what is more important, what would five hundred millions of dollars have done with Jefferson or Lincoln?—Chicago Record-Herald.

The President's Early Ambition.

Secretary Daniels recently presented the target practice pennant to the battleship Idaho, the crack ship of the navy. He read its officers and crew a lesson in preparedness, and commended the crack gunners for their skill. "You may not know it," he said, "but it will add to your appreciation when I tell you that as a boy it was the highest ambition of Woodrow Wilson to enter the naval academy and become a naval officer. If his father had not led him into other lines the probability is that today he would be with us as a captain or an admiral."

Secretary Tumulty Tells Story.

Joseph P. Tumulty, secretary to President Wilson, tells of a former member of the Jersey City board of education who, upon a visit to one of the schools, took a reader from the teacher's hand and addressed the nearest little girl.

"My dear, can you spell 'eggpit'?" he said.

The little girl didn't recognize the word, but was willing to take a chance, so she said:

"E-g-g-p-i-t."

"Erroneous—can anybody else spell it?" the inquisitor asked, looking over the room.

Other children tried. Some spelled it with one g, others with two t's. Still wrong. The member of the board had his big finger on the word, and knew. He turned to the teacher.

"Of course, ma'am, you know how to spell it?"

The teacher blushed and confessed that, while she was not familiar with the word, she would expect it to be spelled as it sounded—"e-g-g-p-i-t."

"Not familiar with it!" roared the guardian of the public instruction. "Not familiar with it—it's right here in the book!"

The teacher looked and saw the word—Egypt.—Chicago News.

Remembering Oliver Wendell Holmes.

Dear Doctor Holmes! What a delightful, warm, spontaneous nature was his and what a fine mind! We were always good friends and I am proud of the fact. Shall I ever forget the dignity and impressiveness of his bearing as, after the fourth course of one of my breakfasts, he glanced up, saw the waiter approaching, arose solemnly as if he were about to make a speech, went behind his chair—we all thought he was about to give us one of his brilliant addresses—shook out one leg and then the other, all most seriously and without a word, so as to make room for the next course.—Clara Louise Kellogg in Saturday Evening Post.

THE CHRISTIAN CENTURY

EDITORIAL

WHERE WE STAND.

THE CHRISTIAN CENTURY is primarily a NEWS-paper, reporting to a national constituency those happenings in the field of religion that have real news value of national significance. It is not, however, a mere reflector of events and current opinion. It aims to be an interpreter of events and it holds convictions of its own which it earnestly advocates. Among those convictions which relate themselves to the issues just now drawn in the Christian world may be named the following:

I. We believe in the evangelical construction of the Christian gospel, as contrasted on one hand with liberal rationalism and on the other with dogmatic legalism.

II. We believe the Christian gospel is a social gospel, and we have full fellowship with all who endeavor to so interpret it to the social conscience of today.

III. We believe that the Christian gospel is a personal gospel, and we hold that the deepest need of our time is a fresh revealing of the message of Christ to the inner life of man.

IV. We have full sympathy with the endeavor and the methods of reverent scholarship to understand the history of the Christian Scriptures and the psychology of the Christian experience.

V. We believe in evangelism by Christian education after the manner of Christ, and we hold that the modern church needs profoundly a constructive reformation in its evangelistic method.

VI. We regard the denominational system into which the Church of Christ is now divided as provincial, wasteful, misleading to non-Christians, a constant occasion to sectarian strife, an embarrassing inhibition to missionary endeavor and a sin against the Church's Lord.

VII. We stand in the fellowship of the Disciples of Christ because we believe that their movement came into existence to co-operate with other forces of God's spirit in breaking down denominationalism.

VIII. Like the great majority of the Disciples of Christ we claim no superior status for our churches, but joyfully affirm that members of the various Christian denominations are, no less than ourselves, members of the true Church of Christ.

IX. We believe that in refusing to wear a sectarian name, to impose a sectarian creed as a test of fellowship, to limit divine grace to a sectarian order of priesthood, to practice a sectarian mode of baptism and to administer the holy communion with sectarian exclusiveness, the Disciples of Christ act consistently with their historic purpose to occupy an essentially undenominational position.

X. We hold that the Disciples should go on unto perfection in the expression of this historic purpose by practicing Christian unity in every possible way with all Christians, especially by simplifying the terms of admittance into the membership of their churches so as to receive any person whom Christ has received into His Church.

XI. We believe the Disciples of Christ have today come to a turning of the way. They are on the point of taking their place in history as (1) a reactionary, literalistic sect propagating a set of fixed dogmas; or (2) a respectable denomination, side by side with other Christian denominations as one of them—prosperous, well organized, exclusive in membership, yet tolerant and co-operative, even negotiating with other denominations for merging with them in ultimate Christian unity; or (3) a dynamic movement within the Church of Christ, unecclesiastical, as far as possible undenominational, proclaiming Christian unity as a divine imperative for the Church and as an immediate personal duty for every Christian, and opening the way to its ultimate organic accomplishment BY ACTUALLY PRACTICING IT THEMSELVES WITH ALL CHRISTIANS NOW.

The Christian Century conceives the Disciples in terms consonant with the third ideal and desires nothing so much as to be the worthy organ of the Disciples' movement. We have no ambition at all to be an organ of the Disciples' denomination. Our relation to the Disciples' denomination is one of unceasing opposition, rooted in the conviction that it is today inhibiting, if not thwarting, the great purposes with which the movement was born. It is our earnest and constant endeavor to disentangle the movement from the denominational customs and tendencies which threaten the attainment of its divine end.

MUSIC AND BOMBSHELLS.

THE London suffragettes, having planted a bomb in St. Paul's, followed that deadly missile on a recent Sunday by another which they judged likely to be more effective. A party of forty well-dressed suffragettes interrupted the morning service by chanting a prayer in behalf of Mrs. Emmeline Pankhurst. Ushers ejected the women from the edifice after a scuffle in which several chairs were upset. The disturbance took place during the singing of the litany. The women, who occupied front seats in the center aisle, chanted loudly:

"Save Emmeline Pankhurst!
Spare her, spare her!
Give her light and set her free!
Save her, save her!
Hear us while we pray to thee!"

Evidently the chant had been carefully rehearsed. It was the same tune in which the choir had been singing. When the women began their chant ushers rushed toward them from all parts of the cathedral, while numerous members of the congregation remonstrated with the disturbers, telling them to remember that they were in church. The suffragettes, however, repeated their chant three or four times, each time in a louder tone. A majority of them finally were led out quietly by the ushers, but a half dozen or so clung to their chairs and fought against ejectment. When all the disturbers were removed from the building the services proceeded. A squad of police was in attendance at vespers in the evening, but there was no disturbance. At least none was reported.

Music is capable of a wide variety of uses, but we do not remember a previous instance of its use in the supplementing of a bombshell.

OUR NATIONAL HYMN.

CERTAIN Roman Catholic priests are protesting against the use of "America" as a national hymn. They are saying that it was written by a Yankee parson and is essentially a sectarian production. And they are gathering some opinions from other sources favorable to their contention. But "America" is not a sectarian hymn. It is a finely written poem, in every way superior to that which our friends in England sing to the same melody in "God Save the King." It is no more sectarian than the English song, and is a far finer one.

The Catholics are themselves sectarian, and that is the reason for their hostility to "America."

There is opposition in other quarters. The navy department is said to have announced officially that "The Star Spangled Banner" was the national hymn of America. That proves nothing. At the signing of the Treaty of Ghent, just one hundred years ago, the American plenipotentiaries declared "Yankee Doodle" to be America's national anthem; and as neither of them could sing or whistle it, the negro servant of one of them whistled it for the band-master, who wrote it and played it in honor of peace between America

and Great Britain. The navy department may denominate "The Star Spangled Banner" our national air, but that does not make it so. It is no more a national anthem than "Yankee Doodle" is.

The "Star Spangled Banner" is not, and never can become, our national anthem. In the first place, there is not a congregation on earth that can sing it. Its range is too high for any but practiced soloists. In the next place it is unsuitable. No one can understand what it means without a series of footnotes telling that a particular man spent a night on a British ship and was glad when he saw the American flag in the morning. It was an interesting experience, and the story of it makes a good ballad, but it is utterly insufficient for the basis of a national hymn. Still further, it was cast in the heat of a conflict which we do not wish to remember with bitterness. The lines:

"O where is the band that exultingly swore,
'Mid the havoc of war and the battle's confusion,
A home and a country to leave us no more?

Their blood has washed out their foul footstep's pollution,"—

and so on to the end of the stanza, breathe a spirit we have no wish to remember, much less to imitate. They are almost as bad as the prayer in the British song,

"Confound their politics,
Frustrate their knavish tricks,"—

doggerel as uninteresting as it is impious and unpoetical. And if it be American politics which are in the mind of them who sing, the prayer is superfluous: they are already sufficiently confounded.

There is only one hymn generally accepted as a national hymn, which people can sing, and which is worthy to be sung as an expression of high patriotism, and that is:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

If certain Roman Catholics do not like it, it is not because there is anything the matter with the hymn. It is because America is a land of liberty, and that is not the kind of land which those particular Roman Catholics like. Wherefore we like the hymn all the better.

IN WHAT CHURCH?

THE editor of "The Living Church" has been compelled to turn aside from the grave question of the change of name of his communion, the Protestant Episcopal, and to take up another, thrust upon him by a contributor. It is this:

A person is baptized by a Presbyterian clergyman (that is by a Presbyterian who mistakenly supposes he is a clergyman, for it is impossible for a Presbyterian to be a clergyman) and becomes a member of the Presbyterian church (that is, of the body composed of Presbyterians, and mistakenly supposed by them to be a church). After many years of consistent Christian living (save for the grave sin of belonging to such an organization) this person becomes enlightened and penitent, and unites with the church, that is to say, with the body whose legal name is the Protestant Episcopal church, but which everybody ought to know is the American Church or the American Catholic Church. He is confirmed by a bishop, and lives happily ever after.

But now of what was he a member before? For confirmation makes no pretense of being a ceremony of admission to the church, being in its nature as in its name a confirmation of membership previously created by baptism. And since even the Roman Catholic church accepts lay baptism, or Protestant baptism, this man must be counted a member of some church. But of what church?

The editor of "The Living Church" gives some pages to this discussion, and answers the question. He says there is but one possible answer. This baptized church member cannot be a member of the Presbyterian church, for the Presbyterians have no church. Therefore the Presbyterian quasi-clergyman in baptizing and admitting him into the pseudo-Presbyterian church, really admitted him to the Episcopal church.

The Presbyterians will be glad to know just where they stand.

BAPTIST PAPER APOLOGIZES FOR NAPIER INCIDENT.

LAST May in St. Louis, a Mr. Napier was a programme speaker on the platform of the Southern Baptist Convention—at any rate, he thought he was. Mr. Napier was a returned missionary from Nankin, China. He had observed the workings of co-operative efforts in the university there and elsewhere. Naturally, he thought it would be a nice thing to tell the folks about it in St. Louis, and especially since he was an invited speaker. But the missionary had not gone more than fifteen minutes with his narrative, appealing to his hearers that they take part in the union efforts at Nankin, when to his complete astonishment the delegates before him set up a howl and hiss, which finally forced him to resume his seat. The incident was flashed over the wires throughout the United States. The religious press took it up—that is, that portion of the religious press not Southern Baptist. No expression of apology for the rough treatment of the returned missionary has been offered from that day, until the Christian Index, an organ of the Georgia Baptists, at last denounced the event as a scandal to the denomination. True, the denunciation is slow by some three or four months. It took heroic courage for the Christian Index to do that in the face of Dr. J. B. Gambrell and the Dallas, Tex., Baptist Standard, less than a two-days' journey away! But better late than never. We wonder now if certain other Southern Baptist papers will not join in the atonement. And yet, that wrong can never be righted, except in one way. That way is the way of repentance at the next Southern Baptist Convention. In all the controversy, it is to be noted that Mr. Napier, so far as we have been able to observe in all our exchanges, has not had a word to say.

TWO RELIGIOUS PAPERS CONSOLIDATE.

THE Watchman (Boston) and The Examiner (New York City), two Baptist Journals, have consolidated, and will be known as The Watchman-Examiner. Publication will be from both Boston and New York. Dr. Curtis Lee Laws resigned his pastorate in Brooklyn to become editor-in-chief of the merged publications. Some time ago it was reported that The Watchman had become bankrupt, but this was evidently a mistake owing to a misconstruction of certain legal proceedings, which were necessary to turn over The Watchman property to the Watchman-Examiner Company. As legal difficulties arose, a receiver was asked for to settle the old company's affairs.

A PROTESTANT CONFESSIONAL?

DR. Charles M. Sheldon has a way of saying and doing striking things that peculiarly fascinate newspaper men. During the recent Christian Endeavor convention in Los Angeles, the good doctor said something that instantly found its way to thousands of newspaper front-pages the next morning before breakfast. Apparently, he threw out a sympathetic suggestion that a Protestant confessional is in order. Doctor Sheldon is a Congregationalist, and he cannot be suspected of pro-Roman Catholic sympathies. He was speaking out of a large pastoral experience, and he knew what he was talking about. Dr. Sheldon, according to his published statement, has for years given two hours of every Sunday "to hearing the tribulations of his congregation," and maintains that he has helped men to get employment and has sometimes reconciled estranged wives and husbands

"through the medium of the confessional." Come to think of it, there is scarcely a pastor of any experience who has not a confessional of some sort. Human nature is so delicately constructed that the slightest delinquency, real or fancied, often unbalances it. Who of us has not found relief and strength after consultation and prayer with his pastor? We like Dr. Sheldon's suggestion. It encourages and beautifies the pastoral office. The abuse of the confessional in certain quarters is no argument against such encouragement. Perhaps a little more of the Protestant confessional might mean a little more of the family altar too.

WORLD Y. M. C. A. CONFERENCE AT EDINBURGH.

Thirty-two nations were represented by six hundred Christian leaders at the World's Y. M. C. A. Conference held recently in Edinburgh. Lord Kinnaird, as conference chairman, lent the event his fine personality as well as his titled name. Among the topical discussions that prevailed, higher secretarial qualification and the establishment of secretarial training schools came in for extended notice. The Y. M. C. A. is extending its world-wide influence, more particularly at this time in Macedonia and the Near East. Bulgaria and Turkey entered the alliance. The new chairman of the world's committee is Paul Des Gouttes of Geneva.

Our Readers' Opinions

SHALL WE HEAR DR. WILLETT?

My Dear Mr. Morrison: Since reading Dr. Willett's interesting letters in the "Century" concerning his missionary tour of the world I have been wondering whether the Toronto convention might not have a chance to hear him. I wrote to the office of the Foreign Society at Cincinnati suggesting that the program makers would not, of course, overlook Dr. Willett in making up the program, and indicating my belief that a multitude would like to hear his testimony and that his testimony would be of great significance to the cause of missions.

The reply I received has considerably disheartened me. It stated that there was an element in the convention that would be seriously offended if a place was made for Dr. Willett's testimony.

I am now wondering "who's who" in the national convention. In the intent and organization of the convention it is purely democratic. Full freedom characterized first by love and fairness is guaranteed in the discussions. Besides Dr. Willett's articles on his tour I have received letters from missionaries on the foreign field who tell of the inspiration brought to their station by his visit. I feel that he could make valuable suggestions that will both interpret and guide our missionary policy. Therefore many of us—I believe most of us—want to hear him now on the missionary and the working methods now employed. We feel that this request is right and just and cannot offend any persons of true Christian feeling.

I would be the last to stir up another theological discussion, particularly if it were attended by the same bitter personalities, irrelevant argument, and the same mess of misrepresentation that has attended such discussions in the past. Neither do I think of assuming that Dr. Willett's theological views would be endorsed by all those who desire to hear him. We have not the training nor interest in those special subjects. I would resent it if he should assume such a role regarding the science of medicine. We respect him as a Christian gentleman and scholar, and as such believe that we have the right to hear his presentation of a subject that we are prepared to hear and understand.

Can you suggest a way by which we can find out who the men are that make up the personnel of this favored class?

Really it seems to me that if such an investigation as is now being carried on in Washington were instituted at Toronto the results would justify some changes in methods at home as well as on the missionary field. Sincerely yours,

Des Moines, Iowa. HUGH G. WELPTON.

We willingly give space to this earnest communication because it is one of many similar expressions received at this office concerning the same subject. These expressions taken together seem to us to represent a more aggressive state of mind into which progressive Disciples are coming. Dr. Welpton was himself a foreign missionary and is today one of the most generous supporters of the Foreign Society. He knows the problems and feels the limitations put upon the work by the forces of reactionism, and like many others he desires to see the great work freed from these handicaps.

The large body of supporters of the Foreign Society whose sentiments agree with those expressed by Dr. Welpton have ceased to fear the constant menace held over the Society by the partisan influence of a newspaper with a private grudge. Events have revealed the fact that, to put it moderately, the so-called progressive wing of the Disciples is not less consecrated, nor less resourceful, nor less numerous than is that group which threatens to boycott the Society's offerings and which hires a hall of its own, when convention programs are not to its liking, wherein to exploit its favorites and favorite views.

We offer no hint of criticism of the Foreign Society on account of its reply made to Dr. Welpton's suggestion. It is inevitable that so long as the great progressive portion of the brotherhood refrains from expressing to the Society a positive desire for a perfectly free platform the Society will continue to be sensitive to the clamant threatenings of reactionaries. Our foreign missionary work will always be behind the work of other Christian bodies while these voices are heeded. We consider it a hopeful token that Dr. Welpton and others are speaking out.

The above is written with the general situation in mind rather than this particular case of the Toronto convention. As to Professor Willett, we fully agree with Dr. Welpton that the Society should utilize his testimony on behalf of the great cause. For years our missionaries have been crying for an interpreter, some man of cosmopolitan experience, a scholar, a trained observer, to study their field and their task and bring home his testimony. On his mission study tour around the world Dr. Willett was everywhere hailed with delight by the missionaries who believed that in him they had found a voice for such an interpretation. Since his return to this country he has been in demand among all Christian bodies, at universities and colleges, and in Chautauqua programs, bearing his testimony with great power as to the wonderful work of the gospel in the Orient. The pressure upon him to speak upon this theme has been so great that his friends are remarking that for the first time in the years of their acquaintance with him he "looks tired."

The testimony of such a man ought to be utilized. Our guess would be that all save a fraction of one per cent of the convention at Toronto would be eager to hear him. Our further guess would be that his presence on the program would appreciably increase the attendance at the convention.

It is needless to say that this is written without the permission of Dr. Willett. If he knew the question was being given publicity he would use what inhibition he could to suppress it. The attitude of Professor Willett through twenty years of conspicuous service to the Disciples has ever been one of personal humility with respect to participation in convention programs. He has consistently maintained an attitude of unconcern as to places of prominence. None but his intimate friends know the difficulty with which he was persuaded, even compelled, to remain upon the program of the Pittsburgh convention in 1909 in the face of the vicious attack made upon him and the Foreign Society officials on account of his presence there. Only the flood of protests against his offered resignation made it clear to him that, however he might recoil from it, he must allow his personality to be for the time the center of one of our great battles for Christian liberty.

That is somewhat ancient history now. But its lessons we may not safely forget. Chief among these is the revelation that missionary progress rests with our men and women of vision, of intelligence, and of a co-operative spirit, and that where one dollar is withdrawn from the Society's support by reactionism five dollars are given by those who yearn to see the great cause go forward.

Is it not time to put away childish timidity in missions and to open our convention platform for the testimony of the scholar? And is it not the duty of men and women who feel that such a time has come, to express their sentiment as Dr. Welpton has done? C. C. M.

The Christian World

A Page for Interdenominational Acquaintance

AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

THE massive strength of the laity of the Roman Catholic church, as usual, was dramatically exhibited recently in Milwaukee, Wis., when 30,000 delegates (a newspaper report) from the constituent bodies in the American Federation of Catholic Societies attended the annual convention of that organization. Archbishop Ireland, whose extreme Americanism cost him a cardinal's hat, in an impassioned address made a significant plea for the "awakening common sense and patriotism of America to discover a remedy for the enforced secularism of the public schools." There is not an intelligent Protestant in America that would not heartily respond to this noble plea of the archbishop. He gave a broader scope to the school question than is generally given in his communion.

The federation's secretary, Anthony Matre, of St. Louis, is attempting to form a Roman Catholic Y. M. C. A., with the obvious purpose of drawing away Roman Catholic young men whose present membership is now in the older body. The federation enlarged its borders by the creation of a woman's auxiliary. The women delegates voted not to organize a Roman Catholic woman suffrage society.

OVATION TO VETERAN CHICAGO RESCUER.

TO influence 91,250 broken-down and battered men, denizens of the city's alleys and gutters, to desire to lead a better life, in the course of twenty-five years of rescue mission service, naturally calls for an ovation to the man who wielded that influence. It was, therefore, no wonder whatever that Superintendent John Stewart of the Bible Rescue Mission in Chicago, should thus be so signally honored at the ripe age of seventy-two and after an unbroken service of a quarter of a century. John Stewart has been a silent factor in the moral reformation of thousands of men, who apparently were little more than moral debris. Recognition was certainly coming to this old, grizzled campaigner against the battalions of Chicago's rum-soaked slums, and it came, the other day, in a beautiful form that must have touched the hearts of angels. A veritable ovation, participated in by such notable uplifters as Virginia Brooks Washburn, Judge McKenzie Cleland, who is rated by The Congregationalist as a "staunch advocate of the new justice," John W. Scott, well known business man of Chicago who has acted as the mission's treasurer. The speeches were laudatory, as they should have been. And yet the ovation had a tinge of pathos about it. For twenty-five years old John Stewart has been manning his guns in the Bible Rescue Mission. During that period, it is estimated that 912,500 men have entered the hospitable doors of the mission, and ten per cent of these have gone out through those same doors, with a new light in their eyes. Perhaps not all the 91,250 followed their new light to its glorious end, but who dares to assess the value of even a flicker of moral light in the soul of a tramp? All honor to old John Stewart and the brave men like him, wherever they are.

COLOSSAL CLERGY PENSION PLAN.

THE Protestant Episcopal Church has daringly attacked the clergy pension problem for some years past, but its latest plan far exceeds all former efforts. It will be proposed to the General Convention of that church meeting next October in New York City, that an endowment fund of $3,500,000 be raised. Its present disbursements for ministerial relief are said to be about $222,000. The way in which this big endowment fund would be administered, is as follows:

An annuity to a clergyman at 65 or thereabouts, based upon his length of service and salary. The maximum would be 50 per cent of the average annual salary, no annuity to be in excess of $3,000. To widow, an annuity equal to one-half of the annuity to which her husband would have been entitled during the years of marriage, with a minimum of $300 provided the marriage was celebrated during his years of active service. Annuities to provide education for the children of a deceased clergyman, as follows: $100 before the age of 7; $200 between the ages of 7 and 14; $300 between the ages of 14 and 21 during dependence, provided that the combined annuities to widow and children are not to exceed the annuity to which the clergyman would have been entitled. This proviso not to apply if the clergyman died before the age of 40. In case of total disability, certified to by the fund's own physician, a temporary annuity during the continuance of such disability equal to 40 per cent of the last annual stipend.

CHURCH UNION THROUGH THE COURT HOUSE.

UNITED States District Judge E. T. Sanford, sitting in court at Nashville, Tenn., on August 11 filed his opinion in a troublesome case involving the Cumberland Presbyterian Church and the Presbyterian Church U. S., which united a few years ago. The case involved the question as to the right of the united Presbyterian church to possess title to the church property of Grace Presbyterian Church, when the congregation, loyal to the old Cumberland Presbyterian Church as it existed before the union, was attempting to retain the property. Judge Sanford's opinion, as filed, gives the unionists a complete victory. Church union, apparently is aided in Tennessee through the court house. Loyalists at Columbia, Tenn., and Springfield, Tenn., agreed to abide by this very decision.

From another source we learn that the same question was decided favorably to the unionists in the matter of the publishing house of the Cumberland Presbyterian Church, which is reputed to be worth about $500,000. The Tennessee Supreme Court had awarded this valuable property to the loyalists. The Cumberlands held the property, but the unionists took the matter into the Federal courts. The Federal courts, according to news advices, decided in favor of the unionists. No doubt the Federal decision will now be accepted

HALF MILLION DOLLAR Y. M. C. A. BUILDING.

MRS. William Van Rensselaer of New York City has a proud name, but she has just done something most worthy of it. By her gift of $500,000, she has made it possible to construct what it is claimed will be "the largest and most complete" Y. M. C. A. building in the world. The building will be erected in Brooklyn, and the board of trustees as well as the directors have voted to call the new structure, The Clarence E. Smith Memorial Building. The late Mr. Smith was the son of the benefactress. Before his death he had long cherished the hope that he might be permitted to do something of this sort. His mother has carried out that wish in memory of him.

PRESIDENT WILSON'S SUNDAY SCHOOL MESSAGE.

PRESIDENT Wilson's messages are not always addressed to Congress. He addresses messages to large organizations that are a factor in world-civilization. Among such is his striking message to the World's Sunday School Convention, recently held in Zurich, Switzerland. We record it in the hope that every Sunday School superintendent reading these lines will be prompted to read it next Sunday morning to his teachers and scholars:

> "No study is more important to a child than the study of the Bible and the truths it teaches, and there is no more effective agency for such study than the Sabbath school. It certainly is one of the greatest factors in our lives in the building up of character and the development of moral fiber, for its influence begins almost as soon as the child is able to talk, and continues throughout life.
>
> "The Sabbath school lessons of today is the code of morals of tomorrow. Too much attention cannot be paid to the work which the Sabbath school is doing."

THREE LARGEST PRESBYTERIAN CHURCHES.

THE minutes of the last General Assembly of the Presbyterian Church U. S. A. show the three largest churches in that denomination to be: First Presbyterian, Seattle, Wash., Mark A. Matthews, pastor, 5,025 members; Bethany Presbyterian Church, Philadelphia, Pa., 3,514 members; and Fifth Avenue Presbyterian Church, J. H. Jowett, pastor, 2,436 members. Philadelphia leads all American cities in total number of communicants, with New York City second, and Chicago a close third.

AT THE END OF THE DAY

THE editors of The Christian Century have invited me, as regularly as I will, to contribute my reflections to a department of their paper. The invitation expressly stipulates that I am not to feel the weight of editorial responsibility. I am given freedom to write "on any observation or experience that interests" me. "We wish your department," says the editorial invitation, "to be personal, not editorial, not conventional, not professional. The mask that all writers for the public inevitably put on we wish you to put aside, and forget that you are writing for the public. Let us into your moods, please. Our readers, all of them, have moods too."

I think it was that talk about "moods" that tempted me to accept the editors' request. I am not to write "articles" but to express my feelings. I am sure I shall enjoy the chance to say with frankness just how things seem to me. A book I have read, or an observation, or my reflections on my own life—these will be the subject matter of my thoughts. Oft-times, no doubt, my theme will be some quite inconsequential matter, some caprice perhaps, or a particular aspect of some high enterprise that editorial statesmen would not bother with. The weightier opinions I shall leave the editors to pronounce.

* * *

I HAVE asked that my writings be grouped under the above heading because it is in the evening, after the day's work is done, that I mean to write. One hasn't time for many moods, nor for many thoughts in the strenuous labor of the daytime. But in the twilight or the stillness of the early night—then the thought world is alive. And one tends more to think truth at the end of the day than in the midst of the day. One's practical interests are less vivid. There is a certain detachment, a felt willingness to face facts more honestly than when one is under the pressure of his tasks. The evening is the soul's culture hour.

In accepting the editors' invitation I save my conscience from the prick of undue self-importance by the reflection that the humblest soul's thoughts are intensely interesting if we could get at them. The reason men are commonplace is not so much that they have a commonplace inner life, as that they have no adequate means of self-expression. The moment they open their lips to speak, or take their pen to write, they fall into conventional formulas and phrases. They do not say what they really feel, what they really want to say.

A genius, I suppose, is just a common soul who finds a way truly to express what he feels, and behold! he finds that he has interpreted universal experience. So if my poor thoughts prove to be of any interest to others, or of any value to the Faith we are all striving to keep, it will be because I have written simply and frankly, with no axe to grind, no publisher's end to serve, no salary to earn, no dogma to propagate, no system to maintain, no institution to support. In the midst of the day, I, like all my readers, think of these things and work for them. But at the end of the day the soul itself makes demand to be heard for its own sake, and it has a way of suggesting a point of view higher than our institution, our dogma or our livelihood.

* * *

OF course the "moods" referred to by the editors are not the moods of temperament, and still less those arising out of one's physiological condition. Such moods have none but negative instruction in them. They are to be overcome. They are irrational, perverse, capricious, and misleading.

But the moods the editors have in mind, I take it, are soul-moods, the moods of faith, and they are not barren of good. The soul possessed of enough humility to ask questions is bound to have moods. Faith cannot always keep up to its keynote. It is at the end of the day that I find myself questioning the choices I have made during the day, questioning the program of my life, questioning the wisdom of this or that leader in the church or the state, questioning the arguments that in the longer stretches of my experience have sustained my faith. The moods which such questions bring are not mere temperamental moods, they have an intellectual foundation. Nor are they perverse or wayward. On the contrary they seem to be creative. One goes back to his task renewed in soul, girded with fresh strength and guided by new light.

When I hear a preacher dogmatize about his faith I no longer credit him with having stronger convictions than many more timid souls. The preacher's own personal faith is not always as positive as his Sunday sermon would indicate. There are hours when even his soul aches with doubt. The leader is not always so sure of the path as his followers might infer from the firm tone of his commands. There are times when he gropes his way.

* * *

I ONCE heard a great address in a convention. It rang with conviction. It gripped us all with an almost supernatural imperative. There was no note of question in it, no rising inflection. It was punctuated with periods only. It was the "last word." Afterward the speaker asked me to walk with him. We went out into the night and his first words in response to my appreciations were, "I wonder if I took the right side of the question."

There was a complete change in his mood. He was humble and inquiring. He walked softly in the presence of a great problem of the Church. Not for a moment did I feel either weakness in his present manner or insincerity in his public address, for I have learned that all great affirmations get themselves made only by the skin of their teeth, and all great decisions likewise. Some alternative came very near winning out against them. I suppose that, after the responsibility of public leadership was discharged, the considerations on the other side struck my friend with unwonted force. The very vehemence of his affirmations made a reaction easy. He had gotten his own opinion literally "out of his system" and was able now to detach himself and see other aspects of the situation.

* * *

LITTLE wonder is it that our leaders have moods, that their faith sometimes sags, that they challenge the decisions they have made. Think of the many alternatives that present themselves to Woodrow Wilson in the Mexican crisis. He has to act upon one that seems just a little better than some others. I can well-enough imagine him falling into a mood at the end of the day, when he questions the wisdom of his decision. If Lincoln could have had infallible assurance that he had chosen rightly he would not have been the sad man he was. The rejected alternatives haunted him.

I like to feel that our leaders have moods like the rest of us; that they are not possessed of a sense of infallibility; that they do not always see as clearly as they seem to see. Even our editors, I wonder if they are so sure of the things they say as their editorials indicate. Do they, too, have moods? I am not an editor—and I must be careful not to show any disrespect to editors, especially when I am here by their courtesy—but I would guess that at the end of the day they think out many an editorial that never gets into their columns. They must keep their "moods" out of their papers. Their "utterances" must be consistent and confident, and of course "moods" are never consistent or confident. I often wish our editors would let us into THEIR moods, let us occasionally read their unpublished editorials! But of course I am talking nonsense.

Still, I am rather startled to reflect that I have been invited to do just that, to publish the unpublished, to write irresponsibly, to set down the thoughts that arise at the end of the day as if they were the thoughts I would have on the morrow.

I say I am startled, but I shall at least try to do it.

HUGH MACDONALD.

A breath of prayer in the morning, and the morning life is sure. A breath of prayer in the evening, and the evening blessing comes. So our life is redeemed from destruction.—HENRY DRUMMOND.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

An Experiment in the Elimination of Illiteracy

THE National Bureau of Education has just issued a Bulletin on "Illiteracy in the United States," which not only gives us food for anxious thought, but upsets some of our most cherished convictions. When it states that there are five and one-half millions of people in this country, over ten years of age, who can neither read nor write, many of us immediately think, "O, they belong to our foreign born and negro population!"

But this comfortable conclusion, so much in keeping with our American arrogance, is not entirely in accord with the facts before us; the Bulletin states that the problem of adult illiteracy is no longer one of race or section. While there is still a deplorable number of negroes who can neither read nor write, yet in the census of 1910, the total number of white illiterates exceeded the negro illiterates by nearly one million. And of the white illiterates 1,534,272 were native born, and 1,650,361 were foreign born—that is, there were almost as many of native American stock who could neither read nor write as of immigrant stock.

Another surprise is that the larger part of this illiteracy does not lurk in the slums of our great cities, but that there are twice as many people who can neither read nor write in the country as in the city.

When we face a problem of such dimensions as this great adult illiteracy, it would be an unworthy spirit that would dismiss the question with the thought, "We will wait for this generation of unfortunates to die, and center all our efforts on the education of the children of the coming generation."

Any one possessed of a right civic and missionary spirit must believe that there is a more excellent way—and that is to teach these adult illiterates, in schools organized especially for them, to read and write, and possibly other branches of education as well.

MIDNIGHT SCHOOLS.

MORE than half of this interesting Bulletin is devoted to the consideration of what it calls "the most recent attempt to eliminate illiteracy," in a hampered section—and that is the Moonlight School Movement in Rowan County, Kentucky, organized and conducted by Mrs. Cora Wilson Stewart, County Superintendent and her associates.

An extended notice of these schools was written for this department of The Christian Century in December, 1911, so we shall not repeat it here; we shall only quote briefly what our National Bureau of Education says of this successful experiment in one of the poorest of the mountain counties of eastern Kentucky: "Having studied carefully the conditions of Rowan County, Mrs. Stewart decided to open schools for adults on moonlight nights in the public school houses of the county. She outlined her plans to the teachers, and called for volunteers; all the teachers of the county volunteered. On Labor Day, September 4, 1911, these teachers visited the homes of the people throughout the county, explained the plan, and announced that moonlight schools would be opened the next evening. It was expected that the response would be slow, but more than 1,200 men and women, from eighteen to eighty-six years old, were enrolled the first night. They came trooping over the hills and out of the hollows, some to add to the meager education received in the inadequate schools of their childhood, some to receive their first lesson in reading and writing. Among these were not only illiterate farmers and their illiterate wives, sons and daughters, but also 'storekeepers,' ministers, and lumbermen, who could neither read nor write.

"The usual studies in these moonlight schools are reading, writing, arithmetic and spelling. Brief drills are given in the essential facts of language, history, geography, civics, sanitation, agriculture, and horticulture. The reading text is the 'Rowan County School Messenger,' edited by Mrs. Stewart, published weekly for the special benefit of the adult students, and furnished free of charge. The paper deals largely with school and county affairs, and the news is made up in short sentences, designed to help the pupils in their efforts to read.

FOUNDER'S IDEAL.

"IN September, 1912, a Moonlight School Teachers' Institute was held in Morehead, the county seat, and the superintendent and teachers, who had taught in the first moonlight schools, instructed others who desired to do work of this kind in Rowan and surrounding counties. In the fall of 1912, the movement spread to eight or ten other counties, while the enrollment of adults in Rowan County reached nearly 1,600. Of these, 300 were unable to read and write at all, 300 were from those who had learned in the previous year, and 1,000 were men and women of meager education.

"These schools have proved that it is not so difficult for adult illiterates to learn to read and write as is generally supposed. Experience has shown, that a few weeks' attendance at the night schools has been sufficient to enable the adult pupils to pass over the dark line of illiteracy; reading, writing and arithmetic are simple subjects, when mature minds are concentrated on them."

From the beginning of the work, Mrs. Stewart has held out to her moonlight schools the ideal, "Rowan County free from illiteracy," and she finds her adult pupils as responsive to this unselfish and patriotic ideal, as to their own personal instruction.

In a letter just received from her, she writes:

"We are rushing our final warfare on illiteracy in Rowan County this year; we are now taking the unfortunates individually, where we formerly took them collectively; it seems all but certain that in a few months we shall be able to hold up to other hampered sections this ideal as an accomplished fact: 'A county freed from illiteracy in three years by means of moonlight schools.'"

This successful experiment for the elimination of illiteracy, which has won the approval and public endorsement of our National Bureau of Education, is interesting to every public spirited citizen. It is of especial interest to this department, because Mrs. Stewart is one of the finest types of modern womanhood; she is a mountain woman, a devoted member of the Christian church at Morehead, and received practically all of her education at the Morehead Mountain School, a mission of the Christian Woman's Board of Missions. Her work will not end with the redemption of her own county from this dark cloud, but she and her helpers will know no rest until a like campaign is inaugurated for the whole state, with the splendid ideal that all of the 208,200 illiterates in Kentucky shall be possessed of that inalienable right which will open up to them God's Holy Word, and the whole world of literature as well.

I. W. H.

GEORGIA'S CHILD LABOR.

The Georgia legislature has "shelved" the child labor bill for this session. For many years Georgia women have been using their "indirect influence" to secure some protection for the children. They have had the help of the National Child Labor Committee, and of all the philanthropic and humane elements in the state. The conditions are so bad as to have become a national scandal. Only a few days ago the Atlanta Journal declared that everybody in Georgia of even a little importance had come to realize that the exploitation of child labor was not only a disgrace to the state, but highly detrimental to its industrial and educational interests. Yet the opposition of the mill owners has killed the bill. Nothing will be done at this session about establishing an age limit or putting any further restrictions upon the hours of labor. The Georgia legislature has decided that the cotton industry would be imperiled if children under fourteen were forbidden to work in the mills. Under the present system, the children are not only imperiled, but destroyed. But of what importance are children in comparison with "business interests?"

Is it likely that the legislature would have thus defied all the humane sentiment of the state if the women of Georgia had had votes?

MUNICIPAL VOTE WON IN PARIS.

The report that Paris women had won the municipal franchise has just been confirmed by an article in the New York Tribune of August 13. It was at first believed that the report was not authentic, but the Marquise de Fontenoy writes:

"The Municipal Council of Paris has, by a unanimous vote, accorded the municipal franchise to women, who will henceforth be qualified to take part in the election of the fathers."

A STUBBORN HUSBAND.

"My husband is one of the most stubborn men in the world." "He can't be any more stubborn than mine." "Oh, yes, I'm sure he must be. Yesterday I had an engagement to meet him at three o'clock." "Yes?" "Well it was nearly 4:30 when I got there, and he won't admit yet that the rest he got while he was waiting did him good."—Chicago Record-Herald.

Disciples Table Talk

Old Bethany Church Will Stand.

Little short of heroic measures were taken to prevent the demolition of the little brick meeting-house on the picturesque banks of Buffalo Creek at Bethany, W. Va. As every informed Disciple knows, old Bethany church is asociated with the name of the Campbells. For a little while, it appeared that the house would be razed. Bethany College was desirous of building a magnificent stone memorial church edifice upon the site of the little red brick meeting-house. That house was becoming a ruin. The hand of the repairer had long been withheld. The college authorities reasoned that it would be a gracious achievement to build a college church in stone as a memorial to the founder of the college. The trustees had the plans for the new structure drawn. The matter of funds presented scarcely any difficulty. But the trustees failed to reckon with the sentiment attaching to the old building. They wished nothing but honor to the name of the Campbells. As soon as it became known that the old edifice would have to go for the new one, friends rallied around it as if it were the Ark of the Covenant. These friends thought to restore the old meeting house would be better than to destroy it. Mrs. Decima Campbell Barclay, daughter of Alexander Campbell, took that view. His granddaughter, Miss Virginia Campbell Thompson, likewise shared the view of the restorationists. In fact, she is now receiving funds, in response to her urgent appeal with which to fully meet the cost of restoration. The trustees had hardly more than ordered the old meeting-house on Buffalo Creek to be razed when Mrs. Barclay, in a friendly suit, asked for a legal injunction to restrain the college authorities from carrying out the order of demolition. On August 8, Judge Charles Newman, presiding over the court at Wellsburg, W. Va., granted the injunction, on the ground that the property is still technically vested in the Campbell estate. Old Bethany Church, therefore, will, in all probability, stand. The incident, no doubt, will finally result in the complete restoration of the old edifice. Miss Thompson writes: "We are planning to have the old West Virginia Church used as a church as long as possible. A reliable architect has informed my aunt that it can be put in such good condition that it will last a century." It is probable the new building plans will go forward but on another piece of ground.

Illinois State Convention: Sept. 8-13.

The state convention to be held September 8-13, at Jacksonville, Ill., promises to be large, representative and important. The fact that Jacksonville is situated in the center of Illinois churches makes it highly probable that every section of the Illinois brotherhood will be numerously represented. Six years ago the convention was held at Jacksonville, and the 1,000 delegates in attendance made one of the record-making gatherings of Illinois Disciples' history. Jacksonville has been prominently associated with the Disciples' movement ever since Barton W. Stone organized the work there eighty-one years ago. The church has been ministered to by able pastors and famous evangelists. Its influence as a mother church in Illinois has, therefore, been state-wide. One of the first colleges in Illinois is the offspring of the Jacksonville congregation. In late years the church there has been a pronounced civic force, and it has developed rapidly on more progressive missionary lines. Its Sunday-school is especially well organized. The church edifice will comfortably seat 1,400 and lends itself well to convention purposes. Clyde Darsie, the pastor, writes:

"The Jacksonville people are large-hearted and hospitable. They are opening their homes to the delegates and extending the warmest kind of a welcome to the expected visitors. They will be disappointed if a large delegation does not attend. The plan of entertaining the convention has been changed during the last few years, so that a charge of 75c for lodging and breakfast is now made. And the Jacksonville church will follow this plan of entertainment. But this church has entertained the convention a number of times in the past without charge and while we conform to the plan set down by the convention, our spirit of hospitality is unchanged. You will be just as welcome as ever."

Every interest of the brotherhood, state and national, will be ably represented on the program. Much is being made of the announcement, and much should be made of it, that Rev. C. M. Chilton of St. Joseph, Mo., will have a conspicuous place. Dr. Chilton's statesmanlike address as president of the American Christian Missionary Society last October in the Louisville convention, has made him a national figure among Disciples of Christ.

We Take Off Our Hat To—

Mrs. Decima Campbell Barclay, for saving old Bethany church from demolition.

Rev. Finis Idleman, Des Moines, Ia., for his good service in asking the Iowa Humane Society to erect a sanitary public fountain in the center of his city.

Rev. George A. Miller, Washington, D. C., Rev. W. F. Rothenburger, pastor Franklin Circle church, Cleveland, O., and Chancellor O. N. Roth of Phillips University, who have become bridegrooms recently.

Rev. Miss Myrtle B. Parke, five years pastor at Carlock, Ill., whose engagement to Rev. W. H. Storm, pastor at Lexington, Ill., was announced recently by Rev. E. P. Gish, of Eureka, Ill.

Rev. J. L. Haddock, for organizing a church at Bloomington, Texas, while recuperating from sickness.

Rev. C. R. Stauffer, Norwood, a suburb of Cincinnati, O., for building a $30,000 Sunday-school annex.

Rev. Milo Atkinson, for clearing $8-000 indebtedness on Centennial church at Bloomington, Ill., before resigning to take a pastorate in Memphis, Tenn.

Secy. G. W. Muckley, for being on Church Extension duty for more than twenty years.

H. O. Pritchard, who begins his presidency of Eureka College, Ill., Sept. 1.

Nebraska State Convention.

The Disciples of Nebraska held their forty-sixth annual convention in a tent on the Chautauqua ground at Hastings, Neb., Aug. 12 and 13. The delegates were welcomed by Mr. J. N. Clarke, president of the Hastings Chamber of Commerce. H. H. Harmon, pastor First Church, Lincoln, president of the convention, responded, accepting the keys to the city of Hastings proffered by Mr. Clarke. C. F. Stevens, of Beatrice, preached the convention sermon, pleading for deeper spiritual life in the church. Among other speakers were: W. R. Warren, Chancellor Wm. Oeschger, Mrs. Anna Atwater, and Field Secretary E. M. Johnson of the state work. Nebraska claims 200 churches with 23,000 communicants and 25,000 enrollment in Sunday-schools. About 3.500 women in the state are working under the banner of the Christian Woman's Board of Missions. Secretary F. F. Wigton of Lincoln presented to the convention a plan for church federation. Mr. Wigton is secretary of the Federated Churches of Nebraska. His purpose was to inform the Disciples of the workings of the federation to which nine denominations have already committed themselves. He was courteously heard and many phases of his plan met with almost universal favor. The delegates, however, were wary about any plan whereby they would be bound to keep out of new territory or where they would be hampered in a free evangelization. The sincerity of Mr. Wigton was questioned by no one and he made a good impression in his earnest plea for concerted attack upon evil by the combined churches. Edward Clutter, of Nelson, was the most pronounced in his opposition to affiliation, while H. J. Kirschstein, of Omaha, declared that he was an adherent of the plan and has led his church in the Omaha federation.

Iowa State Convention.

First Church, Keokuk, Iowa, R. W. Lilley, minister, will be the hostess of the Iowa state convention to be held Sept. 9-12. Mayor Elder will welcome the delegates to the city. An interesting feature of the convention will be the Sunday-school department, now under the personal supervision of Professor Walter S. Athearn, of Drake University, with Leon S. Dudley as field visitor. More than 400 Sunday-schools, with an enrollment exceeding 50,000, are represented in this department. Iowa churches have 350 buildings, and the reported membership is nearly 70,000.

The local congregation has chartered a steamer and will give the delegates a moonlight boat excursion on Lake Cooper on the evening of Sept. 10. A banquet is being planned to be given at the Country Club one evening during the convention. Many local organizations, clubs, etc., are planning to extend the delegates various courtesies.

Unique Result of Methodist Revival.

It is not often the case, that a majority of converts in a Methodist revival unite with a congregation of Disciples of Christ. But that is precisely what happened at Belton, Tex. Edwin C. Boynton is pastor of the congregation at Belton. Recently the Methodist pastor near Belton held a meeting, in which the Disciples co-operated heartily. The climax of the service was the impressive baptism of eight candidates, Mr. Boynton being the baptizer. But more unique than this even, out of the eight candidates receiving baptism at the hands of the Disciples minister, five united with the Disciples, the other three preferring the fellowship of the Methodists. Mr. Boynton writes: "The service was impressive, and the fellowship cordial." For our own part, we see no reason why such a service should have been otherwise.

Judges Fail to Agree on a New Name.

The Board of Ministerial Relief conducted a popular prize contest in an effort to get a new name to designate those individuals and churches that donate a complete pension for specific veterans of the pulpit. The contest closed June 1, and on June 1 began the woes of the judges who were to pick the winner and the new name. There were a great number of suggestions, but none of them, apparently, had any persuasive force. The judges failed to agree, and the Board of Ministerial Relief now announces that fact. The board announces also that the term "Living Link" will continue to be used until a better one is found.

Stock Increase of Bethany Assembly.

The capital stock of Bethany Assembly, near Indianapolis, Ind., will be increased from $25,000 to $50,000, and at the same time a campaign will be made to make the assembly greater than ever. The lake will be enlarged. Improvements on an extensive scale under the new stock increase will be made in the equipment, the grounds and provisions for entertainment. The list of the newly issued stock is headed by William H. Everson, of Burlington, Ind. He contributes $1,000, and a like sum has been given by Indiana preachers. The directors for the ensuing year are as follows: Marshall T. Reeves, Columbus; E. L. Anderson, Anderson; Mrs. J. B. Wilson, Bloomington; A. M. Ragsdale, Indianapolis; F. E. Trucksess, Brownsburg; W. E. M. Hackleman, Indianapolis; T. J. Legg, Indianapolis; Mrs. A. J.

Frank, Brownsburg; Lee Tinsley, Morristown; L. C. Howe, Noblesville; E. B. Scofield, Indianapolis; Mrs. W. O. Darnell, Lebanon; Dr. H. J. Hall, Franklin, and John M. Alexander of Crawfordsville.

Solving the Theater Problem.

H. E. Stafford, minister of First Church, Massillon, O., is attempting to solve the amusement question in his community in a positive and constructive way. He is critical of the vaudeville, which he declares is offensive in Massillon. But he is not a negative reformer. Recognizing the fact that entertainment in itself is as innocent as it is natural, Mr. Stafford is seeking material for a course of lectures to entertain the Massillon public during the coming winter season. The experiment was successfully tried last winter, and it had the desired effect of freezing out the theater entirely. Mr. Stafford is holidaying in Canada, with his camera. No doubt he will have ample material the coming winter for entertaining his community.

Ann Arbor Pastor Summers in England.

George W. Knepper, pastor First Church, Ann Arbor, Mich., who is spending the summer in England, writes that he spent sixteen days at Keswick, England, where he has been attending a great religious convention. Mr. Knepper writes: "It was not alone the beauty of the place, which is beyond words, but it was the fact that here is held the great Keswick convention for the deepening of the spiritual life, that held me. I wanted the best that I might pass it on to Ann Arbor. Here have come 5,000 of England's best men and women. They are of every creed, of every station and you feel at once the Keswick motto: 'All one in Christ Jesus.' Such searching of hearts, such assurance of triumph, I have never before seen. For 38 years this convention has been a force in the world's church life, and this year's session has touched the high water mark." On July 28 Mr. Knepper left Keswick for Liverpool, Chester and North Wales. He says, "I have not seen or heard a telephone since I left Ann Arbor and that is rest."

Earnest Letter from Russian Leader.

More than $4,000 is reported as raised by the treasurer of the New York Russian Emergency Fund to assist the Disciples of Christ in Russia. The following letter from Prof. Ivan S. Prokhanoff to Joseph Keevil, of New York, suggests certain aspects of the situation:

"St. Petersburg, Russia, June 26, 1913. Dear Mr. Keevil: Since Z. T. Sweeney's departure from St. Petersburg, I have received many messages from all parts of Russia. Most of them speak about the growth of the "mustard seed," about the great development of the Kingdom of God. We receive calls from all the provinces of this great empire for evangelists and preachers. But alas! We are so limited, by the lack of means, that we can answer but a few and with great sorrow we refuse many, which is a great detriment to the cause of Christ. In some places the Adventists come and attack the churches, and the help and direction of the evangelist is necessary. We pray God that we may be able to send more and more evangelists into the great and needy field. We received news about various persecutions. In our paper the 'Morning Star' many cases of persecutions are stated. Mr. Patmont may translate them for you. Another orthodox priest, known as a literary man, has united with us. Conversions are reported everywhere. On September 14 we take up the studies at the Bible College. We want to admit more students. We also want to rent a house for the college. In order that we may do what we feel is necessary we shall need by August 14 transmitted from you brethren not less than $1,500, or at least $1,000. Yours in the Lord.—I. S. PROKHANOFF."

George W. Kramer, 1 Madison avenue, New York City, is still receiving funds from all those desirous of participating in the collegiate and evangelistic labors of the Russian field.

Baptist Pastor Unites with Disciples.

A. M. Levack is a notable addition to the working force of the Disciples of Christ. As pastor, until recently, of the First Baptist Church of Cedar Rapids, Iowa, for four years, he was well known in the Northern Baptist denomination. During the summer, Mr. Levack has been supplying at Central Church, Marshalltown, Ia. He was born in Scotland, September 13, 1873. In due time, he graduated from Harley College, London, England. For three years he served as a missionary in Egypt under the North African Mission. Mrs. Levack also served in the same mission prior to their marriage. Resigning his missionary task because of the illness of his child, Mr. Levack returned to England. He came to the United States eight years ago. His ministry at Cedar

Rev. A. M. Levack.

Rapids made him a leader amongst the Baptists of Iowa. Walter M. White, pastor of First Church, Cedar Rapids, states that Mr. Levack's preaching has proved a source of satisfaction to Disciples wherever he has gone.

* * *

The receipts for American missions, these hot summer days, are showing splendid gains in spite of the drouth. During July all classes of offerings showed gains over same month of last year, amounting to $6,563.09. Secretary Grant K. Lewis urges that zeal and promptness should be used by the churches everywhere in collecting and forwarding missionary funds. It will help greatly if the offerings could be sent in early in September, because the Toronto convention convenes September 30.

E. W. Cole, pastor Central Church, Huntington, Ind., was taken quite ill recently at Cairo, Ill., while delivering a lecture on the Redpath Chautauqua Circuit. The lecturer concealed his distress until he had completed his lecture. Two physicians were then called in to wait upon him in his hotel apartment. He is recovering, according to last report.

Chancellor O. N. Roth, of Phillips University, Enid, Okla., and Miss Ethel Mae Harris, were united in the bonds of matrimony Aug. 6, at the home of the bride's sister, Mrs. F. C. Hyndman, Elvaston, Ill. Milo Atkinson, Bloomington, Ill., solemnized the marriage.

F. W. Burnham, First Church, Springfield, Ill., and Mrs. Burnham, are taking a two weeks' automobile tour through northern Illinois and Iowa. At Hillsboro, Ia., on August 18, Mr. Burnham addressed the Men's Club. They expect to return to Springfield Sept. 1.

While M. L. Pontius is in Indiana on vacation, his pulpit in Central Church, Peoria, Ill., was occupied by a gifted young lady, Miss Laura Friedinger. Central Church is temporarily worshiping in a Jewish synagogue, pending the rebuilding of the church edifice.

Finis Idleman, Central Church, Des Moines, Ia., is noted for his social service proclivities. The other day, he engaged himself in a neat piece of humane service. He asked the Iowa Humane Society to erect a sanitary public fountain in Des Moines.

Joseph Keevil, superintendent of New York City missions, spent nearly a month at Carthage, N. Y., reorganizing the old church there with 24 members. A lot will be purchased, and a suitable place of worship will be provided.

Carl Burkhart, a graduate student at Yale, who graduated in June, is touring the British Isles, France, Switzerland and Italy, and is heading for Germany, Belgium and Holland. He will return to this country in the middle of September.

Peter Colvin, Santa Rosa, Cal., was reelected pastor of the church at a recent annual meeting. The treasurer reported all bills paid and a balance of $21.82 in the treasury after the year's work.

During the month, O. P. Spiegel at Montgomery, Ala., has been preaching to immense crowds of men at the railroad shops. He had also been preaching to interested congregations in nearby villages.

H. Clay Lee, aged 84, for many years a preacher among the Disciples of Christ, died August 4 at his home near Mooresville, four miles north of New Albany, Ind.

G. S. Bennett will succeed Vernon Stauffer at Edgewater, N. J. Mr. Stauffer goes to a professorship in Hiram College.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

By GILBERT J. ELLIS and J. H. FILLMORE

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains what is used by the most advanced churches. The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested. The hymns and tunes of the church universal are found in **The New Praise Hymnal,** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The sales of **The New Praise Hymnal** are larger now than they have ever been. The sales are increasing day by day. This means that it meets the demands better than any other book. Sample Copies mailed for examination.

Prices: Silk Cloth Sides, Leather Back, at $70 per 100; Vellum Cloth, at $50 per 100.

FILLMORE MUSIC HOUSE, 528 Elm Street, CINCINNATI, O.

CALLS.

Milo Atkinson, Bloomington, Ill., to McLemore Ave. church, Memphis, Tenn. Accepts.

Claude J. Miller, Maryville, Mo., to Greely, Colo. Accepts.

J. W. Sapp, Stella, Neb., to Smith Center, Kas. Accepts.

C. G. Brelos, Canton, O., to Waukegan, Ill. Accepts.

George W. Wise, Lincoln, Ill., to Camp Point, Ill. Accepts.

J. H. Versey, Swindon, Wilts, England, to Cadillac, Mich. Accepts.

Paul A. Millard, Kansas, to Marshalltown, Ia.

Ralph V. Calloway, Havana, Ill., to Clinton, Ill.

L. Hadaway, Minier, Ill., to Centennial Church, Bloomington, Ill.

Thomas Brown, Irondale, O., to Woodland, W. Va.

W. R. Moffett, Wauseon, O., to West Mansfield, O.

G. D. Serrill, Brooklyn, Ia., to First Church, Hot Springs, Ark.

Charles W. Clark, Watertown, N. Y., to Sayre, Pa.

Roy Harp, Kremlin, Okla., to Wakita, Okla.

Edward Priest, Ottumwa, Mo., to Chillicothe, Mo.

J. E. Knotts, Kewanna, Ind., to Royal Center, Ind.

C. T. Fredenburg, Leipsic, O., to North Baltimore, O.

W. T. Sellers, Heltonville, Ind., to Scottsburg, Ind.

J. G. Engle, Wakita, Okla., to Clinton, Okla.

T. J. Wilson, Scottsburg, Ind., to Salem, Ind.

RESIGNATIONS.

Franklin Murden Moore, Youngstown, O.

J. E. Wolfe, Huntsville, Mo.

C. E. Burgess, Cohasset, Minn.

E. W. Corn, Piqua, O. Will take postgraduate work in Yale.

J. M. Orrick, Monmouth, Ill.

H. J. Corwine, Topeka, Kas. Appointed parole officer at the Boys' Industrial school by Gov. Hodge.

Ellsworth Faris, Waukegan, Ill. Elected to chair of psychology in the University of Iowa.

J. A. Dickey, Waukegan, Ill.

J. F. Rosborough, Clinton, Ill.

L. F. Drash, Point Richmond, Ind.

C. H. Trout, Princeton, Ind.

J. H. Monk, Santa Anna, Tex.

E. H. Hutchinson, Exline, Ia.

L. A. Beard, Greencastle, Ind.

J. G. Daniels, Sturgis, Ky.

L. H. Harbord, South Side church, San Antonio, Tex.

H. G. Dillinger, Frazeysburg, O.

M. L. Cottrell, Shawnee, O.

B. W. Bass, Rodney Avenue church, Portland, Ore.

W. J. Montgomery, Sandoval, Ill. To enter Yale.

A. R. Adams, Chillicothe, O.

Jasper Bogue, Redondo, Cal.

N. W. Evans, Colliers, W. Va.

EVANGELISTIC MEETINGS.

Boston, Ky., E. J. Fenstermacher, pastor; W. N. Briney, pastor of Broadway church, Louisville, Ky., evangelist.

Lee's Summitt, Mo., J. Thos. Webb, pastor; O. E. Hamilton, evangelist; 75; continuing.

Palmyra, Ill., L. E. Chase, pastor; C. R. L. Vawter, evangelist; 25; continuing.

Lamonte, Mo., Cecil V. Pearce, pastor; W. T. Brooks, evangelist.

Coleman, Tex., Colby D. Hall, evangelist; 16; closed.

Cold Brook, Ill., C. H. Shipplett, pastor; The Fife Brothers, evangelists; closed.

DEDICATIONS.

Atchinson, Kans., First, Jesse M. Bader, pastor; $45,000 edifice. G. L. Snively assisted in raising $29,000.

BUILDING PLANS AND IMPROVEMENTS.

Newton, Ia., plans endorsed by congregation for new $10,000 addition to edifice, including swimming pool and gymnasium.

Springport, Ind., plans drawn for $10,000 church of brick, stone trimmed. Now in contractors' hands.

Cadillac, Mich., building to be improved at cost of $1,200.

Mason City, Ill., corner stone laid August 6.

Winchester, Ill., corner stone laid August 12.

East Liverpool, O., Indiana Avenue between Third and Fourth Streets, 300 seating capacity, corner stone laid August 3. Ready November 1.

Galesburg, Ill., First, parsonage almost finished. New building being projected. E. E. Reynolds gives $500 to fund.

Warren, O., Second edifice, being reconstructed.

Atchison, Kas., 25 members of church volunteer to grade yard about edifice. New pipe organ and seats installed.

Flat Bush, N. Y., corner stone laid July 20.

The Mid-Week Service

THE JOY AND PEACE OF GOD'S HOUSE.

It is useless to tell men that they ought to take delight in the house of God and find peace there. Joy and peace are not experiences that come by way of commands. If we are happy and at peace with ourselves and with God, we can discuss our experiences with profit. We may assume that those who attend the prayer-meetings derive satisfaction from their connection with the church.

To the Israelite the temple was in a special sense the home of Jehovah and therefore very sacred. We Christians profess to believe that men must worship God in spirit and in truth and that the reverent spirit makes sacred any place. Nevertheless, we need places set apart for common worship. We are helped to feel the nearness of God by the surroundings in which we sing and pray and meditate.

The temple at Jerusalem was crowded with memories that awakened the spirit of

A Low Price, Now Still Lower!

USERS of the Bethany Graded Lessons have always marvelled at the low price at which such superb literature was sold.

But this price has just been reduced to a still lower figure. In the Beginners, Primary and Junior grades the reduction amounts to 20 per cent. The price of these materials is now as low as, and in some items lower than, materials of other publishers.

The reason of this is plain. The Bethany Graded Lessons are produced by the co-operation of the Disciples Publication Society with the Presbyterian Board of Publication, the Methodist Book Concern, and the Congregational Publishing Society. The immense quantities used by these great religious bodies and others make it possible to produce the very best literature ever offered the Sunday School world, and to reduce the price at the very time when some publishers are compelled not only to raise their prices but to cut down the size of many of their publications.

The practice of Christian unity in the preparation and publication of the Bethany System of Sunday School Literature is economical as well as Christian.

The Disciples Publication Society

700-714 E. Fortieth St. Chicago, Illinois

gratitude and praise. As the worshiper looked upon the building and walked about its courts, he was reminded of the valor with which it had been defended against malignant foes, of the zeal of holy men who cleansed it from the defilements of the profane, and of the glorious days when Israel had been gathered to celebrate before Jehovah the achievements and deliverances of the people. Much of our joy in the house of God is due to memory. We like a church with a noble history. The thought of the great souls that expressed their hope and joy and sorrow through the ritual we use gives joy and peace.

In the house of God we celebrate the success of those who have gone before us in the way of faith. Their success seems to guarantee us against failure. Quiet confidence grows as we think how our fathers met with courage the foes of their faith. The call to be worthy of our origin becomes reasonable and we gather strength for our conflicts. The continuity of life and faith is seen to be something more than a phrase. What we do may be as worthy as that which has been done by the heroes whose names have been sung to all the world. They did the work of a day in its day. We can do as well. The world needed them and it needs us.

Hope of the most daring kind is nourished in the house of God. The group of worshipers may be small and obscure, yet it will dream of world conquest. Local issues are seen in their relation to the universal empire of Christ. There is joy in knowing that we are in a fight for the liberation of the bodies and souls of men of all races and places from every sort of tyranny. And the only peace worthy of the name is that of men who are in such a fight. It is the peace of those who think and act consistently and whose thinking and acting are being justified by events.

The peace of the closed mind may easily be mistaken for the peace of the house of God. Habits are hard to break. We identify God's will with what is easy and comfortable. What we have been doing we find easy and a means of comfort. We try to forget the actual world of conflict when we sit in the house of God. We sing the old songs and stir up emotions that would have been useful in the days of our grandfathers. That is, some of us do this. We misuse the past. We think of the world as committed to ways that cannot be changed and of religion as an opiate for the troubled soul. If we see evils about us that invite to heroic action, we go into the sanctuary to sing ourselves into forgetfulness of this "wilderness of woe." For those of us who are made in this fashion, religion is too tender to be exposed to the rough elements of the social and economic world.

The joy and peace that are abiding come from right relations with the source of life and goodness. If our worship has any value, it helps us to appreciate our relation to God. God is not afar off. He is near us in the duty of the hour. He comes to us through science, art, business, and the social life. The danger is that we may not see him because we have wrong notions of how we shall find him and of the world he will speak to us.

Midweek Service, Sept. 3. Ps. 122;134.

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Seventh Session Opens Tuesday, September 9.

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Forty-fifth session begins September 8, 1913. Room reservation in progress. Write for Catalog to the Secretary.

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JUST OFF THE PRESS. Every department of Church and Sunday School provided for, also a number of special solos, duets, male quartets, choruses, etc. Will be used this coming season in the BILLY SUNDAY MEETINGS and by other leading evangelists.

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The Best!

Many Sunday School classes will wish to study the life of Jesus this fall. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loa E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools and Y. M. C. A. classes. It is now on the press for its third edition and the new edition is much larger than the two earlier editions combined. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St.
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Church Extension Offering Begins Sunday, September 7th

THE FOLLOWING SUPPLIES WILL BE SENT FREE FOR DISTRIBUTION AMONG THE MEMBERS OF YOUR CONGREGATION TO EVERY PREACHER OR CORRESPONDENT ORDERING THEM BY CARD.

1. "Hope and Realization." An illustrated leaflet telling what every Disciple of Christ should know about our Church Extension Work.
2. Collection Envelopes; one should be in the hands of every member of the church previous to day of Annual Offering.
3. Pastoral letters to be ordered only by the pastors.

THE CHURCH EXTENSION OFFERING IS THE LAST OF THE ANNUAL OFFERINGS DURING THIS MISSIONARY YEAR. IT SHOULD BE THE JOY OF EVERY CHURCH TO HELP, BECAUSE—

1. The Board can answer now but one-third of the appeals because of lack of funds.
2. Forty per cent of new churches organized must be helped to build by Church Extension loans.
3. Every preacher knows that he can do no creditable work without proper equipment.
4. Only thirteen out of 1,621 churches aided by Church Extension Loans have failed, which speaks well for the vitality of our Missions.

In ordering supplies of literature and for information, address

GEO. W. MUCKLEY, 603 New England Bldg., Kansas City, Mo.

LAKE GENEVA CONFERENCE.

The ninth annual connference of the Missionary Education Movement at Lake Geneva, August 1-10, was an inspiration as well as a means of giving instruction and plans to the 304 delegates in attendance, who came from sixteen states, and represented eleven different church bodies. Missionaries from China, India, Burmah, Japan, Philippine Islands and Porto Rico were among the number and added greatly to the conference.

Rev. J. M. Stifler, pastor of First Baptist Church, Evanston, Ill., presided and conducted the early morning intercessional in a way that proved a blessing to all. B. Carter Milliken, of New York, was dean of the Adult Mission Study and Harry S. Myers, assistant general secretary of the Missionary Education Movement, was dean of the Graded Sunday-school department. Both had able assistants. The great benefit of their instruction was proved in the devotion of the members to classes and study. Great results are expected in the home churches. The daily open parliament which followed was a source where valuable plans for future work were gained.

Two strong features of the Conference were the immigration problem and China, which are stressed by home and foreign mission boards in the united campaign of the following year. A clock on the front of the Administration Building ticked off the number of immigrants who reached our shores during the Conference. The total number being 25,519. Besides mission study classes on these important issues, platform addresses were made by Rev. Elmer L. Williams of Chicago, on the problems of the downtown church, and by Rev. Joseph Taylor, of West China, on the situation there, as he sees it.

On Tuesday afternoon the problem from the view-point of the immigrants was illustrated by a demonstration. A barge loaded with immigrants landed at the pier and the immigrants were taken to the Auditorium, where they were put through the examination as conducted at Ellis Island, to judge their fitness for entrance to America.

A Japanese exhibit and another demonstration that brought us closer to the customs of home and street life, adult and child life, and pointing out the inferior place of woman in Japan, was given under the direction of Mrs. Laura DeLaney Garst, who represented the Disciples of Christ. In her impressive way, she brought the plea for Japan. On Sunday evening she addressed the vesper service, making a deep impression on the Conference. She was shown every consideration by the Conference. Are we, as a people, awake to our opportunity of acting out our plea for Christian union? Are we not depriving ourselves of the inspiration and help that come from these united efforts in missionary education? Only eight of the delegates were Disciples.

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A Great Soul-Winning Campaign for the Summer Months. Indoors or outdoors.
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One of this number, Miss Nellie King of Columbia, Mo., is a student volunteer. Miss King has volunteered for China. Des Moines, Iowa; Muncie, Indiana; and Kansas City, Mo., were also represented.

VIRGINIA JONES.

FOREIGN MISSIONARY NOTES.

H. A. Eicher, Harda, India, writes: "I have just baptized my first man in India. He was a Mohammedan and has renounced everything for Christ. He is about twenty years of age and the son of a grain merchant. He is well educated and gives promise of becoming a useful man among us. Quite a number of people, both Hindus and Mohammedans, were present at the baptism." Mr. Eicher also reports that the schools are starting off well since the vacation.

Last week a friend in Kansas sent $600 to help support the steamship Oregon on the Congo. A friend in Indiana donates $3,000 to the Foreign Society on the Annuity Plan.

The Sunday-school conducted by the missionaries of the Foreign Society at Union, Cuba, had an average of about sixty for July. It meets in a room twenty-seven by sixteen. They are crowded to the limit. There were two confessions at a recent meeting. The Sunday-school gave $23 for foreign missions. A friend at Union proposes to give a lot worth $800 if we can provide the funds to erect a chapel. Melvin Menges and wife are the missionaries.

The Shenandoah Valley District of Virginia has recently held its district convention and decided to make W. L. Burner, a native of that district, their Living-link in the foreign field. Geo. W. Miley, Woodstock, is the secretary.

Under date of June 18 A. F. Hensey, writing from Bolenge, Africa, says, "On the 11th we baptized seventy-eight here and on the 12th the evangelists returned to their fields, all of us leaving at the same time for the committee meeting at Longa. We had a delightful three days together and I returned this morning."

Miss Edna Eck sailed from Matadi, Africa, August 6 for America on her furlough. She has had a long and useful term. It will be remembered that she went out from Charleston, Ill.

The new hospital at Harda, India, will soon be completed now. Dr. Drummond and the missionaries have had some delay and hindrances in the work. Upon this hospital will be put a tablet as follows: "The J. W. McCleave Memorial Hospital." The money for the hospital was given by Mrs. J. W. McCleave, in memory of her late husband.

Mrs. C. C. Drummond and children will sail from Bombay for America Sept. 17th.

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They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door,
And bid you wake and rise to fight and win.

OPPORTUNITY'S knock is not peremptory nor insistent. It's an appeal to reason rather than a command.

This is my first knock. I shall knock again each week, endeavoring to impersonate OPPORTUNITY by unfolding a story that will assist you to greater success in the investment and care of your estate.

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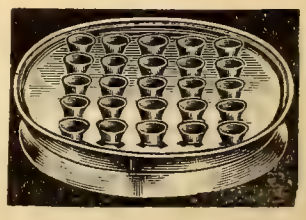

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The College of the Bible meets the approval of the Disciples of Christ. It is true to the principles of the fathers of the religious movement we would further. This college is sending out an **educated** ministry to bless the churches. The department of **Religious Education** is one of the greatest training schools for Sunday-school and other religious workers to be found in this country. The rural church problem receives attention here.

We want Two Hundred new ministerial students to enter next September. We will assist each one in many ways. Scholarships, loan funds, and opportunities that the student appreciates will be available so that he may remain in the college until he is thoroughly prepared for his world task. Last year nearly 1,600 students attended Drake University. This number included 121 ministerial students. We ask 300 to come next year.

The College of Liberal Arts is superior in every respect. Seven hundred and forty-two enrolled last year in this department.

The College of Law enrolls more than One Hundred each year, and is as well situated as any in the country.

The Conservatory of Music is acknowledged to be the peer of any in this country. The teachers are artists of national reputation. Enrollment last year, Five Hundred Twenty-six.

Write for catalogues and particulars concerning any of the departments herein enumerated.

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Moreover, the spiritual atmosphere both in schools and in town is of the best. A deep religious spirit results each year in students dedicating themselves to the ministry or to the work of foreign missions.

Write for Catalogue, Bulletins, and for further information to

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For a Real Rally Day

Rally Day
Next Sunday they say is our grand Rally Day
So we hurry along with shout and with song
Inviting you all, the large and the small
With swift flying feet, along wood-side and street
We are calling Come, Come, Come!

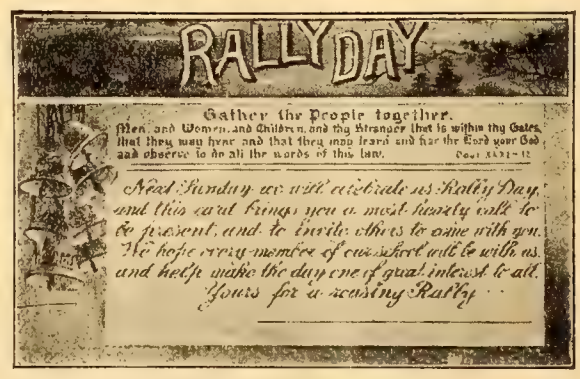
Rally Day Post Card No. 10.

The reverse side has space for address and correspondence. Price, 75 cents per 100, postpaid. Same for No. 14.

Rally Day.
Sunday, ____ 19
At ____ Sabbath School all the babies are invited to be present. Mothers and fathers are requested to come and bring them. The day is arranged for both young and old, so be sure and be present.

Rally Day Post Card, Form BB

10c per doz; 60c per 100.


RALLY DAY
Gather the People together.
Men and Women and Children, and thy Stranger that is within thy Gates, that they may hear and that they may learn and fear the Lord your God and observe to do all the words of this law.
Next Sunday we will celebrate as Rally Day, and this card brings you a most hearty call to be present, and to invite others to come with you. We hope every member of our school will be with us, and help make the day one of great interest to all.
Yours for a rousing Rally

Rally Day Postal No. 15

Rally Day
Come next Sunday without fail
It is our Rallday DAY
And every little child will help
To make it glad and gay
And every scholar try to be
One of that happy company

Rally Day Postal No. 14.

Postal No. 15. For the older grades. The reverse side has space for correspondence and the address.

Rally Day Souvenir Trumpet

It is made of heavy cardboard and printed in 3 colors and gold. Each one has a red, white and blue ribbon attached, to fasten the souvenir to the clothing. Price, $1.50 per 100, postpaid; less than 50, 2 cents each.

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These can be used in a variety of ways in connection with a Rally Day Celebration. The flags are about 1¼ x⅞ inch in size and are mounted on 2¼ inch ball tipped brass pin. They can be used as Souvenirs or a contest can be arranged giving the U. S. Flag to one side and Conquest to the other.

Price of either style,

30 cents a dozen; or $2.00 a 100,

postpaid.

Illustration shows new button with the Christian Flag in the center, surrounded by autumn leaf sprays and the wording. It is a very attractive and appropriate design.

No. 883

No. 891.

A beautiful celluloid button done in three colors and gold, showing the Conquest Flag. The wording on the flag is done in gold on a blue ground and the Cross and the words "Rally Day" show in red.

No. 883 and 891, 20c per doz. $1.50 per 100.

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Disciples Publication Society, 700-714 E. Fortieth St., Chicago

THE CHRISTIAN CENTURY

Sharpe Rev C M Dec 13
5522 Kimbark Ave

Vol. XXX September 11, 1913 Number 36

Miss Jane Addams
By Cecil J. Armstrong

China in Transition
By Herbert L. Willett

A Symphony of Life
By W. H. Bagby

The Pull of the Void
Editorial

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Rally Day
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So we hurry along with shout and with song,
Inviting you all, the large and the small.
With swift flying feet along wood side and street
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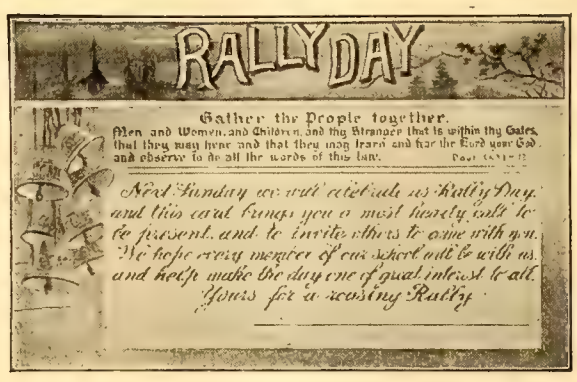
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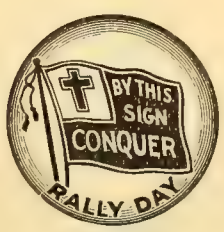

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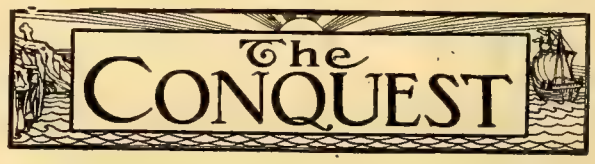
Announce these for Jan. 1.



The Junior Weekly

The Primary Weekly

Disciples Publication Society, 700-714 E. Fortieth St., Chicago

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Disciples Publication Society, Proprietors

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Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

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The Disciples Publication Society

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday Schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

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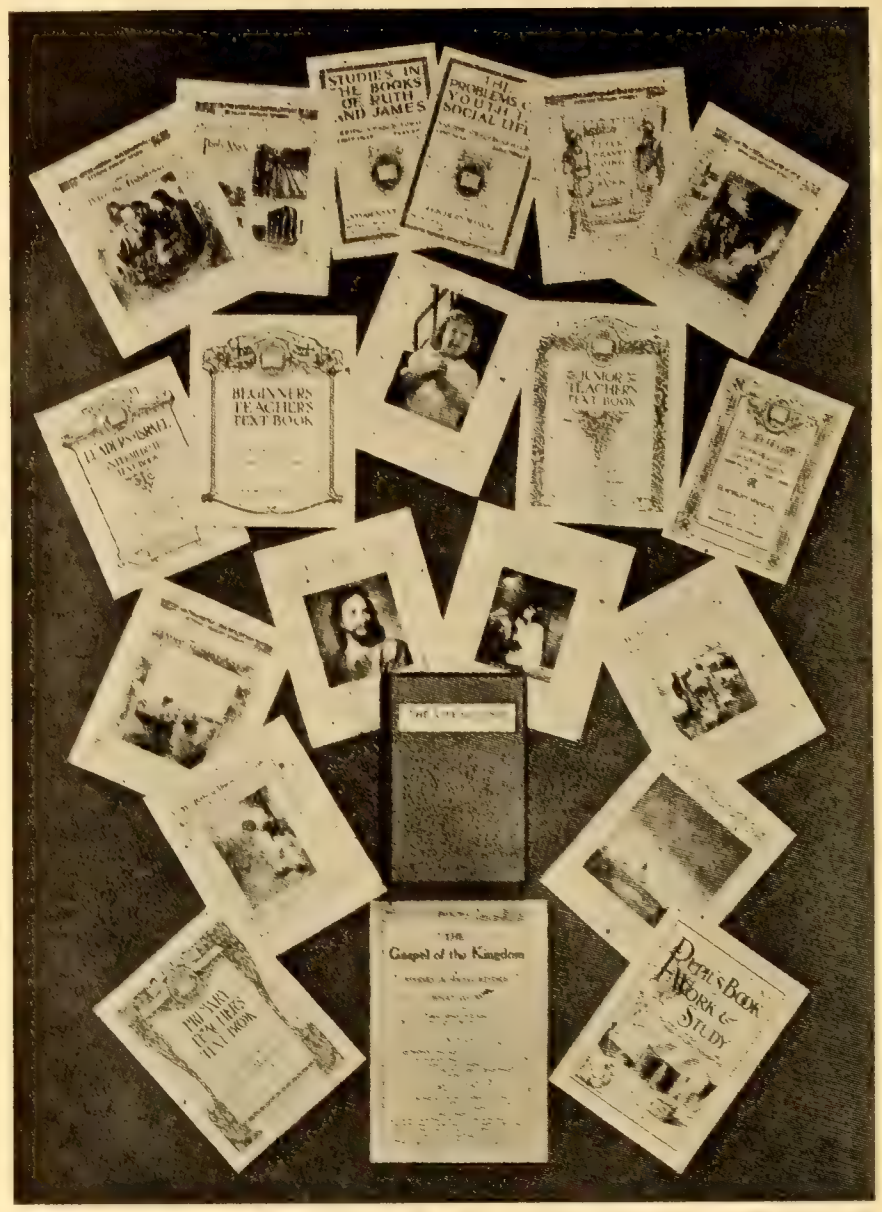
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THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Pull of the Void

The ancient histories have preserved for us the record of a truly memorable meeting between two men of olden time—Alexander and Diogenes. It is said that the two men died on the same day, and once in their eventful lifetime they met. Alexander had things in abundance, countries to spare, cities to burn, wealth greater than he could reckon. Diogenes lived in a tub and ate out of a wooden bowl, and this short list comprises the inventory of his estate. Yet the great emperor had nothing which he could impart to the cynic philosopher, and when the prince asked him what he could do for him, Diogenes replied, "Stand out of my sunlight." A great many millions of people fawned upon Alexander and rejoiced in such things as the prince was disposed to give to them. Salaries, commissions, titles, government positions, all these were in his power to distribute, but he is said to have gone out of the presence of Diogenes saying: "If I were not Alexander, I would be Diogenes."

* * *

It is sometimes sad to see men who have suffered financial misfortunes. In their false estimate of the gravity of their losses such men will say, "I am ruined!" Ruined? Is his wife dead? Are his sons in prison? Have his daughters gone to the bad? No one of these things has happened to him. He means simply that from this time on his household must live in four rooms instead of fourteen. He must eat two courses for dinner instead of six, off a table of pine instead of quarter oak, and ride in the electric cars instead of in an automobile. Such things as these cannot ruin a man. Does his family remain, does he still possess health, is honor still his, and is there something still left to labor for and hope? The man of whom this is true is far from being a ruined man. The question whether his income is ten dollars a week or ten thousand a year, while not without importance, is far from being the all-important question of existence to such a man.

Now when we learn these things, we should be not less diligent in business, but less concerned proportionately for the incidental interests of life. It is not a question of whether a man shall or shall not seek food and raiment. These things we are compelled to seek. It is a question of proportion and precedence. "Seek ye first the kingdom of God and his righteousness," said Jesus, "and these other things shall be added." It is not that the other things have no value, but they do not, and cannot, have supreme value. The mistake of scores of men is in assuming that the chief concern of life is after all incidental to life. Professor J. W. Powell tells of camping with a party of white men and Indians above the canyon gorge of a little stream that empties into the grand canyon of the Colorado. The little canyon did not seem very wide, yet not one of the party could throw a stone across it. The Indian chief, who would throw the farthest of any of the party, believed that he could throw much farther on a level than across an open space. He explained that the void pulled the stones down, and he illustrated his idea. "If you stand on the edge of the cliff you are likely to fall; the hollow pulls you down, so that you are compelled to brace yourself against the force and lean back. Any one can make such an experiment and see that the void pulls him down. If you climb a tree the higher you reach the harder the pull; if you are at the very top of a tall pine you must cling with your might lest the void below pull you off."

The old Indian was wrong in his philosophy of gravity. Nothing is more deceitful to the eye than distance across an open space bounded on the farther side by blank walls of rock and with no intervening objects to assist the mental measurement.

But something of the old Indian's philosophy is true in life. There is a tremendous pull of the void. There is moral gravitation in spiritual emptiness. There is a tremendous inclination toward the precipice and chasm which makes for a seeming unreality of spiritual things. There is a mighty illusion which makes the things for which we strive seem worth the dizzy climb and scramble for possession of the mirage or the pot of gold at the rainbow's end.

But the abiding things of life are not thus gained. There is a freedom from the tyranny of mere things. There is a putting first the Kingdom of God. And all necessary things are added to him who seeks that Kingdom first.

* * *

Many people err in supposing that they are living full lives. They hear the rattle of their numerous engagements like pebbles in a gourd, and suppose because they are busy with trivialities that their lives are full. Never is vacuity more fraught with self-deception. The full life is not of necessity the fretfully busy life. A life can be busy over infinitesimal trifles. The well filled life may have a sense of leisure. The empty life, the life that has no mighty and compelling purpose, may well fear the pull of the void. He stands secure whose life has found poise and assurance in the fulness of peace and power.

China in Transition

Aspects of the New and the Old in Asia's Ancient Land.

BY HERBERT L. WILLETT.

THE story is told of a Chinese official who was entertained in London some years ago. Among the functions held in his honor was a public concert, at which an orchestra of note rendered a specially selected program of music. Toward the close of the evening the guest of honor was asked if he wished any of the numbers repeated. He said he would be glad to have them play the first selection again. This was done, but he insisted it was not the one he meant. He wanted the one that came BEFORE IT; whereupon his anxious hosts were made aware of the fact that the one part of the evening's entertainment which he had really enjoyed was the process of TUNING UP THE INSTRUMENTS.

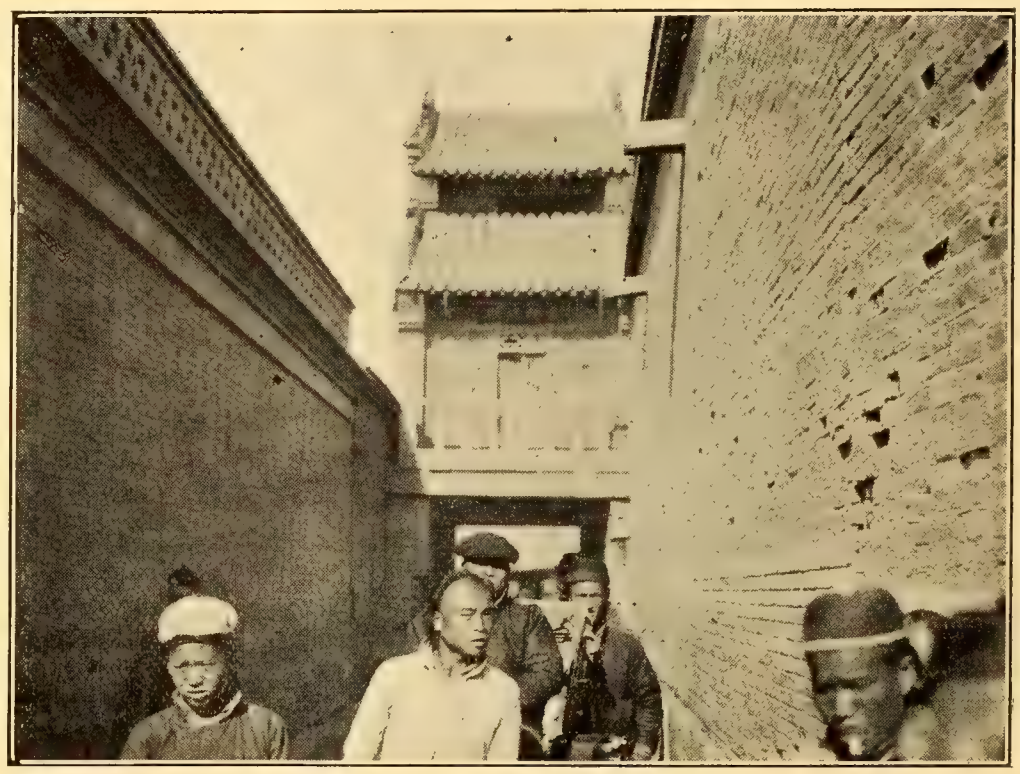
One is prepared to give this story full credence when he listens to Chinese music. The first evening after our arrival in Tokyo, Mr. Place took us to the dedication of a new Y. M. C. A. building provided for the Chinese boys who go over to Japan to study. The "music" was provided by the young men. One of them played upon a three-stringed, long-bodied, shrill-toned violin, with a bow that pressed OUT rather than IN upon the strings. To this accompaniment other youths, one after another, sang or shouted numberless verses of Chinese songs in high, shrill, ear-splitting shrieks that were both deafening and supremely funny to those of us not accustomed to such vocal antics. But the audience of Chinese youth received the performance with every demonstration of delight, and eagerly called for more.

CHINESE ART, PRO AND CON.

In many of the forms of art in which the western world has developed a different taste, there is little to give pleasure in the Chinese method. Their music we do not admire. Their drama is to us childish and interminable. A play commonly lasts half a day, and may continue for a week. Their poetry, aside from certain ballads of largely mythological foundation, is hardly existent. Indeed there are many travelers in China who contrast its people with those of Japan to the constant disadvantage of the former, and the praise of the islanders. We had one such in our group. He had lived in Japan some years ago for a time, and could hardly find words to voice his admiration for the people, and especially their art-products. But in China he was oppressed by the bad taste, sombreness and filthy condition of all he saw. Not a thing of all he encountered from Tientsin to Hongkong gave him the least pleasure.

Yet such an attitude is not just either to one's sense of appreciation or to the really worthful creations of one of the most remarkable races of Asia. The Chinese architecture, particularly the painted, curving, gabled roofs, made beautiful with tiles of green, brown or yellow, has set the type of building through all the further east. The elaborate city gateways, with three or four sloping roofed stories, one above the other, are highly picturesque. Their carving, inlay work, metal moulding, ivory decoration, painting and almost countless other forms of art work are the result of many centuries of practice as well as a high degree of native ability. If they have made less impression upon the world by their art products, it may be due in part to a less free atmosphere in which the arts could grow, and in part to a heavier industrial pressure on so prolific a people.

For the Chinese are a marvelously fertile race. The number of children in the average family would satisfy even Mr. Roosevelt. Their theory that personal happiness in the future depends on the number of children one leaves to offer ancestral reverence to the parental spirits, encourages a reckless system of propagation which is essentially selfish and inconsiderate. The only thing that saves China from ruinous over-population even now is the very large death rate, due to the dire lack of sanitary regulations. A great host of little children perishes yearly. Life is a very cheap commodity. Suicide is extremely common, and may have for its motive a simple spite at a neighbor, on whose threshold and for whose inconvenience the suicide cuts his throat.



Chinese Walls and Gates.

LIFE HELD CHEAP.

In fact the cheapness at which life is held in China has hitherto provided a partial relief to over-population. Under the Confucian system there could be little enthusiasm in the work of public uplift. If you confront a Chinese with the statistics of child mortality or of suicide, he calmly says, "Plenty more Chinamen," and remains unimpressed. Education and the labors of the missionary will slowly correct these unsocial views. Then will come the struggle with the system of ancestor worship. For when the present enormous waste of life is corrected, the baneful theory of large families must also find remedy, or China, vast as is her territory, will be swamped by her multiplying population. It is the balance between growth and decline that represses too rapid increase.

But education is making rapid progress in China. The missionary brought it first. A school was established in connection with every chapel and dispensary. At first progress was very slow. The old system of "education" was wholly hostile to modern views. The "scholar" under the Manchus was the man who knew the Confucian ethics, and could write in the classic style, with rich use of the proverbs and aphorisms of the ancient sages. Public office was dependent largely on this sort of training and the examinations which put the seal of approval upon it.

TAKING THE EXAMINATION.

In the larger cities, especially the provincial capitals like Nanking, Hankow, Tsinanfu, and Shanghai, there were sections of the city devoted to this examination process. Around the temple of Confucius were ranged row upon row of little cells or stalls, each just large enough to hold an applicant for the high honors of the test. Here they gathered at the triennial examinations, and were shut one by one in the long lines of brick niches, and set at the task of preparing a thesis whose subject was assigned, and whose contents and style would determine their fate as candidates.

Without food or release the student wrought at his task hour after hour, sometimes as long as two or three days. Sometimes the candidate died under the test. More frequently he failed and had to wait another chance to compete. From the successful candidates the civil officials were chosen, so that the system offered the only path to preferment. It required no knowledge of history, science or government, and indeed was nearly useless for the purposes sought. Yet this was the university system of China for many centuries. And in the Temple of Confucius in Pekin there is a list of the men who successfully competed in the Third Class or highest order of examinations during the entire period of the Ming and the Tatsing dynasties, covering the last seven centuries.

This system has now been abandoned. The lines of cells, numbering many thousands, have been forsaken. Those in Pekin have been largely torn down to permit the use of the material and the land for barracks. Those in Nanking are a neglected expanse, the quarry of builders in neighboring districts. During the last years of the Manchu rule the interest in popular education greatly

increased, and one of the first concerns of the new republican government has been to provide for public instruction. Large numbers of youth have been sent to Japan to attend the schools in Tokyo and Kyoto. Many have gone to Europe and the United States, and are now bringing back to China the educational ideas secured abroad.

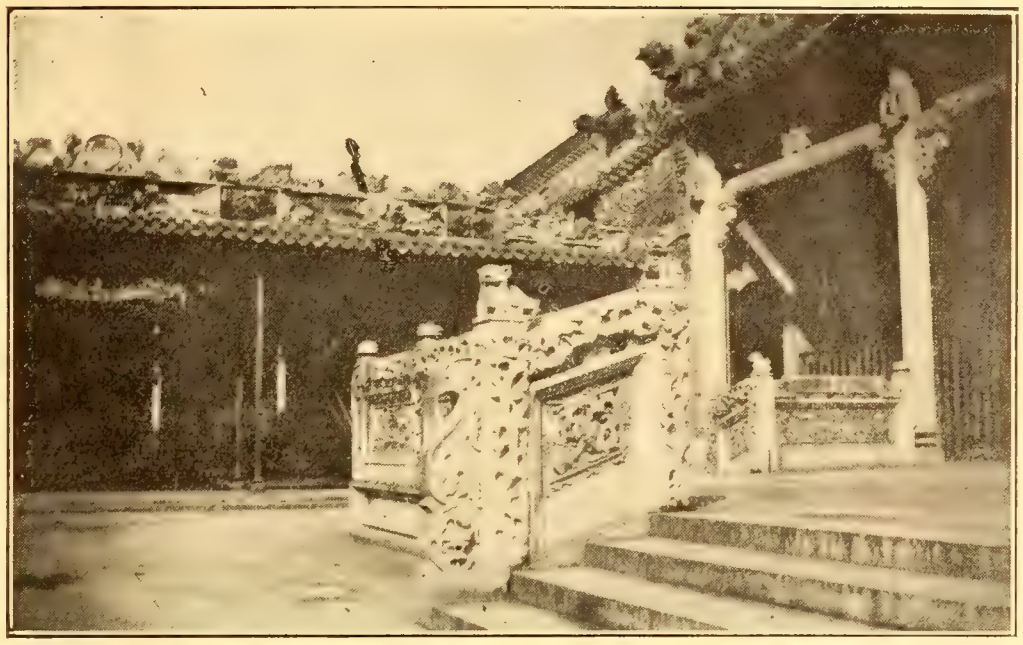
AT THE GOVERNMENTAL UNIVERSITY.

On one of the days of our stay in Pekin I was visited by the president of the governmental university with the request that I speak to the students. We rode from the hotel over to a quarter of the Imperial City just across from the gates of the Forbidden City, where there was an old palace, once a place of splendor, but now converted to the uses of the university. We walked about through several courts, each with its complex of highly decorated buildings, all inclosed in separating walls. In one of the large rooms, where a dozen men were sitting about, reading, writing and conversing, I was introduced to a number of the teachers of the institution, who were accustomed to pass here the intervals of time between their class duties.

At the door of the assembly hall where the students were gathered for the address I met three members of the faculty of the University of Paris, who were on an educational tour in China. They expressed their desire to attend the lecture, and were given seats near the platform. In the meantime the president, a young man of thirty-five, had been telling me of his experiences in the University of Berlin, where he had taken his degree of Ph. D. the previous year. When we met the Frenchmen he conversed with them in excellent French. Presently the students were assembled and we passed into the hall. Just before he introduced me, he leaned over and said, "I think you are a member of the Vice Commission of Chicago. I have read of its work with great interest. That is one of our most difficult problems in the student life of China. I wish you would bring in some reference to sexual morality in what you have to say."

INTEREST IN CIVIC UPLIFT.

He interpreted the address, though several of the upper class men seemed to understand perfectly as I went on. The attention given to the address and the interpretation was of the closest. Every reference to China's present struggle for a modern system of government, to the educational possibilities of the people, and to the civic and social responsibilities of the educated Chinese was received with approval and enthusiasm. The president of this institution is typical of the younger generation of China's educational leaders, and while he is not



Forms of Chinese Decoration.

a Christian, he is thoroughly in sympathy with the missionary program as it affects the work of instruction in the republic. On a subsequent occasion I met him at a gathering of missionaries at the home of one of the number, and he seemed entirely at home in the Christian atmosphere.

Of course between such a man, with his modern culture and his enthusiasm for the progress of his people, and the average Chinese, even of the official class, there is a wide margin of difference. Those of the race who have traveled abroad know something of what cleanness, sanitation and good government mean. The Chinese who go out to find labor in the Philippines, Java, Indo-China or the Malay States meet vastly better conditions than they have at home, and those who return bring with them the better ideas.

FOREIGN INFLUENCES.

The example of foreign influences in the European sections of Tientsin, Pekin, Shanghai and Hongkong, makes its due impress upon the most conservative Chinese. They cannot help contrasting the broad, clean streets, substantial buildings, rickshas, carriages and motor-cars with the narrow, dirty lanes, unspeakable sights and smells, and general confusion of the native towns.

Then, too, they gradually learn that in the West government means in a large degree protection, honest interest in the welfare of the people, and wise provision for public prosperity and happiness; whereas in China public office has been recognized as a chance for graft, and every one, from highest to lowest, expected a "squeeze" of some sort on every transaction. Under the old regime there was no encouragement to thrift, for as soon as a man was known to be getting on prosperously, he became the target of all sorts of official espionage and petty persecution in the effort to get his money away from him. No wonder the men of progressive views in China felt the incubus of the former condition, and are full of enthusiasm over the new opportunity that has come to their land. And in this view the thousands of Chinese who live in other lands and under happier conditions share to the full. In the Malay States there are many Chinese millionaires who till lately dared not return to China, for fear of running into the clutches of rapacious mandarins, who upon one pretext or another would be sure to lay them low and fleece them of most of their gains.

The new China is wakening to the wonderful opportunities of the age. The problem of arousing so vast a land and so enormous a population is almost beyond comprehension. But the missionary, the scholar, the patriot and the foreign traveling Chinese all know something of the opening before the land and its people, and are co-operating, though not always consciously, to realize for China the high ends of liberty, self-government, education, and ethical and religious competence.

Chinese Roofs.

WHY I LOVE THE BIBLE

By William Newton Clarke.

Surely not because I am required, for that would be only an outward reason that could not win my heart.

Not because it was let down from heaven, for it grew upon earth; nor because every word in it comes straight from God, for many of its words breathe out the spirit of my fellowmen, some of them in sore trial, doubt, perplexity, and some still lacking the light and love of Christ.

But because it glows with the light and love of Christ; because it shows me him who walked the earth and hung upon the cross that he might save such men as I; because it brings me what he revealed of the living God and Father whom to know is life eternal.

Because it shames me, inspires me and calls me upward. It is the book of faith and hope and love, of comfort, holiness and power, of salvation and eternal life: It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and live with in light and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.

The Good Angel of Hull House

An Interpretation of the Life Service of Miss Jane Addams.

BY CECIL J. ARMSTRONG.

"Is Jane Addams an optimist?" the writer was recently asked by a young lady, who had given much time to settlement work in the Hull House neighborhood.

"Of course she is," I answered.

"Then why does she look so sad?"

One cannot answer that question by merely studying the face or portraits of Miss Addams. No camera ever focused, no mortal eye ever saw, the real Jane Addams. Her portrait is "Twenty Years at Hull House." After reading that, one, even if, like the writer, he has never seen Miss Addams in the flesh, can readily behold both her sadness and her optimism, and their reconciliation. How could a clean, earnest, sensitive soul spend twenty years amid such conditions, for which modern industrialism is so largely responsible, and which could be remedied, and not be made sad? The wonder is not that she is sad, but that she is optimistic. The main temptation to pessimism, in her case, could not be the people or the conditions that have surrounded her, but the apathy, the ignorance, the indifference and the venality of the "higher" classes. It must have been trying to her soul, in the presence of such hard social conditions and the ready response of so many of her immigrant neighbors, when properly approached and developed along the lines of their traditions and ideals, to have prominent and philanthropic people withdraw their support because, perchance, Hull House filled the much needed position of a social "clearing house." Our plea for freedom of speech is so much a theory that we grow alarmed when it is actually practiced. We tar and feather "street agitators," arrest and imprison socialists for preaching against industrial conditions that are a disgrace to civilization, and withdraw financial support from Hull House when it gives the common people an opportunity to voice their yearnings and plead their wrongs. Yet in spite of corrupt politicians, fearful good people, and narrow individualists, Hull House has gone serenely on its way. From a small beginning it has grown into a great institution that has become a social laboratory for the world and a Mecca toward which every year thousands of pilgrims, rich and poor, bend their reverent steps.

LOVE A VICARIOUS SUFFERER.

The vicarious sufferer must ever be a "man of sorrows and acquainted with grief." He so shares the lot of the people, so enters into their sorrows and griefs and wrongs, that his life becomes a sacrificial labor to ameliorate their condition, and his broken heart an offering in their behalf. Upon him is laid the iniquity of our crushing industrialism. The ghetto and slum become the cross upon which the priests of criminal privilege daily crucify his soul, while the howling mob of subsidized scribes dance in frenzied glee, and the thunder and lightning of hatred and malice smite his suffering heart. But love speaks in the tones of sacrifice. Right is not forever on the scaffold, nor is wrong forever on the throne. God is not within the shadows, but in the light, keeping watch above his own. Love has a masterful personality that eventually awes into silence the clamoring minions of glutted privilege. But that love is deeper than sentimentalism—it gives itself in service, its voice in protest, and smilingly takes the consequence. It not only struggles to ameliorate poverty and suppress vice—it yearns to release the honest employer who is bound by the chains of economic conditions forged in the past, or by the hands of unscrupulous competitors.

SAD, BUT OPTIMISTIC.

All this applies to Miss Addams. The world is her home. The love that most women give to husband, children and home, she has given to humanity. She must be sad. Because of her simple faith in God and belief that Jesus has shown "the way out," she must be optimistic. She now sees many results of her labor and travail. Preachers, lawyers, doctors, teachers, artists, and business men of prominence began their advancement at Hull House. The Chicago Juvenile Court has been established. Girls and women have been kept "straight," or rescued after going wrong. Homes have been made anew. Nurseries, schools and playgrounds have been established. Grade crossings have been eliminated. Much humanitarian legislation has been passed. It cannot

be claimed that all this, and much more, is solely the work of Miss Addams. It cannot be denied that she has been the largest individual factor in it, at least, so far as Chicago and Illinois are concerned. It all illustrates the lines of Sydney Lanier:

"And yet shall Love himself be heard,
Though long deferred, though long deferred,
O'er the modern world a dove hath whirred:
Music is love in search of a word."

Miss Addams' pen is dipped, not in ink, but in experience. If you are reading "Twenty Years at Hull House," "Democracy and Social Ethics," "The Spirit of Youth and the City Streets," "A New Conscience and an Ancient Evil," or her articles in current magazines (such as the series in the Ladies' Home Journal), you are impressed with the fact that her social philosophy is deduced from actual conditions and experiences—it is not theory "imposed" upon social phenomena. Therein she is scientific. It is that attitude that has enabled her to accomplish so much with the people, and to become one who speaks with authority to the world.

FIGHTING EVIL BY SUBSTITUTION.

Miss Addams deals with problems that lie at the very heart of our democracy. She would suppress our evils, but she would do it by substitution. Hull House endeavors to give to the men of the neighborhood the social features of the saloon free from its blighting curse. She clearly sees the evil of "the street" upon "the spirit of youth," and would substitute municipal playgrounds and socialized education. Her definition of education is self-expression, not repression. She would develop the child along the line of his "native bent," not compress all the children of all nationalities within the commercialized traditional "three r's." And she would hold before him the social ideal, not tell him to study hard, be good, be honest and some day "you will be rich"—a falsehood in most cases under modern industrialism. She sees the relation between industrialism and vice. She has been a profound student of the conditions that have made commercialized vice and white slavery possible. What can society expect of the children that roam the streets while their mothers toil in factories and scrub hotels and office buildings? What fate must await the girl who stands over a machine or in a department store for ten or twelve hours a day, but that her mental and physical exhaustion shall make her the prey of the man who offers her stimulants and "a good time!" She recounts the confessions of many girls, who, inspired by the display of the wealthy, have sold their souls for tawdry clothes. She opens our eyes not only to the cheap theater and moving picture shows, but to the poverty that prevents many parents from providing the necessary amusements for their children, and, thus, many little girls of eight and ten have "fallen" for the pleasure of seeing the show.

A LIVING WAGE DEMANDED.

She would substitute a living wage for present starvation pay as a long step in correcting much of this evil, and she would accomplish this by arousing the consciences of employers, public sentiment, and legislation to compel the unscrupulous and the covetous. That she looks all round this question of vice is proved by her statement that she sympathizes with the young men who are prevented by economic conditions from marrying early, almost as much as she does with the white slaves. She would substitute municipal dance halls for the notorious saloon dance halls. She cries out against the repressive methods of many homes where daughters are allowed no part of their wages for pleasure.

Miss Addams is very illuminating when discussing factory conditions. Not only are they exhausting because of long hours and unsanitary conditions, but one of their chief evils is that the young foreigner, who performs a certain operation thousands of times a day, has no knowledge of the history of the factory, machinery or crude material; not even of the relation of his "piece" to the completed "whole." He works through weary hours, at starvation wages, in ignorance and isolation, and comes home to a stifling tenement so "dog tired" that he cares not what happens.

THE IMMIGRANT AS HE IS.

One thinks a great deal more of the immigrant after reading the works of Jane Addams. She does not idealize him. She presents his faults. She also reveals his good traits and pleads for "the square deal." She has shown how faulty our present immigration laws are. Our boasted educational test may succeed only in keeping out the sturdy peasant. What we need in our immigrants is not ability to read and write, but a governmental "distributing" agency to place them where they and their children can develop into American citizens along normal lines. If the first generation of immigrants were thus taken care of, there would not be such a large percentage of criminals in the second generation. Perhaps it would be practically eliminated. Our cities are congested with foreigners, while portions of our country are crying out for just such labor as they can give. But at present the immigrant, after leaving Ellis Island, is the victim of his own ignorance, the padrone, and the unscrupulous labor agency. Many regard our immigrants as "finished and finite clods, undisturbed by a spark," but Miss Addams has found idealists, philosophers and humanitarians among them. They have the capacity for citizenship when given a chance. Miss Addams gives many illustrations of their willingness to sacrifice self for the benefit of others. One neighbor will lend another her best dress, shoes or cooking utensil. A husband, out of work, thought nothing of sleeping in a park in order that a woman (impoverished by the imprisonment of her husband) who was approaching accouchement, might have his place. They are very solicitous that a bereaved woman shall have the required robes of mourning, as well as that the dead shall have a proper funeral. The power of "Hinky Dink," "Bath-house John," and their ilk, is due, not to the innate depravity of the foreigners, but to the noble but misguided sentiment of standing by those who have helped you. The corrupt alderman is always careful to send Christmas turkey, help defray funeral expenses, add to the jollity of weddings and christenings, and to secure jobs for his constituents. The council is far off, but the alderman is near. They forgive franchise grabs and graft because of his beneficence. Besides, and this is the "clincher," what do his opponents, "the swells," do for us?

THE ROOT OF THE LABOR PROBLEM.

Miss Addams sees clearly much of the trouble that lies at the root of the vexed labor problem. Mr. Pullman built a model city for his employes. He believed that he knew what they ought to have better than they themselves knew. Yet, a disastrous strike resulted, and his men were accused of ingratitude. Today that city is dismantled, and its "paternalism" is a thing of the past. Why did that well intentioned effort fail? Miss Addams tells us. "The basic difficulty lay in the fact that an individual was directing the social affairs of many men without any consistent effort to find out their desires, and without any organization through which to give them social expression." That terrible strike was a revolt against undemocratic conditions. Is there not a lesson here? Much evil has been done in the name of labor unionism, but at its base is the yearning for freedom from conditions that make self-expression and democracy impossible. Despots, even if benevolent, are as intolerable industrially as politically. Labor unionism, as Miss Addams sees it (in spite of much perversion and many cruelties) is at heart a struggle of economic freedom that social and domestic development may be unhindered. It is the heart of the multitude seeking democracy. It is man searching for brotherhood amid a godless, individualistic industrialism.

CRUCIFYING MISS ADDAMS.

Probably nothing in her career aroused such a storm of criticism as when Miss Addams allied herself with the Progressive Party. Many questioned her judgment, none her honesty. Many of us, who could not follow her in that stand, read clearly the prompting motive. The platform of that party offered many of the things for which she had labored and suffered. How narrow many of us are! That action caused the withdrawal of many subscriptions to Hull House. How timid much of our wealth is! It can neither tolerate a difference of opinion, nor appreciate an honest humanitarian motive. When it cannot stifle independence it tries to starve it. In the long run it fails, thank God. Dives cannot now kill Hull House by crucifying Miss Addams. Would that many churches and colleges, now the pampered pets of predatory wealth, would show the courage that Hull House displayed! The love of a grateful people is far richer than millions that distort truth and enshackle democracy.

Miss Addams' work has been done under many difficulties. Afflicted with spinal trouble from childhood, she has suffered much pain. She had to surrender her dream, after one year of study, of being a physician. She had to pass through the struggle of the college girl of twenty-five years ago, of articulating her education to the demands for service on every hand. She was almost caught in "the snare of preparation." Toynbee Hall and the "great need" influenced her to launch out on the great venture. The result? Hull House and a thousand social activities everywhere! Surely she has earned the endearing name, "Kind Heart," applied to her by a blind immigrant.

Superior, Wis.

A Symphony of Life

BY W. H. BAGBY.

THE LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters;
He restoreth my soul;
He guideth me in paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death
I will fear no evil; for thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever."

* * *

King David was a great musician as well as a great poet, and this masterpiece of his matchless genius is both a poem and a symphony.

To write the greatest thought of humanity one needs only to write the greatest thought of its greatest thinker. So, to depict human experience, one needs but to write the biography of one whose life has sounded all the notes in the gamut of the human heart. Such a life was the one that furnished the inspiration for this the most beautiful of all the psalms. As the dewdrop globes the starry heavens, so this short psalm holds in its heart the whole of human experience. The symphony of a large life, it is a symphony of life in the large.

A symphony is a musical composition of three movements—the allegro, the andante and the scherzo. They depict the three periods of life—joyful youth, serious maturity, and peaceful old age. In the psalm David depicts his own life which had extended through the first two, and far into the third period.

In the first three verses of the psalm we find the allegro movement of the symphony. In them we hear sounding all the glad, sweet notes of the springtime of life. They hold up to view healthy, happy, hopeful youth vying with blossoming fields, budding forests, singing birds and skipping lambs in the effort to give expression to the joy it feels in living. Not only do they sound the notes of youthful joy, but better still, they reveal its secret. The heart of youth is happy because it knows no fear of want. In the very first line of the psalm is sounded the keynote of happiness:

"The Lord is my shepherd; I shall not want."

Much—perhaps it would be safe to say most—of the unhappiness that shadows the heart of humanity, is born of the fear of coming to want. Youth knows not this fear. With clear-eyed confidence it looks the future in the face and sings with the psalmist:

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters;
He restoreth my soul;
He leadeth me in the paths of righteousness for His name's sake."

IF humanity ever finds happiness, it will be when it returns and finds again the golden secret it lost when it left its youth behind—the secret of optimism. It was in an earnest effort to turn men back to the hopefulness and trustfulness of youth that Jesus uttered this wonderful warning against faithless and fruitless worrying about the things of temporal life:

"Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by

being anxious can add one cubit to the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?''

But humanity will never find the hopefulness of youth until it finds again the heart of youth. In the light of this fact must be interpreted the saying of the Great Teacher:

''Except ye turn again and become as this little child,
Ye shall in no wise enter into the kingdom of Heaven.''

The kingdom of heaven is the kingdom of happiness; and he who would find it must find again the trustful heart of a little child. The true cycle of life is childhood, maturity and youth renewed.

YOUTH, then, is not a thing to be despised, derided and devitalized. Like the mountain stream, the flow of its abounding spirits is to be directed in proper channels—not dried up. In the words of the wise King of Israel we must learn to say to youth:

''Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know that for all these things, God will bring thee into judgment.''

When we say to feather'd songsters in the spring
Do not sing;
When we whisper to the flowers May doth bring,
Do not spring;
When we say to southern breezes sighing low,
Do not blow;
When we say to mountain torrents fed by snow,
Do not flow;
Then to normal youth and childhood we may say
Be not gay.

In all nature there is nothing more charming to behold than a pure, limpid, flowing stream.

No matter how deep its waters are,
No matter how swift their flow;
No matter how high their sources far
And no matter whither they go.

No matter how loud its laughter rings
No matter how wild its leaps,
So long as it to its channel clings
And safe in its bound'ries keeps,

it is to us ''A thing of beauty and a joy forever.'' As the mountain stream invites and charms us, so should the full, flowing stream of youthful spirits, when that stream is pure, and flowing within its lawful bounds. Let it lure us back to where the future will hold for us no vision of ''Meadows brown and bare''—no cheerless prospect of a waterless waste where the soul grows faint, but the certain promise

Of pastures green where lilies grow
Beneath a cloudless sky—
Where gentle, cooling breezes blow
And the river runneth by;
Where the Shepherd folds his sheep by night
And leads them forth by day
In the path that runneth straight and right
And never leads astray.

IN the fourth and fifth verses of the psalm we have the andante movement of the symphony. They describe the period of life that lies between happy, hilarious youth and tranquil, triumphant old age. One has to draw but little upon his imagination to follow through them the progress of the storm that sooner or later finds its way into every human life. Above the horizon a sombre cloud upheaves its spectral form. Athwart its dark bosom, like the darting tongues of fiery serpents, the forked lightnings play. Like the muffled roar of an angry lion, the mutterings of distant thunder are heard. A silence that is broken only by a rustling sound as of the startled world looking up from its work, succeeds the thunder's voice. Larger bulks the spectral form, and higher and higher it climbs. With its broad, black bulk it blots out the westering sun. A shadow, weird, mysterious and chill, creeps over the face of the earth. The birds in the trees cease their happy songs and with drooping plumage and frightened air, hop from branch to branch, uttering low, plaintive notes of alarm. Domestic fowls cease their predatory search for food, and with anxious, upturned eye and craning neck, scurry away to shelter. A peal of thunder, nearer, deeper, deadlier than before, sends a shudder through the solid earth. At its harsh, belligerent voice the breezes come to breathless pause; to the frowning heavens the trees lift motionless arms in mute appeal; dumb creatures, filled with fear, huddle together for the comfort and courage found in companionship; and man, startled from his work or play, stands in white-faced awe, awaiting the blow that he fears must fall. Suddenly a blinding flash lights up the heavens and gives him another, and perhaps a parting glimpse of the world he has loved and for which he has lived. It is followed by an ear-splitting, rock-rending, earth-rocking crash, and a giant oak of a thousand years lies in shattered fragments on the ground. The windows of heaven are shaken ajar and the rain comes down in torrents. On heavy, wet wings the storm sweeps on, leaving the trees it spared with writhing bodies, waving branches and weeping leaves to mourn the fate of the fallen oak.

THE psalmist needed only to mention ''The valley of the shadow of death'' to suggest to the imagination the gathering clouds of impending trouble, the awful crash of crushing calamity, and the falling rain of sorrow's tears—to recall the sad pictures of

''Rachel weeping for her children and refusing to be comforted because they are not,''

and of David, Israel's greatest king, clad in the coarse garments of inconsolable grief, crying,

''O my son Absalom, my son, my son Absalom!
Would I had died for thee, O Absalom, my son, my son!''

But through these verses, as through this movement of the symphony, runs the strong, clear note of confidence in the Shepherd's tender care:

''I will fear no evil; for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.''

Sounding clear and strong we hear it in the complainings of Job. Listen, as from his ash-heap he cries:

''But as for me, I know that my Redeemer liveth,
And at last He will stand upon the earth:
And after my skin, worms destroy this body,
Then, without my flesh I shall see God,
Whom I, even I, shall see on my side,
And mine eyes shall behold, and not a stranger.''

As a charming melody it runs through Saint Paul's recitals of his bitter trials and afflictions.

It is the thread of gold upon which are strung the beads, and to which is appended the cross, of the rosary of real life. Does it run—this note of confidence—through the andante movement of your life? In the hour of affliction, do you say with Job:

''I know that my Redeemer lives
And ever pleads for me;
And He the blest assurance gives
That I His face shall see?''

IN the last verse of the psalm we have the scherzo movement of the symphony. As in the final movement of the symphony, so in this last verse of the psalm we hear the firm, strong, joyful note of deliverance blended with the glad, triumphant note of victory:

''Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever.''

Faith has triumphed over fear. All doubts have been dispelled. The cycle of life has been completed. Old age has found its youth again.

With eyes of youth it sees again,
With youthful ears it hears;
With youthful heart it hopes again
Triumphant over fears.

Back with youth has come its optimism, and with this the joy it breeds. Again

The Lord is the Shepherd and pastures are green,
The waters are placid and bright with the sheen
That shines from the face of the Saviour above
Who cares for His own with the tenderest love.
All doubts are departed, forgotten all fears;
The night is full spent and the morning appears;
The valley of shadows is far in the rear;
The wide open portals of glory are near;
The hills and the valleys are flooded with light;
The heavens are fair and the future is bright;
The air and the ocean are peaceful and mild;
For the heart in its breast is the heart of a child.

THE CHRISTIAN CENTURY

EDITORIAL

BE PATIENT WITH GOD.

THERE is a demand that God shall show His goodness here and now. It seems a very reasonable demand. It is older than the time of Job. The tragedies of life thrill with the cry of doubt and wonder. Why does God hide himself? Why does He not reward righteousness and punish sin and do it here and now? Why does He seem to forsake His people? Why does His anger burn against the sheep of his own pasture?

We need not suppose that only bad people ask these questions. The Psalms are full of inquiries such as these. They were uttered by men who did not know the answers to the questions which they asked. They came out of the broken hearts of faithful men and women who could not understand the ways of God. It seems so reasonable to demand that God shall show His goodness just now. Yet, let us not too hastily concede the righteousness of this demand that God shall stand and deliver.

We have seen enough of human life to know that some great undertakings do not immediately disclose their full intent. We have seen the construction of great buildings begun with enormous excavations. We have seen battleships built on land that were intended for the sea; we have beheld innumerable examples in which we should have been quite mistaken if we had judged of the meaning of the intent of some great human enterprise by mere snapshots at its appearance in some stage of it.

We can afford to be patient with God.

We have so often wronged our fellow men who occupied responsible positions, we can afford to trust God and wait.

Hurry and holiness are not twins. The demand that God shall stand and deliver a reason is not so reasonable as it sometimes seems. Let us be patient with God.

WHERE IS THE AMEN CORNER?

A SECULAR newspaper not long ago contained an article on "The Vanished Amen Corner." It was a half-humorous, half-serious discussion, and it contained much food for thought. What has become of the Amen Corner?

Modern church architecture is against it. The chancel and pulpit and organ fill the whole end of the church. The cross-pews on either side have been moved out to provide for an elaborated service.

Modern church life is against it. Hardly any one now wants to be stuck up in a conspicuous place beside the pulpit, the subject of comment and the object of envious glances. The office of deacon has come to be regarded as barely desirable, and if it involved sitting up where every one could see, it would be less easy than it is to find good men for deacons. Moreover, if the deacon wanted such a position his wife might object to being seated where everyone could see that her hat was not the latest, and the deacon's daughters want the privilege of being late without having everybody stare.

So the Amen Corner has gone.

And what has taken its place?

The corner seats are a place for the storage of the contribution boxes when not in use; a place for a possible committee meeting just after the service; but as part of the actual furnishing of the church for its hour of worship, its glory has departed.

Shall it pass unwept, unhonored and unsung?

The Amen Corner was a source of spiritual power. In some of the old time churches the "praying brethren" assembled in the corner on the right and the "agonizing sisters" in the opposite corner, and the Amen Corner and the Hallelujah Corner answered each other like the cherubim and seraphim.

In churches less demonstrative, but still given to audible responses, the Amen Corner gave the preacher constant support. His prayers evoked amens, hushed and tender at the beginning as he reverently confessed his own and the people's sins; deep and low as he prayed for comfort and spiritual uplift; and loud and fervent as he prayed for the power of the Holy Ghost in that very meeting. And as he preached he could measure the effectiveness of his argument, and be encouraged in the pressure of his appeal, by the hearty amens from his deacons and other spiritually minded men.

And even in the staid and undemonstrative churches, the faces visible in profile to the people, and full face to the minister, testified by rapt attention and answering nod of assent to his proclamation of truth.

Probably it has gone for good.

Possibly it ought to go.

But what is to take its place?

Shall we not organize in every church the spiritual equivalent of the old-time Amen Corner? Shall we not bring back into the service that manifest co-operation, that demonstration of fervor, that reverberation of petition and appeal that made this old-fashioned institution effective?

Shall we not in some way hearten the preacher by a knowledge that his people are with him; that they heed and echo his message, and that in his word the whole church speaks, and in his prayers the whole church prays?

It need not be confined to any one geographical location in the church. It need not be noisy or demonstrative.

How would you like to make your pew an Amen Corner?

How would it do to be there so promptly; to come in such a spirit of prayer; to join in the whole service so heartily; to unite in the prayers so earnestly; to hear the message so attentively, that pastor and people should find the atmosphere of the church a little warmer and the heart of the church a little more responsive by reason of your own little Amen Corner?

And would it not be even better if the little group to which you belong, or which you can assemble, should join you in united effort and prayer for your own pastor and church?

Let us have back the spirit of the Amen Corner.

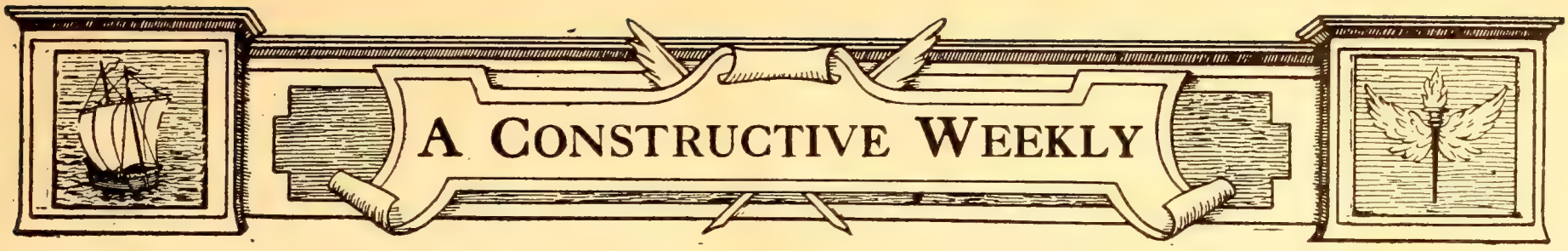
SHALL WE KNOW OUR LOVED ONES?

"UNTIL recently I have never thought much abo ut death. Now it has entered my own home and one very near to me has been taken away. I was talking with a friend the other day and said to her that I expected to meet my loved ones in heaven, but she said she thought that was a rather outgrown idea. Tell me what you think about it. Am I old-fashioned in hoping to meet and know my loved ones in the better land?"

By all means continue to cherish your faith that you shall know and be with your loved ones. God gave them to you in a love which death cannot destroy. He is not the God of the dead but of the living. Your loved ones live in him and you shall live with him and them. We shall know our dear ones and they will be ours to all eternity. This does not mean that they are to be exclusively ours or selfishly ours. It means that the affections of this life, which are really spiritual relationships, are to continue beyond death. We should be false to our noblest instincts and unfaithful to our best loves if we did not cherish the hope that we shall know our dear ones in the life to come. Do not be afraid of the old-fashioned. The reason this faith is so very old is that it lies at the heart of the sweetest and best things we know about human life and the character of God.

MORE TROUBLE WITH THEIR NAME.

OUR Episcopalian neighbors have trouble over their name in other countries as well as in the United States. Here there is a movement on foot to change their designation from Protestant Episcopal to American Catholic church. The main objection brought against the old name is that the word "protestant" is negative. As The Christian Century pointed out in a recent editorial quotation from Thomas Nelson Page, this objection is sustained neither by the etymology of the term nor by three centuries of usage.



Now comes word from China that when Episcopal missionaries attempt to translate their name into the venacular there the people can make nothing better out of it than "The Church of the Kicking Bishops." We sympathize with the Episcopalians in their predicament. But if they truly wish to be on catholic ground and to advance the cause of unity, why do they not fall in with the movement in China and all missionary lands to designate their churches as simply churches of Christ? The term "Catholic" is no more catholic than "Episcopal" or "Congregational" or "Orthodox." "Catholic" is not the name of the Church of Christ; it is simply an adjectival modifier of the name. It lends itself to sectarian use quite as easily as any other descriptive word which the denominations have adopted.

If Episcopalians wish to wear the generic name of the Church and no other, let them designate themselves churches of Christ and regard these churches as members of the one Church of Christ to which all of us belong.

TRAVEL AND CANTANKEROUSNESS.

STANDARDS by which Christian character is tested change as the centuries pass. It used to be the lions and the prison. Martyrdom was the price of discipleship. Now the test of saintliness is business integrity and neighborliness and general behavior under irritating conditions. Among the last come the inconveniences of travel that provoke selfishness. Modern travel is swift and comfortable compared with conditions a generation ago; but it has lost none of its power to evoke the worst side of even a Christian disposition. Someone said not long ago that Christianity was a failure on the trolley car. The rush for seats and the lack of courtesy in ordinary travel are a challenge to our saintliness and a test of our Christian principles.

It is strange that the very atmosphere of travel should be so provoking of irritable temper. The hurry of it, the bringing into clear relief of the individual purpose mastering every traveler, the heat, the noise, the dust and the lack of room, unite to stir up the evil disposition in us until travel makes otherwise sweet Christians cantankerous and mean.

A little reflection would help out wonderfully, but there is so little time to reflect! The clergy and the laymen, the weak and the strong, are all bustled into a common strife for comfortable places, and away go the civilities and the Christian principles that mark their intercourse elsewhere. They jostle each other and glare at their neighbors and scold the corporation. The end of it all is the transformation of a social group that would otherwise be courteous and happy into a selfish, suspicious, cantankerous company.

As a rule there is enough room for all; traveling grows more comfortable each year; a little courtesy and sweetness of temper would be a great help in making everyone happy. It is the task of Christian people to help make the change in the conditions of travel. Nero is not going to send them to the lions; but the Lord is going to send them on the cars, where they must show how Jesus would have been a gentleman in a crowd.

A PERSUASIVE STATEMENT.

AT FIRST glance at the September number of The Constructive Quarterly, just appearing, suggests two comments of interest to Disciples of Christ. Other comments will no doubt be prompted by the careful reading of this meaty looking collection of articles. On the title page we notice that the name of Dr. Peter Ainslie, of Baltimore, has been added to the board of editorial counsellors, in response, no doubt, to the sentiment expressed at the Disciples' Congress last Spring. In the body of the magazine we find an excellent statement of the "Restoration Plea of the Disciples of Christ," by President Frederick D. Kershner, of Texas Christian University. Dr. Kershner seems admirably fitted to write for a non-Disciple constituency. There is a certain intellectual humility in his style which predisposes his reader to a favorable consideration of his argument. The Disciples, he says have ever pleaded for the restoration of the apostolic Church, not for the mere reformation of the present Church. Such a plea is "fundamentally undenominational," he says, and "if those who have advocated it have at times been placed in the attitude of a denomination, such attitude constitutes no feature of the original plea itself."

It is possible, he admits, that the theoretical program of restoring the New Testament Church will meet the cordial approval of many who find reason for not accepting the Disciples' embodiment of it. "The New Testament Church means many things to many minds. Doubtless every conscientious Christian believes that his religion is an expression of New Testament Christianity. It remains therefore, to state, in brief compass the salient features of the practical program adopted by the Disciples movement."

Under the triple outline of creed, ordinances and polity, Dr. Kershner elaborates his conception of the New Testament Church, a conception with which all Disciples are more or less familiar. He makes a strong point when in speaking of the creed he cites the basis of membership in the Federal Council of the Churches of Christ in America and shows that it is essentially the same as the basis of fellowship upon which the Disciples have stood for one hundred years. The author's treatment of both baptism and the Lord's Supper seems to us to contain unscholarly inaccuracies which he himself has criticized in other places, but his treatment is tolerant and, withal, persuasive.

Under polity, the invulnerable congregational position of the Disciples is backed up by New Testament precedent in few sentences. Dr. Kershner seems to us to give a somewhat misleading description of the success which the Disciples have attained in the practice of their polity. He says it has worked well, and cites the familiar boast that the civil war left them undivided. He ignores, however, the slow rupture which has at last resulted in a second body of "churches of Christ," quite as distinct from the main body as are Baptists and Congregationalists.

UNFORTUNATE IN ITS FRIENDS.

HUGH MACDONALD'S anxious-hearted analysis of the strained state of mind in which the Disciples brotherhood approaches its annual convention at Toronto has brought to the office of The Christian Century the promptest response from men of leading that any article appearing in our columns has called forth in many a long day. If any reader overlooked the article he is advised to turn back to last week's issue and read under the heading "The End of the Day."

Most of the letters we have received ask that no public use of their authorship be made, and the others are so plainly personal that they must not be quoted. The situation is most delicate. With one newspaper pushing the delegate convention in a manner as indiscreet as it is obstinate, and with the other making capital against the convention out of its rival's indiscretion, the course of wisdom would seem to be to make haste slowly at Toronto. This is the counsel of one of the most influential men among us, who after complimenting Hugh Macdonald as a writer, says:

"His article in The Christian Century this week strikes twelve. My conviction is that the thing to do at Toronto is to mark time. The Christian Standard has created a great deal of confusion and a great deal of bitter opposition to the new organization. The thing to do now, as I take it, is to wait till the truth prevails and all are of one accord and one mind."

This is the prevailing—the unanimous—counsel so far as we have received it at this early date since the appearance of last week's "Century." One letter which has just been received as we are preparing for the press, calls attention to the grave indiscretion of the St. Louis publishing house in forcing its claim, at this delicate juncture, to an OFFICIAL origin and status as a "brotherhood house." The author cites an editorial in last

week's Christian Evangelist which he asks us to "expose." "It is such talk as this," he says, "which has furnished the Standard with all its ammunition against the delegate convention."

It is against both our taste and our policy to enter into the controversy between these two papers. We have a different conception of the things our readers want and need. But we agree with Mr. Macdonald that the fate of the delegate convention is being put in peril more by the kind of advocacy given it than by the opposition it has received.

Our Readers' Opinions

HAS CHRIST COME THE SECOND TIME?

Editor The Christian Century:

Christ has been here always—the essential Christ. Christ has come—the historic Christ. Christ is here always. Christ is coming always. Nurture not rupture is the manner of his approach. The Jews as a race do not believe that Christ has come the first time. Christians as a rule do not believe that Christ has come the second time.

But may he not have come both times?

The view that he has come is the most satisfying to me, and I have trodden the wine press, as have Doctors Ainslie and Sharpe, on this theme. I believe in the main that the prophecies regarding the second coming of Christ were fulfilled at the destruction of the Holy City, and that at that time Christ came again, in the sense of crisis, and ascended on high with the worthiest of the saints, rewarding them for their faithfulness, and they enjoyed Christ's second coming according to promise in a sense that no one else will. This view satisfies me from the standpoint of exegesis as well as of experience.

Looking through my clippings I come across the following by J. J. Haley on the general theme of the coming of Christ. It appeared in the "Century" of April 4, 1907, and its reproduction now will be helpful in elucidating at least some phases of this interesting question. As so many of the popular evangelists take the other view, Gipsy Smith's postion is not without suggestiveness:

SHALL WE PREACH THE SECOND COMING?

A man in Chicago, with a hobby, rang Gipsy Smith up on the telephone, and, in a "stand and deliver" tone, said, "When are you going to preach on the second coming of Christ?" "I am not through with the first yet," said the quick-witted evangelist. Well said. The truth of the incarnation has not yet had its day. The second advent of our Lord is a legitimate theme for occasional consideration in the pulpit, and for discussion now and then in the religious press, but the constant preaching of an unknown quantity, like prophecy, is a poor substitute for the preaching of history. A half dozen of the small sects of Christendom are founded on a theory of the second advent. The romantic absurdities of prophecy mongering advocates have more attraction for some people than the grace of God or the ethics of the gospel. Apocalyptic manipulators and romancers have been in evidence since our Lord was here and long before. To visionary saints their appeals to fancy free are irresistible. The far away historic past is strewn with Edens, and the far away prophetic future has as many paradises to lure us on.

When God's chosen people had been worsted and overthrown in the conflict with heathen nations, and were about to lose heart, they adjourned the holy war to the clouds of heaven. Here with the prosaic and sinful earth out of sight, and the imagination in control, the tide of battle was easily turned in their favor. The Chicago hobbyist who demanded a sermon on the second coming of our Lord, had his apocalyptic mood strong upon him, when he 'phoned the evangelist to preach on the subject. Weary of the long and discouraging struggle with sin, he was anxious for an adjournment to the clouds. It seemed to him the only possible road for optimism to travel was the golden pathway of the apocalyptic vision. This pre-millennial theory of the second advent is held by many good people in our time. The doctrine is that the personal and final manifestation of our Savior is imminent, and that it is the duty and precious privilege of the church to keep itself constantly in an expectant relation to that glorious consummation. The gospel, they tell us, will neither regenerate nor reform the world. It was never intended to accomplish either of these purposes. Christianity will not prevail universally or generally under the present dispensation of the Holy Spirit. The world will not be converted during the mediatorial reign of Christ. Things will not get better but worse under the present economy of grace. Mankind in the gospel age will wax worse and worse, deceiving and being deceived. More and more in rapidly extending folds darkness will fill the earth and gross darkness the minds of the people. Anti-Christ will gain the ascendency, sin and depravity and the abomination of desolation in the holy place will be crowned with victory, and when the world is so bad that it can not get any worse, Christ will suddenly appear to begin the thousand years of his reign on earth. It is during this reign that the enemy will be destroyed, the world converted, and the divine wisdom vindicated. The elect who have been gathered out from among the nations, by the gospel, to bear witness for righteousness and the kingdom of God, are waiting now in breathless expectation of the visible and final appearing of the Son of God.

It is true that the first generation of disciples, including the apostles, believed the Lord would come again in their life time. This expectation had great power in the primitive church. It did not convert the world, but it sustained the church, and gave it the transforming influence of a mighty hope. There is a certain inspiring utility in the message of the second advent in its application to the church of today, but pains must be taken not to carry it too far. If the inspired Apostles were mistaken in their anticipation of the immediate return of the Lord to the earth, and small groups of disciples in every generation since have been similarly mistaken, perhaps it would be wise for us not to spend too much of our time in trying to figure out the date of the second coming. If the calendar of our Lord's personal and final manifestation has been made up in the mind of God, it has not been revealed to us. Both the date and the fact are divine, not human, questions. "It is not for you to know times or seasons, which the Father hath set within his own authority." The man who accepts and lives and preaches the gospel of divine holiness in the unsearchable riches of Christ has the only rational or possible preparation for the second coming of the Lord.

Markle, Ind. CLARIS YEUELL.

SOME APPRECIATIVE OPINIONS.

Editor The Christian Century:

The "Century" just arrived. I am delighted with its new dress and with all it contains. The platform you announce in eleven paragraphs is concise, unequivocal, broad and aggressive. No one can misunderstand it, and no one can fail to appreciate its spirit. There is a freshness and vigor about every paragraph that will inspire enthusiasm and hope.

By all means the convention at Toronto should hear Dr. Willett. I am surprised that he has not been invited to speak. I am sure that no one of us would wish to promote an unseemly war of words as occurred previous to the Centennial convention, but it is of no advantage to truckle to the agency that promoted that strife. I wish the Foreign Society would declare its complete independence. I do not believe it gains a single thing by any degree of compromise with the unworthy behests of the Standard.

El Paso, Tex. PERRY J. RICE.

Editor The Christian Century: Just a line to say how much I appreciate the new form in which The Christian Century apears. I hope it will continue to improve in its mechanical and even in its literary features, although they were always excellent. It has a field, as long as it maintains its open platform where good men with worthy messages may be heard, even if they haven't been heard ten thousand times before. We need new voices as well as old; few voices devoted to the task of repeating what is scarcely worth repeating, mere shibboleths, in the hope of keeping down discussion, and of intimidating the progressive spirits among us.

Richmond, Ky. E. B. BARNES.

Editor The Christian Century: Pardon me for bothering you, but my pen insists on working a bit since I have gone over the last "Century." Believe me, I must tell you how satisfied I feel since I have read your good paper of this work. A Disciples paper and not a thing in it to make me lose my religion! I dream that perhaps I can read a religious paper and still be religious. Your paper helps me, feeds me, inspires me and that is what I want. After all, all I wanted to say was thank you.

Ipava, Ill. CLARK WALKER CUMMINGS.

Editor The Christian Century: My copy of the "Century" came as usual on Wednesday and I read every word of it except some advertisements. This number is so fine that I gave away my copy and wish another for myself.

Crittenden, Ky. VIRGINIA FENLEY.

Editor The Christian Century: I want to congratulate you on last week's issue of the "Century." It is the best I have ever seen.

Paris, Mo. FRANK WALLER ALLEN.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

CURIOUSLY enough, a book I had just finished reading had set my mind reflecting on the doctrine of the return of our Lord when my Christian Century came last week with those illuminating human documents by Doctors Ainslie and Sharpe.

I say "curiously enough," because it is not my custom to be reading literature dealing with this subject. In truth I must confess that I have read very little of it. It has never appealed to me, somehow, as either well digested or important. I may have missed something very vital to my religious life—one never can tell what is in a doctrine until one "tries it on"—but the sense of need of any such dramatic return of Jesus has never arisen in my soul with any urgency. In fact I have hoped that there might be no necessity for such a second coming.

How differently we read the Scriptures! I have read them all my life, and I study them today with perennially fresh interest, and yet I have never been impressed with the presence on their pages of an urgent doctrine of the second coming. There is something of the sort there, I have in a vague way always known, and it is more or less a problem to me to interpret it, but it has never obtruded itself upon my mind as of great consequence.

* * *

BUT here comes Dr. Ainslie who says this apocalyptic element is the main thing in the Scriptures, that his early return was the theme for whole sermons in the ministry of Jesus, consuming entire chapters in the gospels, and that there is more even in the Old Testament about the Lord's second than about his first advent. To Dr. Ainslie the second coming is the key to the Scriptures; to me it has always been more or less of a mystery while the Scriptures themselves were clear.

Dr. Sharpe seems to read the Scriptures differently, too. To him the apocalyptic teaching was upon the "circumference" of Jesus mind "not at the center." Instead of its being the key to anything at all, Dr. Sharpe regards the expectation of the spectacular return of Jesus as an illusion which has been already "falsified" by history, and he seems able to distinguish the essential and absolute teachings of Christ from this romantic conception which floated in the atmosphere of Jesus' day.

* * *

ALL this interests me greatly. To my sorrow, my own habit —I can hardly call it a method—of reading these scriptures finds not a bit of support from either of these writers. I have had the habit—uncritically, I admit—of glossing over all references to the second coming by spiritualizing them. Our Lord is evermore coming, I have said, and he is coming more fully in the lives of men and in their civilization as his kingdom grows. Men put him away from themselves in the days of his flesh. They murdered him. But now he is conquering their brutishness, their hatred, their selfishness, with his own spirit of love and courage. There was found no room for him in the inn at his first advent; nor was there found room for him in the world. But he is making a place for himself in the lives and institutions of mankind and will finally reign as our spiritual king. This was my way of reading the Scriptures.

But both Dr. Sharpe and Dr. Ainslie show scant sympathy with this habit of mine. Dr. Sharpe says that to construe the words of Jesus in this spiritual fashion is to make of him a "modern evolutionary philosopher" and this he feels is inconsistent with the essential idea of the incarnation, namely, that divinity "emptied itself" and became a man subject to our human limitations, of intelligence as well as of body.

* * *

DR. AINSLIE attacks my spiritualizing habit by calling it an "exegetical 'tour de force.'" He says it leads one into more bewilderment than ever. "If I spiritualized those passages that had reference to his second coming because I did not believe them, why should I not spiritualize those that refer to his first coming which I did believe?" And when one starts on this spiritualizing type of exegesis where will he stop? he asks.

Well, I confess that the impact upon my mind of both these arguments, coming from opposite sides has been wholesome. It has stirred me up to think my thoughts through. I suppose of the two men Dr. Ainslie would have even less sympathy with my method than would Dr. Sharpe. For with Dr. Ainslie my uncritical method is not only bad exegesis but untrue to fact. The world is not getting better, he says; it is getting worse. The Church, he grants, may be getting some better, but sin is waxing in the world outside. It was this at first depressing observation that drove Dr. Ainslie to his pre-millenial view. "The tremendous forces of the world's smooth and polished evil," he says, "were leaping forward like uncaged and sleek lions, and more men and women from my side were going to destruction than to salvation."

* * *

THIS pessimistic reading of the facts of modern life and of history cuts straight across my own faith. Quite apart, now, from exegesis, I cannot see the world as Dr. Ainslie see it. He says he is not a pessimist, and points to the success of his local church work—a success, which his brethren would have described much more glowingly than the Baltimore pastor's modesty allowed—to prove that he has no personal reasons for being one. Yet his view of the social order is the essence of pessimism, and, with all respect to him, seems to me to be determined by a cramped and subjective perspective.

I find inspiration in the faith that mankind is getting better, a faith that feeds partly on what facts it can observe, but rests chiefly upon the deeper faith that God is and that he is working in his world now, still creating it.

I can more easily conceive that my understanding of any particular Scripture texts is in error than that this faith is misplaced.

I could—if it were necessary—give up those texts of Scripture altogether, or hold their interpretation in abeyance until I meet the Lord face to face, much more satisfactorily than I could adopt the view of the world as a sinking ship and the Church as a saved remnant caught before the wreck went down.

Prof. Sharpe's interpretation of the Scriptures may be right or wrong, but Dr. Ainslie's observation of the world of human life is wrong and radically wrong.

* * *

I SIT at the end of the day and think of the wondrous spiritual progress our humanity is making. I think of its new conscience on many ancient evils. I think of its new social sensitiveness, of the consecration of its scholars and its ten talent men and women. I think of the vast program now actually going forward to banish disease, and legalized sin, and woman slavery, and poverty—poverty, think of it!—and I cannot think for a moment that a society that is able so much as to face such stupendous moral enterprises, to say nothing of actually embarking upon them with courage and hope, can show radical signs of moral deterioration.

And besides, I do not like to admit to my own soul that the intrinsic moral energies operating through our humanity are so unequal to the task of righteousness that a cosmic miracle has to be worked some day to save us from ourselves. I like to believe, and I find inexpressible inspiration in believing that the forces released in our humanity by Christ—or imparted to it, if you will—are competent to win the day, without falling back, as premillenialists do, upon ultimate supernatural intervention. There is something weakly and helpless in the attitude of those who stake the final victory of the Kingdom of God upon such a "Deus ex machina."

No it is my battle, and yours, Christian readers, and if with the help of the living Christ we do not win it, it is lost!

But I also meant to speak of the book I was reading, and here my space is full. We will talk of that at the end of another day.

HUGH MACDONALD.

Of Human Interest

Thomas W. Lawson's Story.

At a dinner one evening Thomas W. Lawson was talking on the subject of success.

"Success in finance," said Mr. Lawson, is due in a great measure to prompt action. The doubting, hesitating, Hamlet type of man had best keep out of finance. He is quite sure to be swamped. The street hasn't much use for him. I had a boyhood friend of this type, named Grimes. He was a falterer, a doubter, a Hamlet.

"One evening I stopped to call on him and found him in a deep study, bent over a white waistcoat lying on a table.

"'Hello, Grimes,' I said. 'What's the trouble?'

"'This waistcoat,' he replied, holding the garment up to my view. 'It's too dirty to wear and not dirty enough to send to the laundry. I don't know what to do about it.'"—Everybody's Magazine.

Roosevelt on Doing the Next Thing.

To play the demagogue for purposes of self-interest is a cardinal sin against the people in a democracy, exactly as to play the courtier for such purposes is a cardinal sin against the people under other forms of government. A man who stays long in our American political life, if he has in his soul the generous desire to do effective service for great causes, inevitably grows to regard himself merely as one of many instruments, all of which it may be necessary to use, one at one time, one at another, in achieving the triumph of those causes; and whenever the usefulness of any one has been exhausted it is to be thrown aside, declared the ex-president in the Chicago News.

If such a man is wise, he will gladly do the thing that is next, when the time and the need come together, without asking what the future holds for him. Let the half-god play his part well and manfully and then be content to draw aside when the god appears. Nor should he feel vain regrets that to another it is given to render greater services and reap a greater reward. Let it be enough for him that he, too, has served, and that by doing well he has prepared the way for the other man who can do better.

President Wilson's Progress Parable.

In that sage and veracious chronicle, "Alice Through the Looking Glass," it is recounted how, on a noteworthy occasion, the little heroine is seized by the Red Chess Queen, who races her off at a terrific pace. They run until both of them are out of breath; then they stop and Alice looks around her and says, "Why, we are just where we were when we started." "Oh, yes," says the Red Queen; "you have to run twice as fast as that to get anywhere else."

That is a parable of progress. The laws of this country have not kept up with the change of economic circumstances in this country; they have not kept up with the change of political circumstances; and therefore we started. We shall have to run, not until we are out of breath, but until we have caught up with our own conditions, before we shall be where we were when we started; when we started this great experiment which has been the hope and the beacon of the world. And we should have to run twice as fast as any rational programme I have seen in order to get anywhere else.

I am, therefore, forced to be a progressive, if for no other reason, because we have not kept up with our changes of conditions, either in the economic field or in the political field. We have not kept our practices adjusted to the facts of the case, and until we do, and unless we do, the facts of the case will always have the better of the argument; because if you do not adjust your laws to the facts, so much the worse for the laws, not for the facts, because law trails along after the facts. Only that law is unsafe which runs ahead of the facts and beckons to it and makes it follow the will-o'-the-wisps of imaginative prospects.—Chicago News.

Humbling Secretary Bryan.

The year after coming to Nebraska, in 1888, I delivered fifty speeches against the Republican candidate for governor, and in each one made it clear why he should not be elected.

He was elected, however, by the usual majority.

On the following St. Patrick's Day I was to make a short speech, and Governor Thayer (whom I had tried to defeat) presided. It was a varied program, consisting of songs and speeches and vaudeville numbers. It was the first time I had been in the presence of the governor, and I wondered whether he felt any resentment toward me for all the work I had done against him.

At last my turn was reached. The governor, having been prompted by another man, arose and said: "The next person on the program is W. J. Bryan," and as I came forward he stepped toward me, smiled, and extended his hand. I felt greatly pleased that he did not harbor any resentment against me, and grasped his hand warmly as he drew me toward him and whispered: "Quick! Do you speak, sing, or dance?"

He had never even heard of me.

Wickersham Likes Chinese President.

George W. Wickersham, former attorney-general of the United States, is an enthusiastic admirer of Yuan Shih-kai, president of the Chinese republic, with whom he had a long conversation before the outbreak of the revolution. He believes Yuan to be one of the great men of the day.

"President Yuan," said Mr. Wickersham recently, "is a fascinating man to meet. His face is mobile and shows quick changes as he listens to what is being said. His eyes are bright and expressive. He is the one man who can save China."

Mr. Wickersham believes the charges that Yuan Shih-kai is trying to become dictator are unfounded.

A Joe Jefferson Story.

Alligator Joe was a well-known figure at Palm Beach. Once, when Joseph Jefferson was in Florida and fishing in the lake, a lady approached him, and said, "Excuse me, but are you Alligator Joe?" Mr. Jefferson looked up, and his eyes twinkled. "I confess to the 'Joe,' madame," he said, "but I deny the Alligator."—Town and Country.

George Ade on Ministers.

Once upon a time a manager asked George Ade if he had ever been taken for a minister. "No," replied Ade, "but I have been treated like one." "How was that?" "I have been kept waiting for my salary six or seven months."

Dr. Hale's Illustrated Lecture.

Dr. Edward Everett Hale who used often to sound the praises of sleep, is reported to have remarked that he had been giving throughout the West a lecture on sleep, with illustrations by the audience.

From Near and Far

The French aviator Pegoud, who on Aug. 20 made a parachute drop from an aeroplane from a height of 900 feet, accomplished a much more remarkable feat Sept. 1, which at first sight appears to have been a piece of extraordinary aerial acrobatics, but which experts declare was an epoch making experiment towards the attainment of safety in the air. Pegoud caused his monoplane to describe a gigantic letter S in the sky, during which he was flying upside down for about a quarter of a mile. Secrecy was maintained prior to the test and only a few persons were present when Pegoud took the air. He mounted rapidly to a height of more than 3,000 feet, describing a curve; then the forward part of the machine was observed to incline towards the earth.

After five months of preliminary work in studying historical authorities, a company is ready to photograph for moving pictures scenes from the sixty-four years' reign of Queen Victoria at a cost of $25,000. Actresses will appear as the queen at different stages of her life. The incidents depicted will include the first council of her ministers a few hours after her accession, her coronation, her reception of the explorer, David Livingstone, and the marriage of the Prince of Wales, afterward King Edward VII. Then come pictures representing her audiences with the Duke of Wellington, Lord Melboure, Gladstone, Disraeli and John Bright.

Theodore Roosevelt has advised Gov. Sulzer to make a "full and straightforward explanation and answer in reference to the charges" that resulted in the governor's impeachment. In a letter replying to two communications relating to the gubernatorial situation sent by the governor to the former president while he was traveling in the west, Col. Roosevelt says: "You owe it to yourself and to all those who have supported you to take the earliest opportunity to answer the charges made against you."

"Woman's suffrage is all right," says Thomas A. Edison. The inventor expressed his views just before he and his wife left for Lake Lunape, N. H., where they are guests of Richard Colgate of New York. "I believe American women have as much intelligence as the Slav who, after a legal residence here, can be naturalized and then register as a voter," continued Mr. Edison. "I do not think the actions of the militant suffragettes in England have helped the woman suffrage cause."

The Larger Christian World

A Department of Interdenominational Acquaintance.

Efficient Presbyterian Layman Dead.

In the death of Robert C. Ogden, which occurred on August 6, at his summer home in Kennebunkport, Me., Christian philanthropy and Christian education have lost a very earnest and influential friend. He was prominent as a merchant in Philadelphia and New York, where he was sole manager of the New York branch of Wanamaker's and in which important task he was engaged for some years, retiring in 1907 only when he had established that great business enterprise upon a firm and successful basis. He then turned all his attention and his wonderful powers of organization to philanthropic work and especially to the cause of negro education at Hampton and elsewhere, in which he had long been greatly interested. He established educational conferences in the South, and out of his efforts grew the General Educational Board, to which John D. Rockefeller gave $42,000,000, the greatest single amount ever given to the cause of education. Mr. Ogden not only thus induced others to become interested in this great work of the Christian education of our dependent races, but gave freely of his own time and talent to this work. The late Julian Ralph once said of him in that connection: "He is a trained and a great organizer, and the talents he displays in business are the same which made him hit upon this as the best way a man of his comparative small means could help the greatest and most sacred movement now beginning to stir this nation."

The Y. W. C. A.'s Fall Campaign.

The Young Women's Christian Associations of the country will enter this fall upon a campaign having three lines, each to continue for five years. These lines are to carry out suggestions made recently by committees and adopted unanimously by the associations. The basis of the campaign is the fact, as stated by the associations, that the people of the United States are in the throes of a great moral and spiritual awakening. The associations say that religious leaders are keenly alive to the blurred standards of character and conduct in political, commercial, and in some cases even religious life. Speaking about young women of America the associations officially say that far too many are narrow, aimless and irreligious, leading superficial lives at a time when the world is demanding consecration and spiritual purpose at home and abroad. The three parts to this new campaign are character standards, social morality from the Christian point of view, and thrift and efficiency. One plan to attain to former, apart from study, is to try to gain the great meanings underlying Christmas, Easter and the universal day of prayer for students. The social morality involves the question of motherhood, education, society and woman's responsibility for public and private conditions. Thrift means the well balanced life, not mere money saving, and efficiency is that which makes the woman helpmeet of man, of herself, and of the world in largest ways. All of the campaigns are intended expressly for young women in colleges. Nationwide efforts are now planned, ready to start with the opening of the fall college terms.

Work of the Federal Council of Churches.

The Federal Council of Churches is appointing a national committee to take up religious work in San Francisco in connection with the Panama Exposition. Through its influence, resolutions relative to the exploitation of commercialized vice at the exposition are now being sent to Exposition and San Francisco authorities from Christian bodies in nearly all parts of the country, and the general secretary of the council is soon to go to California to assist in a campaign against such vice and for religious meetings during the exposition. Owing to the Council's agitation several states have passed laws insuring to industrial workers one day's rest in every seven. New financial support has been secured for the Council's Commissions on Country Life and Peace and Arbitration, and these lines of work are to be increased. It is the belief of the Council's leaders that the agitation against it has subsided. That agitation was fiercest in the Presbyterian Church South, but in the General Assembly of that body, in favor of withdrawal, only twenty-seven votes were mustered. There are thirty Protestant bodies in the Federal Council, representing something like 16,000,000 of actual church members.

English Pastor at Northfield.

Next to Dan Crawford, the most striking figure at the Northfield conference this summer has been Rev. J. D. Jones, Congregational pastor at Bournemouth, Eng.

For the mornings of the first week of the conference he expounded focal events in the life of Christ on his pathway to the cross. His selection of gospel incidents covered the baptism of Christ, the temptation of Christ, the confession of Peter, the transfiguration and the last supper. A gleaning from his first address gives a touch of the temper of his message to his Northfield hearers:

"This baptism was for publicans and sinners, yet Jesus submitted to the rite, for 'thus it becometh us to fulfill all righteousness.' Why did our Lord submit to it at all? Why submit to a baptism of repentance? . . . In spirit the cross and his baptism are the same—part of his humiliation showing his love. . . . But when we talk of baptism we do not eliminate repentance. Whose sin could Jesus repent of? He was harmless and undefiled, but he bore our sin and he made it his very own. That an absolutely innocent person should bear sin is not unknown to the world. . . . The literature of confession is not that of the sinner but of the saint. The Lord offered himself to God through the atonement of a perfect penitence for sin. The baptism was an anticipation of the cross."

Four years ago Mr. Jones was elected chairman of the Congregational Union of England and Wales. During the year of his chairmanship he directed the movement for raising a fund to be used in equalizing the salaries of the Congregational ministers in the smaller parishes. During the past year this fund, amounting to £250,000, was completed, marking the consummation of his diligent labors in this direction continued during his chairmanship and since. Mr. Jones is minister of a group of five churches having a membership of thirteen or fourteen hundred. His brethren say that his manse at Bournemouth on the south shore of England in its outlook over the English Channel has one of the most beautiful locations of any home in the world. His stay in America will not be long. He came almost entirely for the Northfield Conference, where he takes his part along with Prof. A. T. Robertson of Louisville, who is teaching in exposition the epistle of Philippians, and the more familiar Northfield names of Rev. J. Stuart Holden, Len G. Broughton, John Thomas, John A. Hutton and Charles Inglis. Mr. Jones preached for two August Sundays in the Fifth Avenue Presbyterian Church of New York City for his friend, Dr. Jowett.

Mr. W. H. Anderson of the Anti-Saloon League of Maryland was recently subjected to a horsewhipping by an enraged liquor devotee for writing a letter to a Baltimore newspaper as follows:

"Before long, when a brewer buys an automobile, people will figure out how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor, blossoms out in a diamond necklace at the theater, the margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes in order that she may shine resplendent. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connections between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for nonpayment of rent, and regard her as a social parasite."

Efforts have thus far failed to induce Rev. Dr. G. Campbell Morgan, who is this week visiting Chicago, to give up his London church and become pastor of a church in America. The Madison Avenue Reformed Church of New York, in which Dr. Morgan preached Sunday, Aug. 17, extended a call to him offering him a much larger salary than his London congregation is paying him, but he declined to consider the call. A similar effort on the part of the Second Presbyterian Church, of Chicago, to obtain Dr. Morgan's services, nine years ago, before Dr. John Balcom Shaw became pastor, also failed. It is the hope of a number of Chicago religious leaders that Dr. Morgan may be induced to become pastor of a Chicago church, either the Second Presbyterian or the Moody Church.

The First Congregational Church of San Francisco, whose pastor is Rev. Charles F. Aked, formerly of England, is building a new church during this summer. In a brotherly spirit, the Jewish congregation in the neighborhood has offered its temple to the Congregationalists for its Sunday services until the new church is completed.

Disciples Table Talk

Meets "Uncle John" Ade.

Edgar DeWitt Jones, pastor of First Church, Bloomington, Ill., has been visiting at Remington, Ind., where he delivered a series of chautauqua lectures before the Fountain Park Chautauqua. On one Sunday morning he preached the morning sermon for the day, and in the afternoon gave a lecture in place of Hon. James E. Watson, who failed to appear to fill his place on the program. Mr. Jones writes to friends of a stroke of good fortune which came to him while stopping at Remington. This was the meeting with John Ade, the father of George Ade, the famous writer and humorist. Mr. Ade has a cottage on the chautauqua grounds. Mr. Jones says that he became well acquainted with Mr. Ade, senior, and one day last week he took the Bloomington man for a visit to the country home of George Ade, near Brook, which is fifteen miles from Remington. John Ade is known in all the countryside as "Uncle John," and is a noted character of the vicinity. One of his accomplishments is great skill in throwing horse shoes, being known as the champion of the neighborhood in that line. Mr. Jones had a try with him at his favorite game one day, and Mr. Ade showed up the Bloomington preacher as a veritable tyro at the game.

Professor Athearn Commended.

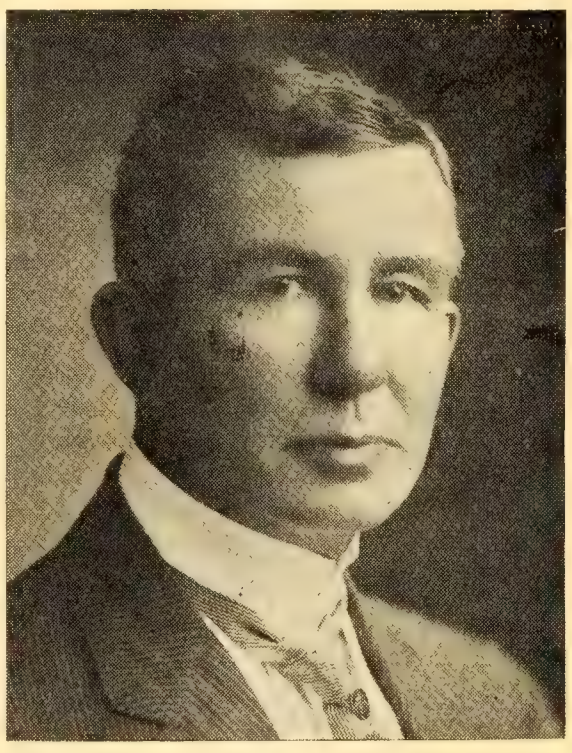
C. M. Burkhart, who has been attending Columbia University, New York, during the summer, writes, regarding Prof. Walter S. Athearn, of Drake University: "I confess that a sense of pride filled me in finding our own Prof. Walter S. Athearn, of Drake University, on the teaching staff at Columbia. Prof. Athearn's course, 'The Administration of Religious Education in a Parish,' is thorough, practical and satisfying. In the past our Sunday-school leaders have come enthusiastically before us exhorting us to 'get a vision,' etc. Prof. Athearn dignifies the work by explicitly pointing out where we have been violating fundamental laws of body and mind, and by indicating clearly how to become more efficient laborers in this realm. The following resolutions, signed by the members of the class, were handed to him at the close of the term: "New York City, Aug. 14, 1913:—Out of experience and knowledge, rich in the field of religious education, Prof. Walter S. Athearn has presented to us an admirable and consistent program of religious education in a course of lectures characterized by virility of thought, lucidity in expression and enthusiasm for an ideal. We beg to assure Prof. Athearn of our gratitude and thorough appreciation of his valuable service to us."

Little Rock Pastor Resigns.

Accepting a call to the First Church, Johnson City, Tenn., after fifteen years of service in Little Rock, J. N. Jessup last week resigned the pastorate of First Church at Little Rock, Ark. He will preach his farewell sermon Sunday, October 14, the fifteenth anniversary of his work there. Mr. Jessup came to Little Rock when the First Church was only a small congregation, worshipping in a small church building. During his service here, the church has grown into one of the largest in this section and now owns property valued at $80,000, or about ten times that owned when he took charge. Two new churches have been formed of the membership of the First Church, the Third Street Church and the Wright Avenue Church. But fifty who were members fifteen years ago remain in the active work of the church and 1,623 members have been added. This is an average of 108 for each of the fifteen years of Mr. Jessup's pastorate. The church has grown steadily under his guidance and direction, gaining 280 members the first five years. 455 the second five, and 888 the last five years. He has baptized 705 people, solemnized 349 marriages, and conducted 359 funerals. In addition to his work in the church, Mr. Jessup has been prominent among Little Rock's social workers, always being identified with those who labored for the city's welfare.

Walter Scott Priest, Nature Lover.

Walter Scott Priest, pastor at Wichita, Kan., finds sermons not only in stones, but also in mountains. After five weeks spent vacationing in Colorado, at Lake George and Manitou, Mr. Priest preached a sermon on "Echoes from the Mountains." The Wichita pastor declares that, if for no other reason than to be awed by the grandeur and immensity of the mountains, one is justified in spending a vacation among them.



Rev. J. Fred Jones, Illinois' State Secretary.

H. O. Pritchard and Family Honored.

The resolutions adopted by unanimous vote of University Church, Bethany, Neb., Aug. 24, speak highly of the work that has been done by H. O. Pritchard and family during his six years' pastorate at Bethany. The committee states that the congregation has come to know their minister and his family as "friends and helpers, always doing everything possible by precept and action to further the work of the Kingdom." Testimony is given to a doubling of the church membership during the past six years; to a notable improvement in organization and efficiency in the Sunday-school; to a large increase in missionary offerings; and finally to a worthy achievement on the part of the congregation under Mr. Pritchard's leadership, in the erection of a new building.

Alumni of School of Methods Organize.

At the School of Methods held at Bethany Park, Ind., in August, an alumni association of the School of Methods there was organized. The purpose, as stated, is to cultivate a spirit of loyalty and interest toward the school as the pioneer of its kind among the Disciples of Christ. Among those promoting the organization were W. T. Barbre, of Rockville, Ind., Miss Cynthia P. Maus, of St. Louis; Dean Garry L. Cook, of the School of Methods; E. H. Clifford, of Indianapolis. A complete organization was effected and constitution adopted. The following officers were elected: president, W. T. Barbre, Rockville, Ind.; vice-president, Mrs. Max Shireman, Martinsville, Ind.; secretary-treasurer, Mrs. A. J. Clark, Indianapolis, Ind. The following committees were appointed: Reading Course Committee, Garry L. Cook, chairman; Finance Committee, E. H. Clifford, chairman; Publicity Committee, Dr. H. J. Hall, Franklin, Indiana. The Resolutions Committee of the organization commended the work of the lecturers before the 1913 School. The commencement address was given by R. M. Hopkins, and diplomas were conferred upon the 93 members of the school by the state C. W. B. M. president, Mrs. Nina W. Greist, and by Dean Cook.

Eastern Pennsylvania in Convention.

The convention for eastern Pennsylvania meets this year with the church at Canton, September 8-11. Mrs. T. W. Phillips, state president of the C. W. B. M., will preside at the sessions of that organization, and Mrs. Laura Gerould Craig, of New York State, will be a speaker. The General Society interests will be represented by G. W. Muckley, Grant K. Lewis and F. M. Rains. In the Sunday-school session Guy L. Carter, of New York City, and Robert M. Hopkins will speak. Irving S. Chenoweth, of Philadelphia, is to make three addresses. E. C. Lunger, the newly elected secretary, will present the needs of the district for the ensuing year. The First Church of Philadelphia is expressing its appreciation of the work of its minister by sending him to the Toronto Convention. Mr. Chenoweth has been with the church for a little more than a year and there is new hope and enthusiasm about facing the winter's work. At least six from the church will attend the convention in Toronto, writes Kinley J. Tener, of Philadelphia.

Montana as a Mission Field.

Walter B. Reed, Billings, Mont., missionary secretary of that state, holds that Montana is "the largest mission field in the United States." And he has facts to back up his statement. A state 900 miles long and 300 miles wide, and people are just discovering that among the snow clad mountains are nestled fertile valleys stretching far and wide that in the days to come will rival, in magnificence, the Alhambra, Mr. Reed writes. "Every train crossing our borders unloads its cars of human freight and thousands of people are coming never to return, but to settle down and make their homes here and dig out the treasures in fruits and grains, coal and copper, and by the magic hand of thrift and industry to convert them into wealth. No other state offers such opportunities for rich and poor alike. Thousands in the past months have filed on homesteads and during the next month Uncle Sam will allot 8,000 more to his citizens. So far as material things are concerned, we lack no good thing. Good lands, good homes, good fruits and grains, and good schools, but there is a woeful want when we consider the matters of the Kingdom. Deserts are growing into gardens and villages into cities like mushrooms in a night, but in the unceasing search for treasures, the Christ and the Christ life are neglected and forgotten, for the field is white unto the harvest and the laborers are few.

"Yet, what are we doing as a church for Montana?" asks Mr. Reed. "Less than three thousand dollars was available for mission work last year. $10,000 could have been used to advantage. Fields are now calling for help, scattered Disciples all over the state are calling for a leader to come among them to organize. Had we only the men and the means, more than a score of churches could be organized in good cities and these churches would be composed of people who would support the cause at home and abroad. I say again, Montana offers great opportunities for the Disciples to do real work and get results than any other quarter in the United States."

Rockford, Ill., Lays Corner Stone.

Wm. B. Clemmer, pastor at Rockford, Ill., realizes the new opportunity and responsibilities with the church there, now that it has its new $25,000 building started. The corner stone was laid August 26. G. L. Snively had charge of the service, and held a ten days' tent meeting for the church following the dedication. He was assisted by Lucile May Park, singer. O. F. Jordan who was pastor at Rockford for seven years, gave an address, and his presence at this glad time was greatly appreciated by his friends. The church services will be held in the county court house until the new basement is ready for occupancy.

Among the Missouri Lead Miners.

Chas. H. Caton, who has been preaching at Flat River, Mo., since April, reports that he

is trying to "turn the light of Christianity on the problems" that obtain in that region—"the biggest lead mining district in the United States." A strike has paralyzed business there for several weeks, but is now settled. Four sermons bearing upon industrial and economic conditions have won Mr. Caton much praise. The topics discussed were: "The New Good Samaritan," "Bricks Without Straw," "The Golden Calf," and "Women and Children First." A local paper, in words of commendation, declares that Mr. Caton "is in the front rank of the increasing number of men who believe that the church should be rallied to cure the social ills and redeem society as a whole, and that equal emphasis should be put upon social regeneration with personal regeneration." Mr. Caton has been asked to preach these sermons in another mining town near Flat River.

Church Builds Tuberculosis Cottage.

H. H. Webb, pastor at Portland, Ind., formerly an architect, will have general charge of construction of the tuberculosis cottage to be erected there. He will be assisted by Grant E. Derbyshire, superintendent of schools at Portland, and a Disciple. The cottage will be used to house an anti-tuberculosis exhibit on the Jay county fair grounds and thereafter will be maintained on the court house grounds.

Death of A. T. Ross.

A. T. Ross died at Winchester, Ind., Aug. 26, 1913. For ten years Mr. and Mrs. Ross were in charge of Lida's Wood, the girl's dormitory of Eureka College. Before they came to Eureka, they had rendered splendid service at the Southern Christian Institute, Edwards, Miss. At both institutions Mr. Ross was deeply interested in the welfare of the students and proved himself a friend to many when a friend was most needed. His death will bring sorrow to hundreds of young people who were associated with him during their student days. The last year of his life his heart was in Liberia, where his only son is engaged in the work of a missionary of Christ. News that this son was faithful to his trust cheered the last days of the father. Mr. Ross promoted the educational and missionary enterprises of the church by his sympathy with Mrs. Ross in her advocacy of these enterprises. It was a joy to him that his wife and son were devoting their lives to education and missions.

Notable Celebration in Indiana.

About one thousand persons attended the seventy-fifth anniversary celebration of the Mt. Auburn Christian church near Shelbyville, Ind., August 24. One of the features of the day was the singing of the church hymns of many years ago in the style that was then in vogue. A basket dinner was served at noon. A table 150 feet long was used. The exercises began in the morning. John Howard Clarke, one of the oldest members of the church, read the church history. The morning sermon was delivered by Professor Morro, of Butler college. The afternoon sermon was delivered by Clay Trusty, pastor of Seventh Church, Indianapolis. After the sermon the Lord's Supper was observed. The evening sermon was by George Clarke, pastor of Sixth church, Indianapolis. He is a former member of the Mt. Auburn church and is a son of John H. Clarke. Hugh Shields, formerly of Indianapolis, is the present pastor of the church. The Mt. Auburn work was organized in the summer of 1837.

Union meetings covering ten Sunday nights have been held in Franklin, Ind., where William J. Wright ministers. The crowds have grown steadily from 400 to about 2500 under the preaching of the local pastors, and hundreds of non-churchgoers have been in attendance. Regret is general that the meetings are at an end. The best of relations exist and the spirit of union is strong. The whole congregation of the Christian church has gone on two Sunday mornings, led by the pastor, to the other churches. The work prospers.

From Lotumbe, Africa: "July 13, '13. There was a very large ingathering of inquirers at Lotumbe during the month of June. After a thorough examination of these, 81 were admitted to the baptismal class and were baptized Sunday, June 29. Mr Eldred and I expect to spend the next two months itinerating far above Lotumbe. There are many inquirers waiting for baptism there, so we expect many additions to the church.—H. C. Hobgood."

We Take Off Our Hat To—

Prof. T. M. Iden, Emporia, Kan., who has been elected to succeed Prof. Coler, in the Bible Chair at Ann Arbor.

J. N. Jessup, who completes, with his resignation, a pastorate of fifteen years at First Church, Little Rock, Ark.

The Mt. Auburn (Shelbyville) Ind. church on the seventy-fifth anniversary of its organization.

The Franklin, Ind., church for its lead in the practice of unity among the Franklin churches.

S. C. Parker, Waxahachie, Tex., who believes in working while resting!

Rev. W. B. Clemmer and the heroic congregation at Rockford, Ill., who at last see the goal of a new $25,000 building.

President Frederick D. Kershner, whose article on the Disciples' Flea in the Constructive Quarterly does not antagonize but really pleads.

Prof. Walter S. Athearn, religious education specialist of Drake University, who received a testimonial from his academic class in the Columbia University summer school.

The Street Railway Company of Toronto, which has announced that all delegates wearing convention badges will be carried free of charge.

The employment of L. C. McPherson as New England Evangelist terminated Sept. 1. During the two years of his work in this field he has given the churches valuable assistance, declares the Home Missionary Society. He has raised in the places where he has worked practically the entire cost for which the Society was responsible. Mr. McPherson goes at once to his new work in the Maritime Provinces.

County Superintendent Geo. W. Brown, of Paris, Ill., is prominently mentioned as a candidate for State Superintendent of Public Instruction in this State. Mr. Brown has been County Superintendent of Schools in Edgar County for ten years and is active in all kinds of community work. He has been Superintendent of the Sunday-school of First Church, of Paris, for a number of years.

S. C. Parker, pastor at Main Street, Waxahachie, Tex., reports that he has received 103 persons into the church during his summer vacation, and has lost only four pounds in weight. Mr. Parker spent six days preaching in the community where he was reared, in Young County, and preached several nights.

The church at Decatur, Ind., will have a homecoming the latter part of September. At that time every one that ever held a membership in the church will be invited back home for the day and all the present members will be their hosts. Several charter members will likely be present.

The Church of Disciples and the Baptist Church of Swampscott, Mass., have united, forming the First United Church of Swampscott, which is equally affiliated with the Disciples and the Baptists. The minister and the church building of the Disciples have been retained.

Frank A. Higgins, Tonawanda, N. Y., writes that the statement recently made in this paper that he had accepted the work at Niagara Falls, N. Y., was in error. Mr Higgins is now entering the fourth year of a very successful pastorate at First Church, Tonawanda.

C. E. Pickett, for the last six years pastor of the church at Petoskey, Mich., is planning to enter Yale University in the fall to take a course in theology for a year, at the end of which time he expects to return to his pastorate in Petoskey.

On Labor Day, the Central Christian Sunday School celebrated by asking William Houston, district president of the United Mine Workers, to address the school. The service was in charge of the men of the church.

For the purpose of spreading the gospel through the surrounding territory where the churches do not have regular pastors, members of the Dowagiac, Mich., Church have organized an evangelistic alliance.

G. C. Stearns, pastor at Dodge City, Kan., because he delivered a stinging attack on the city administration, spent a day in the police court as a witness.

Official separation of the First Christian and Central Christian churches, Richmond, Ind., has been consummated in a friendly manner.

A homecoming is announced for the Paris, Ill., church for Sept. 28. The building has been undergoing extensive improvements.

Russell F. Thrapp, First Church, Los Angeles, is opposing prize-fighting in Southern California.

O. C. Bolman has been extended a call to continue with the Pekin, Ill., church for three years.

CALLS.

Morton L. Rose, Marshalltown, Ia., to Edmonton, Canada.

D. Y. Donaldson, Kansas City, Mo., to Broadway, Denver, Colo.

R. B. Chapman, New Berlin, O., to Ionia, Mich.

Charles Rinehart, Antioch, Ind., to Ansonia, O.

Geo. W. Wise, Lincoln, Ill., to Camp Point, Ill.

A. K. Mathews, Central, Cooksville, Ill., to Cypress Park, Los Angeles, Cal., Oct. 15.

J. M. Delegene, Troy, Kan.

Lee Tinsley, Morristown, Ind.. to Fortville.

Allen Wilson, Valdosta, Ga.

EVANGELISTIC MEETINGS.

Greentown, Ind., A. W. Crabb and wife, evangelists.

Monmouth, Ill., J. T. Brown and Leonard Dougherty, evangelists.; 34; closed.

Foraker, Okla., Floyd J. Evans, evangelist; 34; closed.

Danville, O., Roy L. Brown, evangelist; closed.

Van Alstyne, Tex., E. H. Holmes, pastor; John W. Marshall, evangelist; 95; continuing.

Tupelo, Miss., Mission, W. F. Mott, evangelist; 24; closed.

Ennis, Tex., L. Guy Ament, pastor; W. J. Minges, evangelist.

Mokane, Mo., H. S. Weaver, pastor; W. E Harlow, evangelist.

Palmyra, Ill., L. E. Chase, pastor; Vawter Company, evangelists; 71; closed.

Caddo Mills, Tex., J. B. Boen, evangelist.

Colemansville, Ky., J. D. Armistead, evangelist.

Burgin, Ky., 29; closed.

Summitsville, Ind., Geo. W. Winfrey, pastor; Wilson and Tuttle, evangelists.

BUILDING PLANS AND IMPROVEMENTS.

Salem, Ore., mission building being erected by main church.

Springfield, O., High Street. Will complete $20,000 building before winter. H. Russell Clem, pastor.

Knoxville, Ia., $25,000 building to be dedicated Sept. 14., C. H. Mattox, pastor; G. L. Snively, dedicator.

Wellington, Kan. Building a basement for Sunday school and social purposes. O. Z. Smith, pastor.

STATE MISSIONS AND THE BUDGET COMMITTEE'S REPORT.

On July 18 I sent, at the request of the Budget Committee, a letter to every State Board in the United States asking two things, viz., First, that each Board furnish our Committee a statement giving the amount received from the churches of its state last year for State Missions and also an estimate of what would be needed from the churches for State Missions next year. Second, that each State Board indicate whether or not it would agree to act as the General Apportionment Committee in its State, if the report of the Budget Committee were adopted at the Toronto Convention.

Up to this time—Sept 1—the replies received are classified as follows:

1. State Boards giving estimates and agreeing to act as Apportionment Committee—Ohio, Indiana, Missouri and South Idaho.

2. State Boards giving estimates but failing to say whether they will act as Apportionment Committee—New Mexico, Kansas, Texas, Delaware and Maryland.

3. State Boards promising to take the matter under consideration, but not yet reporting action—Illinois, Virginia, Nebraska, Kentucky, Minnesota, Arkansas.

It will thus be seen that only four States have complied with the requests of the Budget Committee, four others have partially complied, six others have promised to take action—thus making 14 that have in any way responded.

When our Committee made its first report, there was much criticism from State Secretaries because we had not given a larger percentage to State Missions. In the final report of the Committee, State Missions are given a place just as large as the various State Boards wish it to have. Our Committee can include in its report only such states as comply with the two requests of my letters of July 18. Any reports sent to me so as to reach me here not later than Sept. 25, and any sent to me at The King Edward Hotel, Toronto, Canada, after that date and prior to Sept. 30 can be included in the report the Budget Committee will make to the General Convention. No state can be included in our report unless the information asked for is sent. This is a matter of such importance that I have again asked for space in the papers to call the attention of State Secretaries and State Boards to it. May we not have the matter presented to all the State Boards that have not yet acted on it, and answers to our two requests sent to me?

Liberty, Mo. GRAHAM FRANK,
Chairman Budget Committee.

PROGRAM OF GENERAL CONVENTION OF CHURCHES OF CHRIST, TORONTO, CANADA.

September 30 and October 6th, 1913.

TUESDAY, SEPT. 30.

2:30 P. M.—1. Opening Devotional Services—Rev. Jno. E. Pounds, Hiram, Ohio. 2. Report of the Committee of Fifteen—Rev. W. F. Richardson, Chairman, Kansas City, Mo. 3. Announcement of Committees—President Hon. F. A. Henry, Cleveland, Ohio. 4. Convention Business—a, Enrollment of Delegates; b, Ratification of Constitution; c, Adoption of Program; d, Miscellaneous Business.

5:00 P. M.—Adjournment.

7:30 P. M.—1. Praise Service led by Rev. C. J. Tanner, Detroit, Mich. 2. Addresses of Welcome—Hon. H. C. Hocken, Mayor of Toronto; Rev. John Neal, D. D., Pastor of Westminster Presbyterian Church; Rev. Amos Tovell, Pres. Ontario Board of Co-operation. 3. Response—Rev. Wallace Tharp, Pittsburgh, Pa. 4. President's Address—Hon. F. A. Henry, Cleveland, Ohio.

MONDAY, OCTOBER 6.

2:30 P. M.—1. Reports of Committees—a. Credentials; b. Executive Committee c Nominations; d. Time and Place; e. Other Committees. 2. Miscellaneous Business

4:00 P. M.—Business Session of the National Temperance Board.

4:30 P. M.—Business Session of the Commission on Christian Union.

5:00 P. M.—1. Praise Service led by Rev. C. O. Reynard, Toronto, Canada. 2. Recognition Service in charge of President of Convention. 3. "The Convention in Retrospect"—Rev. John H. MacNeill, Winchester, Ky. 4. Address: "The Things Whereto We Have Attained"—Rev. E. L. Powell, Louisville, Ky. 5. Closing Prayer of Consecration and Benediction—Rev. C. G. Kindred, Chicago, Ill.

NOTE:—It will be seen from the above program that the representatives from the Churches to the General Convention of Churches of Christ should be in Toronto not later than noon of Tuesday, September 30th. The first session of the Convention, at which its organization will be perfected and its constitution considered, begins, at 2:30.

Those who come by special trains, which have been arranged for by various organizations, will need to come through to Toronto by train without delay, as the steamer route brings them into the city too late for this first session. The Committee suggests that all delegates to the General Convention postpone boat trips and the Niagara trip until after the Convention, taking those in on their way home. Parties reaching Detroit Monday afternoon can easily reach Toronto by railway by Tuesday morning.

The programs of the missionary societies, which constitute the chief features of the convention, will be published later.

Convention Expectations

BY C. O. REYNARD, TORONTO.

As the time draws near for the gathering of our people in Toronto, our joy in the prospect increases. Everybody locally expects a great gathering. We receive numerous inquiries daily, as to entertainment details and constant encouragement from the attitude of our people as expressed in their expectation in coming. There seems to be a general feeling that the convention this year will be "different." I think we can guarantee that expectation will not be disappointed. A combination of conditions exists which seems to me to guarantee exceptional advantages to ensure a most delightful season of refreshing to all who can be present.

Toronto is a most beautiful, substantial city. All residences and other buildings are of stone or brick. You will see no frame buildings. Rather monotonous, but solid. It is a large city, too. Population increasing about 25,000 each year, with a good class of immigrants from Great Britain mainly. Public buildings are exceptionally well built, and streets and parks well kept. There is nothing exceptional in all this, of course. About the same could be said of a number of cities on the continent; but I imagine it will somewhat surprise some of our visitors to find such a city outside the boundaries of the U. S. A., in Canada, which country is traditionally associated in our American minds with Indians and deep snows.

The Convention Hall.

Then you will be pleased with Massey Hall, donated to the city by one of Toronto's wealthy citizens, the donor of Massey Memorial Pipe Organ to the Chautauqua Institution. The Hall is most comfortably seated. Noise from the street and entrance vestibule is shut off from the main auditorium by a second hallway. Any speaker with a moderate voice will be heard distinctly in any part of the hall. You will be comfortable during the sessions. We will have access to the great pipe organ for our musical program. The Convention will be conspicuous among those of recent years by the quiet and decorum which will be made possible in meeting in Massey Hall.

Under An Alien Flag.

But no small part of the "difference" will be due to the fact of our people meeting in convention under a flag that will be new to the greater part of them. There is an indefinable difference between Canada and the United States, in the general "atmosphere." One in blood, one in religion, and with a future destiny which must inevitably link these peoples in increasing knowledge and appreciation of each other, yet when you cross the line you will find that you pass from one country into another in a very real sense. It will be worth while for our people to make this a matter for observation during the convention. The discriminating, who come expecting "something to lerne as well as something to teche," will hardly expect to find in all matters of difference, that the superiority is invariably for either side of the line. In all things, humility fits us best. And our convention visitors will return home with a new appreciation of the fundamental differences between these two peoples, but also with a larger sense of the responsibility that each people bears to the other, and that both owe to the world at large. The convention will, we believe, prove to be truly international. It will serve, as perhaps no other convention has been able to do, to emphasize the part that a religious body can have in cultivating international acquaintanceship, and in contributing to the world's peace.

Better Obey the Policeman!

I must warn you not to trifle with the integrity of the policemen or street car conductors! And if you have a difference with them, you would do well to come round their way at once. They have an unpleasant custom of really seeing that the general public toe the mark pretty squarely in the matter of obedience to laws and customs. It is

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sometimes easy to identify the unsophisticated United Stateser on the car. The conductor has a fare box which he carries, and into which each passenger must deposit his own fare. You hand the con. a dollar, we will say. He gives you your change, which you glance and pocket, assuming of course that he has kept out your fare. But you find him holding out his farebox to you.

Con. "Fare, sir."

Yan. "I gave you my fare."

Con. Still holding out the box, "Fare, sir."

Yan. Objects strenously, the whole car takes notice and finally the reluctant fare is dropped into the box. This little farce is enacted very often in the summer time, when American visitors are numerous in the city, much to the delight of all beholders.

Street Cars Free.

The homes of Toronto are being offered to our Committee at very reasonable rates. The Toronto Street Railway Company has agreed to carry all persons wearing our Convention Badge, free. The hospitality of the city will be extended to the Convention and our people in all ways possible. We are expecting a largely attended Convention, and will be greatly disappointed if it does not compare favorably in that regard, to any of our recent Conventions. Our cause in Canada is not strong. It will do us great good to experience a great Convention here. We trust that all of our brethren can feel that the Convention is their's as much as anybody's; and that whatever regulations as to representatives being qualified to vote are enforced in accordance with the action at Louisville and the constitution of the A. C. M. S. for many years, that it will hinder no large number of our brethren from coming to Toronto, to enjoy a Convention that will be "different" from any that have preceded it, and to participate in a great spiritual, businesslike Convention that will set our work forward in Canada, the United States and the world.

Inter-woven Hymns.

Let us know that you are coming, so that we may have your entertainment provided for. Bring your ,wraps for fall weather such as you would expect in Boston or Detroit in October. With credentials, or without them, come; and you will find that the Toronto Convention will fulfill your expectations, however high they may be.

I trust that none of our American friends will hesitate to sing the following hymn, every verse, please!

God save our gracious King,
Long live our noble King,
God save our King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save our King!

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where my fathers died
Land of the Pilgrims' pride,
From every mountain side
Let "Freedom" ring.

Two empires by the sea
Two nations, great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith we claim,
One God, whose glorious Name
We love and praise.

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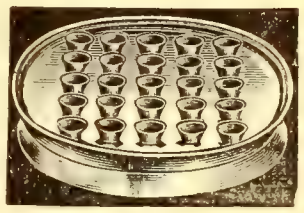
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Jehovah at Work in His World

Creating and Sustaining Energy.

The immensity of the universe is given as a reason to doubt God's interest in the individual man. But the infinitesimal as really demands God as does the immense and measureless. It takes the same kind of wisdom and just as much of it to construct the eye of a fly as it does to make a world. We are reverent before magnitude and unappreciative of the still more wonderful minute. The microscope gives as much reason for awe as the telescope. Biology is more startling in its revelations than astronomy. A single blood corpuscle contains more of mystery than the ocean. A live microbe is more commanding of thought than a dead moon. This is the idea: God is great enough to do little things divinely. The Creator and Sustainer of the universe is such simply because to his thought nothing is insignificant or unimportant. Either God can and does hear the cry of the least child of humanity or he has nothing to do with the world in which we live. The littleness of man is no argument whatever for the indifference of God to human need. Now the great unappreciated fact is that all energy wherever we find it is from God. Not a grass blade or a flower, not a bird or beast of the field has other than an imparted energy. God is actively in the very least thing in the whole world that expresses power. He is nearer too than any material object can be. He is in, with, through, yet over all and above all. Greater than the whole universe, he is yet in a very real sense in every part of his world, and here at work. God is as really doing things right now as when he created the world. Omnipotence and omniscience are not mere theological terms. They are more than definition or explanation. They convey the thought of divine immediateness of activity and interest. The truth is, miracles over which a weak faith and a visionless soul stumbles, are only an extra emphasis on some point of God's working. God not only works but he works to a defined end, always known to himself. He works unremittingly and untiringly. He works creatively, controllingly, sympathetically and effectually. He is here, not only as active energy, but as intelligent power. He adapts the unveiling of himself to human capacity. Revelation is progressive because the mind of man is of growing ability. The human will is the greatest fact in the universe, next to God. He permits the will of man to work unhindered until it interferes with his larger plan, then he interferes and stops it. He permits evil because he cannot wisely prevent it. Yet he has fixed limits beyond which evil may not pass.

The Footprint of the Infinite.

You can see the footprint of Jehovah at every point from the pitch-lined box among the reeds of the Nile at the princess' bathing place to fire-swept Sinai. Visions of the glory of Jehovah appear at every turn of the great historic highway. A voice other-worldly, supernatural, breaks the silence again and again. Invitation, exhortation, appeal and admonition all declare the presence of One who is no mere spectator but an interested Father, affectionately directing and empowering his children.

The narrative, historic, inspired, that has held the attention of millions during the past three months has the commanding declaration from first to last. It is this: "God is here."

He is graciously, gloriously, here, the source of all life and of all progress. The splendid symphony has variety and beauty but running through it is one theme, a sacred melody that speaks of the infinite presence. A succession of dramatic and often tragic scenes is unfolded of which God is the central fact. He holds the center of the stage though sometimes temporarily veiled from view. Let us throw the searchlight on the successive events and learn anew the timeless truth they teach.

Scene I. The Duel of Decrees.

The Monarch of Egypt stands in the midst of his court. He holds a papyrus roll upon which is inscribed his last decree. It is a death warrant for every newborn Hebrew male child. In the foreground is the River Nile. At the right and in the distance children are being thrown into the flowing waters while mothers weep unpitied upon the bank. In the distance a group of Hebrew slaves, smarting under the lash of cruel task-masters are trying to meet the demand for "Bricks without straw." At the extreme left where the river turns, a princess and her suite are taking from his floating crib, a beautiful child which has been doomed to death by the king's decree. In the center of the scene and overlooking all is One about whom the floating mists rise to conceal him from those who have no faith in his presence and no interest in his purpose. In his hand he, too, holds what has the appearance of a roll. That roll contains the decree of life, for this very child Pharaoh has decreed to die. Here then, is the battle of decrees. When God decrees can man defeat his purposes? God uses the king's own daughter to defeat him. Moses lives. The event has one abiding lesson. God is in his world victoriously. He rules. He defeats the devices of wicked men. There is a limit beyond which man's decrees are not permitted to stand. He sweeps them aside as easily as you would brush away a cobweb.

Scene II. The Irony of Providence.

In the foreground a palace of Pharaoh. A young man just returned from university training is leaving, passing through the palace gate. He was the child taken from the waters of the Nile. God not only saved his life by one of the king's own household but he compelled Pharaoh to feed, clothe and educate him. His step is measured and resolute. He will no longer be called the son of Pharaoh's daughter. He has seen the oppression of his people. Race pride, patriotic fervor, a sense of outraged justice, all these have led him deliberately to turn his back on the luxuries of the palace that he may aid his people. He has reached a group of his countrymen who are toiling hopelessly. A little apart is a fellow Hebrew cowering under the cruel stroke of pitiless wrath. In an outburst of indignation he strikes down his oppressor. Next, we are following him, a refugee, toward the desert of Midian. But he is not the chief figure of the scene. Behind all we see Jehovah. He has been all along the active director throwing the shuttle between the parted threads, at will, and bringing out the pattern to his purpose. "He compels the wrath of man to praise him." Moses, in Pharaoh's household, declares once and for all the ease with which God can and does bring to naught the plans of evil men. It declares: "God is here with plan and power."

Scene III. Redemptive Commission.

The scene introduces us to the desert of Midian and to a shepherd advanced in years. Here is a student in God's desert university. He is just graduating. Ancestral covenant has held him in close fellowship with the unseen. A seeming fire plays about a mountain shrub and the bush is not consumed. The supernatural blaze of glory holds him. A commanding voice speaks of redemption for the oppressed in Egypt and calls him to the task of leadership. That glowing bush had one meaning for people of every age. It is this: "God is in His world revealingly." God speaks, calls to holy tasks. Happy is he who says, "Speak, Lord, for thy servant heareth." "Here am I, send me."

Scene IV. Refuge and Ruler.

We are in the palace of Pharoah. The shepherd of Midian has audience with the king. He daringly confronts the oppressor of his people and presumes to speak for Jehovah. "Jehovah saith let my people go." "Who is Jehovah? I do not know him nor will I let the people go." Then followed the miracle—seal of the commission on this man who has had aroused in his soul that greatest of all emotions—redemptive passion. The heroic courage of this ambassador from the court of heaven is explicable only on the ground of the reality of God's sustaining and empowering presence. With the mystic wand he demonstrated the divineness of his mission. The whole scene declared: "God is here supernaturally accomplishing His holy will." He manipulates nature to suit His holy and all-wise purpose.

Scene V. Surrender or Suffer.

No law is more inexorable than the law of retribution. Obey or suffer. There is no escape. Nine times Jehovah shook Egypt with his foot-fall seeking to lead the obdurate king to emancipate the thousands of slaves who suffered under his cruel decrees. Each plague was followed by merciful suspension of affliction. In vain God demonstrated His presence and His power. Each plague proved the truth of Moses' claim to divine authority. His "Thus saith Jehovah," was no mere fancied commission. The mighty acts proclaim to men that God is in His world as a wonder-worker, warning, expostulating and punishing always with a redemptive passion directing His acts.

Scene VI. The Folly of Fighting God.

This scene reveals a startling human audacity. Here is a challenge to mortal combat.

Pharaoh dismisses Moses with a haughty contempt. He defies the God of Isreal to do his worst. The challenge is answered in the death of the first born in all Egypt. People fill the streets of the Egyptian capital in a frenzy of fear and in pitiful lamentation. In the distance we see a representative Hebrew group. Blood marks the step and lintel. Here there is no death. The Israelties feast, the Egyptians mourn. The Passover declares for every age: "God is here redeemingly."

Scene VII. Undertaking the Impossible.

The scene is impressive. A vast camp fills the plain near the sea. They are Hebrew slaves moving toward full freedom. Yonder Pharoah's army is ready for attack. A pillar-veil moves to a point between the two camps. Then there is a command to advance. "Forward." But the sea. "Forward." They undertake. They advance to the water's edge. The waters part and they pass. The pursuers essay to follow and are covered by returning flood. Who parted the waters? "God is here deliveringly." There are no emergencies with God.

Scene VIII. Storehouses of the Infinite.

A famine-stricken host in the wilderness. Then what? Petition followed by provision. Quails and Manna represent the divine munificence. God is here providingly.

Scene IX. Voice of Thunder and Eye of Flame.

A mountain, a valley, a famished multitude dying of thirst and—God. Then, fountain, from flint. The desert brook declares: "God is here satisfyingly."

Scene X. Law God's Method of Life.

Trembling, fire-swept Siani! Rolling thunder with blinding flashes of light. Then—the law. Ten times a voice spake, followed by the awful silence. Every commandment proclaimed the fact that God is here controllingly. He is a God who governs. He who commands, empowers. We falter and fail. He loves and redeems. "The Lord of hosts is with us." To obey is better than sacrifice. "This is the victory that overcometh the world, even our faith."

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*International Sunday-school Lesson for Sept. 28. Exodus 1:1-23.

The Midweek Service

By Silas Jones.

Sept. 17—The All-Important Test
John 21:15-23

Our topic for this week may excite suspicion. To many it implies that we are expected to answer a question that is too deep for us. Who knows enough about life to tell what is the all-important test of life? The wisest men have never been able to explain to us what life is. More than one of them has made himself ridiculous by attempting a definition. If sages are dumb when they keep within the bounds of their knowledge, what reason can the rest of us offer for speaking on a subject so difficult?

A distinguished American preacher was once on a committee to examine a candidate for the ministry. It had been the custom of such committees to require from each candidate a statement of his theological opinions. This preacher astonished his brethren by putting just one question to the young man and that was, "Do you love the Lord?" The fact that this question is yet regarded as insufficient shows that we have wandered far away from the simplicity of the faith. Perhaps this accounts for many of the weaknesses of the church of the present. We are using the wrong tests of efficiency for the disciples of the Lord.

"Do you love the Lord?" is not a simple question. We cannot love unless we know. The mother bird instinctively defends her young. Her actions are beautiful. If we human animals fail to admire her, we are poor specimens of humanity. But the love that Jesus pronounces the test of discipleship is more than an instinct. It is appreciation of human values. Neither wealth nor fame nor power nor pleasure is first with him who loves his fellowmen. He thinks in terms of the abundant life. "Seek first the kingdom" means for him not the adoption of some plan of organization, not confession of faith, courts for the trial of heretics, but working with God for the spiritualization of all life. Wealth, power, churches are means to this great end.

"Lovest thou me?" Jesus makes prominent the personal relation. Our relation to him is greatly simplified when we remember that he is represented in every person we mette. This beggar whose importunities annoy us, how shall we think of him? Is he just an inconvenience which we may dispose of by avoiding or by casting out of our presence? Yes, if we hold the opinion that our business is to be free from care and to think of others as instruments of our pleasure. We are then at liberty to have about us only those whom we can use profitably. All others we ought, to be consistent, to put out of sight. But the disciple of Jesus has a different conception of his relation to men. His Master was the servant of all. He therefore suffers when others suffer, for he identified himself with humanity.

"Follow thou me." No situation is so complex and confused that it does not afford an oportunity to obey this injunction of Jesus. We are often disturbed by the power of the wicked. We become interested in the work of our friends and we may even venture to dictate to them what they ought to do and be and we lose heart because they fall below our expectations. The church to which we belong may be engaged in foolish controversies while it is neglecting its proper work. All these perplexities and a thousand others need not keep us from obeying the law of love as that law has been written for us in the life of Jesus.

The nature of love requires that we be on our guard lest we make its duties too easy to understand. Because there is always at hand some duty of love it does not follow that all its duties are so simple that a fool can see them. They are not. With infinite pains science discovers the causes of disease. We cannot drive away the plague by pious ejaculations. Social diseases are not cured by resolutions passed by groups of comfortable churchmen who are ignorant of causes and afraid of rough work. Those who love study hard and labor incessantly.

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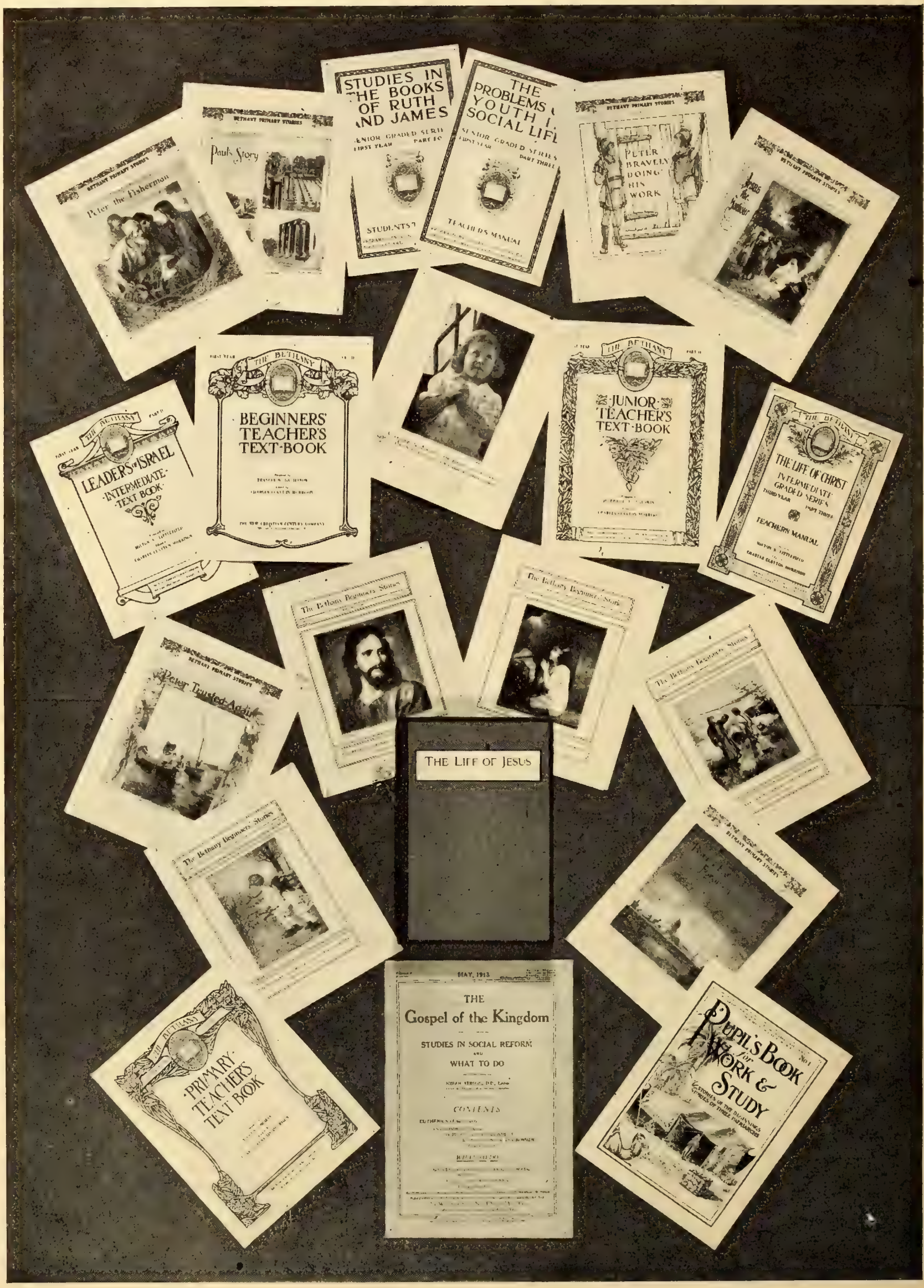
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By Ellis B. Barnes

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By William La Favor

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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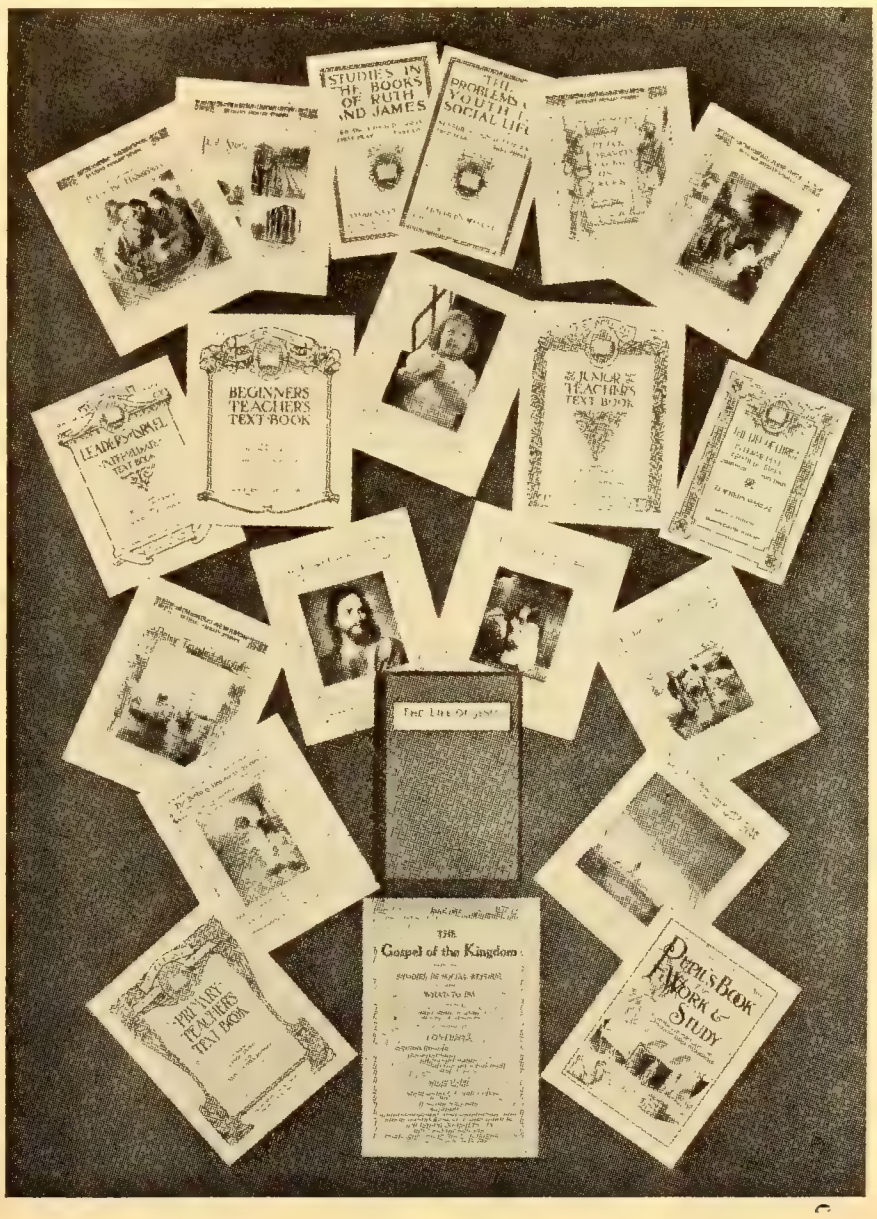
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Next Sunday they say is our grand Rally Day
So we hurry along with shout and with song,
Inviting you all, the large and the small,
With swift flying feet, along wood side and street
We are calling Come, Come, Come!

Rally Day Post Card No. 10.

The reverse side has space for address and correspondence. Price, 75 cents per 100, postpaid. Same for No. 14.

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to be present. Mothers and fathers are requested to come and bring them.
The day is arranged for both young and old, so be sure and be present.

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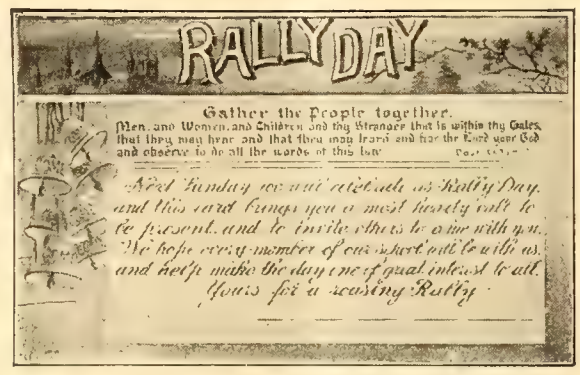
RALLY DAY
Gather the People together.
Men, and Women, and Children and thy Stranger that is within thy Gates,
that they may hear and that they may learn and fear the Lord your God
and observe to do all the words of this law
Next Sunday we will celebrate as Rally Day,
and this card brings you a most hearty call to
be present, and to invite others to come with you.
We hope every member of our school will be with us,
and help make the day one of equal interest to all.
Yours for a rousing Rally

Rally Day Postal No. 15

Rally Day
Come next Sunday without fail
It is our RALLY DAY
And every little Child will help
To make it glad and gay
Let every scholar try to be
One of that happy company

Rally Day Postal No. 14.

Postal No. 15. For the older grades. The reverse side has space for correspondence and the address.

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It is made of heavy cardboard and printed in 3 colors and gold. Each one has a red, white and blue ribbon attached, to fasten the souvenir to the clothing. Price, $1.50 per 100, postpaid; less than 50, 2 cents each.

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These can be used in a variety of ways in connection with a Rally Day Celebration. The flags are about 1¼ x⅞ inch in size and are mounted on 2¼ inch ball tipped brass pin. They can be used as Souvenirs or a contest can be arranged giving the U. S. Flag to one side and Conquest to the other.

Price of either style,

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No. 883

No. 891.

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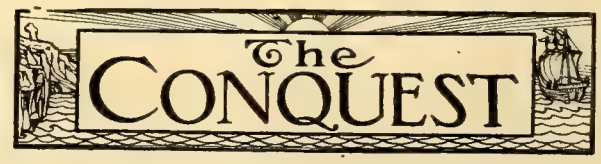

The Junior Weekly

The Primary Weekly

Disciples Publication Society, 700-714 E. Fortieth St., Chicago

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

In What Life Consists

Life is more than mere possession; everybody knows that. But there is a point in possession below which life seems not worth while.

Our Lord uttered what the practice of men in his own age and in ours disputes when He affirmed that a man's life consisteth not in the abundance of the things which he possesseth.

These words of our Lord surprised the young man whose eagerness to acquire what he considered his own had led him to break in upon one of our Lord's discourses. If things do not constitute life, at least they may add very greatly to some of its enjoyments. This the young man knew very well, and he might have said that he never claimed that life does inhere in these accessories. "I know there is such a thing as life," he may have said, "apart from its convenient comforts, but I also know that life itself is not worth living when reduced to its lowest terms."

* * *

So far the young man was more than half right, and his mistake was in assuming that the things which he was pursuing were life's real concerns. He was a man who had suffered wrong, or thought he had, and constant brooding over that injustice had made him incapable of giving consecutive thought to any other subject. Our Lord had been speaking of great things, of the spirit in which his disciples ought to serve him, of their conduct in persecution, and the assurance that the Holy Spirit would not forget them in the day of trial, and just at that moment this man with a grievance blurted out his untimely interruption, "Lord, speak to my brother, that he divide the inheritance with me." It is entirely possible that the young man was right as against his brother and it is quite possible that the brother was as soulless and narrow as he himself appears to have been, and if so nothing is more likely than that he was suffering from the withholding of what properly belonged to him. Our Lord did not enter into any discussion of the subject with this young man who aired his family troubles in public. The young man was making a mistake that narrowed and impeded his life and the Lord told him so.

* * *

This would have little interest for us if that young man were the only one who had made, or was likely to make, the same mistake, but the truth is, we are all in more or less danger from the same error. This is not wholly to be wondered at. We spend our lives to a greater or less degree in bondage to mere things. We know that we ourselves are other and more than the things for which we strive and labor. Yet things, mere things, have their value to us quite beyond their intrinsic worth. We spend our days in an effort to acquire things, in storing and dusting and arranging things, in worrying lest other people as misguided as we, and less fortunate, break in upon us and rob us of the things we have gathered, and in breaking our hearts because we cannot get as many things as our neighbor.

Now, the greater number of things which we possess are undeniably superfluous. No one man can live at any one time in more than one house, or drive in more than one carriage, or, except in severe weather, wear more than one coat; yet the greater part of our effort is expended in acquiring manifestly superfluous accessories of life.

* * *

It is in the totality of its influence for good that real life consists. The lives of great and good men do much to show us how wrong is our customary method of comparison and contrast. Epictetus was a slave and Marcus Aurelius was an emperor. Such was their contrast so far as the possession of mere things was concerned, but the world has long since forgotten those temporary accidents in their lives and you are accustomed to buy their books together, bound in companion volumes.

If Jesus were to come again, a great many excellent people would value his advent in proportion as he increased for them or their neighbors the visible supply of material comforts.

But this is one of the minor values of the gospel. It is life itself that counts. Christ came to give life and give it abundantly.

* * *

The life which He gives us is the abundant life. Every other form of life in comparison is meager and disappointing. Every form of life which depends primarily on the possession of things external is doomed to ultimate disappointment. The life that cannot wholly fail is that which has learned the secret which Jesus knew, taught and lived. In Him was life. In Him is life. Slowly but surely the judgment of wise men comes into accord with the estimate of Jesus. A man's life consisteth not in lands or gold or bonds or stocks, but in love and righteous character.

The Historical Pageant of Early New England Days

BY MILTON AINSLIE

ILLUSTRATED WITH THE FAMOUS DEERFIELD PHOTOGRAPHS.

There is a rattle of wheels and a whoop of voices, and down through the village street under its overarching elms, thunders an old-time stage coach, its top filled with shouting, painted savages! And this occurs in the month of August, in the year of grace 1913, and right in the center of old New England

"That old coach has done well to have retained so bright a red through all the years," I remarked to the pageant mistress.

"The color is b r a n new," she answered, "but still it is the original color. We had it painted up for the occasion. We got it from Fitchburg. We have ransacked the state for properties. We had to send a distance for our oxen and carts. Still, most of our material was gathered right about here, and all the performers are local."

"How many are there?" I asked.

"There are six hundred parts, and only two hundred people on the street; so most of the performers have to appear a number of times."

A little later I met one of the prominent citizens going home with the costume of a Puritan on one arm and that of a savage Indian on the other.

"I guess I'm the only man who ever tried to be a saint and a savage in the same day," he remarked to me

"Not at all," I said, "I have known it to be done often, and with considerable success, off the stage as well as on."

Old Deerfield had a pageant in 1910 and gathered in about $1,200 to expend on the saving of her fine elms. Whether it is that the elms are again in danger, she is having another pageant this year. It lasts four days, being given twice in the afternoon and twice in the evening.

Indian Carrying Eunice Williams Captive.

Here is a ten acre meadow, twice as long as it is wide, the end opposite the street backing up to thick woods, and with a few old apple trees scattered up the farther slope. Right through the middle runs a brook, just now dry, but temporarily flooded, cutting the meadow into two five acre lots that slope and meet at the brook. On the side next the street the audience is seated; the other side is the stage. The dry brook has been dammed, and a timely rain has filled it, so that this ten feet wide ditch makes a very good Connecticut River, and the canoes sail in as prettily as one could wish, right in the foreground near the footlights. For there are footlights. Several large gas tanks supply them, and the automobiles are so parked as to help out.

I was there on the opening day, and talked with the pageant mistress, Miss Margaret Maclaren Eager, who has been doing this sort of thing in Plymouth and Salem and other old towns, and who is a capable and energetic woman.

There were eight episodes in the Old Deerfield pageant. The first showed the war between the Pocomtuck and the Iroquois Indians. Then appeared the first white settler, Samuel Hinsdale. The third episode showed carts of wheat drawn by oxen and guarded by the settlers, and led up to the massacre of Bloody Brook.

The next was the prettiest of all the episodes. T h e "d a m e s c h o o l," taught by Dame Hannah Beeman, was shown, the little tots at study and at morning prayer, and then the hurried skedaddle as the terrible news of the Indian outbreak reached them.

Next came the pathetic procession of the captives led to Canada, and then the return of the Rev. John Williams, and the assembly of the people in the meeting house where he m i n i s t e r e d, to give thanks for their deliverance. But his daughter Eunice did not return. She married an Indian. Years afterward she made a visit to Deerfield but returned to her husband and children.

It will be remembered that Rev. John Williams of Deerfield had this sad experience, and related it in his remarkable book, "The Redeemed Captive," of which a reprint was made a few years ago by the H. R. Huntting Co. of Springfield, Mass., as also of Steele's "Indian Captive." They sell at $1.50 each, and are valuable items for the historian or the book lover. You may remember that Mr. Williams tells that the Indians, instructed by the Jesuit missionaries, baptized the babies before killing them, having no desire to do them any damage in the next world, but only to be well rid of them in this. That was very considerate, and I have often thought about it and the type of missionary work which that result represented. How lovely it must have been for those savages to have returned, bringing babies' scalps bloody with gore, but blessed by baptism administered in the very act of murder!

I was very glad to obtain a copy of "The Redeemed Captive" in this reprint, and I commend it very heartily as one of the most interesting of the first-hand documents of the colonial period. The old editions are almost impossible to obtain, but this reprint is altogether excellent.

Then came the Revolution. Parson Ashley was a Tory. He was not dependent on his salary, which was lucky for

him, for his salary was always behind, and his Tory principles made his congregation none the more desirous of paying him. He imported some tea, marked on the outside of the package, "Monongahela Balsam," and invited Tory friends to a tea-party at his house. Such a hunting of attics for old bonnets and calashes, and for dresses of the olden time! And behold the grace of the stately minuet, performed at Parson Ashley's! Yes, and it was as modest and pretty as could be, and as unlike the modern dances in their loud vulgarity and shameful immodesty as one could imagine. If ever it becomes my pastoral duty to provide a dance of any kind at the parsonage, which I greatly doubt, and I have liberty to choose between the modest old time dances and the modern abominations, I know which I shall choose.

The Tory Tea Party.

I got pictures of all these things. Old Deerfield has some remarkable industries, among them the photographing establishment of the Misses Allen, whose pictures command high prices as works of art. They photographed the pageant, and I was able to secure early prints of some of the most desirable scenes. I acknowledge their courtesy as well as their skill in the accompanying illustrations.

The scenes continued down through the Revolution, including the hoisting of the Liberty Pole, and on to the year 1857, when it closed with a group of symbolic scenes. Indeed, there was free, and as it seemed to me not wholly consistent, use of symbolism throughout the performance.

The idea of the historical pageant came to us from England, where in recent years they have been celebrating in a number of the early cities. York and Bury Saint Edmunds and other of the old towns were able to begin with the Romans, and come on through the Norman Conquest and down to date. They called for the co-operation in action or chorus of nearly the entire populace, and they transformed the ordinary English tradesman for a day into a knight or a lord.

The story is told of one of these pageants, and an American approaching the grounds and meeting on his way a man in Roman toga. The air was cold, and the wind blew the sheet around the blue knees of its wearer, who nevertheless advanced to do or die. The visitor, wondering what great Roman this might be, asked the native, "Sir, are you Appius Claudius?" "No," replied the wearer of the toga, "I'm un-'appy as anythink!"

Nevertheless, a large part of the human race enjoys dressing up in strange attire, and looking at one's self in the mirror of admiring spectators.

Oxford, Mass., was two hundred years old this summer, and celebrated its second centennial with a pageant under direction of Miss Emily Tudor Strang.

The scenes of the pageant began with a prologue, the years 1674-1704, and covering the early history of Oxford. The first scene was John Eliot's visit to Manchaug, the Indian name of Oxford. The second scene was the coming of the Huguenots, the first white settlers. Then followed the presentation of land, and the Johnson Massacre and the departure of the Huguenots, fleeing before the savages.

The first episode, 1713-17, showed the life of the English in Oxford, in the following scenes:

SCENE I. The Coming of the English.
SCENE II. Life in the Colony.
SCENE III. Troublesome Times.

The second episode covered the period of the Revolution, 1775, and the years that followed to 1800:

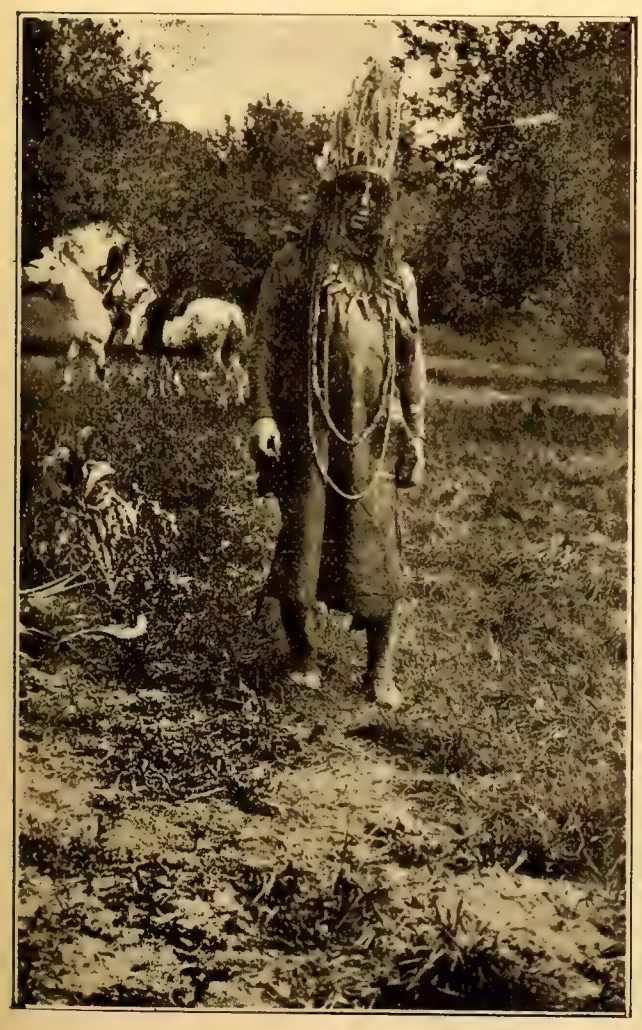
SCENE I. Minute Men.
SCENE II. Funeral Honors for Washington.
SCENE III. The visit of Maj. Gen. Alexander Hamilton.

The third episode began at 1690 and illustrated the rise of industries.

The fourth episode dealt with the War of the Rebellion, 1861-1865:

SCENE I. The Departure of the "DeWitt Guards."
SCENE II. "The Angel of the Battle Field."
Epilogue. Oxford, Past, Present and Future.

The funeral of Clara Barton, which occurred in Oxford only a few months ago was still fresh in the minds of the people, and her spirit brooded over the Pageant and her presence in the last episode formed the culminating feature. On the Sunday of the Pageant a memorial window to her memory was unveiled in the Congregational Church.



The Noble Red Man.

The Reconnoitre.

The Fight.

Salem had a delicate problem last year in its pageant, for there still live in and about Salem, descendants both of the witches and those who hanged them, and they have fought over the historic details of the matter so many generations that it is not a good thing to stir up that quesion. But Allegory helped out, and it is always safe to take a fling at Cotton Mather; so they managed it.

The Flight of the Dame-School.

This is the rather gingerly way in which Salem handled the witchcraft incident so as not to hurt anybody's feelings regarding his ancestors. I quote from the official program:

EPISODE V.

"SALEM DELUDED BY WITCHCRAFT. WITCHCRAFT UNVEILED AND DRIVEN OUT.

"In the brief space allotted to this Episode, the general subject of Witchcraft can be treated only in the most superficial way.

"Two common errors of opinion, today, should be corrected here:

"1. No witch was ever burned in Salem.

"2. Salem is not peculiarly responsible for trials or executions for Witchcraft. These were in strict accordance with the laws of England, which extended at that time to Massachusetts as a dependent province.

"Salem Village was the scene of a great moral conflict between the powers of Darkness and Light, in which the latter won a glorious triumph.

"For obvious reasons it has been deemed wise to withhold the names of the historic characters represented: but in The Fearless One, in the Magistrates, Clergy, Defenders, and even in the children who appear as petitioners for mercy to the Accused, the old Salem families will figure.

"SYNOPSIS—Symbolism, Entrance of Fear, Superstition, Witchcraft and Cruelty.

"Salem bewitched. Townspeople enter in groups with great fear. Enter judges followed by the accusers. Salem signs warrants. Enter The Fearless One and his family. Enter defenders followed by petitioners. Judges refuse to grant petitions.

"Enter procession: Ministers of the First Church and Salem Village—Judges of the Court—the Accused with the Jailors—the Accusers—the Defenders—the Petitioners.

"The procession passes Salem and winds up Gallows Hill.

"Entrance of Justice, Light, and Peace.

"Witchcraft unveiled and driven out.

"Salem orders the release of prisoners.

"Hymn of Praise."

It was difficult, too, for Salem to see very much honor paid to Hawthorne, who is popular there only to the extent to which his stories help to sell souvenirs of one of the contending houses of seven gables. And indeed Hawthorne was not quite a model, and half the people in Salem can prove it to you. But they managed that by giving him a silent part, and keeping the spotlight somewhere else while he was on the stage.

It need not be supposed that only those towns that are very old can afford the luxury of the historical pageant. Many a town of fifty years has events of thrilling interest which may suitably be commemorated. The mere lapse of time is only one element, and not the chief one, in the successful pageant. Almost every town in America begins with the Indians, and then come the first settlers, and the railroad boom, in one or the other order, and the years of struggle and of failing crops, and the years that follow with their varied experiences. The founding of the first church; the beginnings of the school; the incidents in the growth of the community in numbers and in conscious power, afford material in almost any town for such a celebration. What could not Galesburg, Illinois, do with its prophetic beginning, and its college carted overland in a prairie schooner, and its Lincoln-Douglas debate? And Princeton, Illinois, which brought a fully organized church before the Black-Hawk war? Or Shabbona, Illinois, in its wealth of legend surrounding the good old chief whom some men living still remember? Or Springfield, Illinois, with its Lincoln Associations? Or Grinnell, Iowa, or Lincoln, Nebraska, or Portland, Oregon? And for that matter, why should any town feel compelled to begin with strictly local incidents? Sedalia, Missouri, has as good a right as Plymouth, Massachusetts, to date the beginning of its history in 1620, and to have as its opening episode the sailing of the Speedwell, or the landing of the Mayflower.

Landing of the Savages.

I had been in several towns where pageants had been given and it occurred to me to gather some information as to the effect of these performances upon the people. Moreover, I had recently been connected with The World in Chicago, with its great Pageant of Darkness and Light, and this stimulated me the more to an interest in the matter. These opinions, therefore, I picked up in a number of places in which scenes in local history had been celebrated, some of them under Miss Eager's direction, some of them under other management.

"It did us a world of good," said one friend whom I asked. "It brought out unsuspected talent. It compelled recognition of some people whom we had hardly thought of recognizing socially or otherwise. It gave us a new sense of social solidarity. Our little village, small and broken into all manner of neighborhood cliques, came together to do a great thing in the name of the whole town. It required the assistance of everybody, and everybody, nearly, took hold and helped. It was good for us. Nothing else could have given us the same sense of unity."

"I am working with it very heartily," said another friend, a minister, "because I believe it is a good thing, and that by working with it I can exercise a degree of supervision over the young people, and do good in that way."

The Old Stage Coach.

The Old Ox Cart.

The Redeemed Captives' Return Through the Wilderness.

"It is not an unmixed blessing," said a friend in another place, not Deerfield. "The aim was too thoroughly commercial. The man in charge was a good manager, but he did very superficial work in setting forth the really notable history of our town. It was rather as a spectacle, a rival of the moving picture show, that its success should be judged."

I talked with a lady who had produced a pageant in another New England town. She had lived there for several summers, and her husband had died there. She undertook to do a great thing for the village he and she had grown to love. Among other interesting things, she told me how gradual had been the work of unifying the people and making them see how great an enterprise it was. She said that in the preparation of the grounds it became necessary to ask the men to work on Sunday, which some of them objected to doing, but she made them see that this was really a great and sacred thing, and they worked. A few weeks later it became necessary to have the dress rehearsal, and Sunday was the only day for it, and there was objection, but at length she made the village people see that this was an eminently religious use of the day.

On the Way to the Meeting House to Give Thanks for the Return.

I did not think so. Had I been minister of one of the little churches in that village, I should have been deeply pained that a woman of talent and of really earnest purpose should have deemed it necessary to break down the all too few safeguards of the Lord's Day in either of those two ways. People from the outside world who spend their summers in rural communities are as a rule none too careful in the matter of preserving intact all righteous institutions and customs as they are found to exist. It was saddening to me to hear this good woman, to whom that historical pageant had become a really religious festival, telling in good faith of her success in showing the country people that it was right for them to break the Sabbath in preparation for it.

In one of the places in which a pageant was held, the only building near the grounds and available for the purpose of dressing rooms was a large barn. The two ends were properly screened apart, and yet the rapid changes necessitated by the large number of parts and the small number of actors encouraged a too free commingling of young people assisting each other in the completion of their toilettes, and occasioned some anxiety. It is easy to see that some things that one would hardly be likely to think of in advance ought to be thought of, and carefully guarded by responsible people. Dressing rooms ought to be sufficiently separated so that there shall be no brushing of the bloom from modesty. And there ought to be matrons in charge whose social standing would give them unquestioned authority in delicate matters of propriety.

Where the historical pageant has been thoughtfully planned, and the history has been written by competent authority, and the production has been properly supervised, the results have justified the experiment. Not always does the financial return equal the expenditure. But the whole community is wakened to a sense of the value which it has in its history. A new sense of civic pride is awakened. Young people learn, as young people ought to learn, such reasons as exist for pride in their own town. Too many towns think meanly of themselves. A citizen ought to rejoice, like Paul, in the thought that his is no mean city. Historical celebrations have sometimes resulted, and may be made to result, in awakening in the mind of the present generation a sense of responsibility for the maintainance of the ideals of the past. If John Doe founded the town of Doeville, and laid its foundations in righteousness, and John Doe of the present generation is an easy going, pleasure loving man, rich on the unearned increment of his ancestors' toil, it may do him good to ask how to impersonate the original John Doe; and appear as the bearer of his name.

As to the Second Coming

A Chapter from the Experience of Another Former Believer in Our Lord's Immediate Appearing.

BY ELLIS B. BARNES.

SO interested am I in the interpretations by Dr. Ainslie and Dr. Sharpe of the doctrine of the second advent, that I cannot refrain from adding another chapter to theirs. For several years I was a firm believer in the literal coming of Christ in the clouds with glory. I was nurtured in that faith through experiences with Adventists, Plymouth Brethren and others, in my boyhood days, imbibing from their conversations the idea that the first coming was superfluous if the second be not a fact. "He shall so come in like manner as ye have seen him go," seemed to me to be the end of controversy on the matter of a literal descent from heaven.

NORTHFIELD AND KESWICK SCHOOLS.

Later I became familiar with the Northfield and Keswick school of theology, and read the works again and again of one of the greatest exponents of the doctrine. I can say without exaggeration that I was thoroughly saturated with the idea. I visited the church of a noted advocate of the doctrine in Boston, a few years after he had died, and found that so great was his influence in the congregation that no man could be found on either side of the Atlantic with sufficient strength to bend his bow. All the activities of that great church radiated from the "blessed hope" as a center. All doctrines were anchored to that. If I ever felt the fascination of the hero worshipper it was when I sat in the great preacher's chair, stood in his pulpit, saw in imagination the immense crowds that thronged the sanctuary to hear him; when I handled some books in the remnant of his library, looked down from his study windows upon the great city as he did every day, stood beneath a marble tablet on which were inscribed the names of missionaries that had gone to many lands from that congregation, and tried to enter into their spirit, and finally when I had looked with devotion upon the painting of the great preacher himself, I concluded that the "blessed hope" as understood by him was really the hope of the race.

MISSIONS AND THE ADVENT.

I well recall the impressions made upon me by a deacon in that congregation who told me something of the church's trials and the pastor's struggles to realize the worth of such a doctrine and to put it into practice. For it was put into practice, if ever a doctrine was. Missionary enthusiasm was kindled by emphasizing the text that to preach the gospel for a witness to all the nations was a sure precursor of the second coming. Missions were conducted among the foreigners of the city with wonderful success; a school to train lay workers was maintained with gratifying results for many years. Faith healing was more than a pious possibility. As for records, few churches in this country ever made a greater. I learned, however, that the life of the church was austere, that the young people naturally drifted to a neighboring church, that only old people and the middle aged were to be found in the congregation of the zealous and godly preacher. The deacon wondered what the fate of the church would have been had not the worthy pastor died at a comparatively early age. It is self-evident that a church without young people cannot have a very long career.

LIFE TINGED WITH MELANCHOLY.

I read this remarkable preacher's biography. I found that the great story was tinged with melancholy, but I set that down as natural, as I did the drifting of the young people away from the con-

Rev. Ellis B. Barnes.

gregation. I said to myself the preacher's meat is too strong for the babes; the melancholy is that of a man weighed down with the burden of the world's woes. What seemed to be the defects of the system were to me but additional proof of its worth. Not a gleam of sunshine is to be found throughout the entire volume when it deals with theology or church life. It is taken for granted that the world is doomed, that Christians must have no fellowship with it, even in pleasures which thousands of the noblest men and women believe to be innocent, that the age is decidedly worse than any former age, and that the only hopeful solution of the problem is the speedy advent of the Redeemer. All of which I most steadfastly believed.

UNEXPECTED CHANGE.

My views, however, were destined to change in an unexpected manner. I found myself becoming gloomy over the state of the world. I had drunk in the spirit of my teachers. I was reaching the point where the virtues of scores of good people who did not share my views were but splendid vices, and the vices of those who shared my views were becoming noble virtues. Wars and rumors of war were good omens to me because they were fulfilling the Scripture; disasters, no matter how awful, were viewed merely as hastening the world to its final doom. In a word, my outlook on life, my theology, my thinking, were all swathed in gloom.

When the world was smiling I saw cause for tears; when it wept, I saw occasion for satisfaction, if not for smiles. But I clung to my doctrine as a drowning man to a comrade who had risked all to save him. I was beginning to find new meanings in the text "Jesus wept." Why shouldn't he, not only at the grave, but in a world that was to be the graveyard of a race? I saw the crowded street cars and railway trains on Sunday, and the empty seats in the sanctuary; I saw the parks filled with the children of Christian people, and the Sunday school deserted until the winds of autumn drove them in. I knew to what Scriptures to turn to find compensation even for such conditions.

PHILIPPS BROOKS' APOTHEGIN.

Somewhere in that period, I read a sentence from Phillips Brooks that upset my pre-millennial theories completely, not at once, but by degrees. Here it is in substance: "We should remember that the world is God's with the devil trying to break in, and not the devil's with God trying to break in." It was the antithesis that held me at first rather than the thought. I didn't dream that my view of the second coming had collided with a statement that was certain to revolutionize my thinking in many ways. I began to lose interest in second advent literature, and naturally all that I ever knew of it is to-day as dim in my mind as a bank of cloud hanging over a range of hills, growing more indistinct with the years as horizons do with the speed of the ships.

In time I came to believe that if the earth was the Lord's he would be the victor in the struggle, for many of the millennarian doctrines say in effect that the devil may triumph now, but he won't after a while. It must be evident that if God cannot maintain his supremacy temporarily, he cannot maintain it permanently.

CHURCH AND KINGDOM.

Besides, I was led into the belief that the kingdom and the Church are by no means identical. I am ready to concede that if one takes the view that the progress of the kingdom is to be measured by the activities of the Church alone, he may well grow discouraged, and hope only for the events of some remote future to bring about an adjustment in favor of the Church.

But the glory of Christianity to me today is not in the numbers alone who hear its doctrines taught from the pulpit, though that number is not inconsiderable, but in the manner in which those doctrines have leavened society. I wish we could have in statistical form the work which the reforming and high grade magazines alone have done for Christianity, while not professing to have done anything for it in the prospectus. And other agencies are just as active. though not allied with the churches. It must be ever true that the progress of the world is upward. We wish that all the glory might be given to the churches; still the church must recognize works which she would praise had they come from her activities, even though they bear not the name of a single church. "He that is not against us is for us."

WORLD GROWING BETTER

If one would know whether the world is growing better or worse, let him contrast this age with any former age. There will be no doubt as to his verdict in favor of our age. It is this conviction in the final triumph of the good that makes me believe that the cataclysms of the millennarian will not be necessary.

If one should ask me how I interpret

(Continued on page 16.)

Of Human Interest

Senator Cockrell's Apples.

Former Senator Cockrell, of Missouri, always ate two apples for luncheon. He was fond of the luscious fruit and so particular about the variety that he kept a quantity of apples in his office in anticipation of the noon hour. Senator Cockrell had a way of sending a page to his office with a note calling for the homely repast. Most of the boys knew of the custom, but one day he caught a new boy. After the lad had delivered the envelope to the Senator's secretary—of course not knowing the contents—he started to go, but was called back by the secretary and presented with two beautiful red apples. A half hour or so later Senator Cockrell went complainingly to the Assistant Sergeant-at-Arms in charge of the pages. The page who had been sent with the message was hastily summoned.

"Where are my apples?" Senator Cockrell inquired.

"Your apples," the frightened boy replied. "Do you mean the apples your secretary gave to me? Why, Senator, I thought they were for me. I ate them."

Beecher's Purpose in Preaching.

The purpose of his preaching Beecher thus sets forth himself: "When I am gone, do not let it be forgotten that my one aim was the winning of the souls of men for Jesus Christ; that I have restated old doctrines in new language for this purpose—to make them acceptable to living men—and not out of desire for destruction nor innovation. My business has always been, and always will be, not to make theology, but to save men by bringing them to Christ."

Murdock on the Tariff.

Representative Murdock was talking in Wichita about the tariff.

"In handling the tariff," he said, "we must take every precaution. We must be as careful, and, at the same time, as ingenious as the Kansas farmer.

"A farmer in the cyclone district was building a superb stone wall. He was building this wall stanch and solid—five feet across the base and four feet high.

"A stranger stopped his horse and said to the farmer:

" 'You're taking lots of trouble with that wall.'

" 'You bet,' the farmer answered, 'I'm putting her here to stay.'

" 'What's the good of that?' sneered the stranger. 'A cyclone'll come along, and she'll blow over just the same.'

" 'Well, let her,' said the farmer. 'She'll be a foot higher if she does.' "

Postmaster General Burleson's Story.

A canny Scot, says Collier's, was listening to former Secretary Wilson delivering one of his lectures on what the microbes had done.

The secretary of Agriculture said: "We have microbes in the cabbage and microbes in the wheat and microbes in everything that grows."

The old Scotchman paid strict attention to the lecture.

When he left the hall one of his Scotch friends asked him how he liked the lecture.

"I doan't see how it ees thot the Secretary of Agriculture should put so much stress on what the McCrobes done. They've done no more than the McGregors or the McPhersons, and there lives no such clan as the Campbells anyway."

Secretary of War Garrison Tells This.

During the summer of 1896 I went fishing with a party of friends in Pennsylvania, and upon being called back on business I arranged to meet the through train at a rather inconsiderable station. The train stopped and the Pullman conductor got off. I was garbed in camping clothes, with campaign hat of black hue, and I asked the conductor whether he could give me two seats in the Pullman. He replied that he would very much like to do so.

I said to him: "I didn't ask you that; I asked whether you could."

He remarked: "You are a lawyer."

I asked him: "How do you know I am a lawyer?"

And he replied: "Because you look like one."

I said: "What else do I look like?"

And he replied: "You look like a cross between Bryan and McKinley."

I told this story the other day to Secretary Bryan, and I am not able as yet to determine from his expression whether he felt complimented or insulted.

Edison on American Flying.

America, thanks to the immortal Wright brothers, gave flying to the world; but France has now forged ahead of America in flying, the reason being that American capital and American energy will only busy themselves with things that pay.

Apropos of America's present sorry place in the world of flying and its cause, Thomas A. Edison uttered in New York the following epigram:

"We don't fly well here because we have too many practical men. Practical men, you know, laugh at the poor pioneers of today while they grow rich from carrying on the work of the poor pioneers of yesterday."

Turning the Tables on Roosevelt.

As a rapid fire talker, a machine gun of wit, and a cannonade of denunciation Col. Theodore Roosevelt is hard to beat. But there was one time when he met his match, and it was in the state of Indiana, where every man, woman and child becomes expert in politics before learning how to walk, and dies expressing regret at not being able to live until the next election.

The colonel was rushing along in the last presidential campaign with a fine demonstration that Woodrow Wilson was totally unfit for the white house.

"I don't like you!" a man on the outskirts of the crowd interrupted, rising to his feet and shaking his fist.

"You're a democrat, I suppose," said the colonel.

The man agreed that he was a democrat, and the speaker asked him why.

"Because," replied the disturbing element, "my great-grandfather, my grandfather and my father were democrats."

"My dear friend," said the colonel, with excellent sarcasm, "if your great-grandfather and your grandfather and your father had each been a fool, what would you be?"

"Sir," said the interrupter, "a bull mooser."

Charles F. Murphy Tells Story.

A good politician, a successful politician," said Charles F. Murphy at a Tammany luncheon in New York, "has the persistency of poor Joe Blackburn.

"When Joe Blackburn was a rising young man, he chanced to attend an execution in Louisville.

"The scene was a solemn one. The sheriff, before he adjusted the noose, asked the condemned man if he had anything to say.

" 'No,' said the poor fellow, clearing his throat. 'No, I don't believe there's any remarks that—'

"But here Joe Blackburn shouted cheerily and eagerly from the crowd of spectators:

" 'Say, Jake, if you ain't got anything special to say, I wish you'd give me about fifteen minutes of your time, old man, just to let me tell these good friends gathered here that I'm a candidate for their suffrages, and to lay before them some reasons why——'

" 'Wait!' said the condemned man 'Wait! Is that Joe Blackburn's voice I hear?'

" 'Yes. Sure,' chorused the crowd.

" 'I thought so. Well, he can have my time. He can have all of it. But go ahead and hang me first, and let Joe Blackburn talk afterward.' "

From Near and Far

Every state in the union will be asked by Gov. Major of Missouri to join in the proclamation of two "road days" in 1914, according to a statement issued by the governor. The governor's hope to make the movement instituted by Missouri national is based upon reports to him showing the success of Missouri "road days" to be beyond all expectations. Net results of the two "good road days" show that at least 250,000 men worked during the two days.

At the Illinois state penitentiary in Joliet the officials have adopted the honor system for convicts, which so far has found favor only in a few states. By means of this system forty prisoners have temporarily been turned into free outdoor laborers. The officers of the state prison have no other guarantee than the word of honor of these convicts that they will not run away.

Kansas City is to have a men's equal suffrage society—the first separate organization of this kind in the state. Mrs. H. B. Leavens, president of the State Woman's Suffrage Association of Missouri, in speaking of the new society said: We already have the names of a dozen of the best business men of Kansas City, who have promised to help us in this as soon as we call on them."

According to labor leaders, the last was the most enjoyable labor day in the history of union labor in Chicago. They said the old custom of having parades and speeches would never be revived. In recent years the union men of Chicago held official picnics, but it was decided by the Chicago Federation of Labor to abandon the plan.

The Chicago chapter of the Daughters of the American Revolution took in the memorial ceremony on Sept. 6 on the summit of Starved Rock in Illinois State park. The organizations honored the heroes of Illinois who fought in the civil war.

On Sept. 1 the United States government offered 1,345,000 acres of land to settlers in the Fort Peck Indian reservation, Montana.

THE CHRISTIAN CENTURY

EDITORIAL

PROPHETS

THE prophets of the Old Testament and the moral leadership of today, whether in the ministry or without it, have essentially the same task. It is theirs to interpret the universe in terms of God. To translate current events and relate them to the whole sweep of the divine movement of human history is a task given not only to an Amos or an Isaiah but to scores and hundreds of obscurer men—in the twentieth century after as well as in the eighth century before Christ—who perform for a smaller circle of people what has been done by the greater men for the multitudes. Many a minister toiling away in an obscure corner, except for an occasional mention in a local or denominational paper absolutely unknown, is buoyed up by reminding himself every now and then of the essential greatness of the prophet's work. Of that noble company of men, who have lifted up truth's torch in every age making little circles of light wavering against the surrounding pall of ignorance and superstition, he is a successor. What matters it, then, if at times his work leads him up against an impassable wall? What matters it if now the clouds shut in on all sides and not even a single gleam relieves the darkness? What matters it if only the few understand, and the crowd laughs to scorn the message as impractical and visionary while it rushes on heedless of God, and greedy for gold? The prophet of today is not alone. Bearing witness with him still is the spirit of God. May he give to his messenger a living message.

BEN LINDSAY

IN Denver the burning question appears always to be Ben Lindsay. There may be, probably are, other burning questions, but some of them subside or go up in smoke, while this question for several years has raged almost uninterruptedly.

We do not know the merits of the particular issues involved, and on which men and women range themselves in hostile ranks. We doubt if Judge Lindsay is either so good as his devoted worshipers believe or so bad as his worst detractors declare. We certainly should be most unwilling to believe anything very bad about him, and if half that he tells in his book is true, he has won the ill-will of men so bad that good people ought to support him.

But we do believe that Judge Lindsay has proved himself something less than a really great man. He did a great work in his juvenile court, and taught other judges how, but his speeches concerning that work showed his own marked limitations. His stories were not always convincing, and his own attitude, which at times was nothing less than flippant, showed far less than a statesman's grasp of the very difficult question which he had set out to answer. He seldom showed a serious attempt to solve the problem of juvenile delinquency, but rather appeared to be in search of good stories that would illustrate a platform lecture. These stories may all have been true; if so, they did not illustrate on his part a consistent theory and a steady and well-controlled method. He is not a large man physically, and he does not bulk large in the hope of a real solution of the problem of juvenile lawlessness. Perhaps he will yet learn better. Perhaps the fact that his enemies can no longer be said to be wholly from among the bad element of the city will teach him what he greatly needs to learn.

The criminal tendencies of American youth are not to be regarded as material for a funny column. They must be dealt with by men who do something more than joke about them.

But Lindsay has done something, and that has been very important, in dealing with boys and girls in an intimate and personal fashion, without the archaic and stupid forms of procedure which in many cases have made the courts instruments of injustice. Courts now tend to deal with boys and girls in far more human fashion than twenty years ago. Part of this much needed reform, the country over, is to be credited to Ben Lindsay.

CONQUERED CHAMPIONS

BUFFALO BILL has gone bankrupt. Cole Younger has been converted. Thus vanish simultaneously two of the heroes of the paper-backed, blood-and-thunder book of the last generation.

We are sorry for Buffalo Bill. He has had a hard time with his affairs both financial and matrimonial, but he had good qualities, and he filled the eye of the popular imagination with the vision of the frontier hero. He and a group of men who had shared his experience emerged from the plains into civilization and brought back with them very interesting and vivid pictures of life on the plains. Their long hair, buckskin breeches and wide sombreroes made most picturesque trappings, and they could ride and they could shoot. Buffalo Bill, while not a fancy shot, was a good all-round marksman, and his horseback shooting, when he was in his prime, was evidence of a clear eye and steady nerve. His Indians were real Indians; his horses were indubitable horses; and his show was a great show of its kind.

Cole Younger was a legacy of the Civil War. One of the most desperate of Quantrel's men, he, with his brothers, conducted notable border forays, and after the war joined with the equally desperate James brothers in some of the most dramatic robberies in American history. Violent deaths and long term imprisonments broke up the gang, and Cole Younger now is an old man. Led by a little child, he walked down the aisle in a revival meeting and confessed his faith in Christ. It happened on the fifty-fifth anniversary of Quantrel's raid, the first conspicuous event in his lawless life. It must have been a pathetic sight. We would have journeyed far to have witnessed it. What we heard about Cole Younger in days agone was something to keep a boy awake at night. Not even the whirring war-whoop of Buffalo Bill's sure-enough Indians was quite so terrible as the fearful fame of Cole Younger and of Frank and Jesse James.

They have all gone. The bullet and the noose have been busy among them; "drink and the devil" have had their share, and Time himself has done something. Time is the one absolutely invincible conqueror of all desperate men.

We are glad Cole Younger is converted. It was high time. And we will not doubt the reality of his confession both of faith and of sin. God grant him real penitence, and the pardon of one whose sins have been scarlet.

Time is not the only conqueror. The Gospel of Christ can subdue even so old and bloody a man as Cole Younger. Long did he defy the hangman, but what the law could not do, God sending his Son has done. Cole Younger, the desperado, has confessed Jesus Christ.

There is pathetic joy in the presence of the angels.

THE HOPELESSLY GOOD

THERE are two kinds of hopeless people in the world.

To begin with, there are the hopelessly bad. There seem to be a good many of them. Fortunately, we discover now and then that some of those whom we had believed hopeless were not really so. God appears to have hope for a great many people whom the world counts hopeless, and every now and then some of the hopelessly bad justify God's hope for them, and so shame the meager faith of those who thought them hopeless.

Then, there are the hopelessly good. These are less well defined and not always easily recognized, but they exist and have to be reckoned with.

Now, as between the two, the hopelessly bad is the less desirable neighbor. One must guard with some care his orchards and his hen roosts from the hopelessly bad, but if it should come to the matter of living not next door but in the very same house with him, one may not be too sure that he would prefer to live with the hopelessly good.

There is a goodness that gets in its own way and stops and

A CONSTRUCTIVE WEEKLY

refuses to budge. There is a goodness that is so infernally well-satisfied with itself that its near approach to heaven has in it more than the "good intentions" which are said to "pave the way to Hell." The good is the enemy of the best. For the sinner who knows he is a sinner there is always hope, but for the sinner who has begun to be good and has set wilful limitations upon his own progress in goodness, the word "hopeless" is very little too strong.

Not only so, but there is a goodness whose self-satisfaction is a close approach to hypocrisy. We may not wholly sympathize with the scorn of Robert Burns in his address to the "Unco Gude." Burns was far enough from being good, so that we have some right to suspect him of prejudice in the matter, yet those who were so good themselves, so pious and so holy they had naught to do but see and tell their neighbors' faults and follies were a stumbling block in his day and have been so in other generations.

Two men went up to the Temple to pray and one seemed hopelessly bad, but he prayed, "God be merciful to me a sinner," and went down to his house justified; but the other man who fasted and paid tithes and did many excellent things went back to his house condemned and never suspected it. He was hopelessly good.

PATENT MEDICINES

WE believe in medicine. The human body, whatever else it is, is a laboratory. An acid and an alkali will neutralize each other as surely in the human stomach as in a laboratory jar. There are times when disease can be checked and health promoted by a right use of medicine. We do not condemn all patent medicines. Some patent medicines are pure in their composition and are capable of good use. We know of some such remedies which have grown in reputation through their merit and deserve the patronage which they have secured.

But we believe most people who take medicine at all take too much, and that the constant habit of dosing is bad for health and morals. Further, we believe that the makers of some medicines make or imply promises to cure diseases which they cannot cure.

The Christian Century needs every dollar it can get from legitimate advertising, but it does not want any money derived from advertising articles which are harmful or deceptive.

These in general are the kinds of remedies for which we will not sell advertising space:

(1) Remedies whose analysis shows a percentage of alcohol, opium, cocaine, or other stimulant or sedative, such or in such quantities that there could be any probable temptation to use the medicine for the sake of the stimulant, or a harmful habit be engendered or encouraged through its use as prescribed.

(2) Remedies which seem to us to promise cures which they probably cannot perform. Under this head we have refused cancer cures, rupture cures, consumption cures, and so-called cures which are intended to be used in cases that ought to be treated by fresh air, sanitation, or surgery.

(3) All medical advertisements with illustrations either personal or anatomical.

(4) All advertisements that seem to us likely to awaken false hopes, or to return no equivalent for the money expended.

(5) All advertisements which describe disgusting or unpleasant symptoms, or which in any way are unpleasantly suggestive, or which contain anything which a mother could not with propriety explain in its full meaning to a child.

We do not claim to be omniscient in matters of this kind, and we may not yet have arrived at perfection in this particular, but this is where we stand at present. We may go farther forward, but we shall not go back. At whatever financial loss we shall maintain the ground we have taken.

A CHRISTIAN UNION PASTOR.

ONE of the interesting episodes of the Illinois State Convention held last week at Jacksonville was the presence and participation of Rev. Edgar LeRoy Dakin, of Memorial Church of Christ of this city. Mr. Dakin is a Baptist minister, who has held important pastorates among his own people. Two years ago he was called to the ministry of Memorial Church as the colleague of Dr. Willett. A year ago, when the latter left for the Orient, Mr. Dakin became sole pastor of the church. Recognizing the dual relationship of the church, as composed of Baptists and Disciples, he has identified himself in the fullest manner with the work of the Disciples in Chicago, has served on important committees, and is at present vice-president of the Disciples' Ministerial Union. It was in this spirit of sincere and thoroughgoing identification with the interests of the Disciples in the city and state that he attended the state convention. When introduced to the gathering, he took occasion to voice his conviction that Disciples and Baptists must see the wisdom and necessity of closer fellowship and ultimate union, and his hope that the example of Memorial Church covering now a period of five years, and of other unions of the two bodies in local churches, might prove exemplary for a much larger number of efforts in the same direction. The presence of Mr. Dakin at the convention was both satisfactory and significant.

MISSIONARY COMMISSIONS.

THE missionary experience and success of the Disciples has reached a point at which there should begin a new feature in the effort to bind in close unity the missionaries and the churches. We have a notable volume of literature coming from the field in the form of reports from the Board and from individual representatives in the non-Christian lands. On rare occasions a secretary has visited the mission stations. The value of such secretarial visitation is very great, and such visits should be increased in number.

The return of the missionaries on furlough is a blessing to the churches, and greatly augments the sense of awareness on the part of interested Christians. And now and then some independent Disciple goes out to the mission fields and brings back to a limited group of friends some informing reports regarding the work.

But the time has come when something more systematic should be undertaken.

Every year or two a commission should be sent out to visit, not the mission fields as a whole, but some definite part of the missionary territory of the Disciples. We are not quite ready as yet to pay the expenses of such commissions out of the funds of the Society, nor is such an outlay of missionary money necessary. There are many men of experience, wisdom and deep missionary interest among us who can afford to take such a journey, and should be commissioned by the Society or the brotherhood to do so.

Such a commission should consist of three men, two ministers and a layman. They should visit some one field, and remain not less than three months, long enough to study the situation with care, and to render such assistance to the missionaries and native churches as might seem of value, in the form of addresses, institutes and evangelistic meetings of the type suited to the locality. The results of such a visit, by carefully selected men, would be beyond estimate. On their return to America they could speak with authority upon the theme of missions and the problems of the special field.

Nor is the cost of such a visitation too high. There are some ministers among us who can afford it, and would be honored by such a commission. Others there are who should be sent by their churches or friends as a fitting mark of faithful service. Any intelligent church might well covet the privilege of yielding its minister for a time to such a notable service, and be glad to provide him with the means to make the journey.

In successive years, or more probably periods of two years,

we should like to see such commissions go to Japan, China and the Philippines, India, Africa, and the missions we have in Europe. Similar commissions would naturally go also to Mexico and the Islands. We are not forgetting that women should have a place in such work, both because of the service of the Christian Woman's Board of Missions in most of these lands, and because of the value of women's judgment regarding many of the problems that arise on the field. Is it too much to hope that steps may be taken soon to inaugurate the selection and dispatch of such commissions?

Consolation

By George Horton

There's another land and better,
  We are told,
Where the slave shakes off his fetter,
And where worth is never debtor
  Unto gold.

Thither often we are turning
  Weary eyes,
And our heavy hearts are yearning,
Night and day are throbbing, burning,
  For its skies.

There that foolish superstition,
  Pride of birth,
Finds its sudden demolition,
And our being's final mission
  Is of worth.

There the insolence of power
  Falls away,
And the proudest soul must cower,
For the spirit takes no power
  From the clay.

Common lives have wondrous splendor
  In that light,
For the spirit meek and tender
Puts to shame the king's defender
  Shorn of might.

Natures touched with fires serapic
  Shed their care,
And no peace-girt islands Sapphic
Far from fretful toil and traffic,
  Dream and dare.

Laws through years of wrong descended
  There are changed;
Customs with injustice blended,
Creeds for centuries defended,
  Rearranged.

Heaven has solace without measure—
  You and I
Should not dream of earthly pleasure,
But should think about our treasure
  In the sky.

Spring at the Poorhouse

A Little Story by a New Author

By William La Favor

The editors ask for this bit of a story a more than ordinary attentive reading. The name of its author now appears in print for the first time. We have other and longer stories by him, and they will appear in later issues. The scene is the same—the poorhouse. It is not a promising field for romance, is it? Certainly it is a field neglected by authors seeking local color for their stories. Like a violet in a spot hidden and unpromising, this little blossom of a story rears its modest head. Is there not something in it that touches the heart? How do you suppose the author knows so well the background of this bit of romance? This story is a slight sketch. The others have more of plot and narrative. But no one who reads this little tale can doubt that the author knows whereof he writes. In the article which follows, a distinguished woman tells the story of his life.

Spring comes to the Poorhouse. There is no reason why she should. No one pays her a fee. No glad hearts tryst her here, and yet, in our own way, we manage to keep faith with her.

The homely smell of the good brown earth in the plowed fields; the silver sheen of the April shower; the greening of the patient grass; the furtive call of leaf-hidden birds; the benison of the warm breeze; the broad splashes of yellow where dandelions, in the riotous gladness of neglect, proclaim the right to life and liberty—these all are witnesses to the generous heart of spring, even on the Poorhouse Farm.

The goodly fellowship of songbirds choir here, too, their morning hymn. Our ragged old lilac bush swings out a pale lavender plume or two laden with oriental richness of perfume.

Across the fields, blue pennons of smoke from sociable bonfires trail across to us. The farmers are burning up last year's rubbish. The reek comes to us on the breeze and our eyes smart with the tang.

Crippled Charlie leans up along the back steps, resting on his elbows. His crutch and cane lie alongside his twisted, misshapen limb. From his lean arms his flabby hands hang dejectedly. His bulging eyes and wry mouth and drooping head would discourage any goddess less resolute than Spring.

Annie Evans comes to hang out the wash. No one could think her pretty, and yet not one could resist the appeal of her plaintive voice and wistful eyes. Sometimes her face writens, and Annie falls to the floor. Anyone near enough twists a knot of her gingham apron and presses it between her teeth, and they leave her to "come to."

To-day the spring wind ruffles the pale, brown hair across her forehead and tints the white cheeks with faint rosy bloom.

Crippled Charlie catches her eye, and shifting his weight onto one elbow he waves his free hand to Annie and, crimsoning with pleasure, she waves back to him. Her thin lips part in a smile.

"Flirting with the girls, this morning, are you Charlie?"

The brusque voice of the county doctor accuses.

"It's all right, Doctor. We are engaged."

"What's that? We don't allow marriage here."

The doctor really supposes he has found something to report.

"I didn't say nothin' about merridge. Annie's the girl I would have merried if I—if she—if we was like other folks. I know the rules of the poorhouse, and the laws of the township, and I hain't no notion of gettin' merried, and no more has Annie. But I reckon I kin look at her, can't I, and not break no law? An' if I can't, I'll look anyhow! There ain't no law again' lovin', nohow, is there? An' all the laws of the whole endurin' township can't keep our one drop o' gladness from us!"

Oh, yes, Spring comes, even to the Poorhouse.

It has no real business to come there, but it comes.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

I WAS led farther afield last week than I intended to go in my reflections on the second advent of our Lord. The book I had in my hand when the articles by Dr. Sharpe and Dr. Ainslie arrived was really the theme I started out upon. But one's thoughts at the end of the day have a way of their own, and do not submit easily to the restraints of their author's will, much less to the limitations of an ever so indulgent editor's space.

It is not of one of the new books that I am now going to speak. New books, just because they are new, have but little charm for me. Long since I gave up the fierce race with the fast running presses. Somehow I feel a sort of pity for those whose conception of their duty as persons of culture is to keep up with the very latest in the book world. A few books of the hour I have read, and it will be my pleasure to speak of some of them at the end of some not far future days. But there is more satisfaction, to me at least, in taking up a book that others have stopped reading and reading it leisurely, with a sense that perhaps I alone in all the world am holding communion with its author. There is something more intimate—it may be even selfish—in such an experience than when one knows the communion is shared by a multitude of all sorts and conditions of readers.

So here is this book that the Scribner house published some seven or eight years ago entitled, "Father and Son." It appeared anonymously but is now generally known to be the work of Mr. Edmond Gosse, the distinguished English litterateur.

* * *

BRIEFLY, the story is that of a religion which blights and narrows and dehumanizes life. If any of your readers, Mr. Editor, are not prepared to believe that there can be such a religion, such a devotion to the Bible and to Christ and to conscience that has the effect of blighting and narrowing one's life, I recommend that they read this book.

The story is a true and faithful autobiography—a "genuine slice of life," to use the author's own words. His father and mother were members of the sect known as "Plymouth Brethren." Dying when the author was but a lad the mother left to the father the care of their only child. He was possessed of one of those phenomenally precocious minds, and the experiences of his childhood made deep-graven impressions upon it. These he held in memory with great vividness and accuracy and has here set them down with a frankness wholly free from any taint of unfealty toward his father.

The father was a zoologist and a writer of books in natural history, evidently a man of standing among scholars. He was also a minister of the "Brethren."

* * *

NO fiction of any kind, religious or secular, was admitted into the house. The rapture of the child who delays the process of going to bed by cajoling "a story" out of his mother or his nurse, as he sits upon her knee, well tucked up, at the corner of the nursery fire,—this was unknown to the lad. "I was told about missionaries but never about pirates; I was familiar with humming birds, but I had never heard of fairies. Jack the Giant-Killer, Rumpelstiltskin and Robin Hood were not of my acquaintance and though I understood about wolves, Little Red Riding Hood was a total stranger."

At six years of age the child had become familiar with most of the Bible and was especially expert in the Epistle to the Hebrews. As a diversion he was led by his father "in lighter moods" into the Book of Revelation "chasing the phantom of Popery through its fuliginous pages." Hand in hand father and son investigated the number of the Beast, which number is six hundred sixty and six. Hand in hand they inspected the nations to see whether they had the mark of Babylon in their foreheads. Hand in hand they watched the spirits of devils gathering the kings of the earth into the place which is called Armageddon. Together the two watched the signs among the nations for the imminent return of the Lord.

* * *

THE child lived constantly amid the uninterrupted solemnities of life. He had been formally dedicated to God shortly after his birth. Of this dedication he was ever being reminded by his parents. At the age of ten the way was opened by his father for admitting the boy into the membership of the "Saints" as the congregations of Plymouth Brethren called themselves. He passed an examination at the hands of the leading elders, and was prepared for baptism, which was performed by immersion.

"To me," says the author, "the baptism was an event dazzling beyond words, inexpressibly exciting, an initiation to every kind of publicity and glory. There were many candidates, but the rest of them—mere grown-up men and women—gave thanks aloud that it was their privilege to follow where I led. I was the acknowledged hero of the hour. The news of this remarkable ceremony, the immersion of a little boy ten years old 'as an adult,' had spread far and wide. The chapel was crowded to the ceiling and the crowd had come—as every soft murmurer assured me—to see ME."

* * *

YET his baptism marks the beginning of disillusionment. His father, the minister-zoologist, kept the son in his close companionship intent on protecting him from "the world." In spite of this systematic watch-care the lad found the books of romance and poetry, fell in love with forbidden Shakespeare and felt his imagination kindle with new thoughts. Gradually the infallibility of his father was shaken in the son's mind and gradually the father's conception of religion came to be challenged. Away at school the unknown world of Greek literature was opened up and in London the vaster reaches of human interests from whose existence he had been shut off were revealed. He perceived that his father's religion had kept him shut up in a tiny pocket of the world and his heart found other satisfactions besides reading the Bible and watching for the expected return of Christ.

* * *

FROM this expectation the son had been emancipated in a dramatic emotional experience which led up to the definitive confession of his doubt. "The Lord has not come, the Lord will never come," he muttered to himself, and in his heart the artificial edifice of extravagant faith began to totter and tumble. From that moment he and his father walked in opposite hemispheres "with the thick o' the world between them."

I must not trace the story in greater detail. The break was complete. The father's solemn pursuit of the son with the charge that he had become a victim of "the infidelity of the age" and with quotations from the patriarchs and "holy Job" had the effect of producing a distaste for the Holy Scriptures. At last on a visit home the father's customary interrogations, "Are you walking closely with God?" and "Have the Holy Scriptures still their full authority with you?" brought forth replies that were violent and hysterical. "I have no clear recollection," says the author, "what it was that I said. I desire not to recall the whimpering sentences in which I begged to be let alone, in which I demanded the right to think for myself, in which I repudiated the idea that my father was responsible to God for my secret thoughts and my most intimate convictions."

* * *

IN closing I wish to quote a great paragraph:

"After my long experience, after my patience and forbearance I have surely the right to protest against the untruth (would that I could apply to it any other word!) that evangelical religion, or any religion in a violent form, is a wholesome or valuable or desirable adjunct to human life. It divides heart from heart. It sets up a vain, chimerical ideal in the barren pursuit of which all the tender, indulgent affections, all the genial play of life, all the exquisite pleasures and soft resignations of the body, all that enlarges and calms the soul, are exchanged for what is harsh and void and negative. It encourages a stern and ignorant spirit of condemnation, it throws altogether out of gear the healthy movement of the conscience; it invents virtues which are sterile and cruel; it invents sins which are no sins at all, but which darken the heaven of innocent joy with futile clouds of remorse. There is something horrible, if we will bring ourselves to face it, in the fanaticism that can do nothing with this pathetic and fugitive existence of ours but treat it as if it were the uncomfortable ante-chamber to a palace which no one has explored and of the plan of which we know absolutely nothing."

HUGH MACDONALD.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

A LAST CALL FOR TORONTO.

Our General Missionary Conventions have come to be the great annual events in the calendar of our churches. Those who have felt the fellowship and the inspiration that come from these splendid gatherings have a sense of irreparable loss when they are prevented from attending them. The reports of our constantly growing missionary societies—the programs bearing on the extension of the kingdom of our Lord and Saviour Jesus Christ—never fail to enrich our hearts and broaden our minds. Who that attended our Centennial Convention at Pittsburgh in 1909 can ever forget the thrill and uplift of some of those memorable sessions!

Two things make an urgent appeal to our people for their loyal support of the Toronto gathering. The first is, that Toronto is removed from the main population of the Disciples of Christ, and we can hardly expect the attendance to be up to the usual average. This should make a stronger call than usual for the presence of all who may find it possible to come—even at the expense of personal inconvenience and sacrifice.

The second is, that it is a new experiment in our history, and will call for both wisdom and patience to bring it to a successful issue. Every new thing, no matter how needed and beneficent it may be, means the passing of some older things—and this is never accomplished without the spirit of concession and self-denial. It is not a question of whether the old things were good in their time and their place, but whether the new are better.

We need, then, a representative body of the best and the wisest in our brotherhood, who will come, not only in adequate numbers, but filled with the spirit of God, not only with the backward look on the accomplishments of the past, but with the forward look to the perpetuity and ultimate triumph of the ideals for which we stand.

The delegates appointed to this Convention may be either men or women. I sometimes think we women of the Disciples of Christ do not fully realize the significance of this privilege. The women of several of the great evangelical bodies of Christians are pleading and struggling for lay representation in their Conferences and General Assemblies. This thing for which they are making so good a fight has come to us as our birthright—let us see to it that we prize it and use it!

The Roman captain said to Paul, "With a great sum, obtained I this freedom," and the Apostle to the Gentiles answered, "But I was free born."

Like Paul, we were born free. Let us appreciate and use our freedom in this first representative convention of our church, by coming to it in great numbers, and in the spirit and wisdom of him who gave us the truth that has made us free!

I. W. H.

THE VICTORY IN FRANCE.

Even the most optimistic friends of equal rights were taken by surprise on reading that the Municipal Council of Paris had voted unanimously in favor of extending municipal suffrage to women. The Latins as a rule have been less inclined toward the enfranchisement of women than the northern nations. Such action in so important a city as Paris makes a great breach in that ancient and mossgrown Latin wall.

But France has been moving in this direction, along with the rest of the world. The French Parliament appointed a committee with M. Ferdinand Buisson as chairman to study into the workings of equal suffrage where it prevails. After a thorough investigation, covering more than a year, the committee published the result of its researches in a large volume. Its report set forth in detail the benefits that had followed the granting of equal suffrage elsewhere; and the committee recommended that France should give women full suffrage eventually and municipal suffrage at once.

The Municipal Council of Paris has shown itself progressive before this, on more than one occasion. Thus it has voted over and over again for the abolition of the State regulation of vice; but the French Parliament is not yet ready to put an end to that discredited system of dealing with the social evil, and Paris continues to have "regulation," the vote of the Council to the contrary notwithstanding.

The Municipal Councils in several of the smaller French cities have lately voted in favor of municipal suffrage for women; but the action taken in Paris is of much greater significance. Verily, the world moves!

SHALL MRS. PANKHURST BE ADMITTED?

Chicago and Illinois Women Say Yes.

Protests against the possible refusal of the government to admit Mrs. Emmeline Pankhurst, the English suffragette, into the United States on a lecture tour were drawn up last week by the Woman's Party of Cook County and the Illinois Woman's Democratic League.

Action was taken by the board of directors of the woman's party at a meeting held in the Hotel LaSalle, at which plans were discussed for a public reception and tea for Mrs. Pankhurst. A suggestion was made that the Illinois Equal Suffrage Association and the Illinois Federation of Women's Clubs ask all women's clubs in Cook County to join in receiving Mrs. Pankhurst.

The resolutions adopted were as follows:

"Whereas, It has been the boast of America that it is the land of the free and the home of the brave, and that the 'latch string' has always been out to welcome those patriots and lovers of liberty from Ireland, Poland, Germany and other countries who have shown themselves ready to do and die for freedom and equal rights, now, therefore, be it

"Resolved, That the Woman's Party of Cook County condemns any attempt to alter these American ideals, and protests against the denial to Mrs. Pankhurst of the right to set foot upon our hospitable shores; and be it further

"Resolved, That while we do not approve of militant methods for this country, we recognize Mrs. Pankhurst as being a soldier in the war for liberty and equal rights, and that her deeds have in no sense emanated from an evil mind, but have been done, in her opinion, for the good of her country and humanity; and be it further

"Resolved, That we protest against the growing tendency of the United States to close its doors against the patriots of other lands, who love liberty more than they do their own lives."

The petition of the Illinois Woman's Democratic League asking for the admission of Mrs. Pankhurst was drawn up by Dr. Lucy Waite, chairman of the league's civic department, and was addressed to Secretary Wilson of the Department of Labor. Dr. Waite hopes to have the petition signed by 50,000 women before the arrival of Mrs. Pankhurst.

WOMEN SPEEDY VOTERS.

The women of Rock Island, Ill., voted twice as fast as the men and showed greater familiarity with the important questions involved at the special bond election there last week, declares a local paper, when they exercised for the first time the newly granted right of franchise. All the propositions which the women favored were carried at the election.

WOMAN AND THE CITY.

If a woman is concerned to keep herself or her husband and children in good health, she cannot fail to have some concern about the way in which the health department of the city helps or hinders her in doing so. Without its help she cannot be sure that the water is fit to drink, and that the milk will not kill her baby. Not only for safe plumbing, but for air and light, enough to make her house wholesome, she must depend upon the city's sanitary inspection. When she does her marketing it is only the city sealer who tests the weights and measures so that she gets what she pays for, whether it be a loaf of bread and an ounce of tea or a ton of coal. The school and playground, to which most city women send their children, are parts of the city government.—GRAHAM TAYLOR.

AS TO THE SECOND COMING.

(Continued from page 10.)

my proof texts now to which in my earlier ministry I was so devoted, and thought I understood, I have to say that I don't interpret. I give up any satisfactory understanding of the doctrine because of such chapters as Matthew the twenty-fourth, many portions of the book of Revelation, and those which seem to teach that the advent would occur during the ministry of Christ, or soon after his ascension. There may be a personal return of the Lord to the earth; I do not know. If the scriptures which so teach have been veiled to many eyes, I am glad that to other eyes they have been opened. But there are so many difficulties to the doctrine, as Prof. Sharpe has pointed out, that I did not so much renounce as lose interest in it. I came to believe that one may live a devout life under the inspiration that Christ might come in the clouds of heaven to-morrow, and as well under the inspiration that Christ is ever coming into his own inheritance in the onward march of the world. The heavens may be brass through which Christ will never break, to those who like myself cannot longer hold to what seems to be a too literal interpretation of Scripture, yet we are content to hold that the divine presence is being revealed in the progress of history as well as in the ancient burning bush, and in the hearts of believers everywhere as surely as it now fills the measureless heavens.

The Larger Christian World

A Department of Interdenominational Acquaintance.

A School for Church Music.

Till now there has been in all America no school for the instruction of organists and choirmasters to serve in Episcopal churches, where the music is most difficult, and no organists' school of any kind save a small private venture that was established in New York three or four years ago. The increase in the number of expensive organs of late years has been enormous, yet organists have been compelled to study under other organists. Many of the best organists in America came from England. The profession of organist and choirmaster is reported to be good, and growing better. Salaries are $1,000 to $5,000 a year, and many organists make as much more from teaching and from extra services, chiefly weddings and funerals. Trinity Church, of New York, takes the initial steps this fall to establish the American School of Church Music. Private persons have furnished funds, and the parish named will utilize its great organs, of which it has four, and some of its famous choirmasters. It is the hope that in time there will come into existence an American school that will compare with Oxford in England. The new school will be expressly for organists to render the service from the Book of Common Prayer. It is expected that students will be drawn from all parts of the country. The term will be thirty weeks, and sessions start in October. Organ, piano and vocal instruction will be given to fit for the conduct of choirs having boys for trebles and altos, and those having women. Eight foremost American organists, all of them trained in England, are on the staff of instruction.

Foreign Sunday School Work.

A significant step in the future development of missionary work in China through the Sunday-school has been made by the Board of Foreign Missions of the Methodist Episcopal Church in the appointment of Rev. Wallace H. Miner as superintendent of Sunday School work for Foochow Conference. Mr. Miner will cooperate with the missionaries and pastors in developing effective methods of Sunday-school organization. It is hoped to raise up an army of officers and teachers by the introduction of training courses in the schools where the students will be fitted for this work when they return to their home communities, and by training special workers among the native Chinese to aid the native pastors. For the past five years the Board of Sunday Schools has made great progress in its work in the home field, and the new undertaking in China marks the beginning of an aggressive campaign in Sunday-school work there. A missionary writing from this field says: "We must capture the Orient for Christ through the Sunday School and do it now, for this is the time of foundation-laying here. If we miss it through negligence or failure to match the opportunity of the century with an adequate plan, we shall be traitors to the Cross." On account of inadequate resources and the pressure of already existing tasks, the over burdened missionaries have been unable to give the necessary emphasis to this important branch of the work and as a result the percentage of increase has been very small with a decrease in a number of instances so that an advance step has become imperative Already the Board has sent workers to Germany, Japan, Norway and Sweden and through its increased resources of ten per cent of the Sunday-school missionary offerings, the work will be extended to South America, Africa, India, Korea and the Philippines.

Congregationalists Ready To Move.

The Congregationalists are also doing some wrestling. The "Commission of Nineteen on Polity" will present its report to the National Council at Kansas City in October. It declares in an advance statement that the adoption of this report will "mark a real advance toward that 'more efficient Congregationalism' which shall make our churches yet more adequate to the task to which God has called them." Some of the recommendations of the report are: Greater permanency for the Council, in relation to the missionary societies; the consolidation of the seven existing societies into three, one for foreign missions, one for home evangelization and one for home education; greater definiteness of understanding regarding the powers and duties of the secrtary. Frank K. Sanders is chairman, and Wm. E. Barton secretary, of the Commission of Nineteen.

The Methods of Mormonism.

The Woman's Home Missionary Societies of the evangelical churches, awakened to the methods and political power of Mormonism after a year of study, have issued an appeal for an agitation against the recurrence at the Panama-Pacific Exposition, of the prominence given this body in the government exhibit at the Alaska-Yukon Exposition at Seattle in 1909. While other exhibits were financed by the societies whose work they represented, the Mormon Church display was given in the government building, and apparently at government expense, portraits of the leaders of this movement occupying a prominent place, and being designated as "True Nation Builders," and "Pathfinders of Civilization"

The holy synod in plenary session at St. Petersburg, approved the measures taken against the followers of the "heretic doctrine of the divinity of the name of Jesus," and referred those who have not repented to the canonical judgment of the patriarch of Constantinople The holy synod will order the Russian priests to combat the heretical propaganda which is spreading in the monasteries. It says that the heretics among the monks on Mount Athos drove out the believers in the true orthodox faith, many of whom are wandering about the country begging. Twenty-five of the heretics were slightly injured during the expulsion of the monks by the troops, and forty accused or suspected of having been implicated in criminal projects were imprisoned at Odessa.

Baldwin University and German Wallace College, both located at Berea, O., are to be consolidated as the result of a resolution adopted by the German Methodist Conference at its session recently held at Kenosha, Wis. The new shool is to be known as the Baldwin-Wallace College and it will have a plant and endowment valued at more than $1,000,000. For more than fifty years both schools have contributed many distinguished men to the cause of Methodism, but the competition between the schools has resulted in a certain loss and recognition of the conservation possible through consolidation brought about the merger.

A commission has been appointed by the Pope to revise the translation of the Vulgate Bible which was prepared in Latin by Jerome during the fourth century. The work of revision has already begun and it is announced that it will probably take fifty years to complete it. Abbot Don Gasquet, chairman of the commission and president of of the English Roman Catholic Order of Benedictines is now in this country obtaining funds for carrying on the work.

When the World Federation of the Student Volunteer Movement was formed in 1895 there were about six hundred local organizations. These have now increased about four-fold. This movement originating less than thirty years ago has had a remarkable development and has not only been a great force in influencing the character and methods of mission work but in the attitude of the home field toward the work of missions.

A project for the establishment of a Jewish university at Jerusalem was discussed at the Zionist congress at Vienna. The cost of the university is estimated at $500,000, one-fourth of which has already been promised. Dr. Weigmann, of Manchester, England, urged the necessity of such a university owing to the restricted facilities afforded Jewish students in Russia and Roumania.

A building containing an auditorium and committee rooms will be erected at Winona, Ind., for the exclusive use of the Interdenominational Association of Evangelists. This organization which has a membership of 275 will have its headquarters in Chicago in the future and the publication of literature on the subject of evangelism is contemplated.

Organization has been completed for the Church Peace League, authorized by the Federal Council of the Churches of Christ in America at their meeting last December. While no formal organization is contemplated, is is hoped that all who are interested in the cause of international peace may be enrolled.

In a recent address at Elgin, Ill., Bishop John H. Vincent said that the church of the future will make political economy and sociology as important as the study of religion and that the combined forces of church, home and school will bring about a more effective education and a more practical religion.

The annual meeting of the Brotherhood of St. Andrew will be held in New York during the first week in October, preceding the general convention of the Protestant Episcopal Church. Over six hundred delegates are expected to attend and Dean W. T. Sumner, of Chicago, will be one of the principal speakers.

Protestant interests in downtown New York are beginning the fall work with added equipment that has cost $3,500,000. Among these are the Beecher Memorial to be opened in connection with Plymouth Church, a new Baptist church costing nearly half a million, and costly improvements for several Presbyterian churches.

Reports for the first six months of 1913 from the China agency of the American Bible Society show that nearly one million Bibles and Testaments have been issued, and notwithstanding this enormous number, it was impossible to supply many requests.

The percentage of Sunday school enrollment to population in the Samoan Islands is 29.1; in the Marshall Islands, 26.5; in Great Britain, 21.2; in the Fiji Islands, 18.33; in Newfoundland, 17.8; in the United States, 16.6.

Cambridge University, England, by a vote of 335 to 269, decided to annul the statute which limited the degrees of B.D. and D.D. to ministers of the Church of England. Oxford University, however, holds to the old-time rule.

The statistics reported at the World's Sunday School Convention show that the Sunday school army of the world now numbers 28,701,489, a gain in three years of 690, 295.

The First Presbyterian Church, Durham, N. C., led all Southern Presbyterian congregations in contributions to foreign missions during the past year. Its total was $15,727.

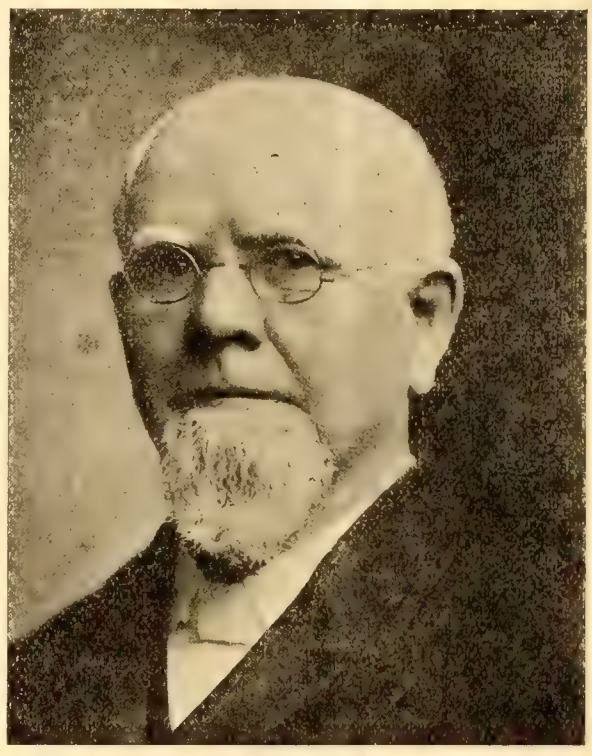
Disciples Table Talk

A Meeting Place for Laboring Men.

An original vacation was that taken by W. A. Moore, pastor of First Church, Tacoma, Wash. Dressed in the clothes of a laboring man, he spent two weeks in employment offices, I. W. W. headquarters and other meeting places of the men and in the police court, his purpose being to learn their ways and to find some means of reaching and helping them. In a sermon following this study of conditions at first hand, Mr. Moore said that while as a class they are rough-speaking, it is because they know no other way, and beneath this exterior they are sociable and companionable, but ardent seekers after truth. One of the sad commentaries on the failure of the church to avail itself of practical opportunities to do good is that the men feel that they have no common meeting place outside of the saloon. Commenting on this Mr. Moore said: "Some things ought to be done. We, as intelligent Christian men, ought to face it; I think we are big enough. During the winter we will have a lot of idle men here. I would like to see some of you men here get together and rent a hall and gather together the best speakers from trades' unions, I. W. W. (if they have anyone who can interpret their ideas), the churches and the capitalists. We ought to have knowledge. If there could be a great gathering of people to discuss the problems of labor from as many viewpoints as possible, that would be the way to solve the question. I want to express sympathy for the men who are down and out. You say: 'Give the man in the gutter what is coming to him.' Do you want what is coming to you? We ought to put ourselves in sympathy with the man who is down. To help him I think should be the aim of every man who is a Christian. I think the church ought to interest itself more in the affairs of labor. Men of the trades' union complained to me that it was impossible for them to get a meeting place outside the saloons. There are 22 rooms in this church, and, I venture to say, if there are no other places for trades' unions to meet, the people of this church will back me up when I say that they can hold their meetings here. I believe this church and every other church in this city, would be doing what they ought to do by turning over their rooms to the laboring man."

Dr. B. B. Tyler Retires.

Dr. B. B. Tyler, the oldest minister in point of service among the Disciples, closing a thirteen year pastorate at South Broadway Church, Denver, humbly boasts that he has been absent from his pulpit because of illness only three times in his fifty-two years of preaching. In his farewell sermon, delivered Aug. 31, Dr. Tyler stated that the church, under an indebtedness of $10,000 when he began his services as its pastor, is now free from debt and in a flourishing condition. A significant fact about the South Broadway pulpit is that it has been occupied during the generous Dr. Tyler's period of service by preachers of many faiths — Congregationalists, Presbyterians, Methodists, Lutherans, Jews, Episcopalians. One of Dr. Tyler's best friends in the Denver ministry is an Irish Catholic priest. The first church served by Dr. Tyler was in Charleston, Ill., where he remained for five years. The second pastorate was in Terre Haute, Ind., the third in Frankfort, Ky., the fourth in Louisville, the fifth in New York, and the last in Denver. Dr. Tyler was reared in Kentucky. As a boy he had the intention of becoming a farmer. As he grew older he determined to be a preacher. His wife urged him to devote his time to the ministry, and the young man forsook the plans which he had made. Since he first applied for the Charleston church pastorate, Dr. Tyler has never been idle a day, has always had an income, and everywhere was given more than he had expected for his services. He has made four trips abroad, and has visited Palestine each time. In his farewell sermon, on "Reminiscences," Dr. Tyler said, in part: "I retire from this pastorate full of joy and buoyant of hope. The past is glorious. The future will be far more resplendent. I cannot permit this occasion to pass without expressing to you my appreciation of your patience and loving fellowship during the thirteen years that we have worshiped together. I bespeak for my successor in this pastorate the same sympathy, patience, fellowship and loyal support that you have so freely extended to me. I am sure that you will



Rev. B. B. Tyler, D. D.

grant this request and that, as a result, the future life and achievements of the South Broadway Christian Church will exceed anything in the past. As I look back over these two and fifty years I can see that there has been an encouraging growth in the respect which the denominations have for each other and the fraternal relationships existing. And as we more and more comprehend the spirit and purpose of the Christ, and enter His fellowship, we are helping in this movement. It is the spirit of the Christ that the true Christian works for and loves. We have been greatly blest in this church during these thirteen years in which we have lived together in an unusually happy fellowship, not alone, nor chiefly, in freeing our church from debt, not alone, nor chiefly, in the important improvements that have been made in our beautiful house of worship, but in the growth of the spirit that I am commending; this is the tremendously important thing."

Dr. Tyler will continue to live in Denver. D. Y. Donaldson, formerly of Kansas City, has taken the pastorate of South Broadway Church, with Dr. Tyler as pastor emeritus.

The Keokuk Convention.

The churches of Iowa convened at Keokuk, for their annual meeting, Sept. 9-12. C. H. DeVoe was president of the convention. Among the addresses given were the following: President's address, by B. W. Garrett; "Church Extension Values," by John H. Booth, secretary; "Profiting from Our Experience," by J. S. Coffin; "Going Forward," by C. S. Medbury; sermon, J. W. Babcock; "Perfecting the Organizations," by C. V. Allison; "Rich Things from the Ephesian Letter," by S. J. Epler; "Christian Endeavor in the Rural Church Problem," by H. E. Van Horn; "Will the Christian Endeavor Organization be Supplanted by the Adult Bible Class?" by Roy Deadman; "Christian Endeavor and State Finances," by C. H. Morris; "Heads and What's in Them," by Prof. W. S. Athearn; "The Graded Curricula," by Grace Jones; "What a Village Sunday School Can Do," by Roy Hytem; "Resources for Iowa Sunday School Leadership," by L. S. Dudley; "Christian Endeavor Address," by J. A. Burns; "Our Plea and Religious Education," by L. S. Dudley; "Pulpit Problems," by G. E. Roberts; "The Philosophy of Religious Education," by Prof. W. S. Athearn; "The Rural Church and Country Life," by F. D. Ferrall. An instructive feature of the convention was a symposium on "Results of Christian Endeavor as Seen in the Twentieth Century." There was great interest shown in the moonlight excursion on Lake Cooper, the new body of water formed by the damming of the Mississippi by Hugh L. Cooper, engineer of the great dam just completed.

H. O. Pritchard's Farewell.

H. O. Pritchard, the newly elected president of Eureka College, Eureka, Ill., was greeted by a large representation from the neighboring churches on the occasion of his farewell address. Mr. Pritchard emphasized the need of unity in all churches that a bigger and better work might be accomplished, and said in part: "What does the average community emphasize? What is the point of emphasis of the community? From my observations, I believe that the average community emphasizes material success, individual power and individual pleasure. Men are held in the grip of these things, and I say that they are the pagan shrines of our civilization. These are the things that are worshipped. The getting of money and the getting of power which goes with the getting of money are things that are emphasized. I do not believe that our civilization can survive if it is half Christian and half pagan. The churches today are not coping with the world problems because they are not united. They are not presenting a united front and drawing the line of distinction between right and wrong. Then too, the churches, to solve the problems that they should solve, must use modern methods. This they have not been doing. But the church, making use of its opportunities, has a new future. I believe that the church is now awakening to its possibilities, that newer methods for the solving of these social and industrial problems will be adopted. The church must adapt itself to modern activities and work in harmony with the progress of the world.

"In order to cope with these problems the church should present a solid front. It is not a divided church but a united church that will meet the demands of the hour. This should be our one great plea." After the address E. F. Snavely, W. O. Baldwin, H. H. Harmon, J. W. Hilton and Bert Wilson represented their respective churches in expression of tribute to Mr. Pritchard.

Interesting County Meeting.

According to the local press, nearly five thousand people from Clinton and adjoining counties attended the all-day meeting held recently at the fair grounds at Frankfort, Ind. The speakers were George W. Watson, pastor of First Church, Lafayette, Ind.; and Rudolph Spray, of Frankfort. The central theme of the latter's address was that the success of an individual or an institution is in proportion to the loftiness of its purpose and the constant consecration to its obligation. He said: "The church must have a more hearty co-operation of the home, a more efficient, trained leadership, a more pedagogical course in religious education, which includes equipment and buildings for the carrying on of a work which will help keep the children from sinning rather than rescuing them after they have gone astray. If we are going to mature child life into Christian character we must have a program as big as the character with which we have to deal. Our Sunday-schools must educate the mind by means of graded instruction suitable to the child's unfolding, so that the child may come to know God, the Heavenly Father; must educate the emotions by means of graded worship so that the heart may come to love Jesus Christ as his ideal; and educate the will by Christian activities graded to the ability of the child to develop Christian conduct and service for society. Directors of religious education must be employed by churches to sustain the same rela-

tion to the educational functions of the church as a superintendent of public instruction relates himself to the public school curriculum. Christian character cannot be developed with thirty-minute doses administered once in seven days. There must be more time given to this, which is the most important task under the canopy of heaven. There must be a correlation of all church societies to contribute to this unified aim."

Gain for Foreign Society.

During the month of August receipts for the Foreign Society amounted to $52,901, exceeding the receipts for the corresponding month last year by more than six thousand dollars. There was a small loss in the number of personal offerings, but a gain in the number of churches, Endeavor Societies, and Sunday-schools contributing. The latter reached the sum of $1,963 and annuity gifts show a steady, healthy growth. In the month of September, last year, the receipts amounted to $112,380 and it is hoped that this may be exceeded this year, so that it is important that all offerings be forwarded promptly to F. M. Rains, secretary, Box 884, Cincinnati, Ohio, before the books close on September 30.

A Ten Years' Pastorate.

Invitations have been issued announcing the celebration of the tenth anniversary of the pastorate of Robert Graham Frank, at Liberty, Mo., to be held September 16. Mr. Frank's decade of service in this field has been one of consecrated, constructive leadership and a united membership working together harmoniously, demonstrates the value of this long pastorate.

Allen T. Shaw begins his third year at Macomb, Ill., with great hope. He reports 126 additions during the past two years. The Sunday School has reached its highest state of efficiency, with an enrollment of 500 and average attendance of 350. A debt of $7,000 has been materially reduced.

The congregations at Chesterland and Towners Mills, Ohio, have asked their pastor, Alfred Johnson, to remain with them another year, and as an appreciation of his services will send both Mr. and Mrs. Johnson to the Toronto convention.

Following an operation, Mrs. W. A. Baldwin passed away suddenly at Lincoln, Neb. Mrs. Baldwin was widely known and beloved throughout the state through her association with Mr. Baldwin's long service as state secretary.

Mr. and Mrs. John R. Ewers returned Sept. 5 on the "Mauretania" from a six weeks' trip in Europe. The East End Church has been extensively repaired and improved during the summer.

Gifford Ernest, recently pastor of Stuart Street Church, Springfield, Ill., has been engaged as assistant pastor of First Church in the same city to co-labor with F. W. Burnham.

CALLS.

J. Walter Carpenter, Santa Barbara to Orange, Cal.

Ira L. Pervin to Niagara Falls, N. Y.

C. C. Rowlison, Iowa City, Ia., to Independent Church, La Crosse, Wis.

W. O. Hornbaker, Albany, Mo., to First, Muncie, Ind.

Rome G. Jones, Anderson to Broadway, Princeton, Ind.

C. H. Trout, Princeton, Ind., to Bethany, Evansville, Ind.

C. R. Piety to Stuart Street, Springfield, Ill.

Charles Darsie, Cleveland, O., to West Side, Springfield.

Claude E. Leavers to Dowagiac, Mich.

J. M. Vawter to Jeffersonville, Ind.

Frank Porter, Dayton, Wash., to Salem, Oregon.

D. Y. Donaldson, First Church, Kansas City, Mo., to South Broadway Church, Denver, Colo.

J. A. Wharton, Ravenna, Ohio, to Wauseon, Ohio.

Ralph V. Callaway, Havana, Ill., to Clinton, Ill.

H. Kellogg, Aylmer, Ont., to Algonae, Mich.

RESIGNATIONS.

C. C. Bentley, Orange, Cal.

John I. Wheeler, Dowagiac, Mich.

John A. Stover, Muncie, Ind., First.

James A. Crain, Fairview, Kan.

C. R. Mitchell, Montgomery City, Mo. Will enter Union Theological Seminary, New York City.

David H. Shields, Eureka, Ill., to enter Yale.

Everett M. Phillips, Phoenix, Ariz.

C. R. Piety, Sheldon, Ill.; effective in 60 days.

EVANGELISTIC MEETINGS.

Wadsworth, O. J. V. Coombs, evangelist.

Monmouth, Ill., John T. Brown and Leonard Daugherty.

Great Falls, Mont., Millard Evangelistic Company.

BUILDINGS AND IMPROVEMENTS.

Chandlerville, Ill. Will dedicate new building Sept. 17.

Des Moines, Ia., Clifton Heights. Has begun campaign for new building.

Illinois Disciples in Convention

In the heart of the state the convention of Illinois Disciples met last week. Jacksonville was host to about five hundred visitors. Seven years ago when the convention met at Jacksonville, the attendance was close to 1,000. There was some local disappointment over the number this year. But the quality of the convention was of the highest. As usual the Women's Sessions started the program.

Mrs. Anna R. Atwater, president of the national organization of the C. W. B. M., made an address on Monday evening. Tuesday morning was given over to hearing the farewell counsels of Mrs. Lura V. Thompson-Porter, who had been for many years state secretary, and Mrs. A. I. Zeller, the retiring president. Miss Jennie Call of Springfield was elected to succeed Mrs. Porter as secretary and the latter was made president for the coming year.

WE TAKE OFF OUR HAT TO—

The Illinois Disciples who can afford such a feast as was accorded the tribes that went up to Jacksonville last week.

The Keokuk, Iowa, Disciples, who arranged for a moonlight excursion for its convention visitors.

W. A. Moore, of Tacoma, Wash., who donned overalls to get to the heart of the labor problem.

B. B. Tyler, who has not been idle a day since beginning his work as minister fifty-two years ago, and who now retires with his heart full of hopefulness.

R. Graham Frank, who has proved by his ten years of excellent service that the long pastorate's the thing.

Mrs. Lura V. Thompson-Porter, who, after a score or more years spent in the field as state secretary of the Illinois C. W. B. M., has been elected state president.

W. W. Weeden, of Mt. Carmel, was president of the Illinois Christian Missionary Society. His formal address on Tuesday evening pleaded for the statement of the old gospel in terms of modern life. J. Fred Jones, for eighteen years the state secretary, kept the convention in a good humor with his original putting of the facts which the present day church faces. He made a report of the service rendered by the Society during his period of secretaryship which left little room to question whether he should be continued in his present office. Later on the convention voted resolutions whose effect will be to dispense with the office of "office secretary," a position capably filled for many years by W. D. Deweese, and to make the field secretary a solicitor of funds and an administrator of affairs, with a salaried superintendent in each of the six districts of the state. How soon the new policy will be carried into effect will depend upon the securing of the funds for the support of the district superintendents. It is felt generally that a more aggressive policy of construction should be carried on by the state organization. The admirable work of settling church troubles, protecting the congregations from unworthy preachers, and similar conservative activities, does not fully satisfy. It is felt, moreover, that a single field secretary can hardly touch the great task with his fingertips. Hence the district organization with the suggestion of a capable superintendent for each district was brought into service. The state of Missouri has been laying the emphasis upon the district organization for several years, and has recently dispensed with the state secretary, retaining in his place an office secretary who acts as a medium connecting the state board with the district superintendents. The plan is declared to be working fruitfully. Illinois, however, feels that J. Fred Jones is too good an asset to be displaced by any change of organization. The churches will look to the new board under Stephen E. Fisher's presidency to exhaust every resource to put the new plans into effect as soon as possible.

The two most impressive addresses made at the convention were those by the new president of Eureka College, H. O. Pritchard, recently of Bethany, Nebr., and by Dr. C. M. Chilton, pastor First Church, St. Joseph, Mo. Pres. Pritchard struck a new note in the advocacy of the claims of Eureka College on Illinois Disciples. It was a note of passion. As we listened to him we felt that here at last is an educator who finds as much—perhaps more—in the educational ideal to thrill his soul as the evangelist finds in the evangelistic ideal. At any rate he spoke with prophetic abandon. Yet his address was clearly conceived and effectively composed. No plea for Eureka College has so gripped an Illinois convention before. It is generally believed that Mr. Pritchard will get money and students and higher academic standards for this school, and get each without the sacrifice of the others.

Doctor Chilton spoke two evenings. The first address dealt with the need of our churches caring for one another. He pleaded for the realization of the *Body* of Christ as over against a group of disjointed members. He interpreted a set of conditions among Disciples which call for representative conventions and the mutual subordination of congregations to the general welfare. His main insistence was that this organizing of our churches should begin in counties and districts and afterward extend to the national convention. Without touching on the subject expressly many inferred that Doctor Chilton favored moving slowly at Toronto on account of the sad lack of inter-congregational consciousness among us at this time. His second address was an optimistic note. He called attention to many "signs of the times" which should comfort and inspire the Christian. These were selected quite at random, apparently, and treated casually but with a great heartening effect. Among the "signs" were mentioned Woodrow Wilson our Christian President, Socialism, The Constructive Quarterly, etc., etc., etc. Doctor Chilton's messages deserve no word less meaningful than that much abused word "great." He lightened up every theme he touched.

Mr. Abram E. Cory thrilled the convention with an address announcing substantial progress on the two million dollar campaign, before the campaign has been begun! Dr. H. L. Willett was asked to tell of his mission study trip in the Orient, and E. L. Dakin, of Memorial Church, Chicago, was introduced to the convention as representing a concrete and successful effort to practice Christian unity.

BROTHERHOOD PROGRAM AT TORONTO.

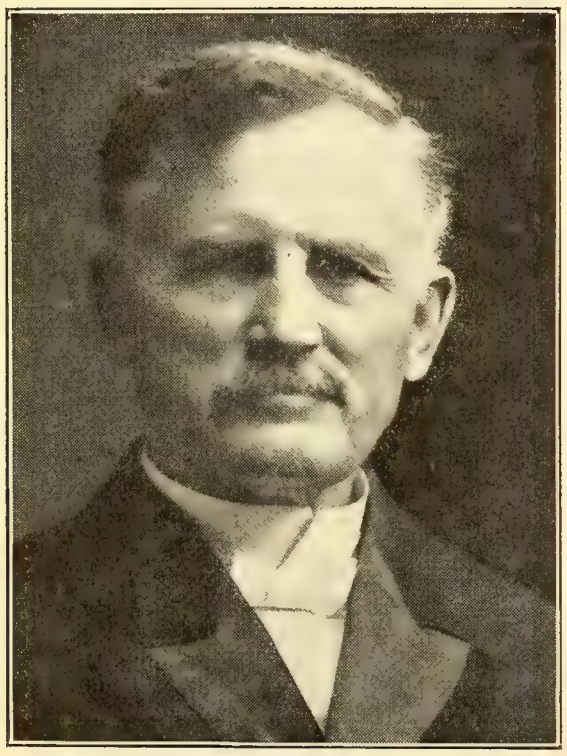
The following is the program of the Brotherhood session of the general convention to be held at Bond Street Congregational Church, Wednesday(October 1, 1913: 10 a. m. Meeting of National Executive Board together with National Advisory Council. 2:15 p. m., Judge J. N. Haymaker, president, presiding. Song Service led by W. E. M. Hackleman, Indianapolis, Ind.; Devotional Service, Thomas W. Grafton, Director of the Brotherhood Movement, Indianapolis, Ind.; Report of General Secretary, E. E. Elliott, Kansas City, Mo. Report of Commissions; Commission on "The Ministry," by W. R. Warren, secretary Board of Ministerial Relief; Commission on "Missions," Chas. T. Paul, president College of Missions; Commission on "Benevolences," by Jas. H. Mohorter, secretary National Benevolent Association; Commission on "Local Church Efficiency," C. M. Chilton, vice-president Brotherhood Movement; Report of National Advisory Council; Election of Officers. 6:00 p. m., banquet at the Temple Building, corner Bay and Richmond Streets. Banquet tickets may be had at Brotherhood booth in Massey Hall, 75 cents per plate. Reservations for 500 men. 7:15, annual address of national president, J. N. Haymaker. Address —"The Brotherhood and Citizenship," Hon. Oliver W. Stewart, representing the American Temperance Board of the Disciples of Christ. Address—"The Brotherhood's Opportunity for Christian Service," by Campbell White, general secretary, Layman's Missionary Movement.

A "Representative" Not a "Delegate" Convention

A Statement Issued by the Committee on Credentials of the Toronto Gatnering

The time for the Toronto Convention draws near. The plan of a representative convention adopted at Louisville has had much publicity but this publicity has not always been informing and much that has been said concerning it has been based upon a misunderstanding of what it actually involves. Attention is therefore briefly called to a few important points in the hopes that what is said may remove doubt, overcome unfavorable prejudice and prove generally helpful in aiding to an understanding of what is in store for those who go to Toronto.

Toronto's Leading Pastors



Rev. Rufus W. Stevenson, Dean of the City's Ministers.

Rev. C. O. Reynard, Pastor Cecil Street Church.

"Representatives" Not "Delegates."

The Toronto Convention is to be a convention of representatives of the churches and not of delegates. To some this may seem to be a distinction without a difference but to others there is a clear recognition of the fact that the word "delegate" denotes something which the word "representative" does not. The primary meaning of the word "delegate" is one sent and authorized or empowered to transact business for another. Hence if a church were to send a delegate to Toronto he would be one upon whom had been conferred the power to transact business for the entire church. Such an idea is to many persons obnoxious. On the other hand the primary meaning of the word "representative" is one who is sent to receive or impart, or both to receive and impart, benefits for another because of the impossibility of the second party going himself. Hence a church that sends a representative to Toronto sends one to give and to receive for the entire church because it is manifestly impossible for the entire church to attend. This latter idea is manifestly more in accord with what our conventions have always been and always will be. It is for this reason that the constitution adopted at Louisville always uses the word "representative" and never the word "delegate." The churches therefore are asked to send representatives to Toronto and it is evident that the authority of the church is not delegated to them and that they without its consent can not bind it in any way nor commit it to any policy.

A Convention of Freedom not of Bondage.

These representatives will go to Toronto without restrictions upon their liberty and in no way bound unless they are bound by instructions given them by the appointing churches. There is no other power that can restrain the freedom which they have in Christ. Furthermore the convention can not bind them except as they are willing to be bound. They will go to the convention free men in Christ and the convention can deprive neither them nor the churches of the liberty which they have in the Lord.

Not a Convention of Revolutionary Ideals.

The Toronto Convention will not be the beginning of a revolution. It will neither destroy the past nor introduce a day of strange things. Should one who has been accustomed to attend past conventions arrive at Toronto one day late and be com-

The Best!

Many Sunday School classes will wish to study the life of Jesus this fall. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loa E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools and Y. M. C. A. classes. It is now on the press for its third edition and the new edition is much larger than the two earlier editions combined. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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pelled to leave one day before the last Amen of the convention is spoken, he would see scarcely any change from former conventions. Probably the most significant thing which he would notice would be certain indications of a more concerted action on the part of the missionary and other organizations of the churches. This spirit of united action is not the result wholly of the plan to hold a convention of representatives of the churches but such convention will give this spirit of unity an opportunity to manifest itself.

The General Convention.

On Tuesday and on Monday, the first and the last days of the convention, there will be sessions of the General Convention of the Christian churches. No person but accredited representatives of churches will have a part in these assemblies. Others may attend but they will have no vote. Certain questions of interest to all or at least to many of the churches will there be considered. The decisions reached will be presumably the consensus of the views not only of these representatives, but of the churches which they represent also, but no church will be bound by these decisions unless it is willing to be bound by them. This representative convention will not interfere with the integrity of any church, nor can it legislate for the churches. There is no ecclesiasticism in the plan for a convention of representatives.

No Reserved Seats for Representatives.

Representatives and others attending the Toronto Convention will be seated in the convention hall as they themselves may choose. Previously an announcement was made that certain seats would be reserved for the representatives and that they would be seated in a body. This corrects that previous announcement. The representatives will, however, receive official badges which will distinguish them from others.

TORONTO'S ANXIOUS INVITATION.

Dear Brethren in Christ: Will you not all who possibly can come to the convention in Toronto? As many as can, should come, whether chosen as delegates or not. You are all delegates at large of the cause of Christ.

The Canadian churches are tremendously anxious to have you here in great numbers. Our influence on the Canadian people, and especially on this great city, depends upon a large representative body being present.

You may not be pleased with the delegate convention, but suppress your feelings for this year and fight it out next year in Denver or some place where our brethren are in greater numbers and are better known than they are in Canada.

Everyone of the Disciples of Christ in Canada is hoping for a large attendance. Do not disappoint us. Do not cause us to go about ashamed because few came. Come over and help us. We will do all in our power to give you a good time. The city fathers are anxious to have you see Toronto. So pick up and come. Come from the East, and the West; the North and the South and sit down with the Churches in Canada in a great Convention. Send in your names to Mr. C. O. Reynard 16 Harbord St., and he will locate you in good homes.

R. W. STEVENSON.

CHURCH EXTENSION OFFERING JUST BEGUN.

Sunday, Sept. 7, was only the beginning of what should be a great harvest for the enlargement of the Church Extension Fund.

The church at Fremont, Mich., with but sixty members secured over $40 on August 31st. This is an average of more than one dollar for those who gave. Bro. Thibes is the pastor.

The Name Fund churches are nearly all promptly in line with offerings of $300 each.

The offerings taken Sept. 7th should be collected promptly and all offerings sent to G. W. Muckley, 603 New England Bldg. Kansas City, Mo.

We start into the offering with nearly $14,000 ahead of last year. This gain is in individual receipts. The churches, as churhes, are over $1,000 behind last year.

During August an annuity of $2,500 was reeived from California, $700 from Oregon and a friend in Indiana sent $2,000.

At their meeting Sept. 2nd, the Board was not justified in making grants. Over $75,000 of applications were before the Board. All the money in the Treasurer's hands must be used to pay loans already granted.

Unless these appeals are answered great damage will be done these churches.

The appeals are really pathetic. Banks will not loan money to churches. Many appeals have been before the Board for four months. Here is an appealing and touching letter from Smith Center, Kansas. We seem to be unable to explain to these churches that we have no money to loan and that this is the only reason why we do not promise the money.

Some big-hearted Christian should answer this appeal from Smith Center by sending $1500. Other appeals are equally urgent. The churches have every inspiration to send liberal offerings. Many good people over fifty years of age should send annuity money.

THE RACE FOR A $6,000 PRIZE.

All friends of a pure Gospel ministry should understand that only a few days of the year remain in which the work of Ministerial Relief may secure an extra gift of $6,000 by receiving offerings of $30,000. The year ends September 30, and the convention at Toronto begins the same day. The total receipts of the eleven months to August 31, are $20,919.51, but of this amount $1,599,07 is interest on the Permanent Fund, leaving $19,320.44 to apply on the 20 per cent proposition, which will give us $6,000 if we reach $30,000 this year.

On the same date last year the total receipts were $9,764.63, of which $1,263.92 was interest, leaving $8,501.71 to apply on the 20 per cent proposition. September 1912 brought us nearly $12,000 and made the total offerings of the year $20,262,68, which won $4,052.57, which with the total interest of the year of $1,665.54 brought the year's offerings up to $25,980.99.

Last year September brought us $5500 from bequests. Of course nothing of the kind can be depended upon for this year and so our sole reliance must be upon the regular offerings of churches, Bible schools and individuals. Those must reach a total of $10,679.56 in September if we are to have the $30,000 and so secure the $6,000. This sum can easily be reached if all the friends of the work will promptly do their duty. It is not to make record but to meet the dire necessities of veteran ministers and widows of ministers that every church is asked to have fellowship in this offering. If this splendid increase of the eleven months is maintained for thirty days the goal will be not reached but passed. This gain to date is $11,154.88.

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The Sunday School

SINKING SHIPS AND SAVING SUPPLICATIONS.*

Stupid Students.

The neglect of today doubles the trials of tomorrow. The half-mastered lesson today makes tomorrow's task difficult. The Grammar-school period spent carelessly means the High School course a burden. The Freshman year fooled away, makes the remainder of the college course a perpetual drag. The garden half-weeded in June insures either overrun vegetables and flowers for July and August or five times the labor that would have been necessary if care had been taken at the beginning. Only a fraction of life's burdens would have to be borne if each day's tasks were well performed and each day's lessons were well learned.

Sinai repressed but did not regenerate. The Israelites wondered but they did not *will.* Golden-calf insurrection was controlled but the spirit behind it was not changed. The calf was cremated but the conscience was not sensitized. It only required the occasion to reveal latent insubordination. It is one thing to intimidate and quite another to inspire. The conversion of scared sinners is usually transient.

Light After Lightning.

They had to be impressed before they could be instructed. Attention first, then teaching. Thunder and fire arrested and awakened, then came the Decalogue. After the commandments, analysis and application.

Weeks passed in the shadow of Sinai. Political, social and religious rules of conduct were issued. The noble leader with face aglow had come from the Mount with heaven's halo attesting his recent fellowship with Jehovah. After the pattern in the Mount the tabernacle was constructed, the ritual of service adopted.

The census was taken and organization elaborated. It was a period of education in civil government. They little realized the importance of the instruction they were receiving. They were allured by the visions of the "land flowing with milk and honey" which semed almost within reach. Had they learned their lesson as they should, nearly forty years of desert wandering would have been avoided.

The Advancing Standards.

What excitement must have attended the announcement that the pillar was lifting from the tabernacle and moving out and on! Then came the command: "Forward." The standards of the tribes were lifted. Judah led with Nahshon in command, then came Issacher and Zebulun with banners aloft and all eager for the march. Bearing the carefully packed tabernacle came the sons of Gershon and Merari. Reuben lifts the standard of his division and Simeon and Gad follow with the Kohathites bearing the holy Sanctuary. The line of march is taken and Ephraim, Manasseh, Benjamin, Dan, Asher and Naphtali take their places in the great procession leaving solemn Sinai with ineffaceable memories of "mysterious association with the eternal Jehovah.

The recognized leader was the man from the Mount. His commands were given in the name of Jehovah. He in turn was obedient to the call of the cloud. The ark which was the visible evidence of the personal presence was carried forward. Moses issued the order and the people under their commanders moved on. At the first advance the leader cried: "Rise up Lord, let thine enemies be scattered and let them that hate thee flee before thee."

Had all been loyal how differently the record would read. But there were the camp-followers, the parasites who impeded progress. Three days' advance was made successfully and with the manifestations of divine presence.

The "bread from heaven" supplied their needs. None suffered with hunger. None was poorly nourished. Thev had a sufficiency. The manna completely met every physical requirement. But it did not satisfy the "mixed multitude." Here were a lot of people who had no religious bond holding them together or to the more devoted children of Israel. To them the Covenant promises were meaningless. They had left Egypt as adventurers. They had heard of the wonderful land of Palestine and determined to ally themselves with this people who were so sure of untold wealth when they had reached the "Land of the Fathers." Marching Canaanward under restrictions was not to their liking. The Ten Commandments had no attraction for them. They were not used to restraints. The way is always tedious when controlled wholly by law. Delayed delights lose their attraction. The Christian can march and wait, because though deferred he knows that blessing awaits the end of the journey. Not so the unbeliever. He must have the pleasure he seeks *now.* There is no vision of the unreached goal to inspire him. The disappointed hangers-on play havoc with human enterprise always. The church drags herself along wearily because the "mixed multitude" hang to her skirts. Revenue religion is the bane of church life. Indolence is often mistaken for patience. On-lookers want the best and deserve nothing.

Contagion of Complaint.

"Israel also." There you have it (verse 4) the contagion of complaint. One chronic grumbler will destroy the peace of an entire establishment. There is a wide disparity between wants and needs. They did not need flesh. The manna-diet was the very thing needful for health and vigor. Discontent fans its own fires. It distorts vision, misconstrues motive, becomes cynical and sour. Malcontents merit no consideration. There is such a thing as pious protest. There are real grievances that demand attention. But these people had no slightest ground for grumbling.

Minimizing Mercies.

The habit of minimizing mercies and magnifying miseries is nothing less than base ingratitude. (Verses 5-6). Gifts treated with contempt make further gifts difficult if not impossible. We grow discouraged because so much real philanthropy is accepted with the air: "It is no more than you ought to do" or "Why don't you do more?" Before this they had hungered and complained. Jehovah was patient. Quails and manna met the want. Wholesome food without plow or sickle had daily been provided. What more could they ask? They had thirsted and the smitten rock had sent forth refreshing waters.

Fed without labor and watered without wells, how despicable an attitude of dissatisfaction. But that is life. That is a present day chapter. There is nothing antiquated about this experience. It is occurring right now. The "mixed multitude," the moody malevolent loafers who never work without the compulsion of hunger and have only acrimonious criticism for government and for all social restrictions, these are the wreckers of modern industrialism. Villainous, venturesome, vulture-clawed agitators who never earned an honest dollar spread discontent through misrepresentation and entire communities become seething cauldrons of distrust and hate.

There are wrongs to be righted and evils to be corrected but nothing is accomplished by the growling, garrulous crowd that refuses to see the value of law and the blessings of heaven freely showered upon them. "Nothing at all besides this manna." (Ver. 6). As though it were nothing to eat daily at the king's table. That is the way to a troubled life. Minimize your blessings and you will soon be on the gloom side of the valley. A woman wearies of her luxuriant gowns and languidly complains, "I have nothing to wear." Palaces become cabins and wealth becomes pinching poverty, when we say "Nothing at all but this manna." Minimize your blessings and you rob life of its glow and glory. It is this everlasting "lusting" that works havoc with homes and turns heart-gardens into deserts.

Exhausting the Patience of Jehovah.

Trifling with heaven-sent gifts cannot go on indefinitely. "The anger of the Lord was kindled greatly." (Ver. 10). There was righteous indignation at the gross ingratitude manifested in complaint. Their picture of the halcyon days of Egypt with the fish and the melons and cucumbers and the leeks and onions and garlick was all a pretense to give color to their complaints. We do the same thing when we despise today's blessings and contrast the present with the "Happy days of childhood" or the "School days, School days, good old Golden Rule days." We remember the "rule" but forget the "hickory ruler."

Besides all, why were they so absorbed with their stomachs? Canaan was before them. They had been emancipated. They were free. A thousand reasons for song and none for sulking. Again we have "life." Thousands of tourists think only of the next hotel and nothing of mountain and valley or of art and architecture. It is lamentable that the time of the multitudes is spent so largely in asking "What shall I eat?" The purse passion is fully equaled by the *pastry passion.* When they first complained the waters of the sea had not yet parted; quails and manna had not yet provided the feast; Sinai had not sent the law and the altar had not been builded. But now they knew better. We are judged according to the light we have. The Lord simply will not stand for persistent contempt of his sacred gifts which because daily enjoyed become commonplaces.

Sinking Ships.

The cargo that sinks a ship is fault-finding and complaint. Homes go down under the weight of grumbling. The pity of it is that nine-tenths of the world's trouble is perfectly preventable. The rocks on which our none too strong barques sail are easily avoidable. They are not in the nature of providenes at all but are created by our peevish, perverse and persistent complainings. These inexcusable irritants fret and lacerate until all is confusion and every task becomes difficult. It is not work that withers the world but worry, and worry induced by despising the manna. The load that kills is the load of our own and other people's grumbling. We are thus needlessly overwhelmed.

Saving Supplication.

Even Moses felt the influence of the discontent. He over-estimated his own importance. Six times in as many verses it is "I" (Ver. 10-15). "The burden of all this people upon me." Even he had not seemed to discover that he was a mere agent in God's hands. On the other hand what wonder that he complained. "I am not able to bear this people alone." He was tired of turning the whole caravan into a hospital-train, when he knew there was no real ailment. So are we today. Too much time is spent in lullabies. Every church has a large hospital contingent who are pitying themselves for fancied wrongs. "And if thou deal thus with me kill me." That was commonplace cowardice. How faithfully the Bible portrays character. Our kinship with Moses appears in his weakness even more than in his superb strength. Then followed the division of labor by the appointment of seventy who should share the burden of responsibility. This in turn was followed by promise of flesh to the point of satiety. Quails came in abundance and as usual greed over-reached itself. They had despised the manna and their prayer was *over-answered.* They had flesh until they were nauseated. Greed carries with it its own correction. Pestilence followed excesses. Better the manna and health than the satisfaction of appetite and death. Accept the daily mercies of Heaven with grateful appreciation. Even ill-worded petition with sincerity of purpose finds acceptance of God. Peace and plenty will both abound when every professed disciple of God can truly say, "I have learned in whatsoever state I am therewith to be content."

*International Uniform Lesson for October 5. Numbers 11:4-33.

The Midweek Service

By Silas Jones.

A VISIT TO A WELL-KNOWN HOME.

Sept. 24—Luke 10:38-42.

We may be sure that the home which Jesus loved and in which he found rest was of the right kind. It was no sham. The spirit of mutual helpfulness guided the actions of its members. In it the best traditions of the Jewish race were honored. There was doubtless much discourse on the ideals which had been handed down from the fathers. The doings of the heroes of the faith were discussed with enthusiasm. But the past was not the sole topic of conversation. The welcome which Jesus received is evidence that there was eager desire for the redemption of Israel.

It was a home of industry. The anxiety of Martha to have her work well done is to her credit. Jesus did not chide her for being industrious but for overlooking for the moment an important aspect of life. Good homes are the product of labor. Good sense is needed in their management. Love has a thorny path to travel when financial ability is lacking. What we get by our toil we prize. Good nature is a poor substitute for hard work. There is drudgery and plenty of it in every home that is worthy of the name. But kindness and appreciative understanding bring the hardest toil into the service of happiness.

It is the persons in the home that make it dear to us. "Be it ever so humble, there is no place like home," because there is nowhere else the companionship which so fully satisfies the heart. If what we call home does not furnish us the peace and rest we crave, we really have no home. Beecher says, "It is very dangerous for any man to find any spot on this broad globe that is sweeter to him than his home." The persons with whom we live ought to be the persons whose presence gives us the greatest spiritual benefits.

The home of Mary and Martha was not self-centered. It was a part of the national life. The interests of the people of Israel were the interests of this home. The father who is so devoted to his family that he has no time for the duties of citizenship is a bad father.

The guest in the home in unworthy of his welcome if his test of hospitality is the food he receives. Food he needs and this is provided for him by the friends whom he visits. Martha was unjust to herself when she neglected the conversation of Jesus. This has been commonly recognized. It is not so commonly felt that she was not treating Jesus right when she gave all her attention to household cares. He expected more than a good meal. He sought friendship. He needed to hear what these good friends had to say of his work.

Many have written in praise of the home and of these no one has excelled the author of the following paragraph: "This is the true nature of home—it is the place of peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved or hostile society of the outer world is allowed to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light, shade as of a rock in a weary land, and light as of the Pharos in the stormy sea; so far it vindicates the name, and fulfills the praise of home."

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Vol. XXX September 25, 1913 Number 38

Christ Has Already Come!

By James M. Campbell

Humane Missionary Service at Ellis Island

By Reuben L. Breed

Closer Co-Operation of Women's Societies

By Ida Withers Harrison

Christian Forces in Northern China

By Herbert L. Willett

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Opportunity

There are impulses within the human soul which are suggestions of the Spirit of God. He who finds himself prompted to say a kind word or do a worthy deed should not hesitate too long before obeying the impulse. As we grow older we act less from impulse and more from what we suppose to be reason; but the great souls of earth have trusted not merely their logic but their intuition.

Philip saw the chariot coming. He did not know who was within. But the path he was traveling intersected the road at such an angle that he could meet it at the parting of the ways, and something within his heart prompted him to meet it. It was as a voice saying, "Go near, and join thyself to this chariot." Philip was not wholly concerned with the opportunity of riding. He spoke the word that won to Christianity one of its most notable converts among men in official life.

* * *

So many things happen incidentally that have within them the secret of a wonderful providence. How many things Jesus did that were quite incidental to some other purpose or plan! He saw and called Matthew "as Jesus passed by" on another errand. He healed blind Bartimaeus as He was passing along the way. He saw Zacchaeus in the tree as he was passing underneath. He healed the woman who touched the hem of his garment as he was in the throng, hurrying to an important engagement. All these things and more Jesus did quite incidentally. In every one of these instances he had another errand. These and other instances represent his use of incidental opportunity. It comes to us all, and it must be acted upon or neglected.

* * *

The old fashioned revival seems to have lost something of its power. We are training our children up, so we say, into Christian life. We are employing nurture and normal development instead of the unwholesome pressure of the revival. Perhaps so, but let us not forget that the revival had this inestimable advantage, that it brought home to the heart the truth of the necessity of choice.

We must choose. The man who spends his whole life considering what profession he shall enter never makes much of a success. The man who halts idly between two opinions dooms every enterprise with which he is associated. The man who enjoys courtship but shrinks from marriage finds in his mail some morning an invitation to act as best man at the wedding of his lady to some other man; and it serves him right. We must choose.

There are opportunities that will not wait. Not all of them come our way even once. We have to hasten down the path to the cross roads to meet them. And we cannot let them go by with any assurance that they will return.

* * *

Philip employed his opportunity in speaking a word for Christ. It was not a hard thing to do, and it made a vast difference in the life of the man to whom he spoke it and with the efficiency of his own religion.

There is need of better preaching and more efficient organization of the Christian Church. But there is no one thing that is needed so much as that every Christian should be a witness for his Lord.

We must not suppose we have no opportunities. The history of success in business is largely the record of men who have taken up and used opportunities that other men have despised. God make us faithful to our daily opportunities! Some of them we threw away and another caught up and used. It is a parable of life. They will never return to us if we neglect them now. But if we improve them it shall be for our everlasting joy and the blessing of others.

* * *

Perhaps you know that little poem by Sill on the opportunity which one man despised, but which another with royal spirit turned into a triumph.

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along the plain,
And underneath the cloud or in it raged
A furious battle; and men yelled, and swords
Shocked upon shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.

A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son beareth,
But this—blunt thing—" He snapped and flung it from
his hand,
And lowering, crept away and left the field.

Then came the king's son, wounded, sore bested,
And weaponless, and saw the broken sword
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed the enemy down,
And saved a great cause that heroic day.

Humane Missionary Work at Ellis Island

BY REUBEN L. BREED.

ELLIS ISLAND is one of the very smallest portions of dry land surrounded by water over which Old Glory waves. In this case, as in so many others, size and significance have no relationship; indeed, it may be questioned whether any part of our national domain holds any more important place in the present or future life of our people than this same little Ellis Island.

Situated geographically where the mighty Hudson pours its far-gathered waters into the salt of Sound and Ocean, it is also where the distinctly racial streams are turned into the currents of our own fresh young social and national life. Ellis Island is the greatest citizen factory on earth. Out of all nations and tongues and peoples 725,040 passed into America through its portals last year. Besides this huge number 12,917 were there "weighed in the balance," physically, mentally and morally, and were debarred or deported because they were found "wanting."

FIRST IMPRESSIONS.

Since first impressions are so lasting, and the ideas these seven hundred and twenty-five thousand gained the first few hours on America's soil may tinge and color a lifetime, there are no positions of service in the government where higher standards of character should obtain than here at Ellis Island, where America, as such, first touches this alien throng. In this, generally, we have been most fortunate, and the more one studies the men in authority at the island, and sees them at work day after day at their most important tasks, the more the assurance takes root that no other men would probably make fewer mistakes than they.

UNUSUAL MISSION FIELD.

Ellis Island affords a field for missionary work of a very unusual quality. Here are bewildered and distressed souls who need comfort and counsel as they are face to face with the open door of a new and untried land; here are young men and women who need warning as to the trials and temptations of a country that is not quite "money mad;" here are parents who, before the life of our factory towns claims them, need to be told of the emphasis America lays on educating the children. Here also are the thousands being detained for special examination or awaiting deportation, to whom the missionary, if he be the right kind, can minister in the spirit of Jesus, explaining just why it is that America refuses them entrance and interpreting to them the love and sympathy Christian America really feels in her heart for them—even though she is compelled to send them back. Rightly or wrongly, America believes that she has a great contribution of brotherhood to make to the world's life, and she dare not, for the world's sake, imperil it by admitting into her numbers the sick, the pauper and the criminal. The pace of our life, the struggle for existence, is so swift and keen that many will fail here among strangers who can succeed at home among their friends. In order to protect the world ideals entrusted to her, as well as to insure her own life, examinations at our ports of entry must be most thorough. Much of this the missionary at the island may help the detained and the deported to see—if he be of the right sort himself. Rev. P. D. Vassileff, a native Bulgarian, has been under commission as such a missionary now the past year. His special "parish" is among the Bulgarians, Armenians, Macedonians and kindred peoples from the Balkan States and Eastern Asia who are knocking for admission at our doors. Mr. Vassileff works under the closest direction of the New York office, investigating conditions into which immigrants come — immigrant hotels, transportation and labor agencies, etc., in the vicinity of New York City—but finds his special field on the island itself.

INTERESTING TYPES.

Let us in imagination go to the island and permit Mr. Vassileff to point out to us a few special cases in which he has

Detained Hungarian Immigrants.

been interested during the past few weeks.

There is a young Macedonian. He was going to his brother, but a telegram was sent ten days ago, and no answer came, and deportation awaits him within a very few days. Then the missionary is called in, and inquires whether the telegram reached its destination, and found that it was undelivered. The brother had probably moved and did not get it. The missionary found that the boy had another address—that of a cousin, and so sent a telegram to this cousin, urging that he secure and send to the Ellis Island authorities an affidavit, pledging that he will adequately care for the young man. Within a few days the affidavit arrived and all was well; the boy went to his brother.

One day an Armenian arrived with his family, but the oculist at the island discovered that the fourteen year old daughter had inflamed eyes. She was immediately placed under treatment in the hospital. After some days the father comes to the missionary and with tears begs him to go to the hospital to see how his daughter is getting along, and tell him if there is any hope of their admittance, and how soon. She has already been in the hospital three weeks, but the Armenian peasant did not know that he had a right to go and see her, and if he went, how could he, unable to speak English, talk with the doctor and find out what the outcome would be? You may be sure that the missionary's aid was prompt and comforting.

A HELPLESS MONTENEGRIN.

There is a Montenegrin—a tall, strong mountaineer. Yet brave as he might have been fighting the Turk, he is now utterly helpless. There is a great anxiety on his heart. His wife and little baby, born on the steamer, are in the hospital, another three year old child in the Children's Room, and he himself has been in the Detention Room now for ten days. He wants the missionary to go and bear his greetings to his wife and baby, and also to the other child. The missionary saw the mother as she lay in bed, and as he began talking in her language, she almost jumped out of bed. "There he is," she says, "Alexie Coronia is his name." The baby is given the name of the steamer Coronia on which it was born, for the captain wished it so. The father is told that the baby and the mother are doing very well. His face brightened for a moment but another thought came and beclouded it. He has only eight dollars left, and is afraid he will be deported! The missionary rushed to the steamer "Coronia" before it left that night, found the captain and collected a little money from among the passengers, wrote to interested friends and got some more, sent it to the Montenegrin and all was well.

IN THE DEPORTATION WARD.

Eleven Bulgarians were brought in—they were charged with being contract laborers. They landed two months ago at Quebec, Canada. After they finished the work at one place they went to the labor agent for another, and agreed to go with an employer who said he had work for them not very far from Montreal. They got a boat and crossed some water, not knowing it was the St. Lawrence River, and that they were going into the United States. A policeman came to inquire, but some way he changed his serious attitude, and the men went to work on a railroad. A few days later a secret service agent from Ellis Island found them and brought them to the island. Here they stayed for three months in the tile floored and walled room with two or three hundred men. The secret service agent wanted to bring a case against the company, and the eleven Bulgarians are, to be the witnesses and so are detained. They are in great suspense.

WOES OF BULGARIAN GROUP.

No one knows what is going to become of them, or how long they will have to wait in this stuffy room, void of every comfort, even a chair to sit on, their beds made of canvas stretched on iron rods, rising in a three story line one over another, and populated with innumerable former inhabitants. For six months in this country they could not even replace their worn out clothes with something to protect them from the cold; their children at home are unprovided for, and besides, being Bulgarian soldiers, they are wondering what will be the judgment of the martial law when they return to Bulgaria, since being detained they are unable to appear under the colors during the war with Turkey. When they were brought to the island the missionary found these men in a state of torment. He explained the matter to them, telling them that they are not responsible and not punishable, either by this government or in Bulgaria, and that he would take the matter up and help them in whatever way he could. He wrote letter after letter to the Commissioner of Immigration and the department at Washington, and after three months of effort, the men were deported to Bulgaria, and supplied with letters certifying that they had been detained at Ellis Island, and were therefore unable to go to Bulgaria in time for the first part of the war.

Another time talking with a group of Russian immigrants, a Russian girl asked

How They Make a Living.

where her young friend Melvina may have gone with the baggage she was helping to carry, for she had all her good clothes in the bundle. The missionary took her to the room of the temporarily detained, where she found Melvina and also her good clothes, and she could not find words to thank him.

Another day a Croatian woman came who had lent a woman friend $25. The friend was going to the same place with her, and she expected to get the money after they had passed the inspection. She was greatly distressed that her friend could not be found, but thought the missionary might be able to tell her where Uleka may be with her $25. He took her to the detention room, and she received the money from her detained friend.

ALMOST LOST HIS BRIDE.

There was another and more curious case. A brilliant, well-dressed young Pole was all excited and anxiously rushing around the waiting room. The missionary approached him with a greeting in his native tongue. He brightened up. "Can you tell me what became of my wife?" he asked. "Oh, yes, what's her name and how did you come here?" returned the missionary, "and what is your name?" Well, the name of his young bride whom he married just before starting was Jusipha Shishkovsky. His name was Ludwig Valentavsk. Her ticket had been sent her by her brother in America, made out in her maiden name and for second cabin. He bought for himself a third class ticket, and so was separated from his wife both on the steamer and at Ellis Island, and she was detained for having no money or address while he was admitted, and was waiting for the railroad barge to come to the island for its day's load of passengers. If he did not claim her before he was taken to the barge she might have gone back on the same steamer the next day! This case was hurriedly undertaken. Full explanation was made to the Ellis Island authorities, and the good bride admitted. The missionary told them how this advice of his was made possible, and how we must all care for each other as one in Christ. With many thanks they went away happy, to make their new home in this new land.

What a portrayal of missionary work of the highest character this is! The socialization and Christianization of these aliens ought to be very much easier now because of the way in which we have touched them at the Island.

Coming to Find Father.

Christian Forces in Northern China

BY HERBERT L. WILLETT.

A FEW months since there appeared in an American magazine an article written by a man who had recently made a trip around the world. The paper was chiefly a diatribe against Christian missions. It dwelt first upon their failure, as proved by the fact that the author saw little evidence of their presence or influence in the places he visited. Then with hardly pardonable inconsistency it pointed out the evil they were working among the oriental nations, by changing their beliefs and customs, and thus rendering them discontented with the simple, happy life they had previously known.

The writer showed all too plainly that his acquaintance with the actual character of mission work in the Orient was of the most superficial sort. It is no difficult task for a globe-trotter to cruise out to the East, dodge in at a few ports, talk with traders, tourists, government employes and others least likely to be interested or informed regarding Christian activity, and then come back to declare with the air of finality that missions are a failure. There was a time when such declarations might deceive even well-informed people. But today the most casual readers of contemporary literature are prepared to disregard or refute such crass and superficial assertions. And one of the best arguments to silence the cynics is the story of China during the past ten years.

The arousal of interest in a new faith in such a people as the Chinese is an achievement of almost incalculable difficulty and moment. For China is one of the oldest of the nations. If the records of Babylonia and Assyria go back further into antiquity, it is in part due to the highly painstaking work of experts in the field of research, who have brought to light inscriptions of very remote date. Perhaps when a similar service is rendered to Chinese history, the dawn of its civilization may be set at much earlier times than is now the custom. But even with the limitations of a history as yet accepted at only its naive face value, the story of China goes back to the third millennium before Christ.

CHINESE ANTIQUITY.

In the days when the Assyrians were strengthening their fortresses along the frontiers of Mesopotamia, and the early Pharaohs were spreading out their capital at Thebes, the foundations of Chinese nationality were already laid. When the story of the Trojan war and the wanderings of Ulysses was being sung by Greek bards, minstrels in China were recounting the exploits of their ancient chieftains. As early as the age of Alfred the Great, the founder of English literature, the writings of Chinese poets and sages were widely scattered through the far east. Firearms were used in China before the days of the First Crusade, whereas the first use of gunpowder in the western world was at the seige of Constantinople, in 1453 A. D. Printing was invented in China five hundred years before Caxton and Guttenberg. The Chinese sold silks to the Romans in days when the inhabitants of England wore the skins of beasts, and America was unknown.

OLD TESTAMENT ALLUSION TO CHINA?

Two thousand years ago the silk commerce of China extended westward via Kokand and the Pamirs as far as Samarkand, Seleucia and Antioch. Before the Danes invaded England the Chinese had commerce by sea to Ceylon, India, and the Red Sea lands. On the broad map of the world the generals, statesmen, sages and philosophers of China took equal rank with those of Europe, and continued to do so till the reigns of the famous emperors, Kaughi and Kienlung, the contemporaries of Cromwell and Warren Hastings.

Students of Chinese affairs have tried to convince themselves, probably without warrant, that the "land of Sinim" of Isa. 49:12, was China, and that the "middle kingdom" was thus known to the writers of the Old Testament. But in any case Confucius was a contemporary of the Evangelical Prophet, Mencius lived in the age of Ezra, and the great wall was well under way when Judus Maccabaeus rallied his Jewish compatriots against the power of Syria.

It is hard to imagine an ancient and

well-nigh immovable nation, with a distinguished history covering twenty-four dynasties, a literature of distinction, and social institutions of great antiquity, taking to itself an almost wholly new set of ideas during a single generation, and confessing that most of these ideas are taken over from a civilization and religion hitherto regarded with suspicion and aversion. Yet such is the case. It is to the impulses drawn from the Christian nations that China owes most of her rapid changes. Out of the twilight of self-satisfaction, which assumed under Manchu leadership that the Emperor of China was the real sovereign of the world, whose right it was to issue proclamations to other rulers as if they were subjects of China, and that all intercourse with foreign nations was to be forbidden, the Chinese have begun to emerge, and this liberation, intellectual and social, has been in large degree the result of Christian missions.

MISSIONARIES SENSITIVE TO PEOPLE'S NEED.

From the first the missionaries have been sensitive to the physical and social, as well as the religious, needs of the people. They were quick to discern the need of better agricultural and manufacturing methods in order to sustain the ever-increasing population. To the deepening poverty of these multiplying people was due a large amount of the loss of life during the terrible famine of 1877-79 when not less than fifteen millions perished.

The crippling of women by the barbarous practice of foot binding was one of the superstitious customs which needed eradication.

Between the various classes there was deep division, resulting not so much in open strife, from which relief may come, as in the unchecked oppression of the poorer people by the nobles and gentry. Taxes, which were very heavy, were diverted to the pockets of officials. Graft was the order of the time. Interest of from 20 to 30 per cent was charged those who were least able to pay. There were not more than five daily papers in all China until within a few years.

FAILURE OF NATIVE RELIGIONS.

But worst of all, the native religions wholly failed to inspire the people to nobler living or hopes of better things. Confucius, who lived five centuries before Jesus, wrought a masterful work in teaching his people better morals than they had known. The emphasis he laid upon the Five Relations and their duties did much to lift the nation to a higher level of ideals and conduct. Though not a religion, the system of Confucius seemed to presuppose belief in a Supreme Being. The same is true of Mencius and Laotze, the later sages of China. They assumed a universe of law and order. They taught, in a general way, that men are rewarded for love, mercy and justice, faith in this world and the next. In this way Confucianism and the other systems of belief prepared the way for a more perfect faith. They triumphed, especially Confucianism, because of striking superiority to the superstitions that had prevailed before.

Yet these cults, while professed by vast multitudes, have little apparent effect on the lives of the people. The admirable ethics of Confucius and Mencius find expression rather in popular proverbs than in character. Even Buddhism, which entered China as a reforming faith, sunk to ignorance and weakness. The Buddhist and Taoist priests seem to live only to enjoy the revenues of the temples, and are often so ignorant that they can not tell even the names or histories of their gods. It is time a new voice was heard, and a new Name proclaimed. Like the Roman Empire of the first century, China needs the message of the gospel.

ONLY A BEGINNING MADE.

It must not be supposed that more than a beginning has been made in the struggle for better things. But that beginning has actually taken form, and the missionaries have brought it to pass. Their efforts have been directed toward the improvement of the material condition of China by better agricultural, medical, sanitary and industrial conditions; the establishment of a better educational system; the promotion of peace within and without the nation; and the renewal of the people, by moral and religious instruction. In no small degree have the missionary forces in China been responsible for the reforms of 1895-8, which the emperor approved, and to which he became a martyr; the abolition of the old Confucian system of examinations, and the adoption of the new education; and the overthrow of a government which stood as an obstacle in the path of reform, and the establishment of a constitutional rule, under the leadership of such men as Dr. Sun Yat Sen and Yuan Shi-Kai, the first and second provisional presidents of the Chinese Republic. The missionaries are not political agitators. They are not disturbers of the peace. It is no part of their task to engage in civic controversies. Yet their constructive work of education and moral guidance must inevitably issue in a desire for better things and such has been the case.

Yuan Shih Kai, Present Provisional President of the Chinese Republic.

Dr. Sun Yat Sen, First Provisional President of the Chinese Republic.

MISSIONARY ACHIEVEMENTS.

The campaign against foot binding was organized by a Christian woman, Mrs. Archibald Little, and the reform has spread widely over the land.

The Anti-Opium Society, of which Mr. E. W. Thwing of Pekin is the energetic secretary, has aroused a nation-wide protest against an iniquity forced upon China originally by England. Today, in spite of the profit to be derived from the culture and sale of opium, a war of extermination is being waged by the Chinese themselves against the drug, and reluctantly the dealers have been compelled to consent to the gradual limitation and final abandonment of the traffic.

Against the liquor business, tobacco and gambling the missionaries have set their faces, with notable results among the Chinese.

The Christian Literature Society for China, of which Dr. Timothy Richards of Shanghai is secretary, has distributed enormous quantities of books and pamphlets among the reading classes throughout the nation, with very notable results.

Today there are sixty-six daily papers in the country; a hand book of Chinese missions is issued annually; a magazine for women is being published in Chinese; Christian ideals of decency, sanitation and cleanliness are making their way among the people, and in many places the officials are taking the lead in the work.

The influence of Christian practices was seen when, after the recognition of China by the United States on April 8th, of this year, a request was made by the officials of the republic that a day of prayer be observed by all Christians, in the interest of the new government, and April 13th was solemnly set apart for that purpose.

MANY ORGANIZATIONS REPRESENTED.

It is an inspiring sight to see the representatives of the various missionary organizations laboring in northern China, gathered in any of the meetings they are accustomed to hold. Among these groups are the Scotch Presbyterians, the English Baptists, the Canadian Presbyterians, the Wesleyans, the American Protestant Episcopalians, the London Mission, the Church Missionary Society, the American Methodists, and the Rhenish Mission. On a Sunday afternoon I had the pleasure of meeting the missionaries in their weekly union service, and no more interesting and inspiring audience could be found. There were veterans, like Dr. W. A. P. Martin, whose writings are household possessions of all students of missions. And with such additions as Secretaries Daily, Burgess and Edwards of the Young Men's Christian Association, there seemed nothing lacking to the impressiveness and efficiency of the missionary forces. On the Monday night an even greater company met in the home of one of the missionaries, and the discussion that followed the address bore evidence of the alertness and wide information of the company, as well as their enthusiasm in their chosen work. Not one of them doubts that China is the new "Holy Land," in which our Lord is manifesting afresh the marvels of his redemptive work.

Christ Has Already Come!

Our Lord's Promise to Return Has Been Faithfully Kept.

BY JAMES M. CAMPBELL.

EDITOR'S NOTE: It was our expectation to close the discussion of the Second Advent theme with the publication of the article by Mr. Barnes last week. But the following statement from so helpful an interpreter as Dr. Campbell, has unlocked the hard editorial heart and gained admittance to our readers' attention. Dr. Campbell's recent book entitled "The Presence" was given an appreciative editorial review in The Christian Century some time since, but by an oversight, only the title of the book was given. It is published by Eaton & Mains, New York, sells for one dollar, postpaid, and is being heartily received by the large constituency which this well-known author has created by his many other volumes.

ONE of the frequently recurring subjects of interest and discussion is that of our Lord's second advent. I am pleased to see it taken up in the pages of The Christian Century. A subject which occupies such a prominent place in the teachings of the New Testament ought certainly not to be relegated to the background. It is a living issue; for upon our understanding of it, and our attitude towards it, depends whether the coming of the Lord is to us a promise or an experience.

In considering any subject a great deal depends upon the way of approach. We can come upon it directly, and deal with it as detached from all its antecedents; or we can look upon it in the line of its historical development. That the latter is the correct and scholarly method goes without the saying.

Now, the doctrine of the second coming of Christ can never be understood until it is set in its proper place in the unfolding of the presence of God to the children of man. Elsewhere I have tried to show that there are five stages in the realization of God's presence in the world. It is veiled in natural religion, limited and localized in the Old Testament; visualized and personalized in the incarnation; spiritualized in the resurrection, and universalized through the Holy Spirit. The question then is, what point in this process of divine self-manifestation does the second advent of Christ come in? Unquestionably in the latter stage. It follows the resurrection, which gives to us a spiritual Christ; and consists in the revelation by the Holy Spirit of the risen living Christ to the hearts of men.

Rev. James M. Campbell, D. D.

NEW TESTAMENT TEACHINGS.

In the midst of much that is bewildering, there are certain things touching this subject which are clearly taught in the New Testament. Among these are the following:

I. The immediacy of Christ's return.

That Jesus promised to return speedily, and that the early disciples looked for his speedy return, cannot be questioned. Nothing could be more definite than his promise, "I will not leave you orphans: I come unto you. Yet a little while and the world beholdeth me no more, but ye behold me." His coming was to be in the life time of his disciples. There were those who listened to him who were "not to taste of death till they saw the Son of Man coming in his Kingdom." The generation then living was not to pass away until all these things should be accomplished. What shall we say then touching these plain and explicit statements? Was our Lord himself mistaken about the time of his return, as writers like Renan and Huxley have assumed? Or were the disciples mistaken regarding the meaning of the Lord's words? That they made a mistake is evident. Premillenarians think they were mistaken as to the time of the Lord's coming. But is it not more reasonable to suppose that they were mistaken regarding the nature of it? The declarations of Jesus as to the time of his coming are so clear and emphatic, that mistake on that point was scarcely possible. To stretch such an expression as "this generation" over centuries is to play fast and loose with the Master's words. His words can have only one meaning. That he kept his promise to the letter we dare not doubt. He came when he said he would come, but he did not come as his disciples expected him to come.

II. The second coming of Christ was to be accompanied by certain outward signs.

Of these the chief one was the destruction of Jerusalem. But note, the destruction of Jerusalem was not the coming of Christ, as some thoughtlessly affirm, it was merely the sign of his coming. It was an outward sign of a spiritual reality.

III. It was to be at the end of the age then current, namely at the end of the Jewish age.

Endless confusion has arisen from not seeing that the words of Jesus refer not to the end of the "Kosmos," but to the end of the "eon." The thought of Jesus did not reach as far forward as to the end of the world; what he was thinking of was something closer at hand.

IV. It was to be accompanied by judgment.

So also is the end of every age. Every age has its crisis, to which everything leads up. Borrowing from the apocalyptic literature of his times, with which his hearers were familiar, Jesus sets forth the judgment at the close of the Jewish age in intensely dramatic figures. Such expressions as "coming in the clouds of heaven" were used regarding portentous national events. To interpret them fairly there is no need to spiritualize them; all we have to do is to deal with them as with all similar forms of literature.

V. The second coming of Christ was to introduce the new age.

It was to be "the consummation of the ages" and was to take its place as the final stage in an ascending series of revelations. By it Christ was to break through the limitations of his earth-life and become the Christ whom we are to know no longer after the flesh, but after the spirit. By it the spiritual kingdom, for which everything that went before was preparatory, was to be ushered in.

VI. The nature of the second coming is indicated by the terms which are used to express it.

The two principal terms are "erchomai" and "parousia," the one indicating the approach of one who is near; the other indicating that the one on the way has arrived, and is now present. There is a point at which the approach passes into the presence. Hence it is in the presence that we are now to rejoice. What the second advent gives us is a living Christ who is with us "all the days"; even unto the end of this Christian age, as he was with his people to the end of the Jewish age.

THE VIEW THAT HARMONIZES.

This view of things harmonizes the doctrine of the second coming of Christ, which is ever from the outward to the spiritual. Into that conception of things the early disciples grew; as witness the change in the mind of Paul, and especially the spiritual interpretation of that event by John in his gospel —an interpretation which agrees with universal Christian experience. There is something pathetic in seeing Christians today harking back to Paul's earlier experience, when he looked for the Lord to return in some outward, visible form, instead of entering into his later and riper experience, when the actual presence of his Lord was the very life of his soul. There is nothing that the Christian soul needs more for its quickening, nothing that the Christian church needs more for its empowerment than the recognition of the blessed fact that the Lord has kept his promise; he has come back to this world that needs him; that he is here, the indwelling life of the believer, the Lord and Leader of his church, the mighty Conquering King who is seeking to unite the hosts of righteousness, that he may lead them on to final victory.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

CLOSER CO-OPERATION OF WOMEN'S SOCIETIES.

When Champ Clark took his seat as Speaker of the House of Representatives, with its overwhelming democratic majority, his feelings found vent in the words of the old hymn, "This is the hour I long have sought."

The women of today might truly echo the same sentiment, for this is the hour when their work in the Kingdom and for the Kingdom has reached its fullest flower. It is true that the door of liberty and service was opened to them nineteen hundred years ago, when Jesus accepted their ministrations, and permitted their presence in the little company that journeyed with him along the highways of Galilee and hillsides of Judea. And the greatest honor ever bestowed on womanhood was that to her eyes was granted the first vision of her risen Lord, to her lips was committed the first proclamation of the Great, Central Truth in the world's history—the resurrection of the Lord Jesus Christ.

But, as the plant can only reach its full, consummate flower in the fit season and the right environment, so woman could not enter on her heritage of liberty and service till the fulness of her time arrived.

The "more life and fuller" that was her dower has come in this day and in this land. Many subtle forces, both in the social and religious world, have long been contributing to this modern uplift of womanhood, but we have only space to mention two in this brief article.

INDUSTRIAL RIGHTS OF WOMEN.

The substitution of machine for hand labor, which made skill and dexterity rank with physical strength, made the entrance of women into the industrial world possible, and thus insured to an increasing number of them an income of their own. This was a great advance, for a certain amount of financial independence is necessary to self-respect—the highest price any worthy being can pay for anything is to ask for it. Certainly, initiative is impossible, when one lacks the means of carrying out one's plans. Now that there are about seven millions of women engaged in all the three hundred wage-earning occupations except five or six, and that juster laws are giving them the ownership and control of their property, this power of promoting the interests of the Kingdom is immensely increased.

WOMEN'S EDUCATIONAL RIGHTS.

Previous to the nineteenth century, the most rudimentary education was considered all that was necessary for a woman; anything beyond that was supposed to unfit her for the sphere to which she belonged. When one visits Oxford University in England, where the most generous provision has been made for the education of men for eight centuries, and where women have been admitted to a limited share in its privileges for only thirty-five years, the injustice of this discrimination is evident. Now, after a long and hard fight, women are fully admitted to educational institutions in this country, and the only limits put to their scholarship are those they set themselves.

The struggle for these two fundamental rights, the right to a choice of vocation, and the right to equal educational advantages with men, crowded the first half of the past century. It was not until the last half was well on its way that assured victory perched on her banners. But even before she secured the industrial, educational and legal rights that are now accorded to her in most of our states, she heard the call of the great and needy world about her, to use her new-found strength for its help and uplift.

COMMON AIMS OF WOMEN'S ORGANIZATIONS.

In order to do this, there must be united effort, and so came the impulse to organization. It is not possible even to mention the multiplied women's organizations that we now see on every side; while they follow widely different lines of endeavor, yet they all have the altruistic note in common; the deep, underlying motive in every one of them is the desire and purpose for social service. One of the needs of today in the organized work of women is a recognition and appreciation of their common aims—a vision that looks beyond the superficial and extraneous and sees the secret springs that are moving the women of our land to do their part in the betterment of our race and all mankind.

I have faith to believe that all these forces are tending to some ultimate good; not only the distinctly religious organizations, like the Women's Missionary Societies, the Young Women's Christian Associations, but the Woman's Suffrage Movement, the Temperance Associations, the Women's Clubs, the Red Cross Movement, the Civic Leagues, the Patriotic Societies, and other organizations—all are tending to make this old world better and in this way are forwarding the interests of the Kingdom of Heaven. They may seem to be following widely different paths, but all are traveling to the same great goal—the preparation of the way of the Lord, the making straight his paths.

CLOSER CO-OPERATION NEEDED.

When the women's organizations mutually recognize the nobility of each other's aims, then there will be a better understanding and a closer co-operation among them. When they feel the tie that binds them, then can they move as one united army and bring to bear a new point of view on age-long evils that have afflicted our whole social structure. When the voice of the mothers of the race, potential, as well as actual, is lifted up, the wrongs of women and children in the labor world, the social evil, the white slave traffic will no longer be tolerated, and the loathsome sex diseases, that are working such havoc in society today, will become as much things of the past as the plague, and the black death of the middle ages.

With such great tasks before us—tasks which need the united voice and influence of the womanhood of our land, and of the world for their accomplishment, should we not cultivate a fuller appreciation of our common aims, and seek a closer co-operation and fellowship than ever before in the history of women's organizations?

I. W. H.

Pennsylvania's new eugenic marriage law, which went into effect August 1, is eliciting such varied comment as to show that it is not by any means ideal.

BILLS ENDORSED BY WOMEN PASS.

The magnificent batch of legislation in the interests of the women voters by the last Legislature of California has aroused so much favorable comment that the following list of statutes actually endorsed by the women is of interest. The College Equal Suffrage League of Northern California in a recent statement says that these were the only measures endorsed by the women voters:

A.B. 353. An act providing for the abatement of houses of prostitution, making houses of prostitution a nuisance and providing for enjoining persons who conduct or maintain such a house, and the owner, lessee, or agent of a building where such nuisance is maintained.

A.B. 199. Equal guardianship act, providing that the father and mother of a legitimate unmarried minor child are equally entitled to its custody, services and earnings.

A.B. 795. The bastardy act, requiring fathers to support their illegitimate children.

A.B. 1251. Minimum wage act, regulating the employment of women and children; establishing an industrial welfare commission to investigate and deal with such employment. This commission has power to fix a minimum wage.

S.B. 466. An act limiting the hours of labor of women. This act increases the scope of the eight-hour law, which provides that women shall not be employed more than 48 hours in one week, nor more than six days in one week.

S.B. 1034. Regulating the employment of children; providing that no minor under eighteen years shall be employed more than eight hours in one day, and no minor between the ages of twelve and fifteen shall be employed for wages or profit. Exceptions are made.

S.B. 10. Defines crime of rape. This act raises the age of consent to eighteen years.

S.B. 55. Raises the penalty for the crime of rape, minimum ten years' imprisonment, maximum fifty years. Formerly minimum was five and maximum ten years.

S.B. 46. Establishes a state training school for delinquent girls, and appropriates $200,000 therefor.

A.B. 16. Provides for the free use of all public schoolhouses and property, and for establishing a civic center at each and every public schoolhouse in the state.

A.B. 803. Provides for the support of public kindergartens, making kindergartens a part of the public school system.

A.B. 1263. Provides for the payment of pensions to public school teachers' pension fund.

S.B. 32. Establishes a standard of weights and measures, and provides for a state superintendent of weights and measures.

S.B. 788. The net container act provides for indicating on the label the net quantity of food stuff in a container.

S.B. 526. Provides for the state registration of nurses.

A.B. 511. Providing for cases in which a married woman may sue and be sued separately from her husband, as when her separate property is concerned, her right to homestead property, etc.

THE CHRISTIAN CENTURY

EDITORIAL

FACING A CONDITION.

IT IS to The Christian Century that the credit or blame of first proposing and urging a national delegate convention of Disciples is due. Through the dozen years of discussion this paper has held to its original position, and while in recent years its advocacy has not been ardent there has been no suggestion of opposition.

Nor are we now, in the abstract, opposed. The arguments brought against it by present opponents are, to us, without point or meaning. That the Scriptures forbid a church of Christ to send delegates to act for it in conference with delegates from other churches of Christ is, to our mind, unthinkable. And as to the cry of "ecclesiasticism," The Christian Century frankly says that it believes in ecclesiasticism. It believes that every local church of Christ is, and should regard itself as being, subordinate to the whole Church of Christ. The kind of ecclesiasticism we are opposed to is denominational ecclesiasticism—the subordination of a local church of Christ to a part, and that an artificial part, of the Church of Christ.

Against denominationalism, whether in the larger Christian world or among Disciples of Christ, The Christian Century has set itself, with full awareness that its attitude is bound to evoke opposition from forces which have established themselves within our own communion as well as from those without.

In the present crisis, however, it is not a theory alone but a condition that confronts us. It grows clearer each day that actually to take the step decided upon at Louisville last year means alienation and a gradually opening rupture between the main body of our people and a not inconsiderable section.

The Christian Century believes that an irrecoverable blunder will be committed if the procedure at Toronto furnishes substantial occasion for the opponents of delegate conventions to call a mass meeting of their own and eventually to interpret it as the successor of our traditional mass conventions with which the new order has broken.

JANE ADDAMS' CONVERSION.

HOW impossible it is to state the experience of conversion in a pat formula! And how fascinating with moral romance is the story of any soul that has learned the simple art of telling just what happened to it in the experience of accepting Christ and allying itself with his disciples!

The time has not long passed since Miss Jane Addams' work in Hull House, Chicago, was criticised by some church people on the ground that it was secular, or at best motived only by the ideal of ethical culture. It was said that Miss Addams lacked a Christian experience! Here, however, is her own "conversion" story, told in her autobiography, "Twenty Years at Hull House," and told with such freshness of spiritual feeling and moral insight as to make it an illuminator of the experiences of all of us, especially of those of us who have had to depend on conventional set phrases to describe what took place when we took the great step. She writes as follows:

> The summers were spent in the old home in northern Illinois. And one Sunday morning I received the rite of baptism and became a member of the Presbyterian church in the village. At this time there was certainly no outside pressure pushing me toward such a decision, and at twenty-five one does not ordinarily take such a step from a mere desire to conform. While I was not conscious of an "emotional" conversion, I took upon myself the outward expressions of the religious life with all humility and sincerity. It was doubtless true that I was
>
> "Weary of myself and sick of asking
> What I am and what I ought to be,"
>
> and that various cherished safeguards and claims to self-dependence had been broken into by many piteous failures. But certainly I had been brought to the conclusion that "sincerely to give up one's conceit or hope of being good in one's own right is the only door to the universe's deeper reaches." Perhaps the young clergyman recognized this as the test of the Christian temper, at any rate he required little assent to dogma or miracle and assured me that while both the ministry and the officers of his church were obliged to subscribe to doctrines of well-known severity, the faith required of the laity was almost early Christian in its simplicity. I was conscious of no change from my childish acceptance of the teachings of the Gospels, but at this moment something persuasive within me made me long for an outward symbol of fellowship, some bond of peace, some blessed spot where unity of spirit might claim right of way over all differences. There was also growing within me an almost passionate devotion to the ideals of democracy, and when in all history had these ideals been so thrillingly expressed as when the faith of the fisherman and the slave had been boldly opposed to the accepted moral belief that the well-being of a privileged few might justly be built upon the ignorance and sacrifice of the many? Who was I with my dreams of universal fellowship, that I did not identify myself with the institutional statement of this belief, as it stood in the little village in which I was born, and without which testimony in each remote hamlet of Christendom, it would be so easy for the world to slip back into the doctrines of selection and aristocracy?

Here is an apologetic for the Church which one will search many theological volumes to surpass—and search in vain.

EYES OPENING TO A NEGLECTED DUTY.

THE Disciples of Christ are giving fine proof of both their vigor and their essential Christianity by the way they are meeting the necessities of their retired ministers and missionaries through the Board of Ministerial Relief. They are overcoming the feeling that the mere location of any general board's headquarters restricts its interest or its support to one state or section.

This board is in Indianapolis, but Missouri has taken the lead both in offerings and pensions, while Texas and California are evidently coming to feel that it is just as much their own. It was not a citizen of Indiana who offered to add twenty per cent to the whole brotherhood's offerings to Ministerial Relief for five years, but Indiana vied with Pennsylvania and Ohio in meeting his challenge last year and passing his minimum of $20,000. This year the goal is $30,000. The offering was begun at the communion service of the Louisville Convention, which happened to be made on Kentucky soil, but came from Canada and Georgia also. An Illinois physician's bequest of $5,000, an Ohio widow's $1,000 and an Indiana merchant's $2,500 are among the outstanding gifts to date.

From the secretary's statement in the Jacksonville, Ill., Convention we judge that the offerings of churches and individuals are widely distributed. The Honolulu Church took the lead by pledging $100 at Louisville. As to the churches, it is reassuring that not one has yet been reported that heard the facts of this cause and refused to give. This puts the responsibility squarely on the pastors. Even in the one week that remains something can be done by every man who has not already acted. To refuse bread to our fathers in the faith is to deny the faith. Practically, the failure of even a dollar gift may leave the whole body short of its $30,000. On September 1 there lacked $10,680; September 8, $7,866. The margin remaining makes our duty plain.

A SUGGESTIVE PARALLEL.

PROFESSOR C. M. SHARPE, speaking on the program of the Illinois Convention of Disciples in behalf of the Divinity House at the University of Chicago, drew an interesting parallel between Alexander Campbell and the late William R. Harper, president of the university. Religion was the soul of Pres. Harper's conception of education, said Dr. Sharpe. He pointed to the Religious Education Association of which Dr. Harper was the founder, and to his far-reaching and stimulating influence as a teacher of the Biblical literature. Dr. Harper did in his day what Alexander Campbell did in his. Each interpreted the Bible in the light of the best science of his time; each was fearless in his pursuit of knowledge about the Scriptures and each was humble enough to accept the consequences of discovered truth no matter what they might be.

The analogy is suggestive. Mr. Campbell's great heresy in Biblical interpretation was his contention that there is a difference in the values of different Scripture. In an age when men turned indifferently to the Old or the New Testament to find the way of salvation Mr. Campbell declared that the Old was incomplete and that in the New Testament alone was God's will adequately revealed. He stood strongly against the superstition of what Professor Willett calls the "level Bible." The theory of successive covenants—of "starlight," "moonlight" and "sunlight" dispensations—of the "right division of the word," evoked bitter opposition among those who were in the habit of allowing the Bible to open of itself and then superstitiously taking whatever verse first met the eye as the especial message of God.

Dr. Harper stood for precisely Mr. Campbell's method of Biblical interpretation, except that his was more thoroughgoing and vitalistic. This, however, was because Dr. Harper lived two generations later than Alexander Campbell. The evolutionary conception of the Scripture of which Dr. Harper was a renowned interpreter is simply the working out in modern terms of the dispensational conception which brought to Mr. Campbell no less renown than opposition.

It is important for Disciples of Christ to keep in mind that all the precedents of their history ally them with the progressive and scholarly interpreters of the Bible in our day.

DELEGATE CONVENTIONS—BUT WHAT FOR?

COULD there be a better time than just now for the Disciples of Christ to arrest the denominational tendency which their movement has in the past taken?

The proposed delegate convention called to meet in Toronto, as conceived by those now urging and interpreting it, is a natural further step into the ecclesiasticism which our ideals have always condemned. It fits in perfectly with the conceptions of those who have been leading our people during the past generation. It is quite essential to the program of those who see for us no significance in the enterprise of Christian unity beyond diplomatic Commissions and Church Federation.

A delegate convention is a natural enough affair; it is innocuous enough, desirable enough—we will go so far as to assert that it is even necessary. No reasonable objection can be urged to the appointment by the churches of delegates to represent them in a national convention.

It all depends upon what the convention is FOR.

If the convention is called to devise ways and means of carrying forward the distinctive purposes of the Disciples' MOVEMENT FOR CHRISTIAN UNITY it is not only legitimate but admirable.

But if it is called to advance the interests of the Disciples' DENOMINATION it should be opposed by all those who yearn to see us break the denominational fetters with which we have already been bound.

It seems clear that the consummation of such a representative organization at this time will only crystallize yet more solidly this ecclesiastical denomination we have grown to be. It will make our ecclesiasticism more respectable; it will give it caste; it will therefore make it easier for our consciences to tolerate it.

Were our movement once fairly freed from its denominational character there is no doubt that this kind of convention could be used effectively, and without danger, for the great non-denominational purpose for which we were born.

It is doubtful that a convention called for the purposes usually urged by the advocates of the present proposal could be so used.

The standing model to which the Disciples are pointed is the Northern Baptist Convention.

Behold what a good result has been accomplished since Baptists gave up their mass meeting and adopted an orderly convention based upon congregational representation!

But what is this good result? The Baptist denomination has had its ecclesiastical efficiency increased. That is the result, and it is good.

But it is good because the Baptist denomination is a denomination. It does not follow that such a result would justify the Disciples in adopting such a convention. On the contrary, those who have not yet surrendered the historic ideals of the Disciples would not hesitate to affirm that such a result among Disciples would be sad beyond expression.

If there is yet a chance to rescue our historic ideals from the ecclesiastical denomination into which we have allowed ourselves to be moulded it would seem as if the agitation against the delegate convention affords as good an occasion for us to stop and think as has come to us in many years or may come again.

THE PASSION FOR SOULS.

OUR churches are installing new and improved machinery. They are planning more and more effective methods. They are ordering systems and plans to prevent waste and promote efficiency. But all these will be as sounding brass and a tinkling cymbal if there be not a possion for souls. The world needs knowledge, but knowledge will never save the world. The world needs eloquence, but eloquence will not save the world. Much as the church needs a learned ministry and an eloquent presentation of the gospel message, its first and greatest need is spiritual fervor, born of a passion for souls. Education cannot save a soul from sin. Erudition cannot give peace to a guilty conscience. Rich music and an elaborate service cannot bring pardon and peace. The Church of God needs to feel in its heart and manifest through all its activities, a passion for the saving of souls.

OPTIMISM AND FACTS.

COMMENTING upon Hugh Macdonald's statement in The Christian Century recently concerning Dr. Garrison's "unquenchable optimism" in refusing to face certain ominous facts among Disciples of Christ, the latter asks from his "Easy Chair" in The Christian Evangelist: "Has not our optimism been vindicated by the character and results of these [our national] conventions?" Replying to his own question Dr. Garrison says:

> Everyone of them has been a mile-stone on the way to a larger and more useful career. Timorous spirits have predicted strife where there has been remarkable unity with brotherly love. Last year, it will be remembered, dire results were feared and prophesied; but in the whole history of the Disciples no convention has ever marked greater progress than that at Louisville and a most important issue was decided with remarkable unanimity.

As we understood Mr. Macdonald, Dr. Garrison has altogether missed his point. Our contributor was not referring to the conventions but to the brotherhood. He could probably point to the Omaha convention and the Topeka convention as exceptions to Dr. Garrison's optimistic characterization. But his point was that, quite apart from whatever harmony and progress our conventions have exhibited, the years have witnessed increasing bitterness and alienation in the brotherhood itself. This no observer will deny.

Dr. Garrison ventures "another optimistic prediction." He says: "The convention at Toronto is going to be one of the very best in our history. It will probably not be so large as the one in Louisville last year, as it will not be so central, but it will be marked by great harmony and spiritual power."

In this prophecy we agree. And we pray that it may not fail.

Our optimism is clouded, however, by the reflection that our "harmony" will be purchased by the absence of those who might disturb it.

A GREAT YEAR FOR BIBLES.

THE circulation for the British and Foreign Bible Society for the last year reached the astounding figures of 7,899,000 volumes. The Bible Society of Scotland for the last year, has a circulation of 2,359,985 volumes. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, a

superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking world. To this great total number should be added the commercial circulation of the Scripture by the great Bible presses, small and large, the circulation of Continental Bible Societies which, at the present time, we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the Kingdom in the field of the world.

SIR OLIVER LODGE.

THE presidential address of Sir Oliver Lodge before the British Association for the Advancement of Science is one of those rare documents on religious subjects that finds its way with any degree of adequacy into the secular press. This address was printed in full by many metropolitan newspapers as if it possessed equal value with the doings at the nation's capital, or with some well advertised sporting event. And it surely is a live human document. Academic, careful, but flashing with imaginative suggestion, it digs below the foundation upon which physical science rests and finds there a sound basis for the spiritual order.

Some may not regard it as quite accurate to call Sir Oliver's address a religious document as we have done. But if a challenge and expose of the materialistic interpretation of the world in defence of an idealistic interpretation be not a religious document we know not where to find one. Certainly one's faith in God and righteousness and the future life feels itself being girded about with strength while reading his words.

"Continuity" was his theme, by which many took it that his address would deal mainly with the possibility of consciousness after death. Only in a small section does he speak directly to the problem of immortality, and then he but bears his testimony that he shares the universal hope, without bringing forward any proofs to support it. He says that, in his opinion, "memory and affection are not limited to that association with matter by which alone they manifest themselves here and now, but personality persists beyond death."

With science Sir Oliver, himself a distinguished physicist, has no quarrel, but he protests against the claim of some scientists that their methods exhaust the content of reality. The actions of living things cannot be fully explained by physics. Following is a sample of his reasoning:

> It has been becoming more and more certain that, as regards performance of work, a living thing obeys the laws of physics, like everything else; but undoubtedly it initiates processes and produces results that without it could not have occurred—from a bird's nest to a honeycomb, from a deal box to a warship. The behavior of a ship firing shot and shell is explicable in terms of energy, but the discrimination which it exercises between friend and foe is not so explicable. There is plenty of physics and chemistry and mechanics about every vital action, but for a complete understanding of it something beyond physics and chemistry is needed. I will risk the assertion that life introduces something incalculable and purposeful amid the laws of physics; it thus distinctly supplements those laws, though it leaves them otherwise precisely as they were and obeys them all.

To his fellow scientists he says that his function is "to remind you that our studies do not exhaust the universe, and that if we dogmatize in a negative direction, and say that we can reduce everything to physics and chemistry we gibbet ourselves as ludicrously narrow pedants." On the whole Sir Oliver may be said to reflect the dominant point of view among philosophizing scholars, with whom his thesis has become commonplace enough, albeit it takes some time for the non-academic world to realize it.

The wide publicity given this presidential address will help greatly to carry out to the popular mind the reassurance which science nowadays is bringing to religion.

BAPTIST AND CONGREGATIONAL UNION.

A BAPTIST and a Congregational church were merged in a single congregation in England during the past summer. The event is treated as a foretoken of many such unions in the near future. The especial difficulty of Baptists and Congregationalists standing together in America is not present in England where baptism is regarded by most Baptist churches as a purely optional matter with each individual, just as the Lord's Supper is regarded. Many Baptist churches there contain unbaptized (unimmersed) members.

At the dedication of the new house in which the united congregation is to worship, Rev. J. Morgan Gibbon in a striking address spoke on "The Church." It is, he said, to provide the spiritual with a foothold, to send witnesses to do God's work, that the church is called into existence. A man can be a religious man without being a member of a church, but he cannot fulfil the functions of a religious man without uniting himself with other religious men into a church in order to hallow by religion other men, and to remind them of it, to call them to it, to show them the way to the Church of God." He continued:

> This is a union church, a union of two denominations in the persons of people representing them and uniting here. Well, if you Baptists are going to conceive the possibility of the salvation of a Congregationalist, and if you Congregationalists are going to conceive the possibility of the ultimate redemption of the Baptists, that means you must go much further than that. You must not keep that to yourself, you must extend it, so as to proclaim the ultimate salvation even of a Methodist, Primitive, Wesleyan, and of all church people. You must show you are all members and brothers—all children of God, otherwise your union church will be a piece of costly sarcasm, and people will say, "In union they are narrower than in disunion." God forbid that it should be. Nonconformists have waited long for further ecclesiastical union. When our brethren, the Church of England, say, "Come back to us," I venture to say we are never going back. "You come on, gentlemen. You come on to us. We are waiting for you, and will unite with you. If you want to have priority, you shall have it. If you will lend us your Bishops occasionally, they will be of great use to us." I should like immensely to pool the gifts of the Church and pick the brains of an Archbishop, and the Archbishops could pick the brains of such a man as Dr. Clifford. They would find some good pickings there.

The Island of Dreams

By Thomas Curtis Clark.

Over the mist-shrouded Ocean of Years,
  Lighted by memory's gleams,
Far from the Mainland of Sorrow and Tears,
  Lieth the Island of Dreams.
Cometh no winter to that blissful Isle;
  There summer reigneth for aye;
On its fair gardens abideth the smile
  Of a ne'er-vanishing day.

Far o'er its meadows, where wild roses blow,
  By its soft-murmuring streams,
Children play ever, with faces aglow,
  Rapt in the joy of their dreams.
Never a cloud mars the blue of those skies,
  No dark'ning tempest or rain.
Sunshine abides where that happy Isle lies,
  Far o'er the mist-shrouded main.

Yet, from that Island, in ships passing fair,
  Light hearts embark all the day,
Seeking the City of Knowledge, somewhere
  Out o'er the billowy way.
Over the waters the ships bear them far,—
  Lost is the Island of Dreams;
Outward they speed them, past hindering bar,
  Seeking the City's fair gleams.

Far in the Westland the Island is lost;
  Soon from the East cometh night;
Over the Ocean of Years they are tossed,
  Longing for day and for light.
Still for them shineth Hope's radiant star,
  Beckoning evermore on
Over the ocean that stretches afar
  Unto the eternal Dawn.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

HOW many religions there are that go by the name Christian! And how remote they are from one another! I have been wondering if our Christian name does not itself cover as many varieties of religion as are represented by the leading cults of mankind.

These reflections were started by a series of attempts to hold profitable conversations with a Seventh Day Adventist. We both believed the Bible; we both believed in God and in Christ; but I found that his Bible was as much unlike mine as mine is unlike the Koran. His idea of God was, it seemed to me, less Christian than a Hindu's idea, and I found little in common with him in our views of Christ.

We are both serious minded men, and naturally our talk, when we are together, gravitates toward the deeper levels upon which our religion rests. We weary of the casual things. But we no sooner get into a religious theme than we become conscious of living in two worlds which overlap very little. I try, and I think I can observe him trying too, to concede as much as I can, but I am aware that even my concessions mean one thing to him and another to me.

We are good friends; our casual circumstances would make us intimate friends; but we are conscious that despite our utmost efforts at courtesy and mutual understanding, our views of life will not mix. At times when one has pressed the other too far, there is a sharp contention, and our conversation gets tied up into a hard knot, and it is very difficult to release the tension and end the evening gracefully.

After such an experience I vow to myself that I will never discuss religion with him again. Our next evening together is spent, therefore, talking about politics, and our neighbors, and relating to each other our business experiences, and so forth. But neither of us is comfortable. Each is conscious that he is only whiling away the time, and each longs to dip into the overflowing spring of his religious experience and impart therefrom something to the other.

* * *

AFTER all, what is there to talk about, if one cannot talk about religion? Your intimacy with your friend does not extend very far into his life unless your main conversation is upon religion or things in which religion is implicit. I can imagine no full depth of love between a man and woman whose religions are disparite. There is a good deal more in the Roman Catholic provision against children of the church marrying outside the Church, than her mere fear of losing institutional control over them. When it comes to the deep things of life how much is missed in a home where the husband is a Catholic and the wife a Protestant—assuming that each is conscientious and faithful. It has often come before my observation as a positive tragedy. There might be much consideration on both sides, mutual respect for each other's conscience and habits, a working convention, well defined, providing that two of the children should be trained as Catholics and two as Protestants, that the family's gifts to religion should be equally divided, and that on Sunday morning the attendance of both sides of the house at the church of its choice should not be interfered with, while the evening hours might be spent together at home or in quiet enjoyment.

Such conventions obtain in cultivated and considerate families whose religions are heterogeneous. But how sad! In spite of the utmost kindliness on both sides how much must be missed from those lives. Would a Christian Protestant have less in common with a Mohammedan than with a Roman Catholic? In the fundamental sense in which we conceive Christianity, is the Roman Church a church of Christ? Or, (with less implication of bigotry than that question contains), on the assumption that our conception of Christianity is Christ's conception, is the Roman Church a Christian church? Does its connection with the historical institution make it Christian? Does its possession of the same book and its declared devotion to the same Name make it Christian?

Wherever the Roman Church rules there is superstition and paganism. Who will say that Mexico and Spain need missionaries less than Japan?

ON another side I see Unitarianism. It also wears the Christian name. But I have often felt my inability to hold intimate communion with a Unitarian. We have more in common, perhaps, than the Seventh Day Adventist and myself, but after we have gone a certain distance we reach a point where we cannot walk together. He is an out-and-out rationalist. By this I do not mean that he is devoid of emotion, or that he acknowledges no truth except that derived from reason. I mean that he insists upon stating truth in rational terms alone.

But I have never found any scientific or philosophical terms that are adequate to express all that my soul feels when I pronounce the great words, "grace" and "cross" and "atonement" and "redemption" and "Saviour" and many others. I am a symbolist. Some would like to call me a mystic, though I do not like that word so well. The best word of all is "evangelical." I am an out-and-out evangelical. And my Unitarian friend soon reaches a point in our intercourse where he cannot walk with me. He calls himself a Christian and I call myself a Christian, but we are far apart in the depths of our souls—not far apart in our sense of need or our aspirations or in our problems, but far apart in the way we answer our problems.

I remember well a dinner party given in honor of the distinguished Hindu, Swami Vivekananda, who visited the World's Congress of Religions in Chicago twenty years ago. I found to my surprise that we had much in common. But I found that he could not follow us in the evangelical statement of our faith. The vital touch between us in the things of the soul was possible only by positive mental effort. There was no spontaneity in our communion. I do not think this was wholly due to the differences of our ethnic habits.

I have the same feelings with my Unitarian friends.

* * *

AND here is Christian Science. It too is a "Christian" religion. But with my religion it has definitely broken. And it is more foreign to my soul than the religion of Vivekananda, although I must admit that I think I can find more intimate communion with a Christian Scientist than with a Seventh Day Adventist.

I gladly concede the obvious virtues of many Christian Scientists I have known. But I have been wholly unable to establish a contact with any believer of that cult whereby we could walk together in exploration and interpretation of the deeper things of our life. A Buddhist would not be farther from me than one of Mrs. Eddy's disciples.

Yet we read the same Bible and own the same Lord and wear the same name. But our souls are shut against each other in respect of the treasuries of our religious experience quite as effectually as are our private bank accounts. Can our religions both be Christian?

Your readers, Mr. Editor, will recall the story of Father and Son which I told on this page last week. The religion of the Plymouth Brethren was the religion of the father. To his mind the son had chosen a literally pagan course when he refused longer to consent to the doctrine of the Second Coming and to limit his world of interests by the boundaries of his father's sect.

Yet the son had not denied the Scriptures, nor Christ, nor God. He still would call himself a Christian. But between them there came to be a great gulf, and all communion of spiritual life was cut off.

This is one of the tragedies of our spiritual experience. We are alike in the things of outward aspect, in the names we wear, but unlike and even contradictory in our inward satisfactions.

When I call the roll of the religions that go by the same name as my own, I wonder whose is the true Christian religion!

And I am not so bigoted, Mr. Editor, but that I sometimes wonder whether I am, in truth, a Christian myself.

HUGH MACDONALD.

Of Human Interest

President Wilson's "Jessie."

She is fair, with blue eyes and regular features. She wears her hair simply, the two braids wound about her head, and she has an infectious laugh and charming voice. For the last two years she has been intensely interested in sociological work, and to the various branches that concern working girls she has devoted herself with practical earnestness. When she engaged in settlement work in Philadelphia and went about in the Kensington mill district she often sat down with the mill workers at the bare tables of the Lighthouse restaurant, where the menu was chalked on the wall and the dinner cost 15 cents. She lived in the settlement houses and proved herself one of the most efficient workers in the community, where personal, direct understanding means more than charity or creed. "There is no charity in this work," Miss Jessie Wilson said not long ago concerning the settlement, "but self-sacrifice and interest in others." When she was working for the vacation camps and urged the pleasure and benefit derived from life in the open with good comradeship, the democracy of it all was appealing. "It is splendid," she said. "There you become acquainted just as little children do who say, 'What's your name and where do you live?' and are good friends ever after!"

A Mark Twain Story.

A good old Mark Twain story will bear another repetition. A friend once wrote him a letter, saying that he was in very bad health, and concluding:

"Is there anything worse than having toothache and earache at the same time?"

Twain wrote back: "Yes—rheumatism and St. Vitus dance."

Secretary Daniels' Boys.

I happen to have four boys who are healthy specimens of the North Carolina type of youngsters.

My oldest boy is in school in North Carolina, and when I became a member of the Cabinet it meant temporary separation of this lad from his parents and younger brothers.

Tears were flowing freely in a family gathering over this thought, when the cause of the trouble flashed suddenly into the mind of one of them.

He wailed out:

"Doggone Mr. Wilson!"

But it did not take the boys long to become Washingtonians.

Just as I returned from a Cabinet meeting I was startled one day to find upon my desk a Black Hand epistle. It read:

"Leave $10,000 on the old stump or you die."

After the first shock I sent Captain Palmer, my aid, to ask if either of my four sons had been in to see me, and learned that two of them had called and made themselves at home at my desk.

George Gould on "Fine Feathers."

George Gould was talking at Piping Rock about the Sackville-Scott will contest in London.

"All society was there," said Mr. Gould. "Society even brought its luncheon. The courtroom between 1 and 2 o'clock resembled Sherry's or Ciro's at Monte Carlo, or even Armenonville itself.

"It's like a story they tell.

"'How about that famous society divorce case?' said one man to another.

"'Postponed,' was the reply.

"'Why was it postponed? Lawyers not ready?'

"'Oh, the lawyers were ready, but the dressmakers weren't.'"

A. Graham Bell's Philosophy.

Alexander Graham Bell, the inventor of the telephone, hit on his marvelous discovery while studying and while teaching the deaf.

At a dinner in Washington Professor Bell said, apropos of this fact:

"Yes, we can learn valuable secrets from the most unlikely sources. A Persian poet, famed for his wisdom, was once asked by his king where he had learned his philosophy.

"'From the blind, sire,' the poet replied—'from the blind, who never advance a step till they have tried the ground.'"

Bryan on "Hiding One's Light."

Secretary Bryan, at a luncheon in Washington, said of a man who, through modesty, had declined an important and useful office:

"So he wants to hide his light under a bushel, eh? Then perhaps the country is just as well off without his services."

The secretary smiled and added:

"When a man talks of hiding his light under a bushel, I usually think that a thimble would answer the purpose just as well."

Bishop Doane on Marriage.

The late Bishop Doane of Albany, a strict conservative, had his own views as to woman's place in the world. No feminist this good Tory bishop, no advocate of militancy, no exponent of Ellen Key, or Bernard Shaw, or "newness" of any sort.

Bishop Doane believed in marriage of the real old-fashioned kind, and to bridegrooms at weddings he used sometimes to make a little speech.

"My young friend," he would say to the pale and nervous bridegroom, patting him on the back, "you are now embarking, my young friend, on a long, hazardous voyage, and I bid you remember the Finnish proverb.

"For the Finnish sailors, my young friend, have a proverb to this effect:

"'The man who on the ship of matrimony signs as mate will never get promoted.'"

How Roosevelt "Held" His Audience.

When in 1900 I was nominated for vice-president I was sent by the national committee on a trip into the states of the high plains and the Rocky Mountains, writes the Ex-President in the Chicago News. These had all gone overwhelmingly for Mr. Bryan on the free silver issue four years previously, and it was thought that I, because of my knowledge of and acquaintance with the people, might accomplish something toward bringing them back into line.

It was an interesting trip, and the monotony usually attendant upon such a campaign of political speaking was diversified in vivid fashion by occasional hostile audiences. One or two of the meetings ended in riots. One meeting was finally broken up by a mob; everybody fought, so that the speaking had to stop. Soon after this we reached another town where we were told there might be trouble. Here the local committee included an old and valued friend, a "two gun" man of repute, who was not in the least quarrelsome, but who always kept his word. We marched round to the local opera house, which was packed with a mass of men, many of them rather rough looking. My friend, the two gun man, sat immediately behind me, a gun on each hip, his arms folded, looking at the audience; fixing his gaze with instant intentness on any section of the house from which there came so much as a whisper. The audience listened to me with rapt attention. At the end, with a pride in my rhetorical powers which proceeded from a misunderstanding of the situation, I remarked to the chairman: "I held that audience well; there wasn't an interruption." To which the chairman replied: "Interruption? Well, I guess not! Seth Bullock had sent round word that if any son of a gun peeped he'd kill him!"

From Near and Far

Returning to Chicago from the International Medical Conference, Dr. J. B. Murphy is taking up a fight against so-called "social disease." "There should be a city ordinance," he said, "compelling all persons infected with the so-called social diseases to report at once to public authorities. A commission for the handling of such cases should be appointed. When a person is infected he should be quarantined until he is completely cured and then there would be none of the visitation of suffering upon the mother and children that we hear so much about."

Mrs. Catherine Booth Clibborn, of the Salvation Army, introduced last week at the convention of the Chicago Christian Endeavor union as the greatest woman evangelist in the world, was to speak on "The Gospel Smile" at the opening meeting in the Northwestern University building. But Mrs. Clibborn did not mention the gospel smile. She told the Christian Endeavor delegates that they were too complacent, too self-satisfied, that they had made friends with the devil, that with their numbers they should sweep the country.

It is rumored that Mrs. William H. Taft, wife of the former president, has written her reminiscenses of four years in the White House for a woman's magazine. The report has excited a great deal of comment, as it has been an unwritten law that no first lady of the land ever permits herself to be interviewed or writes for publication.

When Andover Theological Seminary was moved to Cambridge, Mass., and became allied with Harvard University, it had enrolled five students. This was five years ago. During the coming year, the seminary will have forty students; twenty of them will be in the junior class.

Sir William Ramsay of London, England, the Scottish classical scholar and church historian, will deliver a series of lectures in Chicago under the auspices of the Moody Bible institute.

Suffragists in Ohio are confident that their senators, Burton and Pomerene, will vote for the nation-wide suffrage amendment.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Celebrating Judson's Anniversary.

The Baptists are making elaborate preparations for the celebration of the one hundredth anniversary of the beginning of the work of Adoniram Judson's work in Burma. But the Baptists are not alone interested in this event. The work Judson did was of universal import. It was laid on broad and deep foundations and out of it has grown one of the most successful and wide-reaching movements in modern missions. Judson made for himself a place among the wisest, strongest and most far-seeing of the leaders in missionary work. The centennial of his going out is to be celebrated in a special manner in Burma. Judson and his wife, it will be remembered, started for their field as Congregationalists, but on their journey they became convinced that immersion was the scriptural mode of baptism and this led them to change their church connections and appeal to the Baptists for support.

The "Catch-My-Pal" Movement.

The Irish Presbyterians are getting into the paper now through the prominence being given to the "Catch-My-Pal" movement, of which Rev. R. J. Patterson, a minister of that community, is the originator and chief promoter.

The Presbyterian Banner describes Dr. Patterson as "a rosy faced Irishman, with a most genial air and delightful manners." The origin of his work was very simple. While a pastor in Armagh he was walking along the street one day when he passed six young men who were given to drink. He got hold of one of them and sent him after the others and all six met in his house. Presumably they resolved to quit drinking and he persuaded them to go out, each one to find another, and at the next meeting there were thirteen. At the third meeting there were thirty-one, at the end of the first year there were 130,000, with 500 branches. Then Mr. Patterson gave up his congregation and is devoting all his time to his movement. It has widely spread in England and he is introducing it in this country.

Christian Endeavor Pledge Adopted.

The pledge proposed at the Los Angeles Convention of the Young People's Society of Christian Endeavor is being adopted by many communions. At the Mount Hebron Institute, Old Fort, N. C., the Monthly Meeting of Friends—it is a Friend's school—adopted the pledge by a standing vote. This is the pledge: "Trusting in the Lord Jesus Christ for strength, no political candidate or party not declaring for the destruction of the liquor traffic, can have my support or vote. I will do my best to get others to sign this pledge."

What "The Advance" Stands For.

"The Advance," the leading western paper of the Congregationalists, edited in Chicago by William E. Barton, declares its platform in clear and ringing tones in a recent issue of this paper. We are sure Dr. Barton will be joined by most of the Christian world in such declarations as the following:

"We are living in times when Christian people need to come nearer together, and unite on a few great simple truths. The forces of sin are mighty. Sin is an uncomfortable, but an indisputable fact. The world needs to be saved from its guilt and power. We want to help the churches to present the gospel so directly, so positively, so unquestioningly, so lovingly, that men shall be won to Christ, and the work of the churches shall go forward.

"We believe in righteousness, temperance, and judgment to come. We hate the liquor traffic and every other unclean and blighting trade in the souls and bodies of men and women. And we shall speak out with all emphasis on these and all other questions. But in all matters in which Christian men differ, we shall seek not only to be charitable and fair, but to remember that other men have equal right with ourselves to convictions.

"This, then, is our platform,—a positive gospel, with faith in God, in the Lord Jesus Christ, and the need of salvation from sin by faith in Him; the fellowship of the Church; the love of the brethren; the freedom and communion of the Congregational churches in the communion with the whole Church universal, and the hope of the coming of the Kingdom, and the eternal reign of Jesus Christ."

Baptists to Push Missions.

In his report on the campaign for missions, presented at the recent Northern Baptist Convention, Dr. Shailer Mathews stated that out of the campaign had grown a new spirit of co-operation among the Baptists of the country. Concretely speaking, he reported that the amount raised for general missions during the last year was $250,000 more than ever before in the history of the church.

The fifth annual report of the general apportionment committee, which included a recommendation that the convention make the raising of $6,000,000 for missions annually the ultimate objective, was presented to the convention, and the recommendation was approved.

Episcopalians Stirred by Popular Novel.

Episcopal clergymen are taking some active steps to warn their people against statements contained in Mr. Winston Churchill's recent novel, "The Inside of the Cup," which is being so widely read and discussed. The parish paper of the Church of the Redeemer, Chicago, has analyzed some of the more radical charges of the book. One of the Chicago clergy has engaged Mr. Churchill in personal correspondence during the summer, especially requesting the names of the novelist's authorities for the following statement about the Nicene Creed:

"This creed is said to have been scandalously forced through the Council of Nicea by an emperor . . . against a majority of Bishops, who would if they had dared Constantine's displeasure, have given the conscience freer play."

A correspondent of the Living Church reports that Mr. Churchill very courteously stated in this correspondence that his authority was primarily Mr. Chamberlain's book, "The Foundations of the Nineteenth Century," but adds the statement that investigation has disclosed the facts that this Mr. Chamberlain is not mentioned in the Who's Who of either American or English authors, and that this particular book, which was published a dozen years ago and re-published three years ago, was very unfavorably reviewed by nearly all of the great periodicals, weekly and monthly, published in this country and in England, the chief objection being the whimsicalness and prejudices vitiating its erudition. This is an interesting point, the above correspondent declares, "that Mr. Churchill should have quoted so obscure and unreliable an authority for his attacks upon the dignity and credentials of Christendom's grandest and best attested creed."

Bishop Potter's Proposal Consummated.

A short while before his own death, The Living Church informs us, Bishop Potter officiated at the funeral of a fireman who lost his life, as others did, at a large fire in this city. In an eloquent address the Bishop paid high tribute to the men who defend our lives and property, and especially to the many heroes who had lost their lives in the performance of hazardous duties during the history of the city. He proposed that a monument be erected by a grateful people in memory of the departed heroes of the fire department. The suggestion was immediately taken up and the Bishop became the first Chairman of the Firemen's Memorial Committee.

On September 12 the monument was unveiled. It is of Knoxville marble, and is placed at the end of One Hundredth Street at Riverside Drive. The memorial is a tablet twenty-five feet long and twenty feet in height, flanked by two marble groups typifying Duty and Sacrifice. The flags which veiled the monument were drawn away by cords in the hands of a number of children whose fathers had lost their lives as firemen. The inscription reads:

"To the Men
of the Fire Department of the
City of New York
Who Died at the Call of Duty,
Soldiers in a War That Never Ends,
This Memorial is Dedicated
By the People of a Grateful City."

As the annual convention of the International Association of Fire Engineers was in session, there were present at the ceremony fire chiefs from England, Holland, Canada and the remotest parts of the United States, besides a great gathering of firemen from the local department and neighboring cities. In the parade there were veterans and active men; primitive pumps and the most up-to-date apparatus; a number of aged and infirm horses still tenderly cared for in their days of uselessness. Ministers of the Christian religion participated in the ceremonies. A beautiful memorial float was in the procession, and bore this legend: "Greater love hath no man than this, that a man lay down his life for his friends.—St. John 15:13."

A New Catholic Society.

The Roman Catholics, who already have societies innumerable, have organized a new society. It is called the Daughters of Isabella, and is based somewhat on the plan of the Knights of Columbus. It will number hundreds of thousands and will have to do with women as a civic as well as social factor. The Central Christian Advocate suggests that "doubtless it will ultimately be arrayed against the public schools."

Disciples Table Talk

Epoch-making Book for Missions.

The Congo mission of the Foreign Society has just published an important book. The title is "English-Lonkundo and Lonkundo-English Vocabulary." It gives the English word and the Lonkundo word corresponding; also the Lonkundo word and the English word corresponding. The completion of this work marks an important step in the history of the Disciples mission in the Congo. This is the first lexicon ever printed in the Lonkundo tongue. Heretofore the missionaries had to pick up the words as best they could from written lists and by word of mouth as the people had no written language. This beautiful book, of more than 400 pages, was printed on the "Mexico Press," a press donated to the mission by the church at Mexico, Mo. It is well bound and on excellent paper. The volume is appropriately dedicated to Secretary Stephen J. Corey, to whom the mission is ardently devoted.

Church Stands by J. M. Rudy.

The reform work of J. M. Rudy, pastor at Quincy, Ill., has made him some enemies, as would naturally be expected. It is gratifying to note that the official board of the Quincy church stands behind their new pastor in his fight against graft. The following is a part of a set of resolutions recently passed by the board:

Whereas, This official board learns through the public press that the sincerity of motive and the honesty of purpose of our pastor has been questioned and very unbecoming language used to characterize him, and—Whereas, the interests and issues for which our pastor contends are vital and fundamental and have already been overwhelmingly demanded by the people, therefore, be it—Resolved, that it is the sense of this board that we commend our pastor for his efforts and that we call upon every citizen and patriot and church to acquaint themselves with the issues involved and join in this crusade now sweeping over the country for honesty of party leadership as well as a higher moral type of men for the trusts and responsibilities of office.

Virginia Disciples Meet.

The sessions of the state convention of the Virginia Disciples were held in the chapel of Virginia Christian College, the delegates and visitors being entertained in the college dormitories. The convention began Sept. 8. Geo. W. Kemper, Richmond, presided at the general sessions. Among those represented on the programs were the following: J. O. Helsabeck, Dunnsville; J. D. Hamaker, Strasburg; A. F. De Gafferelly, Danville; F. M. Rains; Mrs. F. W. Long, South Richmond; Mrs. G. W. Oliver, Lynchburg; Mrs. Bertha F. Lohr, of India; Bert Wilson, Cincinnati; Prof. J. Whitt, of China; G. W. Muckley, Kansas City; Dr. Jennie Crozier, of India. The state auxiliary of the Christian Woman's Board of Missions elected the following officers: President, Miss Ellen Kent, Louisa; corresponding secretary, Miss Gillie Cary, Richmond; recording secretary, Miss Isabel Hill, Richmond; treasurer, Miss Lillie Pearce, Richmond; auditor, D. W. Durrett, Richmond.

New Building at Peoria, Ill.

M. L. Pontius, pastor of Central Church, Peoria, writes that the architect is completing plans for the new $50,000 building, and a local contractor has been engaged to build the structure on the percentage basis. The house will be of brick and stone and situated on the old lot in the center of the city. Besides the auditorium and a modern basement, there will be a third story containing club rooms and rest rooms, and arrangements will be made for a roof garden. The location is an ideal one for a down-town church with institutional features prominent. Central church is sending its pastor to the Toronto convention. W. J. Burner and family, Mr. Pontius reports, have come to Peoria to give their children the advantages of manual training in Bradley Institute. They were so successful in their work in South America and are so well known in Illinois, that Mr. Pontius deems it an honor to have them at Peoria. Brother Burner is available for pulpit supply work and may be addressed at 303 N. Orange St., Peoria, Ill.

W. C. Bower in New Field.

Prof. William C. Bower, Dean of the School of Religious Pedagogy in Transylvania University, Lexington, Ky., was called and has already begun his ministry, as director of the Central Church department of religious education. Prof. Bower had been a successful pastor in New York and California

W. C. Bower.

before he accepted a professorship at Transylvania. He is enthusiastic in view of the opportunity now afforded him to introduce strictly pedagogical methods and to carry them out in a thoroughly systematic atmosphere. A new equipment is being planned. This will consist of a three-story building upon a larger area than was occupied by the former structure. It will have assembly rooms for five or six departments and nearly half a hundred recitation rooms and offices. Several of these will accommodate more than a hundred pupils. It is expected that the new edifice will have been finished by the first of January. I. J. Spencer, pastor and also superintendent at the Central school for seventeen years, has for many years sought diligently, with the co-operation of an intelligent executive committee, to bring about a reformation in the ideals and methods of Biblical instruction in the church school and is happy at the prospect of immediate realization of his cherished hope. Mr. Bower, of course, still continues his efficient service in Transylvania.

A Class That Achieves at Ordway, Colo.

A few months ago, the Loyal Women's class paid one of the notes then due on church extension, and now they have in the bank money sufficient to pay the last note and have requested it and the mortgage. This leaves the church organization entirely out of debt. This class also has a large box ready for shipment to the Children's Home in Denver. J. Mack Mills writes from Ordway that this church has no pastor, no preaching, and do not observe the Lord's Supper. The members all attend other churches. There is a good Sunday-school and Endeavor Society. An up-to-date preacher can find a fertile field here, he declares, and will be well supported financially and otherwise if he is energetic and aggressive. Eighteen persons have been added to the membership this year.

Judge Discusses Divinity of Christ.

A remarkable address was listened to by a large audience on the occasion of a recent meeting of the Christian Brotherhood of First Church, Oklahoma City, Okla. The speaker was Judge John B. Harrison of the state supreme court; the theme, "The Divinity of Jesus Maintained Under the Rules of Evidence From a Lawyer's Standpoint." Judge Harrison treated the matter in a manner entirely new and original. The address will later be published and sent out to the bar of the state.

Denver Church Bestows Pension.

A pleasant feature of the recent resignation of B. B. Tyler from South Broadway Church, Denver, was the act of the official board of the church providing a permanent pension of $50 per month for the retiring pastor. This is the largest pension ever granted to a Denver pastor. The pulpit chair which Dr. Tyler has used during his thirteen years' pastorate is to remain in place, and for Dr. Tyler's use. On its back there will be placed a silver plate, inscribed as follows: "Chair of Honor, the Rev. Benjamin Bushrod Tyler, 1900-1913."

R. F. Trapp Greeted at Jacksonville.

It is not often that a pastor, returning to a former charge, is welcomed so warmly as was Russell F. Thrapp, former pastor at Jacksonville, Ill., on his recent visit with the church there. The magnificent building at Jacksonville is a worthy monument to Mr. Thrapp, but the high regard in which he is held by his former flock is a matter for highest congratulation. The only unsatisfactory feature of his late visit was that Mrs. Thrapp could not be present to share with Mr. Thrapp the honor of this happy occasion, being detained at Los Angeles by the illness of her mother. Mr. Thrapp is now serving with conspicuous success as pastor of First Church, Los Angeles.

Passing of Mrs. W. A. Baldwin.

The announcement of the death of Mrs. W. A. Baldwin at a hospital in Lincoln, Neb., came as a shock to the many friends of Mrs. Baldwin and of her husband, who has served Nebraska so long as state secretary of the State Missionary Society. In two years Mrs. Baldwin served as president of the missionary federation of the Christian Woman's Board of Missions in Lincoln and vicinity. Two children are left, Gertrude, who graduated from Cotner University last spring, and Morris, now a student in that institution. The funeral service was conducted by H. O. Pritchard, assisted by H. H. Harmon and W. P. Aylsworth.

Work of B. A. Jenkins Commended.

A Kansas City paper speaks as follows, commending a recent sermon by Burris A. Jenkins, of Linwood Boulevard Church: "Such sermons as that preached by Dr. Burris A. Jenkins in the Linwood Boulevard Christian Church last night indicate the trend of religious thought today. It was a plea for the church to keep in touch with the social and industrial life of the times, for a more thoroughgoing democracy and a more practical religious life. And while much remains to be done—and always will remain to be done—the leadership of ministers and laymen who are profoundly concerned with social problems, already is showing its effect."

County to Have Delegate Convention.

The sixteen churches of Johnson County, Ind., held their annual meeting at Franklin last week. Speakers from outside the county who made addreses were Dr. Royal J. Dye of Eureka, Ill., Dr. F. E. Lumley of Indianapolis, and C. C. Morrison of Chicago. Dr. Dye gave his thrilling message on Monday evening, Dr. Lumley presented a scholarly, stimulating statement of country church conditions on Tuesday afternoon and Mr. Morrison spoke twice—in the forenoon on "Modern Confirmations of Disciples Ideals" and in the evening on "The Next Step in Christian Unity." The remarkable statement was made during this convention that one-half of the real estate of Johnson County is owned by Disciples of Christ.

There is a marked determination on the part of the church leaders to see that the resources of this group of churches are invested in enterprises of the Kingdom of God. William Mullendore, living at Franklin but caring for two churches near by, was the president of the gathering. Next year the plan of having formally chosen delegates sent to the convention will be tried. It is believed that the problems of the county can be solved better through the active discussion of lay representatives than by the passive enjoyment of ever so inspirational addresses from the platform. Franklin is the home of W. J. Wright, who as pastor of the church there is loved by his people for his scholarly and consecrated ministry.

Lloyd-George Not to Be at Toronto.

David Lloyd-George writes that political duties will debar him from attending the convention at Toronto. He states that he is "about to undertake a considerable campaign on the land question" in England.

Death of R. Ray Eldred.

No sadder news was ever received at the office of the Foreign Christian Missionary Society than that of the death of R. Ray Eldred, of Longa, Africa, September 3, by accidental drowning. On November 9 last his wife died while the two were alone at the station. They leave three little orphan boys. They are in the mission home at Hiram. Mr. Eldred went out in 1902. He was a valuable pioneer missionary.

Pastor Enters New Field.

J. C. Mullins has resigned the work at Carlisle, Ind., and in connection with John W. Marshall, will enter the evangelistic field, in an attempt to do a work somewhat different from that of most evangelists. The novel feature will be daily institutes given up to the discussion and consideration of problems and methods pertaining to the modern Sunday-school, Christian Endeavor, and general church work.

J. P. Myers writes from Bellaire, O., that the official board of the church there asks him to make a statement concerning his brief stay of only six months in that field. Everything is reported harmonious and pleasant. Church and pastor very much regret that almost constant sickness in the family of Mr. Myers has led to his decision to leave. Churches wishing to communicate with Mr. Myers, may write him at Indianapolis, Ind., from which point he can supply pulpits for the time being.

Prof. Walter S. Athearn, of Des Moines will be one of the speakers at the next Union Ministers' Meeting to be held at Chicago, Sept. 29, under the auspices of the Chicago Church Federation Council. Miss Margaret Slattery, famed Sunday-school educator, will also speak. The meetings will be held at 10:30 a. m. in the Y. M. C. A. auditorium. The general theme of the conference will be religious education.

The week of Sept. 15-20 was set apart by the church at Crawfordsville, Ind., as "Visiting Week." By the novel scheme formulated, every member of the church and school was called on during the campaign, and in turn received many calls. The rule was that no topic of conversation could be introduced during the calls except some phase of church work.

During July two members of the family of the mayor were baptized in Siniloan, in Laguna province, Philippine Islands. The mayor himself was baptized some time ago. And during this month thirty-three were baptized at Infanta. Some of the Negritos of the mountains nearby were baptized, among whom was the king of the Aytos.

Walter Scott Cook, pastor at Wilkinsburg, Pa., is devoting evening services during September to a discussion of the four reformers. Luther, Calvin, Wesley, and Campbell. The largest Sunday-school attendance and offering, outside of rally days, is reported for September 7.

Miss Eva Lemert, who conducted a remarkable efficiency campaign in the school at Bloomington, Ill., last spring, has been engaged by the Second Presbyterian Church at Bloomington for a similar campaign in October.

We Take Off Our Hat To—

South Broadway Church, Denver, which has done itself honor in granting a pension to its beloved pastor-emeritus, B. B. Tyler.

W. C. Bower, who has been elected educational director by the Central Church, Lexington, Ky.

The church at Quincy, Ill., which has the backbone to support its pastor in his fight for better things in Quincy.

The church at Mexico, Mo., which furnished the press to print the new "Congo" lexicon.

M. L. Pontius, who announces a new $50,000 building at Peoria.

R. F. Thrapp, who is still "remembered" at Jacksonville, Ill.

The Toronto Convention committees, which promise that "all things are ready" for the great convention.

The Christian Woman's National Benevolent Association, which reports for last year: 531 children, 315 mothers, 29 old people and 1,258 hospital patients cared for.

EVANGELISTIC MEETINGS.

Great Falls, Mont., Millard company, evangelists.

Milton, Ky., Mt. Byrd Church, Rowd Shaw, evangelist.

Wabash, Ind., Frank Jaynes and W. F. Lintt, evangelists.

Jacksonville, Ill., Milton S. Rees, evangelist.

Mt. Carmel, Ill., W. S. Weedon, pastor; S. M. Martin, evangelist.

West Batesville, Ark., O. L. Haynes, evangelist.

Arlington, Ia., G. E. Roberts, pastor, preaching; C. E. McVay, singing.

Williamsburg, Ky., Thos Belcher, pastor; James Small, evangelist.

Crocker, Mo., L. B. Cox, pastor; Joseph Gaylor, evangelist.

Allendale, Ill., W. R. Cady, evangelist.

Erick, Okla., J. B. Boen, evangelist.

Porter, Ky., I. E. Adams, evangelist.

Antioch, Mo., M. J. Nicoson, pastor; J. T. Stivers, evangelist.

CALLS.

S. C. Brock, Dowagiac, Mich.

C. H. Hulme, Pittsburg, Pa., to Bartlesville, Okla. Began work Sept. 1.

J. S. Rowe, recalled to former charge, First, Henderson, Ky.

J. H. McCartney, Modesto, Cal.

W. O. Hornbaker, First, Muncie, Ind. Has begun work.

E. K. Van Winkle, Central, Findlay, O., to Mishawaka, Ind. Began work Sept. 12.

Homer McCarty, San Antonio, to Bartlett, Tex. Has begun work.

B. T. Black, Holland, Va.

Geo. B. Garner, Harrod to Berkey, O.

J. A. Wharton, Ravenna to Wauseon, O., Oct. 1.

W. A. Sanford, First, Mobile, to First, Tuscaloosa.

Rome G. Jones, Princeton, Ind.

C. E. Burgess, Cohasset to First, Rochester, Minn.

Chas. O. Lee, Indianapolis, Ind., to West Pullman, Ill. Will attend University of Chicago.

J. H. Versey, Snowdon, Eng., to Cadillac, Mich.

A E. Wrentmore, Solon, O., to Butler, Ind.

J. L. Thompson, Temple Church, Kansas City, Kan.

H. H. Anderson, Sebring, O.

J. Quincy Biggs, Pawhuska, Okla., to Baker, Ore.

RESIGNATIONS.

C. J. Roberts, Heyworth, Ill. Will spend two years in research work in Asia.

B. L. McQuary, Tecumseh, Neb, Will attend Yale.

W. B. Oliver, Cuba, Ill.

M. C. Brink, Red Bluff, Cal.

J. F. Floyd, Charlottetown, P. E. I., Can.

C. C. Bentley, Orange, Cal.

J. C. Dickson, Pico Heights, Los Angeles, Cal.

W. A. Chastain, Monroe, Ga., December.

NEW BUILDINGS AND IMPROVEMENTS.

Dennison, Tex., First; old building destroyed by fire; new building to be begun at once.

Dowagiac, Mich., $40,000 building to be begun soon.

Davenport, Ia., First; will enlarge.

Phoenix, Ariz., F. M. Bare, pastor. Will remodel building.

DEDICATIONS.

Chandlerville, Ill., B. O. Aylsworth, pastor; G. L. Snively, dedicator; $15,000 building; Sept. 7.

Knoxville, Ia., C. H. Mattox, pastor; G. L. Snively, dedicator; $20,000 building; Sept. 14.

Toronto Convention Program

September 30th - October 6th

THE GENERAL CONVENTION.

TUESDAY AFTERNOON, 2:30.

Opening Devotional Services, J. E. Pounds; Report of Committee of Fifteen, by W. F. Richardson, Chairman; Announcements of Committees; Convention business; Enrollment of delegates; Ratification of constitution; Adoption of program; Miscellaneous business.

TUESDAY EVENING.

Praise service, led by C. J. Tanner; Address of welcome, Hon. H. C. Hocken, mayor of Toronto; Rev. John Neal, D. D., pastor of Westminster Presbyterian Church, Toronto; Amos Tovell, president Ontario Board of Co-operation; Response to addresses of welcome, Wallace Tharp; President's address, Hon. F. A. Henry; Introduction of presidents of societies.

CHISTIAN WOMAN'S BOARD OF MISSIONS.

WEDNESDAY MORNING.

Devotional, Mrs. Ida Withers Harrison; President's message, Mrs. Anna Robison Atwater; Development, Mrs. Effie L. Cunningham; Finance, Mrs. Josephine McDaniel; Treasurer's report, Miss Mary J. Judson; Prayer, Mrs. N. E. Atkinson; Mission circles, Miss Allena Grafton; With India, Mrs. Bertha F. Lohr, Miss Mattie W. Burgess and Mrs. E. M. Bowman; Home Mission Expansion and the Social Gospel, Dr. F. E. Lumley.

WEDNESDAY AFTERNOON.

Report of young people's department, Mrs. Harriet R. Longdon; Address, R. H. Miller; College of Missions, report and outlook, Dr. H. C. Hurd; Among the Indians, Arthur Santmier; Introduction of missionaries; The Woman and the Work, Mrs. C. G. Ferris; Report of committees; Temperance and Missions, Dr. Royal J. Dye.

WEDNESDAY EVENING.

Address: Christ's Call and the World's Need, President C. T. Paul.

BROTHERHOOD OF DISCIPLES OF CHRIST.

Bond Street Congregational Church.

THURSDAY MORNING.

Meeting of National Executive Board, Judge J. N. Haymaker, president, presiding.

THURSDAY AFTERNOON.

Song service; Devotional service, Thomas W.

Grafton; Report of General Secretary E. E. Elliott; Report of Commissions: Commission on "The Ministry;" Commission on "Missions;" Commission on "Benevolences," J. H Mohorter; Commission on "Local Church Efficiency," C. M. Chilton; Report of National Advisory Council; Election of officers and directors for the ensuing year.

WEDNESDAY EVENING.

The Temple Building.

Banquet (for men only); Annual Address of National President; Address—Men and the Liquor Traffic, Hon. Oliver W. Stewart, representing the American Temperance Board of the Disciples of Christ; Unfinished Business and Announcements; Address, "The Brotherhood's Opportunity for Christian Service," Mr. J. Campbell White, General Secretary, Laymen's Missionary Movement in the United States.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

THURSDAY MORNING.

Devotional Exercises, Led by M. B. Ryan and Fife Brothers; Appointment of Committees; Annual Reports; Address, "Fellowship With Christ in Service," Frederick D. Kershner; Introduction of missionaries, Period of Intercession, Conducted by J. H. Garrison; Song, Mrs. Chas. Reign Scoville; Address, "Fellowship With Christ in Life," Geo. A. Campbell.

THURSDAY AFTERNOON.

Prayer and Praise, Led by R. G. Quiggin and V. E. Ridenour; Business Period—Reports of Committees; Report of Commission on "The Disciples of Christ and the Missionary Task," Alva W. Taylor; Address, "Fellowship With Christ in Suffering," W. C. Bower; Address, "Christ Conquering China," D. W. Teachout; Address, "A Business Man's View of World Conquest," W. F. Holt; Introductions; Address, "Fellowship With Christ in Prayer," J. H. Goldner.

The Foreign Christian Missionary Society completes its program in Massey Hall, Sunday morning.

COUNCIL ON CHRISTIAN UNION OF THE DISCIPLES OF CHRIST.

THURSDAY EVENING.

Devotional Service, I. J. Spencer; Annual Report of the Secretary, Frederick W. Burnham; Greetings from Other Communions: Presbyterians—Rev. John Timothy Stone, D. D., Chicago, Moderator of the General Assembly of the Presbyterian Church in the U. S. A.; Baptists—Rev. Dr. H. F. Stillwell, Cleveland, O.; Congregationalists—Rev. Frank S. Fitch, D. D., Buffalo, New York; Address on Christian Union—Rev. Charles L. Mead, D. D., New York City.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

FRIDAY MORNING.

Frank C. Huston, Musical Director.

Prayer and Praise, Walter Mansell; Report of Ministerial Relief, W. R. Warren; Report of Church Extension, Geo. W. Muckley; Report of American Christian Missionary Society, I. N. McCash; Introduction of Missionaries, Grant K. Lewis; President's Address, Geo. A. Miller; Announcements of Committees.

FRIDAY AFTERNOON.

William Leigh, Musical Director.

Prayer and Praise, F. J. Stinson; Business; Efficient Ministry for Rural Churches, L. E. Murray; Efficient Ministry for Immigration, D. E. Olson; Efficient Ministry for Evangelism, Crayton S. Brooks; Articulating the Forces, Chas. Reign Scoville; Message on the Russian Situation, Z. T. Sweeney.

FRIDAY EVENING.

Prayer and Praise, Grant K. Spear; The House of God—Monument and Birthplace, W. F. Rothenberger; The Church and the Workingman, Charles Stelzle, New York.

BIBLE-SCHOOL SESSION.

SATURDAY MORNING.

Praise and Devotion, Led by H. C. Boblitt and C. M. Watson; Some Practical Bible School Problems (20 minutes each): "Evangelism in the Bible School," W. T. Brooks; "The Opportunity of the Bible School Among New Americans," Austin Hunter. Messages from the Field: From the Elementary Superintendent; From the Bible School Secretary. Introduction of Workers; "Gaining the Heights by Way of the Bible School," P. H. Welshimer.

JOINT SESSION NATIONAL BENEVOLENT AND EDUCATIONAL ASSOCIATIONS.

SATURDAY AFTERNOON.

Statement by the President, J. W. Perry; Report of the Board, C. C. Garrigues; Report of the Treasurer, Lee W. Grant; Song, "Cast thy Bread Upon the Waters;" Address, "Our Best Apologetic," A. D. Harmon.

Note—The Annual Banquet and Board Meetings will be held at 5:30 on Friday, October 3.

"Report on the Condition of Our Colleges;" Address—"The Function and Future of Our Colleges," President Miner Lee Bates.

5:30 to 7:00. Banquet for Bible School Workers at McConkey's, 29 King St., West. Tickets on sale at A. C. M. S. Booth—50 cents each.

JOINT SESSION BIBLE SCHOOLS AND COLLEGES.

SATURDAY EVENING.

Praise and Devotional, Pres. T. C. Howe; Report of Religious Education Commission, Prof. W. C. Morro; "The Philosophy of Christian Education," Prof. W. S. Athearn; Address—"Has the Denominational College a Place in a Modern Educational System?" Dr. Thos. Nicholson, Secretary of Board of Education of Methodist Episcopal Church, New York City.

SUNDAY SERVICES.

Massey Hall.

9:30 A. M. Demonstration Sunday-School, Teacher, W. C. Pearce.

Preaching Service.

C. A. Marty, Musical Director.

11:00. Sermon: "Fellowship with Christ in Victory," Carey E. Morgan.

Communion.

R. W. Stevenson, Presiding.

3:00 P. M. Hymn—"The Church's One Foundation;" Invocation, R. F. Thrapp; Hymn—"Crown Him with Many Crowns," Address—"Ministering to the Minister," Edgar DeWitt Jones; Offering for Ministerial Relief; Hymn—"When I Survey the Wondrous Cross;" Thanksgiving for the Bread, W. J. Cadman; Thanksgiving for the Cup, B. S. Ferrall; Hymn—"O Love That Will Not Let Me Go."

Christian Endeavor.

Prayer Meeting, Led by H. A. Denton; Report of National Board of Christian Endeavor, Claude E. Hill; Address, A. B. Philputt; Address, Dr. Francis E. Clark, President United Society of Christian Endeavor; Closing Consecration Service.

EVANGELISTIC SESSION.

MONDAY MORNING.

Song Service and Devotions, Led by Earl H. Fife; Prayer, By William John Minges; Solo, Miss Una Dell Berry; President's Address; Introduction of Evangelists and Singers by the President; Duet, J. Wade Seniff and L. N. Wetzell; Address—"Constructive Evangelism," Clyde Lee Fife; Address—"Evangelism in England," James Small; Quartette by Evangelistic Singers; Address—"What the New Testament Teaches On Evangelism," Joseph John Tisdall; Addresses, "The Work of the Singing Evangelist," Roger H. Fife and Roy L. Brown; Discussion.

GENERAL CONVENTION.

MONDAY AFTERNOON.

Reports of Committees—Credentials, Executive Committee, Nominations, Time and Place, Other Committees; Miscellaneous Business; Business Session of the National Temperance Board; Business Session of the Commission on Christian Union.

MONDAY EVENING.

Praise Service, Led by C. O. Reynard; Recognition Service; Address—"The Convention in Retrospect," John H. MacNeill; Address, "The Things Whereto We Have Attained," E. L. Powell; Closing Prayer of Consecration and Benediction, C. G. Kindred.

EARLY MORNING CONFERENCES.

Beginning with Wednesday there will be a prayer service in the Banquet Hall of King Edward Hotel each morning from 7:30 to 8:00 o'clock.

Wednesday morning, October 1, at 9 o'clock—Meeting of the Commission on Christian Union, Cecil Street Church of Christ.

CHRISTIAN WOMAN'S BOARD OF MISSIONS CONFERENCES.

Banquet Hall, King Edward Hotel.

Thursday morning, 8:00. Young People's Work, Mrs. Harriet R. Longdon. Friday morning, 8:00. Auxiliaries and Circles, Mrs. M. E. Baker. Saturday morning, 8:00, State Officers, Mrs. Effie L. Cunningham. Sunday afternoon, 5:00, Hour of Prayer, Mrs. Mary B. Cornelius.

RAILROAD RATES—FINAL.

Some confusion has arisen over announcements concerning rates in Canada. This day I have confirmed by Mr. Cook of the Canadian Pacific Railway, arrangements made wth Mr. Blaisdell last March, that the Canadian Pacific Railway will sell tickets Septmber 26-28, with a return limit to October 21, on the convention plan, in all its territory.

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I. N. McCash,
Transportation Committee.

POINTS FOR TORONTO VISITORS.

The Toronto Street Railway Company has granted free transportation to all delegates and visitors wearing the convention badge. This is an unprecedented courtesy and will be an inducement to all to register promptly on arrival.

The registration booth will be in the basement of Massey Hall. On registering and paying the small fee of fifty cents, the official badge and the official program will be received. The fee pays for the badge and program and for some of the advertising. No part of it goes to the churches in Toronto. In the same part of the hall the visitors will be assigned to their homes. Nearby is the information booth.

Massey Hall is on Shuter Street, and is a short block from Yonge Street, the principal street of the city. The cars marked Yonge, will take the people from the Union Station, and from the steamboat landing, to the corner of Yonge and Shuter Streets. From there it is a very short block to the Hall. The King Edward Hotel is reached by the same line of cars.

Massey Hall is by far the best hall engaged for our conventions. It is as much superior to some halls into which the national conventions have been forced, as a royal palace is superior to a cattle barn. The auditorium is perfect. It is supplied with a pipe organ and a piano. The doors are hung on noiseless hinges. The aisles are covered with heavy matting and the floors are deadened. If the order is not perfect it will not be the fault of the hall. In the basement there is ample room for the exhibits, for the post-office, rest room, correspondence room, hospital and committee rooms.

The Cecil Street Church of Christ, the place where the Boards of Managers of the Foreign Society and the American Society meet on Tuesday morning, is on Cecil Street and near Spadina. It can be reached on the Belt Line, or on the Harbord, or College, or Carlton from the King Edward or Massey Hotel, in ten minutes.

The King Edward Hotel is within two blocks of the Hall. The management has placed the banquet hall at the disposal of the convention for the entire week. Each morning, from 7:30 to eight o'clock, there will be a prayer service in the banquet hall. That hall will be used by the Christian Woman's Board of Missions for its Board meeting on Tuesday morning, and for the morning conferences that follow. In the other hotels occupied, similar prayer services can be held.

The committees in Toronto understand their business, and are at work with intelligence and enthusiasm. Nothing is being overlooked or neglected. No pains are being spared to make the preparations as complete as possible. The delegates will find everything in fine shape.

Those who go to Toronto should bear in mind that they must use Canadian postage stamps and postal cards, and not the postage stamps and postal cards of the United States. Most people who cross the border need to be reminded of this fact.

On the train and on the steamboats, prayer services can be held to advantage. It would be a good thing to go to the beautiful city of Toronto asking the blessing of God upon the convention, and upon all those who participate in the exercises. It is possible to make this convention by far the best in the history of the Disciples.

CHURCH EXTENSION FACTS.

Our churches should be acquainted with the facts concerning the Church Extension Treasury.

At the Board meeting on September 2, the cash balance was only $16,886.79. There are loans in the course of closing, amounting to $44,300.

Papers, notes, etc., have been sent out for loans to the amount of $19,750. Here, then, is $64,050 that will be needed to pay our loans promised to churches that have buildings finished, or nearly finished. These must have their money to pay their bills or they will be seriously damaged in their work. To meet this $64,050 the Church Extension Board has a balance of but $16,886. The Board pleads with the churches to allow nothing to interfere with the annual offering and its prompt remittance to the Church Extension Board, 603 New England Bldg., Kansas City, Mo. It should also be noted that we have $75,000 of applications on hand, yet unanswered.

It is well to note that we start into the September offering with a gain of nearly $15,000 over last year. The churches are $1,100 behind, but the individuals are over $16,000 ahead.

Another important fact is this—that all the money sent to Church Extension, goes into a permanent fund that is never spent. The interest at 4 per cent on the general fund of over $500,000 pays all expenses and more. The annuity fund of over $400,000 takes care of itself, as the Board loans all annuity money at 6 per cent, the price we pay. The name funds bear 4 per cent, which goes back into these funds.

Send offerings promptly, so they reach the office by the 30th.

Remit to G. W. Muckley, corresponding secretary, 603 New England Bldg., Kansas City, Mo. G. M. Muckley, Sec'y.

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The Defeat of the Demoralizing Demons.*

TWIN DEVILS

Jealousy and envy are the twin demons ever working havoc with human happiness. Beware, Moses. Know this: You cannot be called up and into the cloud with God without arousing envy. Do not think that a shining faith will be accepted as a symbol of superiority to awaken admiration. Halos are beautiful, but they are expensive. They cost more than a ring of gold or a necklace of pearls. Do not suppose for a moment that conspicuous expressions of Divine approbation will exempt you from the caustic criticisms awakened by human jealousy. The noble leader and hero deliverer, had already been the object of bitter scorn, contempt and accusation. He had heard all with meekness and without complaint. Hitherto, there had been no evidence of conspiracy in his own household. He could well endure insinuating reflections from the lips of strangers or mere acquaintances, but when they were uttered by members of the household, it was a different matter.

HOUSEHOLD JEALOUSIES.

"And Miriam and Aaron spake against Moses because of the Ethiopian woman he had married." Miriam's jealousy of her brother's wife was the actuating cause of the conspiracy which followed. Whether this wife was Zipporah, or a woman he had found among the "mixed multitude," or some other woman is a matter of no consequence in this connection. It is evident there had been contention and controversy during which violent accusations had been hurled at Moses by Miriam, and she was supported in her abuse by Aaron. It is equally apparent that Moses had meekly endured the abusive epithets though conscious of their injustice. Jealousy never wants for a pretext. Just how long Miriam had been entertaining this envious attitude toward Moses we do not know. Without question, they had felt keenly the rebuke administered at the time of the Golden Calf episode. In the original commission, Aaron had occupied a place as honorable as that of Moses. Miriam had received Divine recognition as a prophetess. These honors did not satisfy them so long as there was one prominently above them. It does not take long for jealousy and envy to frame up an indictment.

A QUESTION OF INSPIRATION

"And they said, 'Hath the Lord spoken only by Moses? Hath he not spoken also by us?" That is the kind of question that wrecks faith. It was a denial of special revelation. They did not dispute the fact that Moses was a divinely appointed interpreter. They did not deny that God had spoken through him. They accorded him a high place as the Lord's prophet. What they objected to was the position of isolated grandeur which he was occupying. They would simply divest him of any special right to recognition beyond themselves. They were as intelligent as Moses. They had received manifestations of Divine approval, as he had. Why were not their words worth as much as his? Why was he accorded the right to lead, the right to judge, the right to rule? The very thing they denied was *his authority.* But if this were true, where then were the ten commandments received solely through Moses? What would become of the whole legal code, the ritual of worship and the tabernacle? The acceptance of their assumption would have reduced all to a common level, and would have given to every individual the right to claim that the seat of final authority was in himself. The interrogation sounds wonderfully like some of the interrogations and inquiries of today. "Hath God spoken only by the Bible? To be sure it is a good book, but of no more authority than many another good book. Truth is of equal authority everywhere. The Bible has literary merit, but no right to command and control. Every member of the human race is a son or daughter of God. We are all inspired." It is just this attitude that brings God's Holy Book into contempt. So also with the church. Regard it as a passing phase of religious expression, merely a human organization with no peculiarly Divine features, and you rob it of its rightful place among the institutions of the world. Moses' position was unique. He could only be contrasted and not compared with other Israelites, even though they were as gifted as Aaron and Miriam. The Bible and the church occupy a place of solitary grandeur and an authority that is not shared by any other book or order.

QUALIFICATION FOR LEADERSHIP

"Hath not also the Lord spoken by us?" They would not accord to Moses the monopoly of Divine communication. To them Moses was merely a younger brother. The elimination of distinctions and differences results in nothing but confusion in all matters of religion. Assumptive, presumptive, visionless men today echo the question of Miriam and Moses, "Hath not the Lord also spoken by us?" An assertive and pretentious attitude is taken. The especial authority of the Bible is questioned and it is assumed that Moses and all the prophets who followed him are thoroughly discounted by the intellectual luminaries of the present day. Real inspiration at every period of progress is not to be denied. God *is* still speaking through his appointed leaders, *but there is a difference*, and a most important one, between the utterances of the most learned theologians of today and the Apostle Paul, for example. It is nothing but inordinate conceit and unholy presumption amounting to sacrilege, that leads a teacher or preacher today to say, "I am as much inspired as Paul, and know a great deal more about religious life and Christian obligation, and can teach with just as much authority as he."

AUTHORITY REPUDIATED

Behind the question of Miriam and Aaron was an impatience of all authority. They did not want to be ruled. They did not wish to occupy second place. The spirit of humility was wholly wanting. Had they accepted the doctrine of special inspiration they must also have accorded to Moses the right to command and their duty to obey. Right here you have the secret of present day protest against the Scripture. Humanity is naturally impatient of restraint. Once accord the Bible and the Church exceptional authority and you necessarily accept the right of both the Bible and the Church to loyalty, love and obedience. This is, of course, uniquely true of the Bible. This in turn carries with it the condemnation of sin and the needed atonement. Then there is demanded repentance, regeneration and a reconstructed life. These things men desire to avoid because it calls for sacrifice and humility.

ARRESTED AND ARRAIGNED.

"And the Lord heard it." God hears the very thought of the human heart. What is here signified is a judicial notice. It was a matter of so grave importance that it could not be passed by without judgment. Had the conspiracy succeeded it would necessarily have defeated the whole plan and purpose of the emancipation of the children of Israel. The statement of verse three that the meekest man in all the world was Moses presents decided difficulties. It is very properly put in parenthesis. It indicates that the quarrel which had been stirred up by Miriam had no worthy basis. It furthermore emphasizes the reason for divine interference. The man who was perfectly capable of defending an entire nation was too sensitive and too humble to undertake his own defense, therefore God took cognizance of the sedition and took means to suppress it. The difficulties of this verse, however, lie in the line of authorship. It is unthinkable that Moses would have written this about himself unless, indeed, we regard him as an amanuensis to Jehovah. There is good reason to attribute this to subsequent interpolation. "The Lord spake suddenly to Moses and unto Aaron and unto Miriam." The whole plan of the Lord was in peril. If the leadership of Moses was called into question successfully then the revealings of Sinai would naturally go. Sooner or later the pillar of cloud would be only the smoke ascending from signal fires and the voice on Sinai would be but the utterance of a deceiver speaking out of assumption. Dismiss the prophets and Paul and Peter without ceremony and Jesus Christ is soon uncrowned and reduced to a common martyr.

DISTINCTIONS AND DIFFERENCES DECLARED

"If there be a prophet among you, I, the Lord, will make myself known in a vision." Once and for all God Almighty declared for the special sanctity of revelation. Words cannot more emphasize the fact of the uniqueness of revelation. God speaks to appointed men through his providences and in various ways makes His will known. He has guaranteed a spiritual vision to all who will to see and who will to obey. That is as true today as in the ancient days.

Spiritual insight accompanies faith and in turn produces faith. It is more and above mere intellectual apprehension. There is a second sight, a call given by the Holy Spirit whereby we apprehend and understand spiritual truth. Visions are granted which enable men to speak effectively in calling for spiritual repentance and the righteous to a higher life. Nevertheless, there is a difference. "My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth." Right here you have the gist of the whole matter. For the purposes of revelation God peculiarly endowed and inspired Moses.

PUNISHMENT OF APOSTASY

"The cloud departed from off the tabernacle." It is a sad day for the individual church when, on account of contention, or the denial of inspiration, or faithlessness to the ordinances and sacrament, the Lord departs from the tabernacle. "Behold, Miriam became leprous, white as snow." The enormity of any sin is seen by the punishment which is visited upon it. Leprosy was the most loathsome of diseases. In this judgment upon Miriam we have God's estimate of the sin of jealousy and envy.

EFFECTIVE PETITION

Persecution often precedes preferment. The magnanimity of Moses shines forth in his immediate and hearty response to the appeal of Aaron. Indeed, it required no appeal, for the punishment of his sister brought to him the most poignant grief. His prayer is a model. There are no vain repetitions, no professions or protestations, no long introduction, or wearisome interlude, but just a straightforward appeal from the heart. "Heal her now, O God, I beseech thee." It was an effectual prayer, but she must suffer. Even forgiveness may be held too cheap. It costs to forgive. Seven days she endured isolation outside the camp. She had time for reflection and for repentance.

HINDERING PROGRESS

"And the people journeyed not until Miriam was brought in again." Two important truths are here suggested. The interest and sympathy of the people in one who had been cast out was a blessed expression of human love. Patience and pity are heaven-created virtues. How could they advance and Miriam be not of the company? Contrast this with the indifferent way in which the church often goes straight away from the men and the women who have fallen by the way. Again it becomes apparent how even one disciple may hinder the advance of an entire church. Wrath is cruel, anger is outrageous, but who is able to stand against jealousy and envy?"

*International Uniform lesson for October 12, 1913.

THE EVIL WORD—and oh, remember this—is a step, a long step, beyond the evil thought; and it is a step toward the precipice's edge.—*F. W. Farrar.*

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I. N. McCASH
Secretary.

The Mid-Week Service

By Silas Jones.

WORK, GOD'S GIFT TO MAN.

Oct. 1—Mark 13:34; 2 Thess. 3:7-10.

"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it! * * * Labor is Life; from the inmost heart of the Worker rises his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness—to all knowledge, "self-knowledge' and much else, so soon as Work fitly begins. Knowledge? The knowledge that will hold good in working, cleave thou to that; for Nature accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working: the rest is yet all a hypothesis of knowledge; a thing to be argued in schools, a thing floating in the clouds, in endless logic-vortices, till we try and fix it. 'Doubt, of whatever kind, can be ended by Action alone.' "—Thomas Carlyle.

"To each one his own work." To have your work and to do it well is to know what the dignity of man is. The common soldier feels his importance when his country is in danger, for he sees clearly his duty, and he knows the safety of himself and of his countrymen depends on him and his comrades. Generals would not amount to much without common soldiers. "Captains of Industry" would never be known if there were not thousands of patient, skilful laborers. It is the laborer who can feel himself a man. He who exploits labor is less than a man. There is something fictitious about his success. The achievements of the worker are solid and lasting. If he has to walk, he knows that the man who mortgages his future to buy an automobile is a fool. The worker, when he keeps his eye on his work, knows what things cost. When he plays the fool, he forgets what he knows as a worker.

Work is the true source of inspiration. The "inspiring" talks that are made by men who will not work are principally nonsense. The lazy man with the gift of speech is a curse to the church. The reason the midweek services of the church fail to inspire is often a very simple one; nobody has done anything that is worth mentioning and nobody feels that the church is of any particular use in the world. The church is useless, it is contemptible, when it is filled with loafers. Too many of us expect to reform the world by shouting, overlooking the fact that shouting is intended to cheer the workers, or to express the joy that follows the completion of a difficult task. We are growing suspicious of enthusiasm that is "worked up." Exhortations are not as popular as they once were. What the church needs is members whose deeds commend it to the world.

Work is the cure for disappointment and sorrow. Have you failed in your life's ambition? Go to work and do something that will give you a sense of your worth. To sit around and complain is to show your lack of common sense. Any kind of work done well gives self-respect. Have you lost friends? You cannot let them pass from your memory, perhaps you can never be as light-hearted as you were before your loss, but you can honor them, and you can sweeten your sorrow by doing something that ought to be done. The formalities of mourning are of little value. If those whom you have lost were really noble, and you identify yourself with them by tasks which enable you to understand better their motives, you will feel that you have them still, that they are a part of your life, and you will rejoice. Honest work will make us less selfish. Much of our bitter sorrow is selfish.

Intelligence, happiness, friendship, science, religion, morality, all depend upon work. But it is the work of free men. Work can be made, and is made a curse. Long hours, unsanitary conditions, brutal employers, underpay, all tend to change this blessing into a curse. God's gift is not slave labor. It is not work that destroys mind and body. It is employment that satisfies the heart and gives health to the body.

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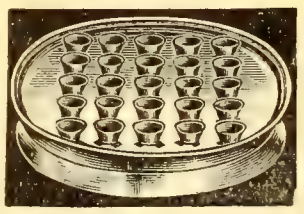

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The Sins of Today

Ministers preach less about sins than they did. Excepting for the stock sermons against dancing, card playing and theater going, we have few sermons against sins. This trinity of doubtful amusements feathers the arrow of the professional evangelist, but even he says comparatively little about sin in general, or other sins in particular.

Time was when men came to God through deep consciousness of sin. Perhaps they overdid it; perhaps they came to take a certain pride in it; perhaps they rather vied with each other in thinking how much wrong they could confess; perhaps they got a certain fatuous glory out of remembering what terrible sinners they had been; perhaps they came to delight in that process of self-flagellation whereby they called themselves worms of the dust and thought of themselves as utterly vile in the sight of God. Perhaps they sang too much those mournful hymns:

> "Depth of mercy! Can there be
> Mercy still reserved for me?
> Can my God His wrath forbear,
> Me, the chief of sinners spare?"

Or

> "Shall such a worthless worm as I,
> Who sometimes am afraid to die,
> Be found at Thy right hand?"

Nevertheless, the time has not yet come for us to forget altogether that we are sinners in the sight of God; nor is it enough that we have sermons against sin. A sermon against sin is one thing; a sermon against sins is another. Sin is an abstraction; nobody commits it, but sins are concrete, personal, the kind you and I have. God does not call upon his prophets to show the people their sin; he is told to show the people their sins. He is not told to rebuke them, nor abuse them, nor denounce them, but just to show the sins of the people of God.

What are the sins of the people of God today?

* * *

The foremost sin of the present day is that of indifference to religion as the supreme fact of our modern life. In theory we all acknowledge that religion is the supremely important interest of life, but in practice not every good person acts as if it were so.

Religion is not simply one among many good things. If it is not first of all good things, then it has no place at all among them. There was a time when religion had to defend itself against the attacks of the scoffer and the infidel. That time has very nearly passed. This is an unmixed blessing. Indifference is often more dangerous than hostility. The people who no longer hate the truth but are simply indifferent to the truth are more of a menace than those who blaspheme and deny.

Another sin of today is worldliness. One need be no cynical critic of good living. God gave us the good things of life freely to enjoy, but we no longer possess our possessions, we are possessed by them. The things which we have striven to acquire have very largely acquired us, mastering our souls, monopolizing our affections, crowding our religion into the corners of our life. This fatal self-seeking has gone far toward the destruction of family life giving the parents and children separate interests, causing the young people to suppose that the chief end of life is to have a good time, and the father and mother to look forward to mere ease and display as the supremely great things to be achieved.

* * *

The love of the things of this world leads swiftly to extravagance. The mounting cost of living grows not out of lessened production, but largely out of the fact that we have made our luxuries of yesterday necessities of today. Extravagance leads to the nonpayment of debts, to embezzlement, to downright dishonesty.

Religious indifference and a spirit of criticism are not wholly unrelated. They seem at first to be violently opposed, but they are not. It is when people's religion becomes self-seeking, when their aim and end in life is personal enjoyment that they come to test even the services of God's house as if they were intended to minister to their pleasure. The service is good or not good for them in proportion as the music gives them enjoyment or the sermon pleases their vanity, or fails to rouse them from their lethargy with some call to duty. It is when people are interested and hard at work that they have no time for criticism. It is when they sit back in apathy that they have time to be critical and fault-finding.

These are among the sins of our time. To many people they seem so gentle and amiable, such rather pleasant and altogether negligible sins that they have no inclination to be disturbed concerning them, but the voice of the prophet must always be a voice to his own day and generation, and the sins against which he preaches should be the sins of his own time. These sins are not harmless ones. They are benumbing, deadly sins; they freeze the life out of consecration, they chill joy out of the heart of religion.

To show the people their sins would be a still more ungracious task if it ended there. But the minister cannot stop with that message. There is forgiveness of sins. There is grace to restore the penitent, and to bring back those who have lost their first love. There is forgiveness, restoration and peace.

Through the Heart of China

Another Stage in the Mission Study Tour of the Orient.

BY HERBERT L. WILLETT

OUR departure from Pekin was by the Pekin-Hankow railroad, which for many years was the only rail connection between the north and the south of China. It cuts down from the capital through some of the most important inland districts of the country, and reaches the Yangtse-Kiang River at Hankow, which with its neighboring cities on the river constitutes the most notable of the inland commercial centers.

China's greatest physical need is railroads. A vast territory like the Eighteen Provinces, to say nothing of the outlying districts—Manchuria, Mongolia and Tibet—can only come to self-realization through the service of communication which railroads can render. In earlier times China's only means of transportation were the heavy, sunken roads, and the streams, of which the Yangtse is the chief. The leaders of the new era in China realize that only by the advent of the railroad can the nation be unified and enriched.

Fruit Sellers at a Chinese Station

IMPORTANCE OF RAILROADS.

Dr. Sun-Yat-Sen, the first provisional president of the new republic, resigned his office partly because he felt that he could be of greater value to the nation as the promoter of its railroad system. For the past three years he has devoted himself to this important work. His office in Shanghai has been the center of railroad promotion, intended to reach all the provinces. A new route has recently been completed, connecting Nanking with Teintsin. Thus two main lines of road run north and south through the national domain. Northward from Pekin the line to the Great Wall is being slowly pushed, and for several years past visitors going north from Nankow have had to ride on the construction trains. Southward from the Yangtse a line is being constructed to Canton and Hong Kong, and along the same river there is a line from Nanking to Shanghai. These, with the North China Railroad, from Pekin through Teintsin to Shan-hai-kwan and Mukden, complete the list of the main lines in China. It is easy to see that an enormous future is before the railroad business in the "celestial" land.

"TRAIN DE LUXE."

The Pekin-Hankow route operates a daily service, but as yet there is only one train a week that goes through without change and offers the advantages of sleepers and dining cars. This is called the "train de luxe," and leaves Pekin on Mondays at 10 p. m., reaching Hankow on Wednesday morning. As early as our arrival at Yokohama, many weeks before, we secured our reservations on this train for the dates we wished. We were assured there would be no mistake. Again at Kobe we made inquiry and received the same assurance. Yet on arrival at Pekin the agent of the Wagenlits or sleeping car company, the great rival of the Cook's Tours in the East, said that no reservations had been booked. It was the one instance in all our journey in which a failure of the sort happened. However, as we still had considerable time, he promised us the necessary space.

But our experience with the "train de luxe" revealed something of the distance Chinese railroads must go before they reach the standards of Japanese and Indian, not to speak of European and American management. We reached the station just outside the gate of the Tartar city at least an hour before train time. But the luggage, which was supposed to have left the hotel some time before we did, could not be found. After searching for it in vain for some time, and deciding that the porters must have taken it to some other place, or left it at the hotel, Mr. Ogilvie, of the American Presbyterian Mission in Pekin, who had kindly offered his services in getting us located on the train, found it in an obscure corner guarded by a sleepy-eyed porter who evidently thought it a matter of small moment whether we started that week or some other.

COMFORTS (?) OF TRAVEL.

Then came the process of weighing the luggage and determining the tariff, which our friend undertook to expedite for us, while I went to look after the reservations and get our party located. I found that no reservations had been made, or at least no official in charge knew of any. It was useless to protest. One would only waste time. The only thing to do was to get aboard the train and take possession of whatever was available. For a time this seemed a hopeless task. The confusion was indescribable. The crowd trying to get on that train seemed to include all the strangers in the city and most of the natives. The would-be passengers were rushing back and forth along the narrow corridors of the coaches, attempting, like ourselves, to find the reserved compartments which they supposed they had secured.

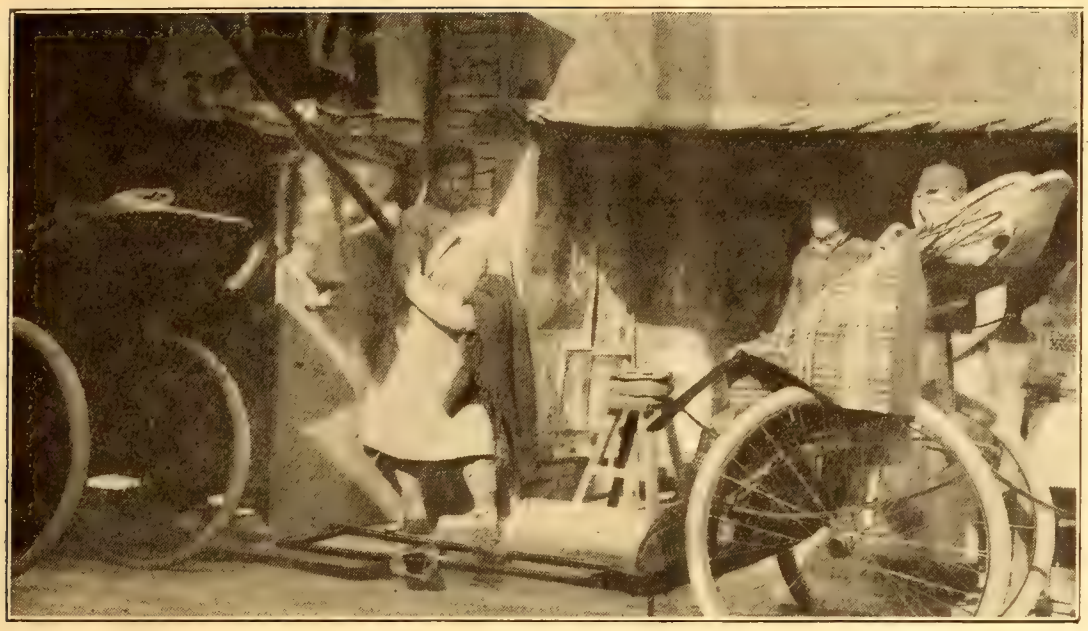
By what good fortune, apart from Mr. Ogilvie's efforts, we ever secured sufficient accommodations on that train I think I shall never know. To get the members of the party safely bestowed was an achievement. But to get the small baggage in before the train started was nothing less than a triumph. The last suit-case came through a window as the car moved out, and as for the clamorous porters, who were much more concerned to get their tips than to bestow their burdens with any discrimination, they may be searching up and down that track yet for the coins I tossed them in the last desperate moment, or quarreling over the division of the spoils.

Until far past midnight we heard the sounds of the conflict. People with sleeping apartments engaged and paid for, wandered up and down the corridors of that train, alternately trying to break into some of the compartments held desperately against intrusion, and railing in round terms at the helpless looking trainmen, who seemed amazed that anyone should care whether he had a berth or stood out on the platform. One particularly picturesque American had arrived at the last moment, quite the worse for wear, and carrying a heavy load of intoxicants and expletives. He had just about sufficient intelligence left to find his section, and discover that it was occupied by two ladies, who failing to find their allotted quarters, took the only space they could secure and refused to be dislodged until the conductor found for them their own or some other compartment. This of course he was wholly unable to do, and they held the fort, much to the disgust and wrath of the late comer, whose lurid and vituperative conversation continued to punctuate the noise of the train till a late—or early—hour. In the morning I passed him curled up in a small compartment usually occupied by the guard at the end of the coach, noisily sleeping off his potations and his wrath.

RAILROAD DEVELOPMENT CERTAIN.

Aside from the fact that there seemed to be no particular system about the assignment of space, that the coaches were very old and very dirty, and that the service was very poor, the "train de luxe" was fine! But one must remember that all railroad equipment in China is in its early stages, and that only at certain seasons in the year has foreign passenger traffic been an item of importance. The steps now being taken to push out railroad lines in all directions, and to improve the character of the service are sure to bring radical changes within a short period. One may soon expect as excellent a train equipment in China as in Japan or India, where American and English methods respectively prevail.

The schedule of our train gave us one full day of panoramic sight-seeing between the two nights. We were passing through the heart of China, and were able to see something of the great in-



A Chinese Shop and Jinrikishas

terior. What most astonishes the visitor is the amount of unoccupied land. Unlike Japan, where the soil is almost all under cultivation, there are wide stretches between the Chinese towns, where there seems to be neither population nor the cultivation of any sort of crop. And, as yet, there appears to be little or no effort at forestation of vacant tracts such as one marks with pleasure in Japan. Then again there will be continuous areas of splendid farm lands, from which great harvests are taken. But agriculture is in its infancy as yet, in spite of the age of the land. The most primitive methods are still employed by the farmers. They live in villages, most of which are walled, and go out to their work in the fields. One of the familiar sights in China in the winter season is the gathering of wood and weeds for fuel. So poor are many of the people that every stalk and shrub is cut down and bound in bundles to be carried home on the backs of the men, women and children. These reeds and twigs are fed with careful economy into the fires over which the food is prepared.

QUEUE NOT WHOLLY ABOLISHED.

The towns at which the train stopped were nearly all of them walled. On the station platforms were quartered a great crowd of people, to whom the coming of the weekly "train de luxe" was an event. Among them were sure to be many venders of fruit, cakes, nuts and other edibles. The train always halted a long time at these stations, and there was plenty of time to walk about and look at the people. We noticed the reappearance of the queues in the interior of the country. In Pekin they have mostly disappeared. The same thing is true in the south. But in middle China, where the revolutionary ideas have not become so familiar, the old customs of footbinding and the wearing of the queue still prevail. In the heat of the revolutionary movement a few years ago, it was a favorite practice in Pekin and Teintsin to compel men to cut off their braids. Particularly among the students the youth who dared show himself with the obnoxious "pigtail" was certain to be shorn. The movement has been steady and as modern ideas penetrate the interior, the queue disappears.

The Chinese roads are a curiosity. They cut through the yellow soil almost like trenches. The carts, mostly two-wheeled, are very heavy and in the windy season the dust ground up by these vehicles is blown away, while in the rainy times, the ruts become rushing streams that gradually cut their way deeper into the earth until in many places the road has sunk from four to six feet below the surface of the ground, and a horse and cart can almost pass along unseen.

A common sight is a graveyard, sometimes a great collection of graves in semi-military order, recalling a battle, and sometimes a small local group quartered about a shrine or the more ambitious sepulchre of some chief or official.

In many places attempts have been made to provide irrigation. A ditch or canal furnishes water for the district, and when the land levels do not permit the free distribution of the water, the people scoop it up into little channels, using buckets, or sometimes leather scoops reminding one of the shadoof workers among the tribe.

"CHINESE SORROW."

In the late afternoon of that Tuesday we crossed the Yellow River by a very long steel bridge. The river is well called "China's Sorrow," for its riotous changes of course further to the east, near its mouth, have overlaid wide tracts with devastation. The entire region was of yellow clay and mud. The waters, wide but shallow, were a reddish-yellow. On the southern side of the river was a mud village, built like a cliff town, in the side and on the top of a yellow hill of clay. The people swarmed out of the place and lined the way on either side of the train, in all stages of unkempt array. It was at the end of the long curving bridge that we met the north-bound train from Hankow, bearing many travellers to Pekin, though the natural current of tourist travel is southward.

On our train were several missionaries, a number of students, Chinese and foreign, and many travellers from the west. The line is owned by a French company, and the Chinese stewards, porters and servants all speak French. This is unusual, for the desire to learn English is very widespread in the larger cities of China, and it is not often that one meets a native educated in any foreign language who does not speak English.

GRAVE OF CONFUCIUS.

Several of our train companions got down at the station where one takes the road to the old Chinese city where Confucius is buried. It lies to the east of the railroad line at some distance, but is a place of great sanctity and is visited by multitudes of Chinese and an increasing number of foreigners. It is impressive to contemplate the influence which this teacher, the contemporary of Solon, Chroesus, Buddha and Cyrus, has had upon his people. And it is always the hope of the Christian observer of Chinese life that the best elements of Confucian morality may serve as stepping stones to the firmer ground of Christian faith.

On Wednesday morning, after two nights and a day upon the train, we came into the station at Hankow on the Yangtsze Kiang. Here the usual crowd was gathered, swollen somewhat by the numbers of porters who hoped to get a chance to carry our luggage. Gradually out of the confusion we emerged with our belongings swung on the backs and suspended from the shoulder yokes of a small procession of celestials. We had several blocks to walk to our hotel. We could have taken the jinrikishas, whose drivers greeted us with the usual insistence, and in some instances threatened to carry off bodily some of the ladies. But after the long train journey it seemed good to walk, though we had to pass through streets lined with native spectators, two or three deep, and were accompanied by an unsolicited guard of honor of all ages and both sexes.

HANKOW AN UP-TO-DATE CITY.

The hotel we found very comfortable, and its surroundings pleasant. Hankow is composed of two very different sections. One is a native city, whose streets are narrow, dark and dirty, and whose smells are infamous. The other part is European, clean, modern and delightful, with broad streets, handsome shops and many fine residences. The principal street is the Bund, a broad avenue lying along the river front, whose lower end is taken up, on one side only, of course, with banking houses and shipping offices, and whose upper section is occupied by the consular residences of the European and American representatives. Here one sees a constant stream of people, riding or walking, especially in the late afternoon of a pleasant day. And on the river are ships and boats of every sort, from the little junks that ply along the river to the warships of the nations of the West. We saw many things of interest during the two days of our stay in Hankow, but none that gave us such a thrill of pride and satisfaction as the waving folds of "Old Glory" on the American consulate, and on the mast of an American gunboat on the river.

LORD CHANCELLOR FAVORS SUFFRAGE.

Viscount Haldane, the first Lord High Chancellor of England to visit America, declared on his arrival that he was in favor of equal suffrage.

"I am in favor of the female force in life," Lord Haldane said. "I have no doubt that in England women will at length get measures in their favor. At present the subject is divided, and there is little possibility of the passage of such a measure at this time. No, I don't think there is a possibility of a government measure in the near future. In the cabinet we are divided, some favoring suffrage and some opposing, and the opposition is divided as well."

Lord Haldane said that the women think less about the vote in this country than they do in England. He is not in sympathy with militancy. Miss Elizabeth Haldane, his sister, said also that she was not a militant.

"But," she added, "I am inclined to be in favor of their idea."

She was sorry that Mr. Asquith had been misused by militants while on the golf links.

Why Does the Jew Remain?

Does He Still Have a Message for the World?

BY W. J. LHAMON.

ISRAEL ABRAHAMS, Lecturer in Talmudic Literature in Cambridge University, has given us a little book on "Judaism" that is of more than passing value. He tells us that, "There are more people living today as Jews than there were at any previous moment in the world's history." He argues their present value and their probable future on the basis of their numbers and their excellence. "If," he says, "there are ten millions of men, women, and children who live, and live not ignobly by Judaism, can it be contended that Judaism is obsolete?"

CHANGING, YET ALWAYS THE SAME.

We know the ancient Jews pretty well. We know the Jews of the Old Testament and of the New, and we know how different these two ancient bodies were. Between the time of the Babylonian captivity and the advent of Jesus a great change had come over them. They were the same, yet not the same. Moses himself, could he have risen in the days of Jesus, would not have known the Jews as the people to whom he had ministered in the wilderness. The presentation of Professor Abrahams shows them still the same yet not the same they were in the New Testament times. They are not a nation, they are a community among communities. Scattered everywhere and everywhere persecuted at one time or another, they retain their identity, their ancient robustness and ancient secret of getting to the front. "When Frederic the Great asked what should make him believe in God, he received in answer, 'The survival of the Jews.'"

They are the same rigid monotheists that they were in the days of Herod the Great, and they are the same persistent protestants that they have ever been. They never would be like other people, and today they are as little like them as than can possibly be. "Israel is the protestant people," says Professor Abrahams. "Every religious or moral innovator has been a protestant. Socrates, Jesus, Luther, Maimonides, Spinoza; all of them, besides their contributions—very unequal contributions—to the positive store of truth, assumed also the negative attitude of protesters."

USEFULNESS OF THE JEW.

It is especially on the basis of his monotheism and his protestantism that Mr. Abrahams argues the right of the Jew to survive and his continued usefulness in the world. "The handful of protestants who, in Elijah's day, refused to bow to Baal and to kiss him, were the real saviors of their generation. And though the world today is in need of no such salvation, still the Jew remains the finest exemplification of the truth that God fulfils himself in many ways, lest one good custom should corrupt the world."

The modern Jew treats his ancient Bible rather cavalierly, we fear. The story of Esther he scarcely holds as historical. The last situations in it he considers vindictive and unwholesome. And the feast of Purim, based on it, is now retained chiefly as a children's feast, and a feast of charity. "But the whole book breathes so nationalistic a spirit, so uncompromising a belief that the enemy of Israel was the enemy of God, that it has become difficult for the modern Jew to retain any affection for it." Professor Abrahams is not sure whether Abraham and Moses were "historical persons or figments of tradition." "Whatever criticism may be doing with Abraham, it is coming more and more to see that behind the eighth-century prophets there must have towered the figure of a, if not the traditional, Moses; behind the prophets a, if not the, law."

It is not affirmed that the religion of Israel passed through the stages of totemism, animism, and polydemonism, and that it was indebted to Canaanite, Kenite, Babylonian, Persian, Greek and other foreign influences, but it is conceded that it may have done so, and that it may therefore be a syncretism of all these and other influences. "Like the Bourbon the Jew forgets nothing; but unlike the Bourbon the Jew is always learning." "God, in the early literature a tribal nonmoral deity, was in the later literature a righteous ruler who with Amos and Hosea loved and demanded righteousness in man.

THE JEW AND SACRED LITERATURE.

"Judaism took over as one indivisible body of sacred teachings both the earlier and the later literature in which these varying conceptions were enshrined; the law was accepted as the guiding rule of life, the ritual of ceremony and sacrifice was treasured as a holy memory, and a memory not contradictory of the prophetic exaltation of inward religion but as consistent with that exaltation, as interpreting it, as another aspect of Micah's enunciation of the demands of God: 'What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?'"

Dr. Abrahams tells us that the ancient Jews were not logical. They did not pick and choose. With childlike naivete they held to the past, they absorbed it all, and they made no attempt to reconcile its contradictions. Hence their religion was a syncretism on which Phariseeism was engrafted.

FEASTS UNDER THE NEW ORDER.

From the days of the destruction of the temple Judaism changed by necessity. Their centralized, sacrificial worship ceased. They could no longer go up to the celebration of the great feasts once and twice and thrice a year. They could no longer be a nation. They were compelled to adjust themselves to a new order. Mr. Abrahams thinks that the three great festivals of the Jews, namely, Passover, Pentecost and Tabernacles, were originally nature feasts, "among the oldest rites of men," taken over from "pre-Israelite cults." That they became pilgrim feasts during the national period. That at the destruction of the temple they ceased to be pilgrim feasts, and sacrificial ones, and that they are preserved and reinterpreted as beautiful memorials. In the Jewish liturgy, he says, "the three feasts have special designations. They are called respectively, The Season of our Freedom, The Season of the Giving of the Law, and The Season of Our Joy."

These descriptions, we are told, are not biblical, and they are not found in the synagogue liturgy till in the early part of the middle ages. "The Passover practically celebrates the formation of the Jewish people, and it is the festival of liberty." "It does not matter that we no longer believe in the miraculous incidents of the Exodus story. They are mere trappings which can be dispensed with." In a similar way the liberal Jews, rejecting the story of the giving of the law on Mount Sinai, join with the orthodox Jews in celebrating Pentecost as the memorial of "the definite union of religion with morality." Tabernacles is an ancient nature festival, giving expression to the joy of the harvest. These festivals have now nothing national left to them, so complete has been their reinterpretation ideally and symbolically.

THE EXPERIMENT OF ZIONISM.

One must agree with Mr. Abrahams that "this is surely a remarkable development," but also agree with him in his statement that "the process is in active incubation in America as well as in Europe, but it cannot be claimed that the eggs are hatched yet."

Zionism is a relatively recent movement looking toward the restoration of nationalism among the Jews. The effort has not succeeded, and the feasts are likely to live not by the restoration of political nationality, but by reason of the new meaning put into them as indicated above.

Evidently the modern Jew has traveled far from his ancient customs and scriptures. No people was ever more nobly stubborn, but they have had the problem of adjustment to conditions even more stubborn than themselves. Stubborn circumstance compelled them to drop their centralized, sacrificial worship. It compelled them to scatter, and abandon their nationality. It has compelled them to reinterpret their feasts and their scriptures. It has compelled them to see God as the God of all nations, and they no longer speak of him as "The God of Abraham, Isaac and Jacob."

THE MODERN JEW.

How shall we understand the age-long abiding of this strange people? Have they still a message to the world, and is that why they stay? Or have they delivered their message? Have they given their best to the world? And are they ready to melt into the greater group, the brotherhood of a world in process of redemption? Is it not pride of race that holds them now, and the habit of separateness? And will not these inferior forces give way under the disintegrating rationalism indicated above? Their message of monotheism—Christianity has received it, and improved it, and is bearing it on to the world with a speed and power never dreamed of by the Jews. Their message of monogamy—that too has been accepted by Christianity, and rendered more secure in her hands than ever it was in the hands of Moses and David. Their message of atonement—that has become priceless with Christians, and by them has been winnowed of sacramentalism, and sweetened by the love and blood and prayers of Israel's greatest Son, and is being proclaimed to the world by fifty times as many millions as the Jews can boast.

Why do they linger?

Off the Ticket

Another Poorhouse Story.

BY WILLIAM LA FAVOR.

"You! My soul! Pete Cady, you ain't bringing your old father to this place!"

The Superintendent of the Poor Farm shielded with curved palm the flaring flame of the lantern he held in the other hand. Its yellow glare blocked out in the midnight blackness a bright prism of dancing specks of sleet. The rays of light fell obliquely across the slouching form of a man standing on the door steps. From his drooping felt hat little streams of rain drizzled. In the roadway beyond, an old farm horse and a shaky democrat wagon were visible. In the body of the wagon a gray army blanket covered a rigid form lying on a bed of straw.

It was late in November and a slow, persistent rain had fallen all day. Fretful gusts of wind had swished the branches of a ragged Norway pine across the window panes of the sitting room. At milking time the wind had dropped, the air had grown colder, and the rain had turned to sleet.

Bob Mason had loafed the day out in the sitting room in his own ell of the house. He could not go on with fall ploughing in that bleak drizzle, and nothing indoors demanded his immediate care. He might have lettered with black ink a white head board for a pauper's grave, but it wasn't cheerful work on such a day as that. His idling the time away was unusual and most ill-advised, but the truth was that his soul had turned sick of his job. He had struck his limit. The inmates of the poorhouse were depressing even when he could spend the day at work in the fields, but to be housed with them all day—to listen to Crazy Moll's shrill laughter, and to Idiot Steve's stammering; to face the apathetic stare of decrepit old fathers and mothers of graceless children—it was grating on his nerves. The poorhouse smell was in itself enough to sicken a man. Compacted of many dreary odors blended into a clinging reek, it reminded him of cooking turnips and old woolen socks, of stale human flesh and of yellow soap. Through it all came the persistent tang of the disinfectant he used in the floor wash.

He would make a getaway. He was dead tired of it, and so was Em'ly. Em'ly wasn't strong enough to cook for sixty people. They had expected to use pauper help, but it was too inefficient to put up with. They had done the best they could. Now that the appropriation for surplus was cut down and that for salaried help cut out entirely, it was no use. The County Commissioner told him the paupers must work. But the few able were not willing, and the many willing weren't able.

Bob Mason had gone to bed early, resolved that tomorrow he would drive into town and resign. The boys had promised to make him sheriff, and in that county the promise of "The Boys" was as good as an election. He fell asleep, in the sweet consciousness that he would soon be shut of the whole miserable business.

At midnight he was awakened by a thumping on the front door and a voice calling his name, "Bob Mason, Bob Mason! Git up and let me in!"

Bob shuffled sleepily into his carpet slippers, drew on his trousers, and grasped the lantern that always stood lighted on the hall table. Renewed pounding at the door did not hasten his step. Whoever it was, he should wait. The rush of dank night air when he opened the door almost put out his light. He sheltered the flame with the curved palm of his hand as he peered into the sullen face of the man on the doorstep.

"You! Good gracious, Pete Cady, you ain't bringing your old dad to this place!"

"Just had to do it, Bob," the man whined. "Paralyzed, you know." He jerked his head towards the form in the democrat wagon. "Nobody to take care of him. Irene, she ain't strong, and anyway she said she hadn't got no call to. And I can't stay in the house all day." The voice rose to a treble and trailed down again into its accustomed whine.

"You know me, Bob. We used to live neighbors up to Stony Brook. Ain't you recollectin'?"

"Yes, Pete Cady! I'm recollectin' all right, you old hound dawg. I'm recollectin' who slaved and saved and paid for the farm and deeded it to you on condition that you cared for him in his old age. The farm is mortgaged and spent for drink and fast horses, and worse. Don't need no introducin'. You drove your old dad sixteen miles in this sleet on this tophet of a night so as no neighbor would meet up with you."

A low moan came from the blanketed form in the democrat wagon. Mason crept cautiously down the icy steps and slipped his hand under the blanket.

"The old man is soaked to the skin, and what of him ain't paralyzed is about froze. If he don't die of this night's work it'll be a wonder."

He threw back the stiffening blanket and slipped his strong arms under the rigid form. He shuffled carefully up the steps with it into the hallway.

"Here, you Pete, carry the lantern and lead on, down the hall to No. 38—the open door on the left." Bob panted as he spoke.

Pete pushed the door back with his foot and held the lantern high, but he did not enter the room. It was scarcely big enough for two, anyway. There was a broken backed chair in it, and an iron bed covered with faded tick filled with straw. It was a poor bed, but it was dry.

Other doors up and down the hall opened stealthily. Disheveled heads peered out. No one forbade them, and the inmates crowded into the passageway and clustered about the door of No. 38. The last trumpet will rouse no more grotesque crew. The maimed, the halt, the blind, and those of feeble wit gaped in stupid yet not unkindly curiosity at the man by the door and the form stretched on the straw tick. Two or three lame, but intelligent old men offered to help. One of them had seen the day when his credit was good for many thousands. But Mason sent these old fellows back and directed two half-witted lads to take off the old man's clothing while he went for bed covering. The boys were rough and slow at it, but Pete Cady stood watching them without offering to help. He was thinking of the sixteen miles he must drive home through the sleet.

Mason returned bringing a warm old double gown of his own, a blanket shawl, a pillow and two quilts. The half-witted lads spread the covers over the old man with rude yet kindly intentions. Pity and anger were streaming up through their slow minds, making of them something finer than the man's only son, who waited with sagging shoulders at the doorway.

Em'ly Mason bustled in with a cup of steaming fluid. She raised the old man's head tenderly and held a spoon to the blue lips. They responded gratefully and she fed him the hot drink by spoonfuls. The old man's eyes opened. In a dazed yet questioning way they wandered about the unaccustomed place, resting finally on the woman's pitying face. Em'ly noted how big and beautiful they seemed in contrast with the sunken cheeks.

"It's Em'ly Mason, Mr. Cady, your old neighbor," she reassured him. "Feeling better now? Do you like it here?" Em'ly had a mechanical habit of asking that rather risky question. She had to say something to the old folks.

The great eyes filled with tears "It's more peaceful," he whispered.

Em'ly laid gentle fingers on the eyes and brushed away the tears. She drew the quilt up over his shoulders and tucked him in. She took up the lantern and closed the door.

"More peaceful, he says." Mason repeated the words to the man who still slouched in the hallway.

"Oh now"—whimpered Pete—"if you knew all about it you wouldn't put the blame onto me. He said hisself he'd be better off here. He asked to, so of course, I just brought him along to where he'd be well taken care of."

"Well taken care of? Who do you think is going to well-take care of him?"

"Ain't that what you are paid for?"

"You'd think so, wouldn't you, Pete Cady, seeing all these ladies and gentlemen about in this here hallway? They is sixty of them. I'll bet you can count half of 'em right now. And besides there's a quarter section for me to work, and stock to 'well-take care' of too."

"Well—how about your wife?"

"Em'ly? She cooks for sixty people. She ain't got no time to do much nursing. No sir. Your father needs hospital care, and if there is a way in Gawd's world to make you send him there, I'll see you do it!"

"Go slow, Bob Mason," Cady snarled, "You want to be sheriff pretty soon now, and you'll be wantin' my influence."

"You go to grass with your infloonce! You couldn't infloonce your own vote if another man showed it a bottle! Get out and work agin me. It would just tickle me to death and help me no end to have you do it. Now I'll exercise a little infloonce on you, you houn' dawg. Wish't I had my boots on! Make your getaway, Pete Cady!"

Cady wilted. "I ain't meaning no harm, neighbor. Think of them sixteen miles back home I've got to drive. Ain't there a chanct for me to sleep here?"

"There's just about as much chance fer you to sleep here as there is fur your poor old dad to drive you home! Jest about."

"What kind of a man are you to turn me out on a night like this? Ain't this a County building? Don't I pay taxes? I guess I stay if I want to."

Bob drew himself up to his full six feet of height.

"These here folks"—his arms swept about in a rude gathering-in gesture—"these here sixty folks is paupers, outcasts, poorer than poverty, but there ain't one of them but is more of a man than you be! I wouldn't disgrace them by lettin' you sleep on the floor, and I wouldn't have disinfectant enough to clean it up if I did. Git!"

He went to the front door and flung it wide.

"Happy to say it's rainin' like all-git-out. You go home and read a piece called King Lear by William Shakespeare deceased. When you git to a gal called Regan, she's yer sister."

Pete Cady slunk through the door, and Mason slammed it after him. The key crunched in the lock. He turned about to the huddling forms that crowded the gloomy passageway.

"Good-night, my friends, good-night."

With stumbling, stumping, shuffling tread the crowd scuttled away.

Bob Mason stood there very straight, watching till the last one disappeared. A deep belated respect for them welled up in his rough heart.

"Nobody wants ye," he said, "Then good gracious—I want ye! I'm off the ticket for sheriff."

A Missionary Pathfinder Fallen

A Story of the Work of R. Ray Eldred.

BY STEPHEN J. COREY.

EDITOR'S NOTE: Last week the news was flashed across the sea that R. Ray Eldred, Congo missionary, had been accidentally drowned, on September 3. No further particulars of Mr. Eldred's death came with the cablegram, and it will be several weeks before a letter giving complete details will arrive. In the meantime, Disciples everywhere will be interested in learning something of the heroic career of this aggressive evangelist and missionary. The news that has come of his death is made doubly sad by the fact that Mrs. Eldred was laid to rest beside the Congo less than a year ago.

WEN the history of Congo missions is written, among the names that will be accorded high honor will be that of R. Ray Eldred, whose career has just been tragically ended. Mr. Eldred labored on the Congo for only eleven years, but these were years of pioneer "boring-in," of foundation-laying, in the difficult Upper Congo region.

R. Ray Eldred, with his wife, went to Bolenge in 1902. He was one of the pioneers who with Dr. and Mrs. Dye, Dr. and Mrs. Layton, and E. E. Faris helped to shape the beginnings of the work at Bolenge. His service has been largely that of a pioneer and the last four or five years have been occupied in the opening up and establishing of the station at Longa on the Bosira at the mouth of the Momboyo River.

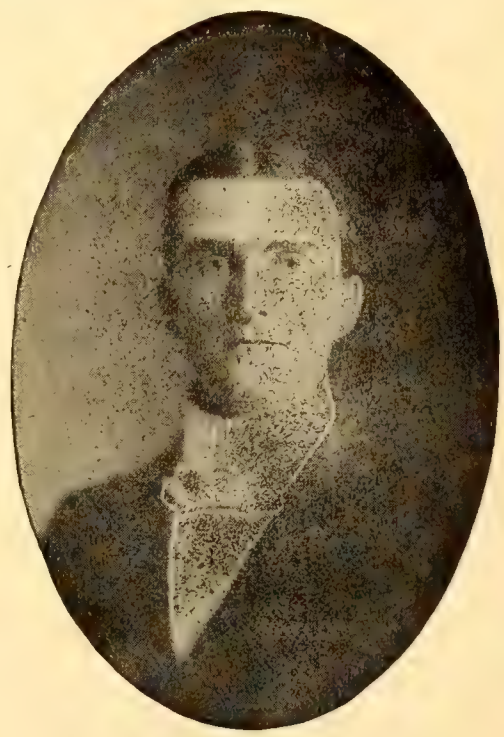
MR. ELDRED'S VARIED TALENTS.

Mr. Eldred combined mechanical skill with evangelistic zeal and his industrial work along with the preaching has been a factor in opening up new fields. He was a man who combined a strong physique with great resourcefulness. His leadership among the native people of the forest was remarkable. Ray Eldred never spared himself in the accomplishment of the great task to which he had set his hand. Time and again he has endangered his life for his people.

Longa has been a very difficult field because of the radical opposition of the Catholics and also because the immediate settlements of native people were greatly demoralized by European traders and a very raw type of heathenism. After patient toil, Mr. Eldred had built up a strong center at Longa, with a church membership of three or four hundred. The work was getting to be well established and excellently rounded out in its proportions. Beside his preaching he conducted a day school in Lokundu, a school in French and kept many of the native men busy in his industrial department. Mr. Eldred had just finished a substantial new brick home, the bricks of which were burned at the station, and the lumber sawn from the forest.

UNTIRING AS AN EVANGELIST.

Mr. Eldred was an untiring evangelist and nothing delighted him more than long itinerations into the back country preaching the gospel. It was from these far villages that the majority of the converts at Longa had come. At the time of his death a long itinerate of some ten weeks through the forest had been planned with H. C. Hobgood. No doubt the sad accident which resulted in his death occurred on this long journey. His



R. Ray Eldred.

last letter from the field recounted some of the plans he had in mind. In that letter he wrote as follows:

"In about a week or starting the 23d of July, Mr. Hobgood and I are to start our itinerating. We are to go from here to Lotumbe overland, and will likely stay at Lotumbe about two days or long enough to get ready for a longer journey up country. We will then start out from Lotumbe, to visit the country above Lotumbe, coming out on the Momboyo River about fifty miles above Iyete and Bosau, where you and I were. Then we are to go on up the Momboyo River some fifty miles farther to where we have a promising work. Then we are to turn down river overland as far as Waka, and come on to Lotumbe by canoe. This journey in all will take us over some six or seven hundred miles of land and two hundred by river, and will occupy some two and a half months. I will have to keep you posted about this trip, as it is or will be very likely the longest of its kind ever made by a Foreign Christian Missionary Society worker, with perhaps the exception of Mrs. Rijnhart's, in Tibet. You know something of the roads out here and we will see worse ones on this trip. We are to take the stereopticon, and I shall make use of it too. I will have my medicines along to do all the good I can with them. This is not to be a forced march, for we want to reach the people, and we want also to keep well. Do not worry about us, for the Father, who has always been with us, will be with us all of the way."

POPULAR AMONG ACQUAINTANCES.

As we recall, Eldred was a good swimmer and had several times before plunged into the water to save some of his black workers whose canoes had been capsized. It is possible that his death came about in some such manner in one of the swift forest streams that he and Hobgood would necessarily have to cross.

Eldred was very popular in America, especially among Transylvania students and alumni, for he was a graduate of that school. He was the invincible center on the Transylvania University football team while in college.

While the writer was visiting the mission in Africa last year, Eldred was his companion during much of the time, and especially during two itinerates through the jungles, one on foot and one in dug-out canoes, up the Bolingo River. Eldred was a royal companion in such journeys, one of the most self-forgetful and kind-hearted men in the world, strong in body, quick in sympathy and tender of heart. Nothing was more touching than to see him gather about him the people of a strange village who had never heard concerning Christ and tell them for the first time the sweet story of the Saviour's love.

HIS FEARLESS EXPLOITS.

Eldred in the early days at Longa met with much opposition from the native Catholics and the heathen people. On one occasion he went at night in a canoe to a distant heathen village and rescued single handed one of the black mission girls who had been stolen from the compound by a group of savages. At another time he rescued a slave in a distant village who was held for use in a cannibal feast. These fearless exploits gave him the name among the natives of "The White Man With the Strong Arm." He was respected everywhere. No man was more loved by his converts than he. Less than a year ago the hearts of the Christians at Longa were broken by the loss

(Continued on page 11.)

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

RECENT WHITE SLAVE LEGISLATION.

THIS week's papers tell of the sentences pronounced against Maury I. Diggs and Drew Caminetti, two prominent young men of California, in the United States District Court, for violating the Mann White Slave Act. Their offense consisted in taking two high school girls from Sacramento to Reno, Nevada, for immoral purposes. Two years in the Federal Penitentiary, and a fine of $2,000, was the sentence against Maury Diggs, and eighteen months in the same prison, and a fine of $1,500, was the penalty imposed on his friend and companion, Drew Caminetti. A dramatic touch in the case, was that Caminetti's father, Anthony Caminetti, was United States Commissioner General of Immigration, and that it is our Bureau of Immigration that has the oversight of our federal white slave legislation.

In view of the wide publicity given this trial, and the general interest it has excited, this Department has been asked to tell something of recent federal legislation for the protection of young women from a life of commercialized vice.

FIRST STEPS TOWARD REFORM.

The laws that are working such profound changes in the attitude of society toward these unfortunate women are less than a decade old. They received their impulse from an International Conference in Paris, France, in 1902, at which representatives from the leading European powers and the United States were present, to devise ways and means for the suppression of the white slave traffc. In June, 1904, an international treaty was signed between the great countries of Europe, for the regulation of the business of transporting girls from one country to another for purposes of prostitution. This is said to have been the first treaty relating to social morality ever consummated between the civilized governments of the world.

Our country, after a thorough investigation, became a party to the treaty in 1908. The enforcement of its provisions was put in the hands of the police in Europe; in the United States, the police are not under federal control, so it was put in the hands of our national bureau of immigration.

UNITED STATES PASSES LAW.

But though our government was the last of the great powers to sign the treaty it was not idle in instituting warfare on the evil. In February, 1907, Congress passed this statute:

"That any person who shall keep, maintain, support, or harbor any alien woman for immoral purposes within three years after her arrival in this country, shall be guilty of a felony, and on conviction be imprisoned not more than five years, and pay a fine of not more than $5,000; and any alien girl or woman found in a house of prostitution, or practicing prostitution at any time within three years after she shall have entered the United States, shall be deported to the country from whence she came."

At the same time, in 1907, a special committee was formed under the immigration bureau, to investigate the importation and harboring of women for immoral purposes. This committee worked for more than two years, and made a more systematic and comprehensive study of conditions in the underworld than ever had been made before. Their report was submitted to the congress of 1910, and its revelations have made a profound impression on the whole country. They had a great number of agents, working in Boston, New York, Philadelphia, New Orleans, Chicago, Denver, Salt Lake City, Butte, Seattle, Portland, and San Francisco. These agents sometimes did their work at great personal peril; Mr. Dillingham, chairman of the committee, says some of the information embodied in its report, was secured at the risk of their lives.

Mr. Dillingham stated that his report was guarded and conservative, because the subject was especially liable to sensational exploitation. The demand for the report was so great, that the printed copies were exhausted soon after its issue; its careful and cautious statements are so shocking, that they have had much to do in producing widespread revolt against the dreadful evil that has existed so long in our midst.

COMMERCIAL PROFIT THE MOTIVE.

It says that the whole object of the white slave traffic is commercial profit, and the earnings of the professional prostitutes support a vicious class of men and women in idleness and luxury. The women who are bought and sold are always young, and do not realize the conditions into which they are betrayed. Sometimes, their earnings go directly to the man, who is often the first lover of the girl and her betrayer. Sometimes, he sells her outright to the keeper of a disorderly house. She is required to have gaudy house clothes, and other things which she is told she must have, and is charged exorbitant prices for them—so she is kept constantly in debt to the woman who keeps her. In addition to this, some of her earnings go to the police, for so-called "protection." General Bingham stated to the committee that during his first year as police commissioner of New York City he might have accepted bribes from the red light districts amounting to $600,000, or even a million. Among the affidavits filed in the report is one, in which it is stated that one French girl was sold for $500, another for $1,000, another for $1,400.

LATER LEGISLATION.

The submission of this report to congress three years ago was followed by legislation even more stringent than that of 1907. The statute quoted above was amended by striking out the three year limit, and the term of imprisonment was increased from five to ten years. At the recommendation of President Taft, an appropriation of fifty thousand dollars was made for the employment of special inspectors, to bring those responsible for the traffic to conviction under the federal law.

All of this is only for the protection of foreign girls, imported into this country for immoral purposes. The federal government can only legislate for them, and for the transportation of women from one state to another, under our interstate laws—all other legislation must be done by the state legislatures. The Mann White Slave Act, which was passed by congress at this time, imposed a fine and a penalty of imprisonment, for transporting women from one state to another for purposes of prostitution; it was under the provisions of this law that the young California men received the punishment they so richly deserved, and by it, Jack Johnson, the black prize fighter was tried and convicted but escaped punishment by fleeing to a foreign country.

CHANGED VIEWS TOWARD FALLEN WOMEN.

This federal legislation and many other agencies are giving us a different point of view toward these forlorn and forsaken women. In the thought and the literature of the past, the fallen women was the Siren, the Circe, who led helpless men astray and held them in bondage; but now we are learning a new point of view and both the law and public opinion are beginning to believe that it is the men who beguile and betray these poor girls who are worthy of punishment. And this heart of compassion for these prisoners of sin is no new thing! It is as old as the days of Him who same to seek and to save the lost and who said to one of these erring women, Go and sin no more, and to another, Thy sins, which are many, are forgiven thee. I. W. H.

JANE ADDAMS ON STYLES.

"Burning questions of the day are eugenic marriage, woman's suffrage and the fashions. I favor strict eugenic laws and woman's suffrage. The styles today are more sensible than ever."

Jane Addams of Hull House, Chicago, thus epitomized her ideas on these three subjects last week, in an interview at the Valencia farm of the Kingsley House Settlement, in Pittsburg, where the annual conference of national federation of settlements was held.

"I do not believe, with so many people, that women are being degraded by the fashions," said Miss Addams. "The less clothing we can wear with modesty the better. It is better for health and allows more freedom of movement.

"Of course, there are extremes. In Chicago our police women take care of these."

A MISSIONARY PATHFINDER FALLEN.

(Continued from page 10.)

of Mrs. Eldred, their good angel of mercy. Now grief will be doubly heavy upon their hearts because their great white teacher has gone, whom they loved so much. It is difficult to know how the work will be carried on without Mr. Eldred. However, the Lord has a way, and although the workers fall he carries on his task. Mr. and Mrs. E. A. Johnston, who have recently arrived on the Congo, were to be Eldred's companions at Longa. Since his wife's death he has been toiling there alone, refusing to follow the request of the Foreign Society to come to Bolenge and wait for reinforcements. In his answer to the cablegram, asking him to do this, he replied: "How can I leave my people? I am their teacher and the one on whom they depend for the Word of Truth."

Mr. Eldred leaves three little orphan sons, who are being tenderly cared for by Mrs. M. D. Adams in the home for missionary children at Hiram, Ohio.

THE CHRISTIAN CENTURY

EDITORIAL

THE CATHOLIC NAME.

BLESSINGS on our fathers for their wisdom in choosing to call the churches of their Christian union movement by no name save the generic Scriptural title, churches of Christ! The controversy in the Protestant Episcopal Church over their name waxes more vehement as the time of their General Convention approaches. The sentiment seems about equally divided between the high church party which wants the name changed to American Catholic and the low church party which is satisfied to have it remain as it is.

In an extended pre-convention utterance "The Living Church," published in Milwaukee, the organ of the high church party, admits frankly that the real issue is not whether a particular name shall be chosen but whether the name Protestant shall be abandoned. It says:

> No religious body in Christendom is so misunderstood by the world at large, so seldom appreciated by its own members, as is the Protestant Episcopal Church. Gradually we are discovering that this is largely due to its name. The term implies a voluntary, post-Reformation body. And the standards of the Church and her books of Church defense treat her as much antedating the Reformation and as being a section of the historic Church, founded by Christ Himself. This is not merely the position of Catholic Churchmen; it is the position of the Church itself and of all educated Churchmen.

Disciples naturally have a sympathetic feeling for the high church party in their desire to abandon a denominational name. But we cannot avoid reminding them that if they simply exchange the name Protestant for the name Catholic they still move in the realm of denominational nomenclature. Catholic is not the catholic name. Church of Christ is the catholic name.

If Episcopalians wish by their title to assert their catholicity, their nationality and their assumed uniqueness as compared with the various Protestant denominations, the logic of such a purpose should lead them to adopt the title, The American Church of Christ.

But how much better is the logic as well as the spirit of the Disciples of Christ! They too wish to occupy a catholic position. They too refuse to be or belong to a denomination.

They do not wish to be called the Church of Christ, nor the American Church of Christ, nor yet the American Catholic Church.

They are simply and modestly churches of Christ, each one a vital part of the one Church of Christ which embraces many churches, wearing—sad to say—many divisive names, and including these dear Episcopalian brethren and their churches too.

There is no denomination—Disciples of Christ or any other—no "section" of the Church, to which Disciples belong and for which they must find a name. They acknowledge no ecclesiasticism to which their churches are subordinate save the whole Church of Christ, and they labor and pray for the time to come when there may be unity within the Church so that their congregational subordination may find normal organic expression.

ADAM AND EVE.

WE were most reluctant to believe the charges against Governor Sulzer, but the evidence has grown almost hopelessly strong. If he is guilty, he is not only a wicked man but a hypocrite, for just at the time when he was most hopelessly involved in speculations on the stock exchange with money not his own, he was standing before the public as an official opposed on reasons of conscience to the stock exchange and the very methods he was then employing for what he hoped would be his own financial advantage. If he is guilty he is trebly guilty—guilty of dishonesty, guilty of falsehood, guilty of hypocrisy. Not yet will we pronounce him so, but wait for the decision of the courts.

But there is one point in this sad matter which we wish to mention, the attempt of Mrs. Sulzer to save her husband by her own confession that she was the guilty person. So far as any evidence appears up to this date, her confession also was a falsehood, inspired in the hope of saving her husband.

Men have been known to "perjure themselves like gentlemen," and women from the dawn of history have lied in order to save men who did not deserve the sacrifice. It is no new thing, but the cowardly habit of men permitting women to do this sort of thing ought to begin to slacken up. It had its rebuke quite early in the history of the human race and it did not do any good. For a guilty man to permit his wife to come out in print with a confession that his sin was hers and then have the newspapers print it with stories of her nervous prostration makes good copy for the newspaper, but the man who permits the thing to be done, knowing all the while that he himself is a guilty man, must have a craven soul. Adam was not wholly a liar, and Mrs. Sulzer may by extravagance or other fault have been a participant in her husband's sin. There has been a fairly even division of sin between the sexes from the time the world started, but it begins to be time for the employment of a somewhat more chivalrous method. Let Adam come out in the open and accord to Eve what little protection she can find among the foliage of the figs.

EUGENE FIELD.

EUGENE FIELD'S grave in a Chicago cemetery has gone for fifteen years without a monument. A movement to secure $10,000 by popular subscriptions to erect a suitable memorial is now on foot, and from many obscure quarters quaint and tender memorabilia are coming to light. A dealer in autograph letters issued a catalogue last week which shows a little note characteristic of the Poet of Childhood. It was written to a Mrs. Stedman in Chicago January 1, 1888. Its simple message is this:

> It has occurred to me that perhaps your little girl might like to go to the circus. Accordingly I take the liberty of inclosing two tickets good for any afternoon or evening of this week.

It was not an important act but it meant the keenest pleasure to a little girl for that afternoon. And this simple note struck off out of the heart may now be purchased for $35. Eugene Field was loved while he lived because he was constantly gladdening childhood by simple deeds and simple human verse. His debtors—children, and grownups with child-like hearts—may pay a small part of their debt by building the modest monument now proposed.

SMALL COLLEGES AND SMALL EXPENSES.

PRESIDENT GARFIELD, of Williams College, has made a study of changes in the average annual expense of study at Williams. In the three years, 1885-1887, the average was $652; in the triennium, 1910-1912, it had risen to $927. This is an increase of over forty-two per cent. President Garfield shows that this is simply in keeping with the general increase in the cost of living during these years. It must be noted also that the cost of a course in Williams is not necessarily so high as the figures for the average indicate. It is possible to live on far less than $927 a year there.

Yet the question arises in the presence of such figures as these, What is the boy to do who must work his way through college? He cannot, under the best conditions, earn a very large fraction of the annual cost of a college course in such a college as Williams. The burden of debt is too great. The price is prohibitive.

Never was the need of the academy and college where poor boys and girls can study greater than it is today. The standards and work and culture of the Eastern colleges are high and if they were available for the poor boy it would be a precious privilege. They are simply beyond his reach. The children of the rich must be trained there. Meantime the ambitious, industrious boys and girls from the homes of the poor are eager

to study. The state institutions and the humbler colleges are doing invaluable work in making it possible for them to receive thorough training for life. The Disciples of Christ have founded many small colleges. As never before they must support these colleges for the children of those who cannot meet the financial demands of the more expensive institutions. Give the poor boy and girl a chance to earn a college education!

THE QUESTION IN ANOTHER FORM.

DR. Peter Ainslie writes an editorial for the October Christian Union Quarterly (which, incidentally, is by far the best issue of this publication yet put out) in reply to this question: Is not baptism the greatest barrier to union? He answers emphatically no, and points out that Baptists and Disciples, although alike in their practice of immersion, are no more closely together in fellowship than Baptists and Congregationalists, or Disciples and Presbyterians. He further shows that each of these communions has suffered a schism within its own body within the past half century. Agreement on baptism was not sufficient to keep Baptists together, nor Disciples together.

"The greatest hindrance to unity today," adds Dr. Ainslie, "is ungodliness in the Church in the form of bigotry, sectarianism, pride, meanness and self-righteousness."

This is a good answer to the question, and a true answer. If there were a passion for unity, a conscience on unity, in the souls of Christian people, there would be a tidal wave of desire that would sweep away those questions which now seem to afford us an excuse for keeping up our divisions. As to baptism, however, many would like to have the question put in a somewhat different form. It is this: Does not the insistence upon RE-baptism as a condition of fellowship in churches of Disciples stand in the way of THEIR practicing Christian union? This is a very vital and urgent question in the souls of those who believe that Christian unity is not merely some far-off divine event but an imperative duty here and now. They cannot feel otherwise than that insistence on the re-baptism of one who is already a member of the Church of Christ is the direct contradiction of Christian unity.

CHAPLAINS FOR THE NAVY.

WE invite our readers to co-operate heartily with the Federal Council to increase the number of chaplains in the United States navy and to dignify that office. The number of our battleships and cruisers has increased vastly and the number of chaplains remains stationery. Not only so, but Protestant churches have not been sufficiently active in the matter of securing appointments for the best possible men. Wherever young men are confined in a state prison a chaplain is employed, even though the number of prisoners be but from 200 to 500, but the crew of a modern battleship may consist of 800 to 1,200, beside which there may be on board from 1,000 to 3,000 bluejackets. These are all young men, largely recruited from the country, sailing to distant lands and liable to land at any foul port in the Orient, with temptation awaiting them on every hand, with money to spend and with no spiritual oversight. Every ship in the United States navy ought to have a chaplain and he ought to be a good man and a great man and held in high honor.

IT OUGHT TO BE TRUE.

THERE is one expert on the Book of Revelation whose conceptions we could wish should make good. This is Rev. Jasper S. Hughes. The appearance of an article from his pen in the Biblical World for September suggests the possibility that his interpretation is at least meeting a degree of hospitality among scholars of the first rank.

The Christian Century frankly confesses its inability to pronounce judgment for or against any reasonable thinker's interpretation of this book. Since the editor passed out of the susceptible stage when certain parts of the Bible were accepted as dealing with magical wonders, he has been taught that there was an apocalyptic nomenclature, so to speak, which had grown up in Palestine before the time of Christ, in which writers on religion were wont at times to express their ideas. This form of literature naturally was carried over into the Christian Church. It is traceable in the teaching of Jesus himself, but the last book of the New Testament is its supreme illustration. Assuming this point of view to be valid we supposed that the only way in which any degree of sense could be made out of the Revelation was to orient oneself in this apocalyptic literature.

But Mr. Hughes thinks this historical orientation is not necessary. He finds the key to the Revelation in the events closely following the ascension of our Lord and recorded for us in ordinary prose form in the book of Acts, especially the earlier chapters. Revelation, as we understand him, is a cryptic drama, telling over again, but in symbolic characters, the great events that had already taken place,—the choosing of a successor to Judas, the descent of the Spirit, the preaching of Peter, the call of Saul of Tarsus, etc.,—rather than a prophetic projection of the future history of the world.

Toward all the soothsaying, clairvoyant interpretations which make of the book a foreteller of specific historical events—the rise of the papacy, the appearance of Napoleon, the digging of the Panama Canal—Mr. Hughes is accustomed, and rightly, to show uncontrollable impatience.

Whether his views will bear scholarly analysis or not we must not say, but we close as we began, by saying that we could wish they might make good. Mr. Hughes finds such lofty idealism in the book, such modern idealism, that one cannot help hoping it is really in the book and not read into it by the idealistic mind of its interpreter.

But whether found in the book or brought to it, it is good doctrine and deserves to be heard.

FAMILIAR!

THE following paragraph is taken from an article on Christian Unity in the Constructive Quarterly written by an Episcopalian bishop:

> We must draw a line of demarcation between faith and opinion, between principle and prejudice, between what is apostolic or primitive and what has been added since primitive times. When we put in their true perspective man-made definitions and interpretations of fundamental truth, there will be more of the manifestation of the spirit of unity.

Sounds as if we had heard that before somewhere!

A NEW DAY OF RELIGION.

NOTHING more cheering has come to us than the comments of the daily press on the recent utterances of Sir Oliver Lodge on "Immortality." So far as we have noticed not one of them discusses at any length the technical aspects of Sir Oliver's argument. All of them that give it a serious thought deal with it as an evidence of the return of the human mind to the contemplation of things spiritual. The London Times led off with a strong leader and the British and American papers have not been slow to follow. As typical of the secular newspaper point of view we reprint herewith an editorial from the Chicago Evening Post, which embodies a quotation from the leader of the London Times.

"Leave to the metaphysicians the philosophies of Sir Oliver Lodge's theory of 'continuity of the individuality after death.' But take from it the lesson of simple religion which the London Times draws in these few words:

" 'The whole discourse is a protest against arrogance. In recent years science has been asserting its claims against a dogmatic theology. Perhaps some overassertion was necessary, but overasserting there certainly was. The public woke to find that they had only exchanged one priesthood for another. The laws of science were more sacrosanct than Holy Writ. Nothing which could not be weighed or measured was allowed any validity.'

"It is a true picture of the era that has come, not so much

'since Darwin' as since the day of the great material inventions.

"But another day is coming. The meaning which the Times so keenly places upon this declaration of immortal faith by the official chief of English science may be read in other tendencies the world over.

"Religion is the basis of what we call the progressive movement. Righteousness and brotherly love are the inspiring motives of this new effort to put the needs and the souls of men into the field of political effort. No man who has his hand on the pulse of 'progressivism' can miss the throb of purely religious faith that is beating so steadily, so surely, yet so quietly, within it.

"A revitalization of religion is due. The sway of materialism, splendid as it has been, has held long enough for the inevitable swing to other things. For so the world moves.

"Speaking with high authority for science—or human knowledge—Sir Oliver Lodge tells us all that science is not sufficient. He yields back the scepter to the old faith that has lived ever since the Spirit first moved upon the face of the waters. The abdication is a profound and touching prophecy of what the fresh-coming years next hold in store for humanity's advance."

SAVE AMERICA.

FROM various quarters it is reported that Roman Catholic priests and politicians are protesting against using the hymn, "America," in public schools, and in general patriotic services. The reasons they allege are that it is a sectarian hymn, written by a New England parson.

It was, indeed, written by a New England parson, but is a thoroughly non-sectarian hymn, in every way beautiful and worthy of the place it has won in the affections of the people. The reasons for opposing it are the very reasons for which the movement ought to be strenuously resisted. It represents the relentless hostility of a bigoted hierarchy against the spirit of Christian liberty which that hymn embodies.

The question what hymns are to be sung in our public schools should be decided by the friends and not by the enemies of these schools. The question what hymns are appropriate for America should be decided by those who love American institutions.

This paper stands for no spirit of bigoted hostility to the Roman Catholic Church, but we earnestly resent the machination and hostility to American institutions which underlie movements of this character. In whatever city the proposal is made to drive the singing of "America" out of the schools, it ought to be opposed and the hymn defended. It is not true that "The Star Spangled Banner" is a better hymn, or in any proper sense our national hymn. "The Star Spangled Banner" is an interesting poem, with some remarkably fine lines, and it commemorates the experience of a certain man who happened to be taken on a British ship one night during the battle and was glad to see the American flag in the morning. It is a hymn that cannot be understood without a series of historical footnotes, and it cannot be sung by any save professional singers. It is a fine, stirring piece to be rendered by a band, or sung as a solo, in which the audience joins in the chorus. "The Star Spangled Banner" and "My Country, 'Tis of Thee" belong in two wholly separate classes and neither one can ever be a substitute for the other. But the deeper reason for opposing and resenting this movement is that it proceeds from a bigoted spirit of sectarianism, thoroughly hostile to our most cherished American institutions. Save America!

THE WEAK SPOT IN THE ARMOR.

THE arrest of Mr. Jerome for gambling was a shrewd move on the part of the lawyers of Harry Thaw. Nobody supposes it was anything else, or that Mr. Jerome's little game had any direct relation to his mission across the Canadian border, but it illustrates a principle, which we can never afford to forget, namely, that the man who goes out in quest of the good, or opposition of the evil, should have clean hands. Mr. Jerome was dealing with shrewd men who knew his personal habits and weaknesses and were certain to find, if they could find, the unguarded point in his defense. It was no time for him to take any chances. He was on the eve of a desperate battle and his public humiliation was brought about by a trivial, yet serious indiscretion.

Ministers and other Christian people may well ponder this lesson in all that it means. Many a great cause has been seriously hindered and some great enterprises have been permanently weakened because the enemy found the weak spot in the armor of the champion of right. David and Solomon and the good King Uzziah are brilliant examples of what has happened so often in human history, that we must not let it pass without considering ourselves lest we also be tempted.

BEAUTIFUL GATES AND UGLY INFIRMITIES.

IT is characteristic of all life that the lame man, who was healed at the name of Jesus as spoken by Peter and John, should have been lying near the beautiful gate of the temple; for beauty and ugliness are always thus side by side. The one is attractive and pleasant, the other is repulsive and distasteful. But the beauty of the marble must not be missed because of the lame man who crouches beside it; and the poor beggar must not be overlooked because our eyes are fixed on the gate that is called beautiful. It is God's kindness that has placed them side by side, in order that those who are ready to help lame men may not miss the ministry of beauty, and in order that those who love the grace and loveliness of life may not become so absorbed in it that they forget the lame men not far away.

The Land of Beginning Again

By Louise Fletcher Tarkington.

I wish that there were some wonderful place
  Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
  And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
  And never put on again.

I wish we could come on it all unaware.
  Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done
  The greatest injustice of all
Could be at the gates, like an old friend that waits
  For the comrades he's gladdest to hail.

We should find all the things we intended to do,
  But forgot and remembered—too late,
Little praises unspoken, little promises broken,
  And all of the thousand and one
Little duties neglected that might have perfected
  The day for one less fortunate.

It wouldn't be possible not to be kind
  In the Land of Beginning Again;
And the ones we misjudged and the ones whom we grudged
  Their moments of victory here
Would find in the grasp of our loving handclasp
  More than penitent lips could explain.

For what had been hardest we'd know had been best,
  And what had seemed loss would be gain;
For there isn't a thing that will not take wing
  When we've faced it and laughed it away;
And I think that the laughter is most what we're after
  In the Land of Beginning Again!

So I wish that there were some wonderful place
  Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
  And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
  And never put on again.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

DR CHILTON'S reference, recently reported in your columns, to the Constructive Quarterly as one of the signs of the times, has put me under great obligations to him. I immediately purchased a copy of the journal and have read all the articles with great interest. You have already noted, Mr. Editor, in an editorial, the excellent article on the plea of the Disciples written by President F. D. Kershner. I, too, found much satisfaction in reading his words. But I think the article that most informed and moved me was that by Robert E. Speer on "Foreign Missions a Constructive Interpretation of Christian Principles." "My thesis," he says at the outset, "is that in our search for the essential and constructive principles of Christianity we can get more help from foreign missions than from any other source."

Again and again in reading this essay, I would sit back with the book face downward on my knee and reflect upon his great interpretations. The missionary enterprise is the revelation of essential Christianity. It is in the actual proclamation of the gospel that we learn what the gospel is. The Kingdom of God cannot be understood by study in a seminary detached from life, nor can our problems be solved by mere discussion. "Larger knowledge comes from larger life." "The bounds of knowledge are pushed out by action, and no action illustrates or reinterprets more luminously the true character of Christianity and its bearing on the most pressing problems of the modern world than the spontaneous action of the Christian spirit in foreign missions."

* * *

SENTIMENTS like these opened up the article, and afterward there followed an elaboration of the thesis in many fields. I must not allow my reflections just now to lead me into a review of the closely woven argument.

What I do wish to call particular attention to is Dr. Speer's treatment of the great task of Christian unity as it emerges into bold relief through missionary activity. He believes foreign missions are making a great constructive contribution to Christian unity at home. The ideal and goal of all missionary effort is the creation of indigenous national Churches in all lands, "deadened by no throttling laws of uniformity, free and varied as the spirit of man, but still unified, corporate, animated by one organic life, fulfilling one great mission, and inspiring and answering the national life and destiny of the people."

But, the author abruptly reminds us, "if that is the right ideal for Japan or India, it is the right ideal for Scotland or the United States. It is the ideal toward which the people of Canada are striving. The very ideal of missions involves union and suggests the road to us at home."

Our common employment in a great task like foreign missions draws us together, says Dr. Speer. Common aims and honest effort to realize those aims are making us one abroad. They can make us one at home.

* * *

LET me quote a paragraph the substance of which will reappear, I prophesy, in hundreds of sermons:

> The simple existence of the missionary spirit is evidence of a vital unity in those who are animated by it. They may be traveling different roads, but their spirit is from a common source. "We love because He first loved us." All our human love has a single origin. The deeper and richer this love becomes, the nearer and fuller our fellowship with the Source, the closer, whether we know it or not, do our lives come, each to his brother's. And this essential unity is found not in a common source alone, but also in a common end. For it is a common end which all the varying missionary impulses are seeking, the end of the world Kingdom of Christ, of the realized Family of God. We may differ in our definitions of the thing. We shall find when we come to it that the thing itself differs from all our definitions. But it is the thing, however we define it, which we are all seeking. That is a bond which no unconsciousness or denial on our part can dissolve. And more than this, the elevation of this end as supreme unifies men. Whenever men believe enough in a cause to die for that cause, the sacrament of their consecration discloses a unity deeper than all their disagreement. When churches or men say one to the other, "Come and let us die for that for which Christ died," or, when they are not near enough to say it one to the other, but are sufficiently near to Christ each to say it to Him, then in the death to which they go they pass no more divided, but as one.

WHILE reading this article I kept wishing I had been able to write it myself. Since reading it, however, I would be satisfied had it been written by any Disciple of Christ. It is the kind of thing Disciples should be trained in advance of others to say. We are coming to be a great missionary people, a greater missionary people than many of us realize. When the results of Mr. Abram E. Cory's million dollar campaign and the present two million dollar campaign are given out, I believe there will be amazement and rejoicing.

But on the constructive side of missions I cannot think we Disciples have done our full duty. We have made but slight, if any, contribution to missionary idealism or statesmanship. Our leaders have been absorbed in the task of winning us, the people, to support the work and have had no opportunity to produce a literature interpretative and formative of missionary ideals.

The books written by our missionaries have in the main been thrilling stories of missionary experiences. Such works are precious beyond computation. Mrs. Rijnhart, Mrs. Dye, Mrs. Garst and many others have done great service to their cause by these wonderful life stories. But they have limited themselves by choice to the personal point of view.

* * *

NO officer of our Foreign Society has ever been commissioned to make a leisurely and statesmanlike study of missions at first hand on the foreign field. Mr. Rains made a hurried trip around the world in the study of very local conditions at the mission stations. Mr. S. J. Corey went last year into the upper Congo country, but had to return after a few days because the routine work of his secretaryship needed him. It is some years since President McLean visited the mission stations, and both the vision and the task have changed much since.

Dr. McLean's writings have been the most inspirational and informing missionary books produced by Disciple hands. But his "Epochs of Modern Missions," is a tracing of missionary history, not a constructive interpretation. Mr. Speer's article has made me feel that we have not gotten as much from men like A. McLean and Stephen J. Corey as they are capable of giving us.

I am jealous for our leadership, for our stewardship, in this matter of Christian unity. I rejoice that Mr. Speer sees so clearly as he does, but we Disciples should have seen clearly and spoken convincingly before any other voice was heard. I am not criticizing our leaders, I am criticizing ourselves that we have compelled our leaders to make it their sole task to enlist us in the enterprise of winning the world to Christ and have therefore kept them from sitting in the councils of missionary statesmen and speaking there with authority such a message as Mr. Speer has put into this article I have just laid down.

* * *

IT has been pointed out by others that in the Edinburgh Conference in 1910, whose significance lay in its embodiment of the very two ideals for which Disciples stand—missions and unity, not once was the voice of a Disciple heard. The Disciples had a great message to speak to such a conference. Had it been spoken in the spirit of President Kershner's paper in this Constructive Quarterly it would surely have made an impression. But our leaders had been compelled always to face the domestic and local aspect of the missionary enterprise and were slow to enter the discussions of the farther-reaching problems.

Our policy should now be enlarged. In these ripe years of his wisdom, President McLean should be assured that his brethren wish him to make a constructive contribution to missionary thought. Mr. S. J. Corey, of equal age and scholarship with Robert E. Speer and John R. Mott, should be freed from the routine of serving tables in the office that he may study at first hand the missionary problems and grow into a commanding position among missionary leaders. The presence of a man of his spirit and insight in the inner councils of the great cause would do for Disciples and their plea what ten missionaries at work on the field could not do.

HUGH MACDONALD

Of Human Interest

A Favorite Wilson Story.

A friend of mine was in Canada with a fishing party, and one member of the party was imprudent enough to sample some whisky that was called "Squirrel" whisky because it made those who drank it inclined to climb a tree. This gentleman imbibed too much of this dangerous liquid, and the consequence was that when he went to the train to go with the rest of the company he took a train bound south instead of a train bound north. Wishing to recover him, his companions telegraphed the conductor of the southbound train: "Send short man, named Johnson, back for the northbound train. He is intoxicated." Presently they got a reply from the conductor: "Further particulars needed. There are thirteen men on the train who don't know either their name or their destination."

One of Bryan's Favorites.

A man got into a cab at the Richmond railway station and said: "Drive me to a haberdasher's."

"Yaas, suh," said the driver, whipped up his horse, and drove a block; then, leaning over to address his passenger, said: "'Scuse me, boss, but whar d'you say you wanter go?"

"To a haberdasher's."

"Yaas, suh; yaas, suh." After another block there was the same performance: " 'Scuse me, boss, but whar d'you say you wanter go?"

"To a harberdasher's," was the impatient reply.

Then came the final appeal:

"Now, look a-here, boss; I be'n drivin' in dis town twenty year, an' I ain't never give nobody away yit. Now you jes tell dis nigger whar 'tis you wanter go."

Vice President Marshall's Best Story.

Right after election a visitor called at my office in Indianapolis and requested to see me. He was venerable, dignified, and very earnest. His once broad shoulders had a decided stoop, and his long, bushy hair had grown silver and indicated the nature of a man who, like the typical Hoosier, is a law unto himself.

I had never seen him before. He let me know that at once. I asked him to be seated. We shook hands, and we sat down.

"I came in to see you, Mr. Marshall, because you are the first living vice-president that I ever saw in my life, and I wanted to shake hands with you on that account."

We talked at length about the crops, the industries of that part of the country; how times had changed in the last thirty years and everything of moment except politics. Therefore I was surprised that when he arose to leave he began:

"Mr. Marshall, you have been mighty affable and clever to me, and I ain't going away leaving you think I voted fer you, fer I didn't."

"Oh, well," I suggested, "you need not worry about that, for, you see, I did not need your vote. We won't quarrel about that."

I could see that he was still uncomfortable, and thought perhaps his conscience was hurting him a little, so I tried to propitiate him by saying: "Well, we can be friends just the same. We are all good American citizens, irrespective of our political views."

But I was soon to discover that his discomfort was not occasioned by any sense of regret. It had altogether a different meaning.

"When I heard you and Woodrow was elected, I sez to myself, sez I: 'I hope Tommy and Woodrow will do what is right now that they are elected'; but sence I cum over here and seen you and talked with you, I don't believe you will."—Collier's Weekly.

Famous Novelist on Marriage.

Rev. Cyrus Townsend Brady, the clergyman-novelist, received the other day a letter from an admirer of his stirring stories. The admirer, a young man, said he was in love, and he asked Dr. Brady's advice on the question of matrimony.

The letter may have been only a device for getting an autograph, but Dr. Brady, at any rate, sent the young man this novel and yet valuable matrimonial thought:

"Marriage is a success, other things being equal, when the woman provides adequately for the inner man, and the man provides adequately for the outer woman."

Minister Egan's Parable.

In company with other American ambassadors and ministers, Minister Maurice Francis Egan, who represents us at Denmark, sent in his formal resignation to President Wilson on March fourth. Mr. Egan accompanied the resignation with a note that said his attitude in the matter of resigning reminded him of a woman he heard about once, who through financial misfortune came to be in distressed circumstances, and for a livelihood had to rely on a few hens she owned. She was of good birth and breeding and very proud, but was finally forced to go out and peddle eggs.

She took some eggs in a basket and walked along the streets, saying:

"Eggs, tupence! Eggs, tupence! I hope to Heavens nobody hears me! Eggs, tupence!"

Had Not Read Up-to-Date News.

Sir Ernest Shackleton said of a piece of geographical ignorance:

"It was incredible. It reminded me of a little waiting maid.

"As she brought me my tea and toast one morning I said to her:

" 'What a rainy morning, Mary! It's almost like the flood.'

" 'The flood, sir?' said the little maid. She looked at me with a puzzled smile.

" 'Yes,' said I. 'The flood—Noah, you know—the Ark—Mount Ararat.'

"She shook her head and murmured apologetically:

" 'I ain't had no time to read the papers lately, sir.' "

Meissonier Didn't Paint by the Yard.

A theatrical manager once asked Meissonier to paint a drop scene.

"Have you ever seen any of my pictures?" asked the painter.

"No; but that's not the question. You are famous, and it's your name I want."

"What is the size of the curtain?" said the painter, who saw humorous possibilities in the situation.

"Forty feet by sixty."

"Let me think a moment," said Meissonier, "I wish to work out a couple of little sums in my head."

The manager waited.

Then thus Meissonier: "My pictures sell at an average price of over £700 per square yard. Your curtain will work out at something a little under £200,000. I should be delighted to undertake the work on these pecuniary conditions were it not for a second consideration. When working at my highest speed I require six months to complete a canvas one foot square. Thus you may expect to have your drop scene in 100 years, more or less. Do you accept my conditions?"

The manager had vanished.

A Hopeless Administration.

One morning a man called on Secretary Lane, of the Department of the Interior, to ask for the job of Indian commissioner for a friend.

"Is he efficient?" asked Mr. Lane.

"Oh, he's a Democrat, all right," replied the man. "Don't know anybody who has done more for the party in our district."

"Caring for the Indian bureau is highly specialized work," suggested the secretary. "What I'm looking for is a ten-thousand-a-year man who is willing to take the five thousand a year of the commissionership."

"Shucks," said the man, "I know fifty men at home who would take the job!"

Mr. Lane shook his head and the man waxed indignant. "It's easy to see," he exclaimed, "that Democrats need expect no patronage from this administration."

From Near and Far

Judge Ben Lindsay, whose record as judge of the Juvenile Court is being investigated and who is fighting the agitation for his recall, has received a warm letter of encouragement from former President Roosevelt, which reads in part: "The most potent ally of the bad man is the foolish good man who permits himself to be used as a tool in breaking down the only man of whom the bad man is afraid—that is, the good man who is not a weakling, who knows how to hit, and who does hit. The forces of evil always heartily approve of that innocuous virtue which is wholly unable to do anything efficient against wickedness. You are being assailed because you have shown common sense in addition to the highest type of courage and a lofty disinterestedness. Every decent man and woman in the United States should be heartily with you in this struggle."

Railroad officials throughout the country have flooded the postal department at Washington with protests against the extension of the parcel post system, asserting they are not sufficiently recompensed for the carrying of articles now included under the parcel post regulations.

The report of a British royal commission says that the problems incident to the living of the white and the black races in the same country are as acute in South Africa as they are in the United States.

In an increase in timber sales this year and in a decrease in receipts from timber trespass as compared with last year, national forest officers see a growing use of the forests and respect for the federal forest policy.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Dr. Aked Discusses Mrs. Pankhurst.

Dr. Charles F. Aked, formerly John D. Rockefeller's pastor, but now of San Francisco, used to open his church in London to the Pankhursts, and made speeches defending them. But he does not approve, be it recorded to his credit, the violent methods adopted by them in their fight for the rights of women. The coming visit of Mrs. Pankhurst and daughter, Sylvia, to America, has inspired an article from the pen of Dr. Aked, in which the San Francisco preacher gives a sympathetic picture of the conditions in England which drove the English women to their "militancy." He writes:

"It is the custom in England to ask questions in political meetings. The process is known as 'heckling.' After Campbell-Bannerman's advice, the women began to attend public meetings, and they asked questions. Their interruptions angered men; they were thrown out of the meetings with violence; they were mauled by blackguards. They continued to go to meetings and to interrupt. The violence grew. Filthy scoundrels offered themselves as 'stewards,' for the opportunity it gave them of committing indecent assaults upon women and girls in the act of carrying them and bundling them out of meetings.

"The women were prosecuted; not the men. They were charged with all sorts of fancy offenses, such as assaulting policemen, etc. Had they paid the small fines imposed the world would have heard no more of it. But they refused to pay the fines, and they went to jail. Here they were treated as the worst of criminals are treated."

Protestant Episcopal Missions Grow.

The Protestant Episcopal Church is unable to send out all who are offering to go to foreign mission fields. The missionary society's resources, it is reported, are not adequate. It is explained that the systematic study of missions which has been in progress in recent years has had the effect in this Church and others of leading increasing numbers of young people to offer themselves for the work abroad.

Dr. John H. Vincent as Prophet.

Bishop John H. Vincent of the Methodist Church, recently made the prediction that the future church would make political economy and sociology as fundamental in its program as religion. In other words, he believes that the Christian of the future will wish to know somewhat thoroughly the conditions that produce widows and orphans and the evils that spot men and women with contagion. The Congregationalist remarks that "If his prophecy proves as substantial as that which led him to found the Chautauquas, while he may be stoned today, he will be honored tomorrow."

Ten Britishers "Most Missed."

The Baptist Standard is taking some pride in the prize list of the "ten men in Great Britain who would be most missed." Sir Robertson Nicoll, editor of the British Weekly, offered a prize for the best such list. The following men received the largest number of votes: King George, David Lloyd George, Premier Asquith, Sir Edward Grey, A. J. Balfour, Dr. Clifford, Viscount Kitchener, Earl Roberts, Dr. Meyer, Andrew Carnegie and Dr. G. Campbell Morgan. The paper mentioned above notes that "three of these men are Baptists and three are preachers."

A Sixty-seven Years' Pastorate.

So far as we know, the Baptists now hold the record for long pastorates. The London Weekly makes a remarkable statement concerning a Baptist minister who has to his credit a most remarkable achievement in service.

"The Rev. J. C. Jones, M. A., closed his sixty-seven years' pastorate at Spalding Baptist Church on Sunday, July 6, and on Monday attained his ninetieth birthday. Mr. Jones is a man of many records. He has not been ill for seventy years; he has been a guardian of the poor for over fifty years; his married life extends over sixty-three years; and he is the oldest graduate of Glasgow University. He took farewell of his congregation last Sunday, preaching both morning and evening, and administering the sacrament at the close of the evening's service. Mr. Jones celebrated his ninetieth birthday by presiding over a meeting of the Spalding Board of Guardians, when he was the recipient of many congratulations, including a message sent by Mr. John Burns, president of the local Government Board. Addressing the Board, Mr. Jones said he heartily wished that each member might have a very happy life, and he added that he could give an infallible recipe for it, whether their lives were long or short."

Founder Defends Christian Endeavor.

An article recently appeared in The Advance in which a contributor referred to the Christian Endeavor Society as something of a back number. Dr. Francis E. Clark, originator of the Endeavor movement writes a letter to The Advance in which he approves many statements made in the article, but takes exception to some of them. For instance, the contributor declared that "the Christian Endeavor Society has been over-institutionalized, and has been made too much a separate thing, independent of school and church." This statement Dr. Clark takes issue with. "That may be true in some individual churches," he remarks, "but it is not the idea of Christian Endeavor today any more than it was thirty years ago. The society is still a part of the church; not of the Sunday-school, of course, because that is in a similar relation to the church, but it is today, as ever, in the church and of the church and for the church. A pledge of loyalty to the church is in every Christian Endeavor pledge now as at the beginning; and while the work of the society has expanded, and unions have multiplied in every land beneath the sun, while more work is done for prisoners, for the sick in hospitals, for the shut-ins, for the masses upon the street corners by the local unions, the individual society sustains the same relation to the church that it has sustained from the beginning."

Dr. Clark expresses an opinion on a much discussed question—the relation of the present prosperous organized adult class movement to the Christian Endeavor Society. He writes: "The Organized Sunday-school Class, which it was thought a few years ago would supplant in many churches the Christian Endeavor Society, has not been found to fill its place. The class is necessarily a small section of the young people. It is often a purely social affair, outside of the hour spent in Bible study on Sunday. It has never attempted to do for the young people of the church along a score of lines of church activity what the Christian Endeavor Society has done and is doing."

Increasing Church Attendance.

John Balcom Shaw, Presbyterian preacher, late of Chicago, now of Los Angeles, does not believe in sensational methods as a necessary condition in increasing attendance upon church services.

"We never do anything of a sensational character," he remarked to a recent visitor at his study in Chicago. "We have, of course, our deacons at the door to receive the people. We try to create an atmosphere of good-will and fellowship. We give a sincere welcome when we see people enter the door. But we not only shake hands at the door with the people coming and going, but we create a genuinely cordial atmosphere. We have a dignified service. The gospel is preached in its simplicity; and after the close of every service, I conduct a congregational Bible class directly in front of the pulpit, in which the most practical questions are asked and answered. How do we get the people to join the church? We go after them. We secure their names in a multitude of ways. Then we visit them. Do you see this envelope here?" taking up a large one resting on his desk and taking out numerous slips of paper. "These contain the names of hundreds of new people we wish to bring into the membership of the church. We visit them. We visit them again. We keep right after them, one way and another; and the people like it. Recently, when I was in Sioux City for a few days, I wrote forty letters to different people to whom I made a plea to join us at our next communion."

Personal touch, Dr. Shaw believes, is the thing that wins men.

Christian Gospel and Social Gospel.

"The Brotherhood of the Kingdom," is a group of ministers and church workers devoted to emphasizing the social gospel of Christianity. In August they held an annual meeting of importance at Marlborough, New York. The most vital discussion, in the opinion of The Continent, was over the question whether the brotherhood should identify itself with socialism. On this theme the speakers were Professor Rauschenbusch of Rochester and Dr. W. H. Gardner of Newark. The conclusion was that there should be no active alliance between a political party working for an economic program and a spiritual organization like the Brotherhood of the Kingdom, devoted to promoting Christianity. A significant point brought out in the conference was that so far the preaching of the social gospel has not tended to produce an individual conviction of sin. But it was insisted that this will appear in full strength as the social movement gradually develops a theology, which, according to the admission of this brotherhood, it has not yet done. So far the Brotherhood of the Kingdom has established four local chapters—in New York City, Boston, Rochester and Los Angeles.

Disciples Table Talk

Russian Mission in Chicago Prospers.

Basil S. Keusseff, missionary in the Russo-Bulgarian Mission, Chicago, is reaping real results in spite of great difficulties. He reports that the open air meetings being held on Sunday afternoons in the heart of the Russian colony are successful, with audiences of from 200 to 400. He states that opposition is met with from the liquor interests, Jewish fanaticism, anarchism and priestcraft. This work is of vital importance, and Chicago Christianity should not only be proud of it, but support it with substance. The mission is carried on under the auspices of the Chicago Christian Missionary Society.

Successful Ten Years at Liberty, Mo.

R. Graham Frank recently celebrated the tenth anniversary of his coming to the work at Liberty, Mo. On September 14, he took as a text the same scripture he used for his first sermon ten years ago—Philippians 3:7-8. In his report, given on this occasion, are listed the following items: Number of persons added to membership, 405; net gain in membership, 248; money raised for missions and education, $11,568.18; raised for local expenses, $31,112.01; raised for new building, $28,000; raised for parsonage, $1,194.84; total money raised, $71,875.03. During this year $1,432.62 was raised for missions. The church supports Dr. Paul Wakefield, medical missionary in China. Mr Frank has preached 1,150 sermons and addresses during this period, in Liberty and elsewhere. In meetings outside Liberty, 301 have been added to the church through his preaching. Although Mr. Frank has had calls to fifteen other pulpits and to two college presidencies he has deemed the field at Liberty one of highest opportunity.

Christian University Opens.

Christian University, Fort Worth, Texas, opened its halls for the session of 1913-14 on Sept. 18. In the opening session, an address was delivered by Judge Ocie Speer, on the theme, "The Other, or the Invisible Man." Judge Speer was introduced by Mayor J. J. Jarvis, one of the founders of the university, for whom Jarvis Hall is named. Dr. F. D. Kershner, president of the university, related the unusual progress made by the institution during the last three years. In 1910 he said the total enrollment was only 364. In 1911 it increased to 528 and in 1912 it reached 583, whereas the 1913 enrollment amounted to more than 600. John D. Slater, pastor of East End Christian Church, Dallas, delivered the convocation sermon Sept. 21.

Massillon Pastor Discusses Conversion.

H. Erwin Stafford, pastor of First Church, Massillon, O., is preaching a series of sermons on the general theme, "New Testament Conversions and Present Day Thought." The topics treated on Sunday evenings for six Sundays are: "Conversion as a System of Thought," "The Conversion of Saul, or Christianity Winning the Scholar," "The Conversion of the Ethiopian, or Christianity Overcoming Power," "Conversion of Cornelius, or Christianity Conquering the Sword," "Conversion of Simon Magus, or Christianity Meeting the Money Power," "Conversion Wanting in a King, or Christianity and the Politician." Homecoming Day was observed by the Massillon Church, September 21, a special sermon being preached by the pastor on "The Church and the Home."

L. C. McPherson Reports Work.

Lowell C. McPherson, who has served as missionary in New England for two years, but who has engaged to labor in the maritime provinces of Canada for a year, sends the following report of work done in New England: In the two years I preached 660 times, conducted 250 prayer-meetings, made more than 2,000 calls, saw 600 accessions. A total of $4,200 was raised on the field, three Bible schools and one church were organized, two churches were saved and one resurrected. Many troubles were settled, two new church houses were built, three properties were bought, and one church is planning to build. I have been engaged by the American Christian Missionary Society and the New England Christian Missionary Society assisted by the Christian Woman's Board of Missions. Am now directed by the American Christian Missionary Society and the Maritime Christian Missionary Society and Prince Edward Island Christian Missionary Society. The work in the Provinces began well. Many persons were unable to get into the town hall at Bradalbane, Prince Edward Island, where Mr. McPherson preached Sept. 14.

Lowell C. McPherson.

Church Club Entertains Business Club.

The Crisis Club of First Church, Sioux City had the Rotary Club, an organization of a hundred and thirty business men, as the guests of the church Sunday evening, September 14. A capacity house heard Mr. John O. Knutson on "Rotary Ideals and Christianity;" Dr. Frank J. Murphy on "The Treatment of the Beaten Man;" Lieutenant-Governor William Harding of Iowa, on "The Ethics of Our Callings;" and Prof. M. G. Clark of the city schools, on "Remedying Conditions on the Jericho Road;" Robert Hunt, vice-president of the Rotary Club, presided. J. R. Perkins, the pastor of the church, gave the address of welcome.

"An Evening in Russia."

The above was the announcement of an interesting and unique service held at the Russian mission, New York City, Sept. 20. An audience of about 125 Russians and five American Christians gathered. The audience being practically all Russian, not a dozen of them being able to speak or understand the English tongue, the service was conducted in the Russian language. Many of the Russian Disciples have been won for Christ in this country and know but very little, if anything about the "Gospel Christian" in Russia. This program was arranged especially to give some definite information about their brethren in the home land. The stereopticon and phonograph were used to make as real as possible the facts presented. The following program was given: Opening hymn by the congregation; Scripture lesson and prayer; Hymn, "All Hail," by the choir of the Christian Church, St. Petersburg, Russia; Address by Z. T. Sweeney on the "Christian Movement in Russia;" Hymn, "From the Valley of the Shadow of Death," by the choir of the Russian Christian Church, St. Petersburg; A Message from Kief, by Arsenic Tomich; A Message from Sevastapole, by Michal Chulkoff; Address by Ivan S. Prokhanoff, "Substance or Christianity;" Pictures of Russian Christian Movement; Sermon by Ivan S. Prokhanoff, "Whip of Humanity;" Hymn, "God be With You 'Till We Meet Again," Russian Choir. The sermon and address of Mr. Prokhanoff and hymns given by the choir of the Russian Christian Church at St. Petersburg were given by the aid of the phonograph. The greetings from Kief and Sevastapole were by Disciples lately arriving from these cities. Jos. Keevil is the able superintendent of City Missions for New York City.

Jefferson City, Mo., Church Prospers.

A. R. Liverett, pastor of the First Christian Church, at Jefferson City, Mo., spent several weeks this summer in chautauqua work, under the direction of the Mid-West Chautauqua Association. The fact that he is considering a proposition to work for them again next season is evidence that his services were satisfactory. The church work at Jefferson City was never in better condition than now. The congregation is happy that the church has come through the hot summer with all current bills paid to date. The church is contemplating a short meeting this fall.

Church Extension Gains.

To September 23, 195 churches have sent for church extension, $3,596.05. Last year for the same period, 244 churches sent $3,812.80. The average offering of the churches this year is $18.44. The average offering last year was $15.62. It will be noted that the average offering is better this year than last. Up to September 23, the society has received this year $67,211.84. This is a gain of $12,577.60 over the same period last year. Our Board earnestly solicits the churches to continue the offering through October until all the churches are heard from. October and November receipts will be published with the annual report. Remittances should be sent to Board of Church Extension, 603 New England Bldg., Kansas City, Mo.

Supply Work in Chicago Field.

There are several churches within reaching distance of Chicago suitable for supply by ministers pursuing work in the Disciples' Divinity House. Some of these churches prefer resident ministers who could still spend the necessary time at the university. Others would be content with Sunday supply. These opportunities are available if advantage is taken of them at once. Those who are interested may correspond with Herbert L. Willett, Dean of the Disciples' Divinity House, the University of Chicago, or with Rev. O. F. Jordan, secretary of the Second District of the Illinois Christian Missionary Society, 831 Washington Street, Evanston, Ill.

Death of Prominent California Disciple.

James C. Gentry, one of the organizers of First Church, Berkeley, Cal., died Sept. 12, in that city. He was 78 years of age. Mr. Gentry was prominent in the temperance movement in Berkeley and until his illness took an active interest in the affairs of the First Church. He came across the plains in a prairie schooner in 1856, settling on a farm in Sonoma county. In 1888 he came to Berkeley to reside and has made his home here since.

Comity in the Southwest.

F. F. Grim, corresponding secretary of New Mexico, tells of speaking at a union meeting in a New Mexico town. After the sermon the Presbyterian pastor immersed the local Salvation Army captain, the leading worker in the M. E. Church, South, and a convert for the M. E. Church.

Church "Not Losing Out."

C. J. Tannar, pastor of Central Church, Detroit, Mich., preached September 21, on the "Kingdom of God," and in discussing the present status of the Church, said: "Some will tell you that the old ship of Zion is sailing an angry sea, with slight hope of outriding the gale. They point to the divided condition of Christ's followers, the great chasm between Catholics and Protestants, the large number of divisions in the Protestant fold, the many and conflicting religious fads and vagaries springing up all over the land today. The fact is that there never was a day since the apostles when a union of all God's people for all practical purposes was so nearly an accomplished fact and when so many people and leaders in all communions were praying and working for a complete union. As to coping with the gigantic sins of the cities, they are not yet ready to run up the white flag. It is a fact that over one-half of the territory of the United States is now 'dry.' Justice, the liquor men's publication of Newark N. J., sees the great significance of the enactment of the Webb-Kenyon Bill, prohibiting the shipment of liquor into 'dry' territory, to be the exhibition of the power of the Anti-Saloon league."

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The Toronto churches which have eliminated for a week the imaginary line that is supposed to divide us.

The congregations which have sent their pastors and wives to the great convention.

The Russian Missions in New York and Chicago, which are successfully preparing leaven to "leaven the whole lump" of Czardom.

The church at Liberty, Mo., which presents a fine report of work done during the past decade.

Christian University, which has about doubled its enrolment in four years.

L. C. McPherson who carries with him from New England a good display of "sheaves."

The Church Extension Society, which reports a gain of over $12,000 above last year's offering.

New Mexico Christianity, which is practicing comity with notable success.

On "The Madness for Greatness."

L. G. Batman, pastor of First Church, Youngstown, Ohio, recently preached on the madness for greatness, especially in city life. After considering various phases of this theme, Mr. Batman concluded: "There has been something of a halt in later years with reference to city greatness. People are coming to learn that there is more to city life than mere greatness of the city as measured by acres under roof and stories necessary to house workers. Cities are here not to look at, not to boast of with statistics, but for the welfare of mankind which is great in just such measure as it enjoys health, happiness, general prosperity and assurance of small danger from disaster." "City greatness is not to be measured by the greatness of its buildings and interests but rather by the greatness of the people it grows, greatness in character and understanding and appreciation of responsibilities through the discharge of them in right relations to one another."

Men's Class to Erect Tabernacle.

"Wanted—One hundred carpenters; experience unnecessary; no pay, but lots of fun; call Saturday at the Irvington Christian Church." This was the "want ad" that appeared recently in an Irvington, Ind., paper. The Men's Bible Class of the Irvington Church intends to erect a temporary tabernacle to be used pending the completion of the new Sunday-school building. The temporary structure will contain a large room for the men's class, and a smaller room for the young men's class. The women of the church have been invited to watch the work, but it is understood that they will respond to their welcome by providing a good lunch for the workmen.

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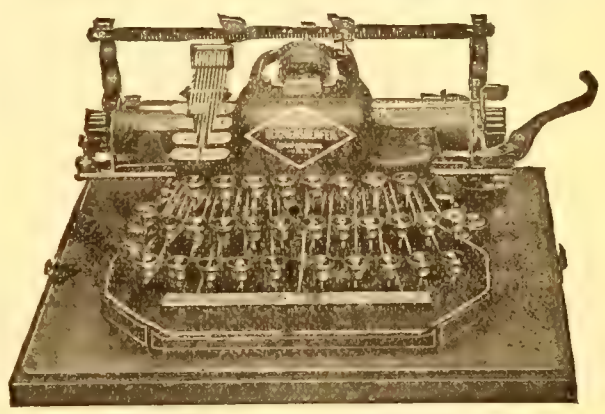

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EVANGELISTIC MEETINGS.

Boswell, Ind., L. W. Spayd, pastor; Chas S. Early, evangelist.

Beaumont, Tex., First, A. E. Jewell, pastor; tabernacle meeting, beginning Sept. 28.

Marysville, Kan., O. D. Thomas, pastor; W. L. Harris, evangelist.

Garnett, Kan., F. B. Thomas, evangelist.

Monticello, Ill., J. F. Rosborough, evangelist.

Hillsboro, Ind., H. A. Davis, pastor; Martin and Hoghatt, evangelists.

Monmouth, Ill., Brown and Daugherty, evangelists.

Paris, Ky., M. A. Cassaboom, evangelist.

Franklin, Ind., ——— Crabb, evangelist.

Rantoul, Ill., J. F. Hollingsworth, evangelist.

Alexandria, Ind., H. E. Wilhite and C. E. Richman, evangelists.

Lewistown, Ky., W. J. Hudspeth, evangelist; 60; closed.

Ennis, Tex., L. Guy Ament, pastor; W. J. Minges, evangelist; 210; continuing.

North Streator, Ill., C. M. Smithson, pastor; C. R. Scoville, evangelist; 158; continuing.

Galt, Mo., O. O. Hunsaker, pastor; J. E. Gorton, evangelist; 35; closed.

Maysville, Ky., A. F. Stahl, pastor; Fife Brothers,, evangelists.

Custer, Kans., Robb and Funk, evangelists; 58; continuing.

Clay Center, Neb., Mason E. Miller, pastor; Hamilton and Stewarts, evangelists; 57; continuing.

Harrisburg, Ky., R. N. Simpson, pastor; Herbert Yeuell, evangelist.

Electra, Tex., Percy G. Cross, evangelist.

CALLS.

James A. Chalenner, Chickasha, Okla., to Abilene, Tex.; has begun work.

W. B. Oliver, Cuba to Roseville, Ill.

C. B. James, to First, Ada, Okla.

Benjamin Leach, Cortland to Girard, O. Has begun work.

R. E. Henry, Niantic to Havana, Ill. Will begin work Nov. 1.

C. E. Burgess, Cohassett to Rochester, Minn. Has begun work.

Homer McCarty, San Antonio to Bartlett,, Tex. Has begun work.

Victor M. Hovis, Eugene, Ore., to Lodi, Cal.

Fred Wilson, to Rushville, Ill.

W. P. Minton, recently resigned from Goshen, Ind. Will remain in that field.

F. A. Shope, to Muir, Mich.

E. B. Quick to Shelby, Ohio.

J. W. Leonard, Minerva to Caldwell, Ohio.

George Ringo, West Side, Los Angeles, to Imperial, Cal.

F. H. Schmitt, Herrington to Larned, Kans.

Richard Dobson, Pleasant Grove, Minn., to Birkenhead, Eng.

RESIGNATIONS.

E. W. Corn, Piqua, O. Will study in Yale.

George Huff, Oakwood, Ill.

E. E. Kneedy, Aberdeen, S. D. Will practice law in Aberdeen.

Robert Sellers, Elwood, Ind. Will serve as district evangelist.

C. R. Mitchell, Montgomery City, Mo. Will attend school.

H. G. Dillinger, Frazeysburg, Ohio, October. 13.

S. P. Telford, Carlisle, Iowa.

ADDITIONS TO CHURCHES.

Clinton, Ill., 2.

Russian Mission, Chicago, 2.

South Bend., Ind., First, 5.

Buffalo, N. Y., Jefferson St., 1.

DEDICATICNS.

Waukegan, Ill., Chapel Street, Fred Galiger, pastor; Sept. 21.

Milwaukee, Wis., Second; I. N. McCash, dedicator.

Murfreesboro, Tenn. New building, costing $30,000 dedicated Sept. 21. G. L. Snively, dedicator.

NEW BUILDINGS AND IMPROVEMENTS.

Coffeeville, Kans. Will erect $40,000 building at once. Pledged $10,000.

Paris, Tex., $40,000 building soon to be erected. J. P. Ogle, pastor.

Attica, Ind., building being redecorated and repaired.

PERSONALS.

C. W. Cauble, who recently resigned the work at Martinsville, Ind., has accepted the secretaryship of the state board of missions, with headquarters at Indianapolis. During Mr. Cauble's four years' pastorate, 219 persons have been added to the membership of the Martinsville church, and the Sunday-school has more than doubled its attendance. Mr. Cauble will continue his connection with the Bethany Assembly Board.

The Lexington, Mo., High School has decided to introduce a series of lectures upon vocational training, and S. Boyd White, pastor of the church there, has been asked to represent the ministerial calling. The church at Lexington is planning a series of meetings to be held in November. R. T. Nooe will preach.

C. R. Scoville was called from his meeting at Streator, Ill., to his old home at Hicksville, O., by the death of his father, William H. Scoville. The funeral was held at Newville, Ind., Sept. 21. Mr. Scoville had apparently been in good health recently, and his death was a surprise to his friends.

S. T. Willis, pastor of First Church, St. Paul, Minn., gave the principal address at the recent annual convention of the Churches of Christ in the Twin Cities. His theme was, "Our Young People and the Ministry."

W. F. Reagor, after a rest of three months, has resumed his work at First, Portland, Ore., although his health is still such that he will for a time do only the preaching.

The Christian Endeavor Society at Galesburg, Ill., will support a pilot on the "Oregon," the mission boat on the Congo. "Balumbe" will be the pilot's name.

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AFTER THE WILDERNESS, WHAT?

Two great pivotal periods in the development of a great nation are vitally interesting. They had occupied about fifty days in the first period from Suez to Sinai. While this is but a nine days' trip on the back of a camel, to this great company of refugees it meant a two months' march. Under the shadows of the Mount that had burned with fire and had been the scene of Divine action and utterance one year was occupied. From Sinai to Kadesh was one hundred and sixty-five miles approximately. From the middle of May to the end of July the scores of thousands were traversing "the great and terrible wilderness of Paran," including the desolate desert of Zin. They emerged from the bitter trials of the desert where they had encountered unexpected enemies, the trials and the awful weariness which must accompany such circumstances. At last they are at the very threshold of the Promised Land. According to Rollins and Williams, Kadesh is a beautiful plain ten miles by six, especially suitable for an extended sojourn of the children of Israel. At the west, the mountains of Azazimat act as a natural barrier. To the northeast is a mountain rampart whose feet are laved by a spring of abundant water. Robinson and other English commentators find Kadesh in Arabah. Its location is not a matter of great importance. The moral and spiritual lessons are the things the Bible seeks to present.

THE OPEN DOOR.

Deuteronomy 1:19 describes Paran as "the great and terrible wilderness." They endured its privations because they had ever in view the Land of Promise. Kadesh was right at the boundary line between the land of Palestine and the country at the south. A period of rest and refreshment should have prepared them for the conquest of Canaan. Their leader reminded them, "Behold the Lord thy God hath set the land before thee. Go up and possess it as the Lord God of thy fathers hath said unto thee. Fear not, neither be discouraged." The message had hope and comfort. They failed to follow it. They were at the pivotal period of their pilgrimage career. God had bared his mighty arm more than once in manifestation of his power. He had contributed to their necessities that none should lack, indicating his sympathy and his love. He had delivered them in the time of battle and rained bread from heaven for their food. They had abundant reason to prosecute their course steadily and with vigor, trusting in the Lord to give victory to their cause. But they took counsel with their fears. They declined the instruction of Moses urging them to go up and possess the land and referred the matter to a delegation called "Spies." They insisted upon the appointment of a company for exploration and inquiry. The scales were already beginning to tip the wrong way. The door of opportunity was slowly but surely closing.

*Note.—International Sunday School Lesson for Oct. 19, 1913. Scripture, Numbers 13.

A CONCILIATORY POLICY.

In matters of principle a conciliatory policy rarely succeeds. Yield never so little to a wrong decision and sooner or later there will be a complete surrender. Their demand for thorough investigation found acceptance with Moses' judgment. Though it was a regrettable procedure, he would yield that much rather than risk a revolution. Deut. 1:23. "And the saying pleased me well: and I took twelve men of you." Here was mistake number one. The second was equally disastrous. By his instructions Moses emphasized possible dangers. They were to investigate and find whether the men of the land to be conquered were stronger than they and whether their cities were unassailable, as well as how large the number of the enemy was and what sort of a country it was for agricultural purposes. The directions are full of suggestions of peril. It predisposed them to discover danger.

A TOUR OF INSPECTION.

Joshua at the head of one company of spies went as far north as Damascus, covering about two hundred miles, and carefully investigated in the spirit of the general. Another company was under the leadership of Caleb. They went only to Hebron and the adjoining territory. We are not to condemn prudent foresight. Certainly not. The Christian life must be intelligent. It must properly anticipate difficulties of the way. But the trouble here was that they were refusing to take up the work of conquest positively and immediately. God had given them his pledge to give them the land. It was not a matter of special concern whether the numbers were few or many, whether the cities were called or not, nor any other features, excepting that this was the land which God had positively assured them should be theirs. Their business was to ignore conditions in view of the command of God and go in and possess the land.

THE VERDICT.

The report was a threefold report. There was positive unanimity on certain points. Dangers there were. Walled cities there were and many of them. The inhabitants were men of great stature. The land itself was, indeed, "a land flowing with milk and honey." It had abundance of fruit. It had largest opportunities for those who were to occupy it. Then there was the majority report which bitterly opposed attempted occupation. Numbers 13:26-29. There was the minority report which agreed in the main as to the possibilities of the land itself, but which disagreed as to the programme. Numbers 13:30 and 14:24. The majority and the minority stood ten to two. Opposition to conquest was overwhelmingly strong. Disheartened and even terrified by the report of the majority, the rank and file of fighting men entered upon a tirade against Moses and deplored their present situation. They even suggested the wisdom of a return to Egypt and proposed to make a new captain who should lead them back.

PRAYER AND PROGRAMME.

Moses and Aaron were thoroughly overwhelmed by such an attitude. They betook themselves immediately to prayer in order to programme. While they were praying Caleb and Joshua were planning out a campaign and appealed to the people to enter upon it. They were met by rebellion and revolt far reaching. Their lives were imperilled by the counsel they gave. The dangers confronting them swallowed up all other considerations. The eschol cluster had no attractions. It is always so when we dwell on the difficulties and despise the delights of life.

THE CONTROLLING FACTOR.

In all great movements of history the controlling factor has been the Eternal God. He suffers a revolt to go *only so far*, then he takes a hand in the situation. Now he appeared in the Tabernacle in ineffable glory before the people. The effect was immediate, controlling and commanding. Such a manifestation they had not seen since the splendors of Sinai. The revolt was at once subdued. A pestilence broke out among the people and the ten spies who stood out against Moses were among the first to fall. It is a dangerous thing to antagonize the distinctly announced purpose of God.

THE REJECTED CROWN.

Jehovah proposed to Moses the complete annihilation of the host and promised to fulfil his old time covenant declaration to Abraham in a new way. He would make of the family of Moses a great nation. It was a most alluring offer. Moses had suffered enough through the obstinacy and the selfishness and the disobedience of the people he had been seeking to lead. Why endure their taunts and complaints any longer? Why not have done with the whole matter and let Jehovah blot them out? But his heart yearned for these people. The most wayward child often holds the affection of the parent to the largest extent. His great soul yearned for these people who were so near the Land of Promise but who had closed the path to immediate success. He declined the crown which was offered him. He was filled with the redemptive passion. This explained his attitude. It is the only passion which will enable us to keep our poise in the face of great aggravation. His cry in behalf of the people was heard. It was too late, however, to avert the disaster and defeat the attempt of the people to take the land without God. Stung by the serious rebuke they had received there was a complete reaction, and with more bravado than bravery they undertook to force the door which their own unbelief had already closed. They were doomed to thirty and eight years' wandering and none of those who had participated in the rebellion which shut them out of the Promised Land were ever permitted to see it.

THE BALANCE OF POWER.

At the pivotal periods of life the balance of power is all determining. The one factor never to be omitted in our estimate of duty and danger, of delight and difficulty, is God Himself. What has he commanded and what has he promised? Knowing that, we have only to obey and leave results with him. Doubt of His Holy Word is the most deadly, damning thing. Listen to the counsel of men who pray and who make their programmes parallel the promises of God. Refuse every offer of honor that is to be received at the expense of the people. The noblest element of character is genuine unselfishness. The one and only thing that can prohibit spiritual progress is unbelief in one form or another. The desire to "return to Egypt" marks us as forgetful, ungrateful and obstinate. A single act of disobedience will destroy the benefit and blessing of a long period of life. Do not compel God to break the silence in sentence of condemnation. Exclusion from Canaan was no arbitrary act of justice, but a self-imposed sentence for unbelief and disobedience. None will ever be excluded from heaven merely by Divine decree, except as the Divine decree expresses *personal apostasy*. Stay with the Pillar of Cloud and victory is sure. Look Egyptward and you are already defeated. The "grasshopper" estimate of personal worth and ability is not modesty. It is not commendable humility, it is contemptible pusillanimity. Measure the enemy then look Godward and advance.

RELIGION THE FUNDAMENTAL THING.

"The really fundamental thing in a man's life is his choice of a religion. Two religions are to-day struggling for the mastery. There is the religion of Mammon, whose dominant purpose is selfishness, and whose creed is indifference to moral considerations, except so far as they may be regarded as instruments of individual advancement. There is the religion of God, whose purpose is service, and whose creed is loyalty to something larger than yourselves."—President Hadley, of Yale.

It is at your own will whether we see in the despised stream the refuse of the street, or, looking deep enough, the image of the sky.—Ruskin.

The Mid-Week Service

By Silas Jones.

THE POWER AND RESOURCES IN THE COMMONPLACE.

Exodus 4:2.

Moses doubted his ability to be leader of the people. He was not eloquent. He would have to stand before a mighty king and defy him. Truly an extraordinary man was needed for such responsibilities and one with unusual equipment. In his hand he held a simple shepherd's rod. When God told him to use it, it became an instrument of power. He did not have to search outside his own family for a persuasive speaker. He took a group of slaves and made them into a great people, ready for war and conquest.

There are unused resources in every church and community. If churches are in need of a revival, they can have it by the use of what they have at hand. The helpnessness of the they have at hand.

There are resources of song which ought to be used to strengthen moral and religious sentiments. There are few churches in which the singing might not be greatly improved. In many the singing is disheartening to the preacher; he is made to feel that he has before him a hopeless company of people, at the best, a congregation without enthusiasm for the great spiritual tasks. It would be hard to find a community in the United States that does not have in it enough singers to give inspiration and power to a religious service. They are not musicians from the schools. Their talents are undeveloped, it may be. They cannot sing grand opera and only a fool would expect them to or criticise them for falling below the standards of professional singers. They are the ones who do the common work of the world. They should be encouraged to sing for their benefit and for the benefit of the church.

In almost every Sunday-school there is a distressing shortage of teachers. The superintendent is at his wits' end nearly every Sunday because classes are without teachers. The material is at hand for the making of teachers. If we cannot have brilliant men and women, we can have those whose good sense commends them to all and who have plenty of ability to appreciate the truths of religion. The trouble with us is that we are looking for sensations, we ask for freaks rather than for men and women of plain intelligence.

It is commonplace for disciples of Jesus to meet each other and to talk with each other. There is power in the common social life, power enough to make the church and school effective or to destroy them. The teaching of the school may go for nothing because of the associations outside the class room. The most eloquent and passionate plea for upright living has a poor chance against daily sneers. Of course the saint can endure the sneers of his companions. He pities the wretches whose ideals are low. But the average man is not a saint. He is in great need of the stimulus that comes from common conversation in which truth and purity and justice are upheld. There are too many church members whose conversation does not measure up to the requirements of their profession. It is not solemn exhortations that will meet the situation; it is an honest stating of facts in the spirit of Jesus.

Common honesty is a force which it is easy to underestimate. "Well," the doctor explained, "he hasn't the slightest sense of responsibility; and I notice that when people have no sense of responsibility, you call them either criminals or geniuses." "I don't," said Dr. Lavender dryly, "I call 'em poor critters, either way." The honest man has a sense of responsibility and he does not put forward his genius or his exceptional privileges as an excuse for not meeting his responsibilities. His work will stand the test. The most critical eye will find it faultless. If he is a steward, he tries to give a good account of his stewardship. If power is granted to him, he does not become arrogant and abuse those who gave him power, as monarchs and men of wealth have been in the habit of doing. He looks well to his duty and gives his undivided attention to performing it well.

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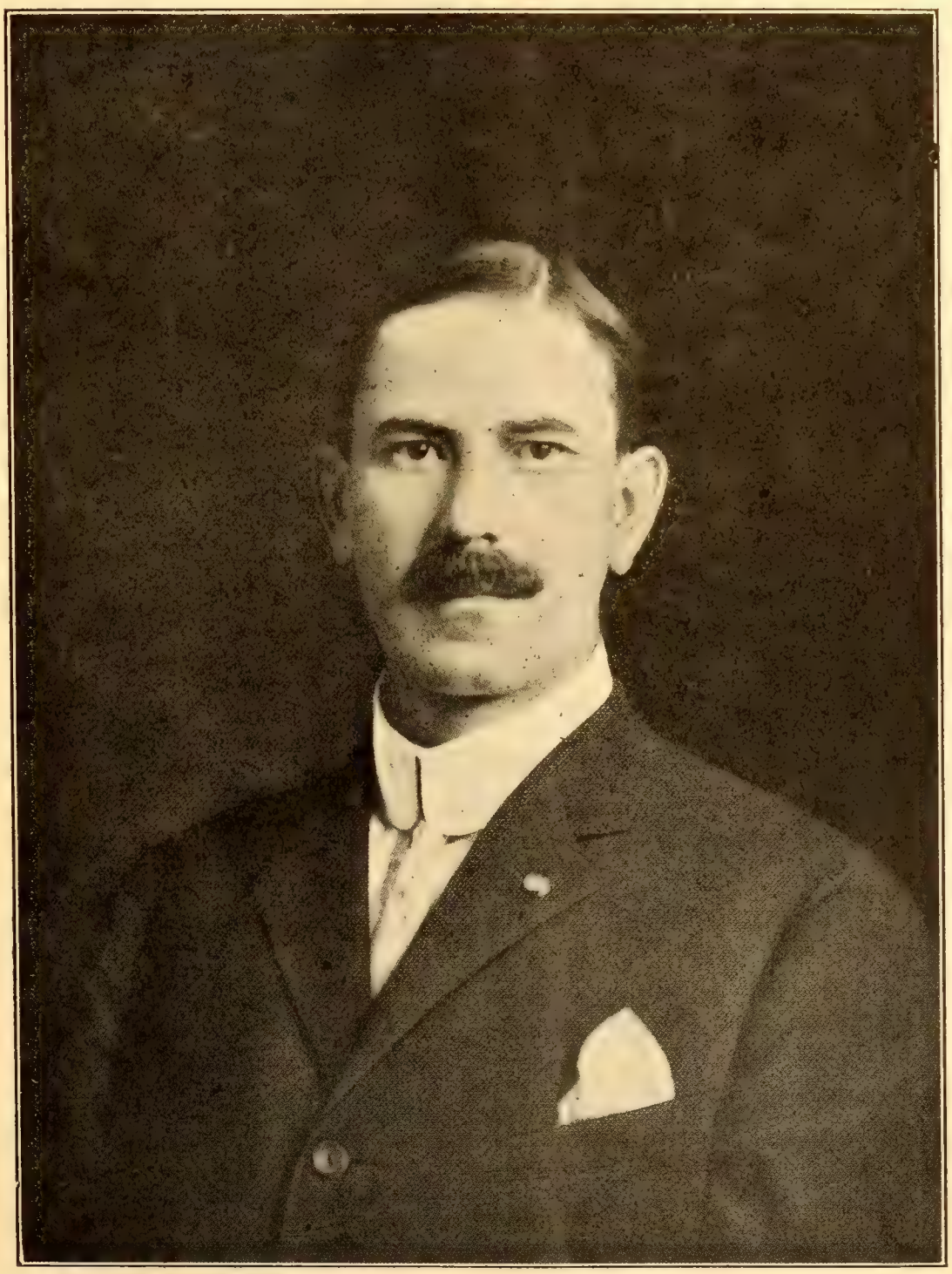

Judge Frederick A. Henry, of Cleveland, Ohio, President of the General Convention of Churches of Christ, whose official address at Toronto appears in this issue.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Symmetry of Life

Life has more than one great interest. There is no one idea great enough to monopolize any human mind. God does not mean that any man shall be content with one relation, no matter how good. Life has its varied interests, and while they are not easily harmonized they are not hopelessly contradictory, but lie like the different faces and dimensions of a cube. The city of normal life lieth four-square. He makes a mistake who assumes that because the soul is of chief importance it is of sole importance, and he is equally mistaken and the error has a thousandfold worse results, who assumes that we are debtors to the flesh to fulfil the lusts thereof.

* * *

The first of life's boundaries with which we have to reckon is the boundary of its physical side. We have our animal, our fleshly nature, our need of food and clothes and shelter. God meant that this should not be disregarded. God quarrels with no man for proper care of his body. We are temples of the Holy Ghost. If there were no other reason why boys should abhor tobacco and men should abstain from drink, the fact that these are detrimental to bodily health and opposed to the bodily comfort of others should be enough. Bad cooking is ungodliness. Bad sanitation is sin. Whatever destroys bodily health is an evil and should be opposed. Men should seek "mens sana in corpore sano."

"The spirit must be tended,
And the flesh be borne in mind,
Else they are each to other
Blind leaders of the blind."

Life has its intellectual boundary. We are mind as well as body. The library is greater than the gymnasium. No man has a right to let his body grow at the expense of the mind. Most pitiful are the claims of those who would debase our morals by so-called exhibitions of physical strength and skill, which set at naught all higher interests. Every man owes it to his mind to accord to it at least as much thought and care as the body requires. And when we ask for that we ask for much, for we feed our body three times a day, and give it eight hours to rest and clothe and protect it and lavish upon it, its appearance, its desires, its weaknesses, much time and thought. Grocery stores and dry goods stores and drug stores are monuments to testify to our regard for our bodies. Let the mind have not less attention.

It is the brain that has pulled the body into its erect condition. The soul of man is like the needle of the compass, and the lodestone which attracts it is not at the pole yonder at the northern horizon. It is straight up in the zenith where God lives. But for this fact of divine magnetism, no one of us would walk erect. We should be totally what we are partially, animals. We stand with our faces upturned toward heaven, because our souls are from God. The serpent crawls, the wolf goes on all fours, because it is a necessity of its physical nature. But man walks erect because it is a necessity of his spiritual life.

Then there is the social boundary of life. That is why the city is chosen as the type of the good time coming. We have our social needs and instincts. We need each other's sympathy and counsel and prayer and help. How many people go through life lonely and sad! How many people never learn the power of love and hope that comes from these human social ties! We cannot afford to cut ourselves off from each other. We need each other's help all the way. No day passes in which we are not helped by some one's greeting, or hand-grasp, or sympathy, or counsel. The city may have all the personal dimensions, bodily health and mental power and love of the beautiful, but if it have not this it profiteth nothing. It is shapeless. It is not even triangular, for the other sides do not meet. No man liveth unto himself. No man knows what he misses when he tries so to live. We are in the world to live together.

But there is still another dimension. "The length and the breadth and the height thereof are equal." The city has height. No life is symmetrical that has but its boundaries upon the ground.

* * *

"The length and the breadth and the height thereof are equal." Every other dimension increases with the height. He who grows in grace, grows also in knowledge. The second commandment which Jesus gave he taught was commensurate with, or like, the first. Love to God and man are alike. Divine goodness and human goodness are alike. God wants a vigorous, whole-hearted, robust, all around manhood and womanhood, a symmetrical life. For this the Gospel pleads.

It is not easy to live symmetrical lives. There is much that tempts us to cultivate one part of our nature at the expense of some other part. Some good men have even supposed that this is what God wants, the complete neglect of every other part of life for the sake of the soul. But what God wants and the Bible pleads for is the well-rounded life. that is true and strong and high.

The First President's Address

Message of President of the First General Convention of Churches of Christ.

BY JUDGE FREDERICK A. HENRY.

IN the name of the Founder of our holy faith I greet the assembled messengers of his disciples throughout the earth, with his familiar salutation, "Peace be unto you."

Under this divine benediction, it is fitting that the conclusion of a century of peace between the two great English-speaking nations should thus be heralded by an American army of invasion trooping in unity under the banner of the Prince of Peace into this land of Our Lady of the Snows. We lift up our voices in supplication and thanksgiving unto the Lord of hosts, for that "he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." O Lord our God, speed thou the day when war shall be no more.

To you, men and brethren of Toronto, we who thus enter your borders confess our inability to resist the warmth of your reception and our readiness therefore to surrender at discretion. Since you also carry the standard of the cross, let us unite our forces for the world campaign of Christian conquest. IN HOC SIGNO VINCES. For this cause we would tarry briefly here to renew our spirits and to mature our plans. Christ is our leader, and Peace our watchword.

NO NEW AUTHORITY.

Peace, I repeat, is our watchword. There can be no misunderstanding of our purposes nor any misgivings about our jurisdiction; for we remind ourselves at the threshold of this conference that we have not met to seize the reins of power. With no new authority as law givers, but only as humble heralds, we assemble here, in Christian concord, to consult with one another about the coming of the kingdom. Our hearts acknowledge no sovereign but Jesus the Messiah of promise, no authority but his Holy Word, no bond of union but the unity and loving fellowship of his church.

Better were it by far that we separate now than that we organize here a new ecclesiasticism. Our credentials invest us with no power to bind either the churches or those who abide in their fellowship. Whatever this General Convention shall vote, as touching others than those participating, will be not compulsory but advisory, and under the blessing of God a counsel of wisdom commended in love to all the churches. Let no divisive spirit of jealous resentment or self-will hinder the general acceptance of such counsels. Let all the people welcome the opportunity, now for the first time effectively accorded, for united expression and unified effort in furtherance of the Kingdom. And may peace reign within our borders.

PURPOSE OF ASSEMBLIES.

Besides the fellowship afforded by our congresses and conventions, such assemblies have but two justifying objects, namely, to forward Christian missions and to promote efficiency in Christian service. Any mode of convocation or organization of these meetings that will, all things considered, best accomplish these objects, must be deemed to have the sanction of the head of the church. If such mode shall cease to be useful it will then no longer be used. If a convention of chosen representatives shall prove to be obstructive of Christian union and of efficient co-operation in spreading the Kingdom, it must then be abandoned. If from conventions of all persons who may choose to participate it shall finally appear that the wisest counsels emerge for unifying and extending Christ's Kingdom, that mode will ultimately and inevitably prevail.

Meanwhile, for the sake of efficiency in his service, we are about to make trial of the representative convention plan. To make our deliberations orderly and our actions and utterances consonant with the wisdom and will of our congregations generally, it seems desirable that their freely chosen and properly accredited messengers shall thus annually meet and consult together, rather than that promiscuous mass meetings should continue each year to speak and act for the whole body of our brethren. If we are to have conventions at all, it is hard to see how we shall be any more or any less distinguished or segregated from the rest of Christendom by the one mode of assemblage than by the other. Surely not through having delegates, shall disciples with a little 'd' be transformed into Disciples with a big 'D.' Disciples of Christ will be neither more nor less such, whether the conventions which they hold be mass meetings or delegate assemblies. It is the fact of Disciples' convening at all, not the mode of their doing so, that discriminates this convention and its predecessors from any miscellaneous concourse of religious people.

THE IMPORTANT QUESTION.

How vastly more important than the question of the big or little 'd' is the question whether we are truly disciples of Christ at all. He made conformity to his word the test of true discipleship, when he said, "If ye abide in my word, then are ye truly my disciples."

But here again we may err. It is well indeed to be able to cite chapter and verse of the Word for every doctrine of faith and every requirement of practice. Yet to abide in his word means far more than scriptural literalism in Christian teaching and conduct. Let us not forget that the letter killeth. Christ himself amplified the thought by laying down a further test of discipleship, which he emphasized as "a new commandment," adding, "By this shall all men know that ye are my disciples, if ye have love one to another." We cannot be truly his disciples except we abide in his word; neither shall we by all men be known as such if we have not love one to another. The only hope moreover of making disciples of all men is by making all mankind to know that those who abide in his word have love one to another. Only thus shall we escape being branded forever with the great 'D,' or succeed in winning all men to unite as true disciples of our common Lord.

AN ANCIENT DIVISION.

It was just an absurd quibble over a little letter that split the Christian church in the fourth century, when the Nonousians contended with the Nonoicusians about a philosophical abstraction. The difference between them was represented by an iota, the smallest letter of the Greek alphabet. The love of Christ and of one another was clearly not in men who could rend his body in fatal contest whether he was of the "same" or only of "like" substance with the Father. Surely we will not in the twentieth century imitate their incredible folly, by making a bone of contention and an occasion of schism out of fanciful tendencies toward "delegate ecclesiasticism" and "Disciple denominationalism."

NO ROOM FOR DISSENSION.

There is no room nor any recompense of reward for dissension about these matters, and it is an offence to Christ to wrangle over them. Indeed what room is there in his church to quarrel at all, or in his presence to boast of righteousness? It was for such presumptuous conduct that Paul had continually to reprove the churches to which he ministered. It is for such conduct that our religious press—and not one of our papers is immaculate—is distinguished for its bad eminence above the journalism of any sect in Christendom. And our turbulent periodicals but reflect in this regard the attitude of too many of their readers. In all respects but this, the ministry of our editors and publishers is efficient, devoted, and uplifting. In this one particular our press brings upon us only condemnation not reproach.

What we sorely need in daily fellowship as well as in religious journalism is a kindly tolerance in matters of mere opinion, a loving leadership in the essentials of faith. In place of contentiousness, vainglory, ungraciousness, satire, anathema, let us practice unfailing amity, humility, courtesy, charity, fraternity. Even for unfaith and doctrinal error, the remedy is love and not rancor. The Apostle to the Gentiles adjured the saints at Rome, "Him that is weak in the faith, receive ye, but not to doubtful disputations." O the sacrilege of Christians bickering about their faith. O hideous mockery to contend over the body of Christ. Can they, who, while acknowledging that Jesus is the Christ and manifestly seeking to follow him, are yet faulty in doctrine, be bullied or cudgelled into oneness of faith? Only brotherly love and true Christian fellowship, in heart and voice and conduct, can ever lead such erring ones from weakness into the light. If there ever was a time for war between brethren or even between parties in the church, now surely is the time for peace. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another."

PEACE OUR WATCHWORD.

Here, then, to avoid like condemnation, I forbear. And now, with Peace for our watchword, "forgetting those things which are behind, and reaching forth unto those things which are before," let us like Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus."

As we must not be brawlers, so also should we not become boasters. However temptingly this occasion invites us to compare the statistics of sectarian growth and to glory in the numerical increase of the religious people represented in this convention, let us beware of thus ministering to our partisan pride. For while it would be absurd to deny that we have, unfortunately, a denominational

consciousness, it is manifestly self-stultifying for disciples of Christ to cultivate it. Therefore I shall not pause to indulge any exultation about either our prosperity as a peculiar people, or the significance of this first delegate convention as promotive of our relative influence in the counsels of Christendom. Rather must we count these things but loss if they detract from perfect devotion of mind and heart to our divine leader and his commandment to evangelize the world.

Only by making Christ the central and sole pillar of our faith, and his gospel its self-sufficient instrument, can his church attain both unity and universality. Our counsels to-day are therefore not merely for a return to the pattern and acts of the apostles, but for a continuance yet further back to Christ himself, "the author and finisher of our faith;" not merely for a renewal of the apostolic constitution of the church, but for the restoration of its primitive missionary fervor and vocation; not merely for the reunion of Christ's church, but for its united devotion to the doing of his will in carrying the gospel to all nations.

A SEPARATE ORGANISM.

Our restoration movement arose over a century ago and has survived unto this day, in constant if not consistent protest against sectarianism. It has become, in spite of ourselves, a separate organism, a life apart. Have we ever soberly considered that in attaining the object of its existence that organism must die? To find the life of union in our Lord, the life of the Disciples of Christ, as they are distinguished to-day, must perish. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

How, then, doth it become us to boast of our numbers or to exult in our prosperity? Rather should we humble ourselves that in a hundred years we have failed to win the world with our plea; that in a century of unrivalled world-progress we have done so little to turn all peoples to Christ; that after five score years we can not even live at peace with ourselves. Plain duty demands that, without either brawling or boasting but with peace and humility, we "seek first the Kingdom of God and his righteousness," and by example and precept persuade the world "how good and how pleasant it is for brethren to dwell together in unity."

A NEW CONSECRATION.

If we lacked other reason for living according to our own testimony and forsaking mere lip-service against dismemberment of the body of Christ, the very spirit of the times summons us to renewed consecration to the ideal of a reunited church. Never since the great Reformation has there arisen among all the heirs of freedom in the gospel so hopeful an attitude towards Christian union as prevails everywhere to-ray. The minds of Christian people of all communions are turning, almost with one accord, towards this goal of our own aspiration. On every hand appears a real yearning and striving for that consummation devoutly to be wished. The warring of sects has nearly ceased. Polemic denominationalism is practically dead.

We are not yet and never shall be able to formulate a union creed. Against that we now as always protest. But the Christian world is growing nearer to an actual union in Christ. Humanly speaking we shall never altogether agree in opinion, nor even as to what should be accounted mere opinion. Neither will we submit to constraint therein. Against that also we now as always protest. But for the upbuilding of the church universal, all Christendom must and does acknowledge that "Other foundations can no man lay than that is laid, which is Jesus Christ." Reared on the rock of Peter's confession, "Thou art the Christ, the son of the living God," the church can build elsewhere but on shifting sand. There, at least, we are all at one.

UNION GROWING NEARER.

Shall we not, therefore, reverently accept, as God's own providence, this renewal of zeal for Christian union, and, with each soul loyal to conscience in his own life and worship, join heartily in actual union of God's people everywhere for the preaching of Christ to the whole creation? In his own good time, true Christian union will be realized. But like the choicest blessings, it will come, I dare say, in the form and fashion we least expect. Not through contentiousness and disputations concerning essentials of faith and pratice; not through intolerance and mutual disfellowship among those who acknowledge Jesus as Christ; not even through friendly conferences to draft articles of union; but as the bud that blossoms when no man perceives it, so will the reunion of all the saints of God, upon his Word alone, burst forth into full flower. They who labor upon the mission field to teach the world of Christ by the testimony of his gospel will be the first to behold its beauteous blooming.

FRUITAGE OF MISSIONS.

Christian union will result as a reflex from our united devotion to Christian missions. From heathen lands it will come back like bread cast upon the waters, as the fruitage of our obedience to the great commission. There, at least, Christians must search the scriptures in order to open them to the gentiles. There no ecclesiastical tradition exists; no human formulary of Christian dogma can be appealed to. The intelligent Mohammedan, Hindoo, or Buddhist, demands a "Thus saith the Lord," for the doctrine he accepts. To prevail with strangers to our faith, missionaries must bear testimony to "one Lord, one faith, one baptism, one God and Father of all." While Christian union remains a pious aspiration with us at home, it becomes a supreme necessity for those on the mission grounds of the East. There division presents a visible barrier to success.

A MELTING POT.

Missionaries may go forth as sectarians, but it is as Christians only that they persevere. Such they find the compelling logic not only of the facts which confront them from without, but also of their own inward pondering of the sacred text. The surest way to master a subject is to teach it. Every school-teacher will recognize this as sound pedagogical doctrine. One must really know what one would make others understand. One must first grasp the truth in order to impart it. Hence the foreign field is the melting-pot of denominationalism Remove the pressure exerted by sectarians at home, and the missionaries will promptly achieve Christian union abroad.

The salvation of the church in our own lands from permanent disunion, lies thus in uniting in the common work of spreading the gospel to the uttermost parts of the earth. I abate nothing from our Restoration principles in affirming that on the foreign field those principles will vindicate themselves. I fear not to send the gospel of Jesus by anyone who is consecrated in the faith of his messialship. I will support any board, any movement, any campaign, that will send such messengers unto the heathen. I will do this because I am firmly persuaded that not only will such apostles be guided into the fullness of truth, but that we here shall thereby be brought ever nearer together unto Christian union. Through obedience to the great commission the church at home has as much to gain as the heathen abroad. Only so can the primitive purity and early ardor of the church be restored.

NOT ORGANIZATION BUT EVANGELISM.

What indeed is apostolic Christianity? Literally, it is missionary Christianity, the heraldry of the gospel of Christ. Paul voiced its essence to the Corinthians in his own apostolic platform, "I determined not to know anything among you, save Jesus Christ and him crucified." That was his inspired method of solving the "envying, and strife, and divisions," which he discerned among them. So now there is nothing that we may securely know save Jesus Christ and him crucified. There is no program that his church may safely follow save to make disciples of all nations. "He that is spiritual judgeth all things, yet he himself is judged of no man." Do we judge one another? Ah, let us cease envying, strife, and divisions, and fasten our rapt gaze on Jesus Christ alone. Now our attention wanders from Christ himself in our preoccupation of lesser things.

The reformation which we profess has been aptly called "a movement which primarily advocated Christian union as essential to the conversion of the world, but may ultimately advocate the conversion of the world through the preaching of the Gospel of Christ as the essential of restoring Christian Union." In other words, our central throne must be not union, not apostolism, but Christ. The prime concern of the church must be not self-organization but world- evangelism.

GROWTH OF TRUE BROTHERHOOD.

Religious group-consciousness, whether in others or in ourselves, can by no means be instantly abolished. But it can and must be subordinated to the stronger consciousness of ultimate underlying Christian unity. The Jewish Christians in the earliest age of the church found it hard to realize that gentiles could enter the sanctuary through other portals than that of Judaism. The fellowship of Jew and gentile was no less difficult then than now. Only by supreme effort was outright schism averted. By merging all else in loyalty to their common Leader, they found unfailing fellowship in spreading his Word afar. So now by summoning one and all to unswerving personal devotion to him and to the doing of his will in the Christianizing of the whole world, those who acknowledge him will find their group-consciousness abating before the growing sense of a deeper all-embracing unity of Christian brotherhood. No one who has ever engaged whole-heartedly in any union or federated Christian enterprise, whether its scope embraced a parish, a city, a nation, or the whole world, has failed to realize the essential oneness of Christ's church today. "All ye are brethren," said Jesus to the multitude and to his disciples. Every human soul is of that brotherhood whereof one

(Continued on page 19.)

Along the Yangtse River

A Visit to Boone College With a Trip on a Chinese Ferry.

BY HERBERT L. WILLETT.

ON visiting the office of the Wagenlits company at Hankow to ascertain if our reservations were made for the river trip to Nanking, I learned that our boat, the "Tuckwo," was at the dock, and though it would not sail till the evening of the following day, we were at liberty to go on board and take possession of our staterooms at once. As this was much pleasanter than remaining at the hotel, we made the transfer, and started all our excursions thenceforth from the steamer.

One of our first calls was on Bishop Roots of the American Episcopalian mission. He is one of the leading men in China, the chairman of the Chinese Continuation Committee of the Edinburgh Conference. The mission property of which he is superintendent in Hankow is extensive, including schools, dispensary, hospital, a beautiful church, and several out stations. Then in the region about he has charge of the large work of his denomination. He is a genial, enthusiastic, aggressive Christian administrator. As soon as he learned of our wish to see something of the missionary work of the place he gave directions to one of his assistants to show us about the city, and then asked us to come back at a later time and go with him across the river to Boone College, one of the important educational institutions of his church in China. As we were leaving he pointed to a map of Hankow that hung on the wall, a large part of which was darkened.

"That dark portion," he said, "represents the section of the city that was burned by the rebels two years ago, in the outbreaking of the revolution."

Then indicating a row of cannon shells that stood on the mantel, he said, "These, and many others, were picked up here on the mission property after the firing was over." Such experiences our own missionaries had in those disturbed days, and the risks that were run by men who counted not their lives dear, were very great.

Chinese River Boats.

OUR REPRESENTATIVES ABROAD.

Another pleasant visit was at the American consulate, with Mr. J. Paul Jameson, the vice consul, then in charge. It is not always that one is impressed favorably with the personality and opinions of our official representatives abroad. Especially is it noticeable that with outstanding exceptions the political interpreters of our national interests in the non-Christian lands feel or affect an indifference toward missionary and reform efforts that amounts to hostility. The missionaries frequently feel this keenly, and are sensitive to the fact that a force which would mean much to them if thrown on the right side, is cast into the other scale. It is true that some missionaries have pursued tactics which invited criticism. But these instances are rare and decreasing.

In contrast with this type of indifferent or cynical official is the attitude of Consul General Wilder of Shanghai, who has been a tower of strength to the Christian forces in China. And one is encouraged to believe that such men will increase in numbers in the diplomatic service as the responsibilities of the government in the wise appointment of its representatives abroad come to be more impressively felt at Washington.

Mr. Jameson showed us the latest-arrived American papers, and the still later abstracts of home news relayed by cable and wireless. He spoke with enthusiasm of his work, and of the prospects of China. Contrary to the common attitude of consular officials regarding the native population with which they deal, he expressed a high opinion of the Chinese, and lamented that American business men did so little to secure friendly and permanent trade relations with the native merchants.

"Do you know," said he, "who are the people who are getting the trade of China more than any others? The Germans."

"Why is that?" I said. "It is a simple matter," he replied. "The German merchants send their young men out here as clerks to learn the language, spend their lives in the work, and deal with the Chinese upon their own plane of business. The Americans and most other people come with the idea of short stay, trust to interpreters, and never get the real interest and confidence of the people."

"Why," said he, "you can count on the fingers of one hand the commodities, like Singer Sewing Machines and Standard Oil, that are really widely known and used in China. And yet there is market here for a multitude of our products, a market that would mean almost incalculable opportunity both for profit and for real service to China. The merchant who wants to do a permanent business in this land must come with the intention of spending his life, as the missionaries do, and the men who do this, secure the trade."

One afternoon we called again at Bishop Roots' home to claim his promise to take us across to Wuchang, on the opposite side of the river to visit the college. We found him in conversation with an English missionary, a Mr. Taylor, of the China Inland Mission, who was just returning to his field after a furlough at home. I asked him about his district, and he said it was up in the interior, and he was in haste to resume his work. I said to him, "Is it far from here to your mission?"

"About fifteen hundred miles," he replied.

"And how do you get there?" I asked.

"Oh, I take a boat up the Yangtse as far as it goes, and then take a smaller boat to the limit of its traffic, and then go by coolie chair and on foot the rest of the way."

"How long will it take you to reach home from here?" I said.

"About three months," was his reply.

That is what it means to live in the "interior" of China. And yet we had thought ourselves far inland at Hankow, which this missionary, eager to get back to his work, seemed to regard as one of the first and easy stations on his way home from London.

ON A CHINESE CRAFT.

Our party, led by Bishop Roots and Mr. Taylor, made its way down along the crowded river bank, to the ferry landing through the crowds of coolies carrying merchandise of every sort on and off the river steamers. Each group of four or six chanted or groaned the invariable, monotonous refrain which enables them to keep step, and seems to help them in their labor. These antiphonal chants are the accompaniment of every piece of work in the Orient. Usually one man leads off with two or three words of the refrain, and all the rest join in the response. And so they go on with their burdens hour after hour, always keeping time in this droning chorus.

The ferry boat was a little steamer, holding perhaps fifty people. It was already quite full, apparently, and we hesitated to attempt transit on such a craft, as much because of the character as the numbers of those on board, for they were certainly a dirty looking lot. But the bishop pushed in among them in the most familiar manner, and when he saw us hesitate, he called out, "Come on, it's all right. These are all good, friendly people." We had no doubt of their friendliness. In fact our first instinct was not to be too friendly with a crowd that looked so little accustomed to soap and water. But the bishop and Mr. Taylor took it all as a natural and not unpleasant part of the day's work, and we were soon started.

Our fares were some trifling amount, perhaps two or three cents of our money In paying the bishop took a silver (Mexican) dollar, worth fifty cents to the money changer, who is the necessary factor in all the small mercantile transactions of the country. He gave back the change not in the silver and copper of ordinary small money, but in cash pieces, of which there seemed to be about a hundred for every cent of the dollar. At any rate he paid the fare of the entire party, and had left an overcoat pocket full of the small coins, and more left over. One never realizes how far money can go till he converts it into Chinese cash pieces.

Patients Waiting for Treatment.

A VISIT TO BOONE COLLEGE.

We landed a little distance below Wuchang, and walked up the steep bank and across a part of the town outside the walls, where the houses were mostly small, and some of the open spaces were used by bleachers and makers of cotton prints, mostly the familiar blue patterns so much loved by the Chinese. As we went on the houses grew more numerous and the streets narrower, and presently we passed through one of the city gates, and turned to the left beside the wall. After a walk of ten minutes, through a crowded street, where every sort of commodity was on display, we reached the Boone College compound, and after showing us about for a short time, the Bishop left us to go about his work. He had given us a most interesting account of the mission work in that region, not only that of his own denomination, but as well that of the Baptists, Presbyterians and other bodies in one or another of the three cities which lie so close to each other on the two sides of the Yangtse at this point.

Our time did not permit us to see all the work even of the Episcopal church. At the upper end of Wuchang there is a large girls' school under the same church direction. But we spent an hour or more looking over the grounds and buildings of Boone College, and found the time far too short to see the entire plant. Professors Miller and Wilson, in whose hands the Bishop left us, showed us into the large library hall, in the upper assembly room of which a student mock trial was being held. We were told something of the merits of the case, and discovered that the boys, of whom there must have been three hundred present, entered into the argument and the fun of the procedure with a spirit worthy of American students.

Equally American were the ball ground, the tennis courts, and the gymnasium. Prof. Wilson, a young man whose home was in West Virginia, told us that when the school was opened years ago, the people viewed it with suspicion, and various inducements had to be offered the young men of the district to secure their attendance. Now the school is crowded, and every student pays regular tuition fees. Like all the mission colleges, it makes much of Bible instruction and Christian culture. We were taken through the dormitories, the dining hall, and the chapel. And finally were carried off to tea by Prof. and Mrs. McWillie, in whose pleasant home we saw many curious and interesting articles of Chinese make, for utility and decoration.

As the darkness was coming down we had to hurry back to the river bank, where we found a sailing boat, whose proprietor, a small boy of twelve or fifteen took us in charge, and partly with sail and partly with oar ferried us across the broad river downward toward the lights of Hankow, and finally after a half hour journey through the charming quiet of the evening, we reached the landing of the "Tuck-wo," our floating home.

That night toward midnight the boat started on its way down the river toward Nanking and Shanghai. The following forenoon was a time of rare interest. The weather was perfect. Along the shore were towns and villages, or open farm spaces and forest growths. On the face of the broad river were all sorts of craft—junks with two or three sails made of alternate strips of brown and white canvas, fishing craft at anchor in mid current, and ferry boats, plying back and forth across the stream.

Landing Stage at Hankow.

THE WORK AT KUKIANG.

About noon we drew up to the floating dock at Kukiang. As we had several hours to wait for the loading, we started out at once to see the place. It is one of the important cities along the river, and we soon were on the way to its mission hospital, of which Dr. Mary Stone is the superintendent. Years ago when I was teaching in the Bible chair work at Ann Arbor, Mich., two young Chinese girls came into the class in the Life of Christ and continued in the work all the year. They were taking the medical course, under the direction of the Methodist Woman's Missionary Board, and were preparing to go back to China as missionaries to their own people. Their names were Mary Stone (a translation of the Chinese name), and Ida Kahn. In later years I have heard more than once of the splendid work these consecrated women are doing and welcomed the opportunity which the delay of the boat afforded for a visit to the hospital.

We walked for nearly three-quarters of an hour, first along the broad river front, then through the gates, and along winding, narrow, but for the most part reasonably clean streets. Then out of the walls again, and up a hill to the hospital. There we were warmly welcomed by Dr. Stone, and to our surprise and satisfaction, we found that Dr. Kahn, who manages a similar work in the capital of the province, a hundred miles away, was in Kukiang on a visit. It was a great pleasure to meet these women, with some of their helpers, in the midst of a community which regards Dr. Stone as the final authority on all matters. We visited the different wards of the admirably equipped hospital, and learned from Dr. Stone something of the vast amount of surgical work she has to perform in a year, much of it consisting of major operations.

In the girls' training school near by, of which Miss Hughes is the principal, an assembly was called, and under the mingled colors of the Stars and Stripes and the new flag of the Republic of China, songs were sung and addresses made in honor of our visit. If the women of the Methodist Church had no other work to show for their contributions to foreign missions, the labors and success of Mary Stone and Ida Kahn would be ample reward.

The Living God

Our Need for the Deepening of the Spiritual Life.

BY TRUMAN E. WINTER.

THE need of the day is to make God a reality to men; He is a traditional God, the God of the great, historic past, and possibly the God of our fathers and mothers, but not our own God. Like Samuel when he slept in the tabernacle, we know not the voice of God; like Samuel, we need always some one to interpret God's voice to us, for our experience has not been such as to acquaint us with him and his voice.

To many of us Christians, God is the unknown quantity in the equation of life. Nor are we seeking earnestly to find him. He is to most of us scarcely more than a name. Richard Burton has said:

Make him a name, a something vague enskied,
You win cool heads, perchance, to cool assent;
Make him a babe, unwitting, open-eyed,
All mother hearts enclasp the innocent;
Make him a man, careworn and crucified,
And straight, men love him, knowing what is meant."

Most of us think of God as a being far away; far away in time and far away in space. We think of him as the one of whom we read in the Bible; one who lived and labored in the long ago; who raised up nations, overthrew empires, and shaped the history of the ancient world as it is now read by us. But strange to say, we do not think of him as living today in any very important sense; we do not think of him as walking and talking with men today; we do not think of him as one whose power is felt in the great onward moving processes that are making history today. We do not think of him as raising up new nations, overthrowing old empires or kingdoms, and shaping from day to day the destiny of the whole world.

But why not? Is God dead? Is he not the living God? Is he not as much the God of today as he was the God of Abraham's day? It seems so to me. Sometimes there are men and women here and there even in our own time who, like Jacob at Bethel, have some unusually rich personal experience and out of it awake to cry, "Surely God is in this place and I knew it not; this is none other than the House of God and this is the Gate of Heaven." To such an one the world is never the same again; it has become full of new meaning; it has become the dwelling-place of God. The God of the past it is true, the God of his fathers, the God of the Bible, the God whom Jesus addressed as "Father;" but now he has become to him a personal reality; he has become a reality in his every-day life because he has thus found him in personal experience.

GOD NOT AN ABSTRACTION.

If our religion is to be a vital religion, we must find a place in our lives for the living God; not some vague, abstract being; not some being of tradition; not some being in whom our fathers believed; not some being who used to live, labor, and achieve in the world among men, but the living God of the living, moving present; a being who means everything to us in the daily life; who, as Tennyson says, is "nearer than hands and feet, closer than breathing."

Truman E. Winter.

God was not a tradition to Jesus; nor was he a merely historical being; to him, he was present in communion, in toil, in temptation and trial; in hours of defeat, and in hours of victory, in life, and in death, God was the most real of all realities to Jesus Christ. If we are to be followers of Christ,—his disciples,—he is to be the same to us also.

Do not misunderstand me; I am not pleading for any vague, impersonal mysticism; I am not urging upon you visions and dreams; as George Crowly says in his beautiful hymn:

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away."

It is this dimness of soul that we need to rid ourselves of, in order that we may see God; that we may come to know him personally in our daily experiences; that we may know his voice, his power, and his hand in leading; that we may know his comfort and peace in the midst of all the toil and turmoil of the world.

God must be my God; Christ must be my Christ; the life of God and the life of Christ must be my own life through my own personal experience. Rudolph Eucken, perhaps the most significant living German philosopher and theologian, writing just along this line in his book entitled "Life's Basis and Life's Ideal," says:

SPIRITUAL LIFE THE REALITY.

"If a man does not in some way succeed in appropriating the spiritual life, if it is not actively present as a whole within him and animating him, then his relation to the spiritual life remains forever an external one; and his life cannot acquire a complete spontaniety in him, can never become a genuine life of his own." No truer words were ever written. He means that unless by personal experience one comes to know God and Christ, and to live in conscious communion with, and responsive obedience to them, he will live a sort of second-hand religious life; live upon tradition, upon the faith and experience of others and not his own. And that is just what the great majority of church members today are doing; they have no rich, vital, personal experience of God in their hearts or of Christ in their lives. Their religion is traditional, conventional, institutional, or doctrinal, as the case may be, but not vital.

Job, before the period of his heavy affliction, had just such a religion; in the time of his trials, therefore, he found it entirely insufficient; he could not find God in his every-day life; he had not really known Him in personal experience; he had accepted him traditionally; he had accepted him philosophically, according to the theology of the Oriental Wise Men; but he had not really found God in his own individual life-experience, and this he confesses in the sorrowful cry:

"Oh, that I knew where I might find him!
Behold I go forward
But he is not there;
And backward,
But I cannot perceive him:
On the left-hand when he doth work,
But I cannot behold him;
He hideth himself on the right hand,
That I cannot see him!"

But when, at last, he has suffered and sought, he finds God very near, even within his own heart, and life. And then he exclaims, out of the fullness of his heart, as he looks back over the dark, and sorrowful period of his life when religion was only a tradition to him, "I had heard of thee by the hearing of the ear; but now mine eye seeth thee." And not until we too pass out of this traditionalistic, this conventional, this institutional, this doctrinal stage of religious experience will we be able to cry out, "Now mine eye seeth thee."

Like unto ships far off at sea,
Outward or homeward bound, are we.
Before, behind, and all around,
Floats and swings the horizon's bound,
Seems at its distant rims to rise
And climb the crystal wall of the skies,
And then again to turn and sink
As if we could slide from its outer brink.
Ah! it is not the sea,
It is not the sea that sinks and shelves,
But ourselves
That rock and rise
With endless and uneasy motion,
Now touching the very skies,
Now sinking into the depth of the ocean.
Ah! if our souls but poise and swing
Like the compass in its brazen ring
Ever level and ever true
To the toil and the task we have to do,
We shall sail securely and safely reach
The Fortunate Isles, on whose shining beach
The sights we see, and the sounds we hear,
Will be those of joy and not of fear.

—Longfellow.

SOMETHING BEYOND.

When mortal mind, aghast at too great thought,
Comes suddenly to rest, a lesson's taught
And limits placed beyond which naught avails.
The very great and very small assails
The all too puny brain of mortal man
And stops his chance of vision of God's plan.

—R. T. M. Scott.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

LOVE IS FIRST.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small,
Is not for one, or two, but for them all.
Love that can wound love, for its higher need;
Love that can leave love though the heart may bleed;
Love that can lose love, family, and friend;
Yet steadfastly live, loving, to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force—to give.
Love, strength and courage—courage, strength and love;
The heroes of all times are built thereof.

Charlotte Perkins Gilman.

A NEW EMPHASIS ON THE SEVENTH COMMANDMENT.

IT is hopeful to note how our great secular papers are adopting the new point of view about the social evil. Harper's Weekly, which under the editorship of Norman Hapgood, is rapidly making a new plan for itself, publishes an editorial, telling of the efforts that are being made in Atlanta, Seattle, Portland and Los Angeles, to abolish, instead of to restrict, the red-light district. The acknowledgment of the influence of the women voters of the three great Pacific states in the movement to suppress commercialized prostitution is of special interest to all believers in woman suffrage. Mr. Hapgood says:

"Atlanta is one Southern city of considerable size which has declared that prostitution is not a necessary evil. The campaign for the closing of the houses of prostitution was the outcome of the Men and Religion Movement. It began in June, 1912, with a series of powerful and convincing bulletins, published as advertisements in the daily papers, prepared by Marion Jackson, a talented young lawyer of the city, John J. Egan, Chairman of the Executive Committee, financing the work.

"The facts were first disclosed by an investigation in which every woman of the under-world was interviewed. The usual objections to the suppression of the houses of prostitution—that women would be scattered elsewhere, the streets would be infested, and the hotels degenerate into houses of assignation—were discounted by the established fact that these supposed results of suppression were already abundantly evident beforehand.

"Four months after the publication of these bulletins began, Chief of Police Beavers closed the houses, the women were cared for, many of them gladly leaving their old life and one of them giving $2,500 toward the establishment of a Martha's Home, where fallen women are taught how to support themselves honestly. State laws and municipal ordinances were found to be sufficient, once public sentiment was aroused, to the support of a courageous official, and it is asserted that the evils supposed to be increased by suppression have actually decreased, with due diligence on the part of the police.

"The women voters of the three Pacific states have definitely made up their minds to suppress commercialized prostitution. Such large cities as Seattle, Portland, and Los Angeles, have abolished all houses of prostitution, while street-walking has become a perilous profession, and the unsavory hotel a doorway to the police court. San Francisco still has its Barbary Coast, but, under the new California statutes, it remains only because San Francisco is a law unto itself. There have been numerous prosecutions of rich and powerful men for the crime of 'contributing to the delinquency of a minor child.' The recall of the Seattle mayor who believed in a 'wide-open town' was a lasting lesson."

I. W. H.

THE NEW WOMAN IN CHINA.

It is certainly true that the educated women of China are making a name and a place for themselves and are working hard to better the condition of young women as a whole. A visitor to that country today will find Chinese women as the heads of hospitals and in some cases also conducting nurses' training schools. They are principals of large government or private schools for girls, and many of them are doing excellent work. A few young women have graduated from American colleges, but the majority of principals and teachers are the products of mission or government schools. The very wealthy, of course, have private tutors, and some of the women most zealous in founding schools for girls have been from princely families.

The ladies in their homes are also working for reforms, and thousands signed petitions sent to England protesting against the opium trade which that country forces on China. They are forming anti-cigarette leagues and holding meetings at which some of them preside and speak with great intelligence and dignity. They are zealous in the anti-foot-binding societies, and take an active part in church and philanthropic work if they are Christians. Nor should one forget to speak of the women in the church who go about as teachers of the Bible or on errands of mercy to the poor and suffering. Some of these are ladies of fine families and great learning, while others are poor country women, whose chief qualifications are a tender heart and sympathetic mind rather than literary attainments.—Popular Science Monthly.

FOR THE MOTHERS' PENSION.

"Speaking of the mothers' pension, it really comes down to this question," summed up the lawyer—"private charity or public aid. Suppose we add the gains and losses of public aid to mothers, and weigh them against each other," he suggested. "In my opinion," continued the lawyer, "public aid to mothers includes the following gains:

"1. The children are not pauperized. They gain an independent home in place of one which is dependent on alms.

"2. The mother gains in self respect.

"3. The citizens gain in social recognition of the mother's service and the children's need. The mother works for them, and they repay her.

"4. The state gains in economy and wise investment by preventing waywardness, delinquency and crime.

"The gain is to the child, the mother, the citizen and the state. The loss seems to be to charity agents alone. We have for years taxed all the people of this country to build up the country's weak industries. Why not tax all the people to build up weak families? The families make the state more than industry does, more than anything does."

Kansas City's chief probation officer is quoted:

"We have helped in Kansas City fifty-three widows with about two hundred children. In the last year and a half but one case turned out unsatisfactorily, and in this the allowance was discontinued. It is the opinion of people here who have to do with the poor and needy that the widow's allowance is one of the best laws on our statute books, and if there is a failure it is only that we do not reach out and cover more individuals because of our limited funds. We consider that we are investing our money and that we will have big returns."

THE MOTHER.

No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must day by day continue to do all her household duties as well, and if the family means are scant, she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women.—Theodore Roosevelt.

PIONEERS IN SUFFRAGE.

A traveler in Finland, where women have been accorded political equality in a large degree for a number of years, gives this interesting picture of the typical Finnish woman:

"There is no more striking thing in Finland than to sit in the Esplanade for an hour and watch the passing by of Finnish mothers. The Finnish woman is good looking but not beautiful, plain but not ugly; intellectual but not top heavy. She walks with a peculiar deliberate step, jabbing her heel into the sidewalk in a way that spells 'determination' in any language. She swings her arms with the precision of one who means business. She is a veritable reproduction of the popular conception of Portia in the Merchant of Venice. She is feminine but not effete, strong but not masculine. It is easy to imagine that if one toyed with the affections of a Finnish dame, there would be no hysterics, no scalding tears; the offender would more likely be hit over the head with an axe.

"Such women breed strong men—Finnish men. And it is some twenty of these women who have been elected to and now have seats in the Finnish Parliament. They were given the elective franchise in 1906 and immediately made use of it in Finnish fashion. The majority of the employees of the banks are women and they appear side by side with the men in most of the walks of life. It was a woman who founded the first temperance society in Finland thirty years ago. Yesterday, at Tolo park, I attended a great gathering of thousands of Social Democrats at a demonstration and picnic. The acres of people were being addressed by a woman, of course."

THE CHRISTIAN CENTURY

EDITORIAL

RETURNING HOME.

IT takes some time to settle down to the year's work after vacation, but by this second week in October the gains in strength and knowledge made through rest and diversion ought to be pretty well organized into purposes for the new year's work.

Most of us have been enjoying, in one form or another, a summer vacation. This period of summer rest has come to be a marked feature of our modern life. It is no longer a few favored individuals who take vacations; almost the whole community gets its outing, and Saturday half holidays as a relief for people who labor with their hands come to be the rule rather than the exception. Church life and business life alike have adjusted themselves to this situation, and we are learning to prepare for more strenuous endeavor in a briefer period of activity.

The life of Jesus was a life of frequent vacations. The proportion of his rest time to work time was far greater than that of the minister of today. If the period of Jesus' ministry was three years, we are able to account for less than one-third of it as spent in preaching and healing. Were it not for two feasts we could easily encompass his whole ministry in one year and still leave certain definite periods of rest. People did not live in feverish haste in Jesus' day, and his ministry was conducted with a certain leisureliness shot through with intensity of moral resistance. When He worked, He worked with vigor. There were long days of activity, preceded or followed by nights of meditation and prayer; but there were periods of rest as definitely marked and as faithfully observed. The devil is said to take no vacations, but Jesus took several of them.

The first vacation of which we have knowledge is that in which Jesus laid aside His physical toil at Nazareth and went for a period to Judea, and this is the brief record of His home-coming. "He returned in the power of the spirit unto Galilee" and took up the duties that were waiting for Him.

Jesus made the most of His vacation for spiritual needs. He listened to the preaching of John the Baptist, and His days of solitude in the wilderness were days of religious quiet and devotion. We know the story of the temptation. We are not to suppose, however, that the devil was His constant companion in the wilderness. Jesus had other thoughts than those of mere resistance of evil. Largely those days must have been periods of high consecration to duty. There must have been hours of calm enjoyment and of spiritual vision. The spirit led him into the wilderness not merely to fight a battle, but to gain poise and spiritual calm for the work he had to do.

Then followed the home coming. He came in the spirit, and he came with power because of his possession of the Spirit. It is often true of us that we need a vacation to recover from our vacation. Too often our spiritual opportunities are dissipated with nerve straining recreation and with an excess of pleasure which exhausts rather than inspires and brings us back to our work weary and disspirited.

Sometimes men have returned to the Lord's work in a discontented or disheartened manner, destitute of inspiration and hope. Jonah returned to Ninevah after his outing, and preached the Lord's message just as it was given him, but with a bitter and resentful spirit in which was impatience toward God and hatred toward the people to whom he preached. It is to be feared that he was not the last preacher to take up his task in like manner. Not so did Jesus return to Galilee; not so should we return.

Jesus came back to an enlarged ministry. He retained all the habits of his youth that made for righteousness, but He came to find His new opportunity and to make the most of it.

There are young people who go away to school, who come back again and find their old places occupied by others and no new place waiting for them; their old groups of companions are gone, and they wander lonely and disspirited where formerly they were at home. Jesus made the most of his old habits, and immediately formed new associations that had in them the power of righteousness. He went to the synagogue on the Sabbath day "as his custom was," but He found new responsibilities there. He did not shrink from the invitation that came to him to assume the duties of a teacher. He took the book of the prophets and stood up to read, and he found the larger mission of his soul in the work that waited for Him when he came back to Galilee. How many people fail at just this point of finding the opportunity of service in their former place and never seeking the larger service which waits their return.

May our return, like that of our Lord, be in the "power of the Spirit," and may this autumn's work be for us and the churches the best we have ever known.

PENURIOUSNESS AND IDEALISM.

AN eastern daily newspaper calls attention to what seems to be an unwarranted closeness in appropriations by Congress along certain lines in consideration of th lavish expenditures in othere directions. The editorial says:

> If, as reported, the Congress of the United States has declined to make appropriations for official delegates to international conferences to which the government as such is invited, then the sooner the fact is generally known and condemned the better for the nation's reputation. As one contemplates the reckless extravagance shown in domestic appropriations for parochial and selfish ends, and then learns that the national bureau of education is now going about with hat in hand to beg from private donors funds with which to send its representative to Europe to a world conference of educators, his respect for the wisdom and disinterestedness of Congress is likely to fall in precise ratio with his feelings of indignation.
>
> We are not contending that upon the national government shall devolve responsibility for entertainment of international congresses when they come to this country, or that all delegates to similar meetings abroad who go from the United States should have their bills paid by the United States. The hospitality and generosity of private citizens and of members of the professions or callings represented thus far have enabled Americans, whether acting as hosts or as delegates, to make a fairly creditable record for hospitality on the one hand and for free spending on the other. What we feel sure of is that the time has come when the government as such should be represented at international conferences of all kinds, and that generous pecuniary provision for such representation should be made. A penurious policy belies the real feeling and intention of the people. It makes collective action inferior to individual and group action.
>
> There is not a single department at Washington but what should have for contingent expenses money enough to send regular or special employees wherever there is a call for international action that has for its aim real instruction or inspiration of humanity and betterment of the race. Congress, we think, should avoid being penurious where ideas and ideals are concerned. If for no higher reason than because it makes more glaring the wastes that go with erection of postoffices and custom houses, dredging of rivers and harbors, and a host of similar enterprises that symbolize a popular demand for a hand in the public treasury, idealism should not be starved out.

SEX HYGIENE A WARNING.

WITHIN the last year there has been a peerfect epidemic of sex consciousness, one aspect of which has been a vociferous demand for the teaching of sex hygiene to children. There is real need of something in this direction, but we wish to utter a reiterated warning. Whatever else there is in this movement, one thing has been evident in many of the discussions, the attempt to secure instruction on sex hygiene in public schools constitutes one more effort of parents to shirk their God-giveen responsibility. No well-meaning maiden lady giving blushing lessons out of a text book, no imported lecturer with exaggerated ideas of sex consciousness can be any proper substitute for fathers and mothers, and these may do great harm. We have no doubt of the good intentions of most of the people who are behind this movement, but we have grave doubts of the practical wisdom of many

of them. If a father or mother refuses to do his or her own duty and turns it over to school teachers and paid lecturers, it were better that a millstone were hanged about the parent's neck. Moreover, we have more than a doubt concerning the wisdom of too much instruction on this question at the present time. This is not the best time in the world's history to pass judgment on matters of this character. As someone has remarked, "Just now it is sex o'clock in literature." There is a morbid sex consciousness. God has His way of teaching through the reticencies of life as certain as through the screaming stark-nakedness which sometimes parades itself in the disguise of purity.

It is not by thinking purity that the mind becomes pure. There is real danger in brushing the bloom off the cheek of modesty.

This is no defense of prudery, nor of ignorance, but it is what we believe to be a timely warning.

FELICITATIONS AND BOASTING.

THE fine art of making sincere and felicitous addresses of welcome and greeting before large religious gatherings, was illustrated by sharp contrast at Toronto on the opening of the General Convention last week. "His Worship, the Mayor," as they refer to the head of their municipality, made as gracious and beautiful a proffer of the hospitality of his city as could be imagined. Rev. Dr. John Neil, the distinguished Presbyterian pastor in Toronto, spoke a message of singular insight and sincerity, extending a welcome from the evangelical churches of the city. Dr. Neil complimented the Disciples on some of the principles which they embodied.

On behalf of the Disciples, it was felt by the whole great audience, the response was as singularly infelicitous as the other addresses were gracious. The speaker selected for this delicate function was apparently totally unaware of the graces which the occasion required. "We thank you for this royal welcome," he began, "but we expected it. Just see who we are!" Interpreting this as a piece of humor the audience responded goodnaturedly with applause. This seemed to stimulate the speaker to elaborate just "who we are," and his address quickly became boisterous and boastful. The other communions were referred to in a patronizing air as having done something, of course, for unity, but we, having worked at it a long time have much to teach them. Cardinal Gibbons was referred to with a coarse epithet which we refuse to put before our readers' eyes, and some dignitary of the Church, possibly the Cardinal—some words were lost by the speaker turning his back to the audience to bow to the welcomers who had preceded him—was referred to as having been made the "goat" for something or other.

The whole convention would have gone home with hanging heads had not the gracious and elevated address of President Henry followed.

We could not help recalling the effective words in which Rev. Carey E. Morgan carried the greetings of the Disciples to the Presbyterian Assembly in Atlanta last spring. Mr. Morgan related us historically to the Presbyterians and then with a delicious blending of fact and humor added:

> In our organization of the local congregation, in our procedure at the Lord's table, in our order of worship, in our thought of the quiet and orderly movement of the Holy Spirit in conversion, in our emphasis of the truth of the gospel in its relation to salvation, we get much from the apostles by way of our Presbyterian ancestors. No doubt you think that you had something else from the apostles that we did not appropriate, and you may be right, but if so, it was an oversight on our part!

Mr. Morgan's address could be profitably studied as a model in the gentle art of being felicitous and clever without sacrificing sincerity or dignity.

The Toronto Convention

WITH a gratifying attendance, when it is remembered how far Toronto is from the center of the Disciple populations, with splendid reports of progress, inspiring addresses, a spirit of fraternity and conciliation on all occasions when issues upon which differences are evident, are discussed, the Toronto Convention is making for itself a worthy place in the annals of such gatherings.

The sessions are held in a hall that was built for convention purposes, which means that all are comfortably seated within easy reach of the speakers, while no magnificent distances in the rear are available for the crowds, as in some other convention halls of recent years, for the visiting among friends and the consequent distracting noises. All disturbing features are reduced to the minimum. There is room enough for all who attend. Every attention is given to the hosts gathered in this great city of the Dominion.

The great pipe organ in Massey Hall is used at the evening sessions; two pianos and a cornet are used during the day, while Prof. Hackleman and a large chorus are leading in the song service. Possibly the best collection of hymns that has been selected for any of our conventions is being sung. At any rate it has fewer numbers that are open to criticism. The devotional services have never been more largely attended than at this convention.

The convention opened Tuesday afternoon with Judge F. A. Henry, of Cleveland, Ohio, in the chair. The session was given up to the reading of the report of the Committee of Fifteen, which, after a brief discussion, was adopted without opposition. A series of resolutions proposed by Rev. Chalmers McPherson, of Texas, was referred to a committee of six, who reported at a meeting Wednesday afternoon. There was considerable opposition developed at this meeting, to the action of the Tuesday session, but after a few speeches on both sides, the report of the committee of six, which had revised the McPherson resolutions, was adopted.

The session of Tuesday night was opened with an address of welcome by Mayor Hocken, of Toronto, whose grace and tact won the hearts of all. Rev. John Neil of the Westminster Presbyterian Church spoke for the ministers of the city, emphasizing a few items in the teaching of the Disciples as worthy the emulation of any religious body. Rev. Amos Tovell, president of the Board of Co-operation in Ontario, was particularly happy in his references to the relations between the Disciples and their fellow Christians. Rev. Wallace Tharp of Pittsburgh voiced the appreciation of the convention for the courtesies that had been extended.

The address of the evening, by Judge Henry, was filled with sound common sense utterances concerning the policies and aims of the Disciples. It was a plea for a fraternal and co-operative spirit among ourselves, a unity of forces and actions which alone can compel the attention of the spiritual and intellectual forces of the age, to the work we are trying to do.

At the close of the address the presidents of our various missionary and benevolent boards were introduced.

Wednesday was given up to the work of the Christian Woman's Board of Missions. The devotional exercises were led by Mrs. N. E. Atkinson, who has been a member of the organization from the beginning. The address of Mrs. Atwater, the president, was truly notable. We have heard this gifted woman on many occasions, but never to a greater advantage than at this session. Her references to those who have fallen asleep during the year were touching and beautiful.

Miss Allena Grafton read an excellent paper on training of young women for missionary service. Miss Mattie Burgess, missionary from India, spoke of the need of workers for

that field. Dr. F. E. Lumley, of the College of Missions, read a masterly paper on "Home Mission Expansion and the Social Gospel."

In the afternoon, Mrs. Longdon gave a report of the young people's department, which showed encouraging growth. Rev. R. H. Miller, of Buffalo, read a carefully prepared paper on the need of more workers for our many fields. Dr. H. C. Hurd gave an inspiring report of the work being done by the College of Missions, tracing its growth from the meagre beginnings of a few years ago. Mr. and Mrs. Arthur Santmier were introduced, and related some experiences in their work among the North American Indians. Mrs. Bertha F. Lohr told of her work among the women and children of India. Dr. Dye gave a great address at the session of the Temperance Boards, on the subject of "Intemperance and Missions." The day closed with a great address by Prof. C. T. Paul, of the College of Missions, on the subject, "Christ's Call and the World's Need."

The Brotherhood banquet was largely attended. Great addresses were made by Oliver W. Stewart and Rev. J. Campbell White, secretary of the Layman's Missionary Movement.

ELLIS B. BARNES.

CHINA'S AMERICAN ADVISERS.

THE United States has no lack of representatives in China at this important time in that nation's history, and it is fortunate for both countries that men disinterested and eminently capable have been found for the task. Three universities are now represented there, with Professor Reinsch of the University of Wisconsin, representing this government as minister to China, Professor Goodnow of Columbia University, acting as special adviser to the Chinese government during the framing of their constitution, and with Professor H. C. Adams of the University of Michigan, as expert adviser on taxation. The recent turn of events in China, will doubtless add difficulties to their tasks, but the disinterestedness of their mission will make it possible for them to co-operate with the officials. Professor Adams, whose authoritative knowledge of the subject of taxation has given weight to his opinions at Washington, will doubtless exercise a powerful influence at the Chinese capital, since his experience has led him beyond the theoretical to the practical aspects of taxation. Even under the Manchus, China had an opportunity to test the worth of American advisers, Professor J. W. Jenks, then of Cornell University being enlisted in the solution of their economic and monetary problems. China still has the national reverence for the scholar and when the fact is remembered that more of the Chinese progressives have studied under American teachers in law, history and economics than in the universities of any other country, it is only natural that they should look to America for the combination of academic training and republican principles.

COMPLETING ONE'S TASK.

A WRITER in The Craftsman, speaking about amateur gardeners of the city's back yards seems to find that the real test of your garden lover is whether he continues during the whole season to tend his little plot, or whether his enthusiasm wanes with the heyday of June. In fact the man who still is to be seen in his back yard after the last vegetable is gathered is the man who really loves to garden. He is busy pulling up the old vines and bushes, burning them and preparing things for the winter's rest. For him a garden is for all the year round. He lives to finish the thing up perfectly.

The writer furthermore finds that half the restlessness of today follows from never finishing any task thoroughly, never seeing one thing through to the end. It is not so much the work we do that burdens as the sense of work left half done. This lover of gardens sees that the inexorableness of the natural seasons is part of their beauty and power. The hour has come to do this thing definitely or to begin something else. There can be no trailing things along. The time for this crop, that flower is over, for the present, and the next harvest calls us. Growing things have this intelligent advantage over the dulness of roofed-in occupations. "No low descending sun" waits for the lamps to be filled. Darkness comes and they must be filled; and then morning appears promptly at the expected instant. Sleeping then is over, or should be, and the hours unroll the round of duty. He who knows how to match his own steady deeds to the march of the sun finds the peace and rest of rounded and ordered accomplishment.

MY TASK.

EDWARD EVERETT HALE.

NOT mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wings;
Not mine in union with celestial choirs
To sound heaven's trump or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits;
But lesser worlds a Father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of thine and so serve thee,
Lo, here am I! To such a work send me!

The Remorse of David

THOMAS CURTIS CLARK.

DID some one call me king,—David the king?
The lips spake false that spake thus for my ear.
King over men, but of his lust the slave!
Ill fares the throne on such foundation built.
Who ruleth self hath naught wherefrom to fear;
Who holdeth not the reins to appetite,
Hath naught to guide save his wild, lustful will,
A charioteer to fiery steeds attached.
Death yawns for such, though life seems long to bless.

O fatal night, in which the thought was born
Bearing in turn the deed that bound my soul
To this deep hell! No fires with this compare,—
The pangs of conscience wronged, the will of God defied.
I know not now the peace that reigned within
When I, a lad on these Judean hills,
Led tender flocks by gently flowing streams,
Through pastures green, all innocent of wrong.

Sweet hours of youth, come ye but once again
To still this spirit groaning in its chains,
Where it, alas! must bide for evermore,—
Except one come, in strength of purity,
And break these galling bonds, and set me free.

My harp, once as my Love, hangs idle now;
For music bideth not in souls depraved.
She dwelleth but on high, where God abides,—
And if she comes to earth, she visits men
In holiness secure. O wretched fate,
To be bereft of that we once adored
As never womankind! Forget the past,
Beloved Music, be thou still my friend,
As when of old in grassy fields you walked with me,
And doubted not my heart was true.
You pointed out the stars and bade me sing
Their matchless harmonies; nor did I halt,
But, tuning harp to voice, I sang to Him,
And felt the heav'ns descend and lift me far
Beyond Judean hills to Jahweh's throne.

Alas, my power is gone, my harp is still,
And evermore shall be; for who would deign
To touch those magic strings with hands defied!

Again the voices call, "King David,—King!"
No more a king, but slave, a self-bound slave!
Who calls? Let him come in, but call not, "King!"

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY.

IT is something of a hazard, I well know, to undertake a review and estimate of a book, and especially a work of fiction, immediately upon completing the reading of it. A novel builds up a world of its own. Its characters and situations displace the real world in one's mind and one feels for the time being that they are real and that the real world is an illusion. After reading a novel I always have the difficult experience of checking up the world of the book with the world of fact, and it takes me some time to do it. Often books of fiction mislead us as to the fact world and work us up into a frenzy of condemnation against certain classes of people—perhaps the rich, or the ruling classes, or socalled "society," or the clergy, or Church people—which is quite unjust and fanatical.

Nothing but time and sincere mental effort will discover to us whether the facts justify the novelist's point of view. I have just this evening finished reading "The Inside of the Cup" and, as I understand your desire, Mr. Editor, in inviting me to write this weekly reflection, you prefer that I should set down my immediate impressions rather than wait for a more seasoned judgment. Of course this is much easier to do. One doesn't stake all his reputation as a literary "critic" (which thing I am decidedly not) upon his words written in the heat of interest and with the veil of the novelist's illusion still upon his eyes. And, after all, the first impressions made by a book may have in them a certain value in estimating the book that the more deliberate conclusions do not have.

* * *

THIS book has gripped me tremendously. I am slow to get into the "band wagon" of that crowd that devours the new books, and I am somewhat behind the times in this instance. The reviews began to appear several months ago. The store windows in the big cities have been stacked high with the fast selling earlier editions. I attended a meeting of social reform workers some weeks ago and when one speaker was deploring the lethargy of the Church in fighting the saloon some one broke in with this: Get the church people to read "The Inside of the Cup," and several said Amen! When I would stop at a railroad newsstand before boarding a train to buy a magazine or paper I was always being stared at by "V. V.'s Eyes" and myself staring into "The Inside of the Cup."

With suggestions like these constantly working upon me I got the book and read it. I supposed of course it would prove to be a thrilling romance. But I found that its plot was quite commonplace. I could make as good a plot myself. It dealt with sermons and services and a minister and his church board and his leading "society" women and his most affluent parishioner and most abundant supporter.

It dealt with such questions as: Why are there so few of the ablest young men entering the ministry? Why is it that a minister can preach and preach and be complimented and complimented and yet change things so little? What is the nature of this revolution that is going on in the world of religious thought? What is the function of the church in the modern world? Has the Church outlived its usefulness? Have the people wearied of religion? Is there a sure enough gospel in modern theology, or is it mere negation? Is the Church seriously in earnest? Is its wealthy member a menace to the Church?

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WHEN I found out that questions like these were the pith and substance of the book my soul thrilled to think that the book was being read so widely and that there was some vehicle at last found to carry these problems that have been assumed to be the monopoly of preachers and teachers and religious journals right down into the minds of the "secular" public. Mr. Winston Churchill's other stories have made for him a clientele that will read this book because it is his, who would quite likely shy at such earnest discussions did they come across them elsewhere.

Quite apart from the merits of the story, that comforts me. It is so hard these days to get past the thousand competing interests in the lives of people with a message from the Church or about the Church. But as in Hamlet "the play's the thing," so in our time the novel's the thing that, if it is well done, may touch and waken the conscience of those who have forgotten that they have a conscience.

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I NOTICE, Mr. Editor, in your uniquely interesting department, "The Larger Christian World," that certain Episcopalian clergymen are taking steps to expose the fallacies of the book. There may be, there no doubt are, many inaccuracies as to details in the statements Mr. Churchill puts into the mouths of his characters.

But—and this is my point—no cavilling at inaccuracies of detail can blind us to the fact that the book is a tremendous challenge to the Church. The setting of the book is Episcopalian, but that is simply because the scene had to be made concrete. It is not a tirade against that communion more than others. It concerns us all.

Waiving all details as to whether John Hodder's new-found theology is seasoned and adequate; whether a man could in actual life have passed through a disillusionment with respect to the old doctrines and into an appropriation of new views, held passionately, in three or four weeks; whether any considerable number of our churches are dominated by a single man whose personality is the incarnation of blind selfishness, unspirituality and social cruelty, as was Eldon Parr; whether Alison Parr's views on marriage are good or bad; and all such questions which smarting church pride will seize upon in self-defense—the big question which candid people, upon reading the book, will face is this: Is the Church as a whole doing its Master's work with a sincerity and passion and intelligence at all adequate to the needs of modern life?

* * *

IF not, then I for one rise in my humble place to defend Mr. Churchill and to thank him for concentrating the whole Church condition into the situation of a single congregation so that thus we might see in clean cut figures the factors in the religious struggle that is now going on.

Complacent wealth is one of these factors, wealth that has been ill-gotten, wealth that satisfies the soul of its possessor by erecting public buildings and underwriting the church's current expense budget, wealth that sits unblushing and unagitated when the minister denounces sin in general and feels no incongruity in the most intimate personal friendship with the preacher.

An outworn theology is another factor, an irrelevant theology, a theology that assumes to be all-important but that is not important at all to the great deep interests of human souls or human society. Was it Fairbairn or Sabatier who said that Jesus' main task when on earth was to save the people from the theologians! But that is literally true. And there is no greater task for Christ's modern prophet than to bring the Church's thought out from the musty nomenclature of a legalistic theological system into the realm of life's actual reali-

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THE Church has become an end in itself. It is perfectly amazing when one thinks of the vast expenditure and waste in merely "keeping the church up." Our denominational order stimulates that waste. We are put to it to keep up "our" church in our community. The question as to whether the community needs "our" church, and whether "our" church is justifying its existence in the community by the service it renders to the people of the community, this question has not been seriously asked.

But it is being seriously asked. And the great questions with which this book bristles are being urgently asked and seriously faced by multitudes of men and women within the church who feel that the church must make good, and by multitudes outside who have come to realize that social progress is a fatuous dream without the Christian motive and the Church to embody it.

I find my mind returning again and again to a sentence in one of Professor Coe's earlier books. In response to those who condemn the Church for its awkward and often futile attempts to adjust itself to modern problems, he says, "The Church is just now staggering under the new found consciousness of what it means to be Christian."

"The Inside of the Cup" is all contained in that sentence.

HUGH MACDONALD.

Of Human Interest

Mark Twain's Little Joke.

Mark Twain in his lecturing days reached a small eastern town one afternoon and went before dinner to a barber's to be shaved.

"You are a stranger in town, sir?" the barber asked.

"Yes, I am a stranger here," was the reply.

"We're having a good lecture here tonight, sir," said the barber, "a 'Mark Twain' lecture. Are you going to it?"

"Yes, I think I will," said Mr. Clemens.

"Have you got your ticket yet?" the barber asked.

"No, not yet," said the other.

"Then, sir, you'll have to stand."

"Dear me!" Mr. Clemens exclaimed. "It seems as if I always do have to stand when I hear that man Twain lecture."

Buffalo Bill Tells Story.

Col. W. F. Cody otherwise known as "Buffalo Bill," is responsible for the following:

"At one time, for a few months, I was at the head of a theatrical combination that did business in the middle west. During a tour of one night stands in Ohio and Kentucky business was bad. We finally disbanded in one of the Ohio towns, where only one performance was given. This was a matinee and the audience was conspicuous by its absence. As I was hurrying out of the office, when the performance was about half over, I nearly stumbled over a small girl who was crying bitterly. I stopped and bending down, asked:

"'Why, what's the matter, little girl?'

"'I wants me money back!' screamed the child, between her sobs.

"'Why, don't you like the show?' I asked. 'You've seen only the first act, you know.'

"'I don't care nothin' 'bout the show,' howled the child. 'I'm 'fraid to set in that gallery all alone!'

How "Lucky" Baldwin Was Converted.

The September American Magazine contains the first of a new series of articles entitled, "Those Who Have Come Back." This series shows how men and women who are failures at forty have taken a new hold on life and are to-day reputable and successful. The first story in the series is about Christopher J. Balf, who is known as "Lucky" Baldwin. "Lucky" Baldwin was born on the East Side in New York City, and, up to the time he was thirty-seven years old, was an all-round "sport" and "good-for-nothing." He was then converted in the Jerry McAuley Mission and, after several years, organized a mission in Chicago which he now runs. Following is one of the stories in the article, descriptive of Baldwin's earlier days:

"It was about this time that he got one night into a Bible class conducted by Dr. A. F. Schauffler for the benefit of Bible school teachers, and heard him read a portion of a chapter from the Bible. The idea of what this process was suddenly rent the mind of the groping man like an explosion. He dashed out of the place and ran most of the way to the mission, arriving there so excited and breathless that he could hardly tell what ailed him.

"'Dere was a guy,' he labored, 'lampin' somep'n out of a book, 'bout two guys beatin' it along de street, and dey come to a guy panhandlin' on de curb. Dey piped him off, and one of 'em says, "Pal, I aint got a jitney (nickel), but beat it." And (crescendo of breathless surprise from Lucky!) de guy beats it! What do you tink o' dat now? What was dat he was lampin'?'

"No one could comprehend what the fellow was driving at, until a cool-minded Scotchman, looking with a sort of mild disgust on Lucky's near-hysteria, proclaimed oracularly: 'Hoot, mon! I ken what ye're speerin' at. It'll be the third o' Acts, ye ignorant loon ye! The story o' Peter and John healin' the lame man at the beautiful gate o' the Temple.'

"They got him a Bible and found him the place. Unable to read a word, knowing only his letters, and them uncertainly, Lucky shut himself up in his room for seven days, crawling out only when hunger drove him. At the end of that time he had taught himself to read by spelling out painfully over and over again the letters of that scene which had so marvelously gripped his imagination."

Mellen Tells "Pat" Story.

Charles S. Mellen, the well-known railroad man, praised, at a dinner in Boston, the pioneers of our American railroads.

"These men were unselfish," he said. "They worked solely for the people's good. They risked their fortunes and their lives without seeming to notice it. They resembled, in fact, Pat Collins.

"Pat was on the roof of an old eight-story building, beginning the work of demolition. His position on the roof was very dangerous. As he threw down slates and hubbish he was in continual peril of falling down himself.

"But his sole care seemed to be the people below, who insisted on standing in the street and looking up at him on his precarious perch. He shouted to these people again and again to stand back. Finally, exasperated, he roared:

"'Bedad, if I drop on the heads of some of yez, I bet ye'll wish then ye'd kept out of the road!'"—Chicago Record-Herald.

Lincoln's Principle in Law.

When Lincoln became a lawyer all clients knew that they would win if the case was a fair one; and, if not, that it was a waste of time to take it to him.

After listening some time with his eyes on the ceiling one day to a would-be client's statement he swung suddenly round in his chair and exclaimed:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while standing talking to that jury, I'd be thinking 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

After giving considerable time to a case in which he had received from a woman a retainer of $200 he returned the money, saying: "Madam, you have not a peg to hang your case on." "But you earned that money," said she. "No, no," replied Lincoln, "that would not be right. I can't take pay for doing my duty."

A Story of Dr. MacLeod.

Some who have attended councils and associations can appreciate this story of the late Rev. Dr. Norman Macleod, of Edinburgh. Going into a room in which was a cage containing a large owl, he surveyed it for a long time. The owl sat unmoved, placid and erect. His mien was dignified, his horns impressive, his eyes cold and observant, his countenance sagacious and critical. At length Norman broke silence, "Man ye wad mak a splendid moderawtor!"

Woodrow Wilson's Wit.

Woodrow Wilson has an extremely quick wit, it is said. A man, in the course of an animated conversation, noticing that Mr. Wilson's eye-glasses were perched perilously near the tip of his nose, remarked: "Your glasses, governor, are almost on your mouth."

"That's all right," was the quick response. "I want to see what I am talking about."

From Near and Far

In the August "World's Work" Everett T. Tomlison compiles from the figures of the Census Bureau the average salaries of ministers outside the large cities. For the various denominations they are as follows: Unitarian, $1,221; Protestant Episcopal, $994; Universalists, $987; Presbyterian (North), $977; Reformed Church, $923; Congregational, $880; Presbyterian (South), $857; Lutheran, $744; Methodist Episcopal, $741; Northern Baptist, $683; Methodist Episcopal, South, $681; United Brethren, $547; Disciples, $526; Southern Baptists, $334.

Shade trees as a means of making city streets less torrid and more bearable during the hot months will be planted by the street tree committee of the Fairmount Park commission, which has supervision over 127,301 street trees in Philadelphia. The commission will first plant trees in the residential sections and on the widest streets. Efforts will then be extended to other streets. Trees already planted will be pruned and those condemned as unsightly or dangerous will be destroyed.

Prevention of accidents will be the subject of sermons from every pulpit in Chicago Sunday, Oct. 26, if the plans of the public safety commission are carried out. The date was set at a late meeting of the commission and designated as "Safety First Sunday" and all preachers in the city will be asked to co-operate.

Officials of the National Women's Suffrage Association have announced that the next annual convention of the association would be held in Washington during the week of Dec. 1. Many noted men and women have accepted invitations to address the delegates, who will be gathered from all sections of the country.

The Roman Catholic Church has beatified Bernadette Soubirous, the French peasant girl to whom it is claimed the Virgin Mary appeared fifty-five years ago in the miracle-working grotto at Lourdes.

Girls in rural schools in Missouri are being organized into pick-and-shovel clubs to help along the good-roads movement.

The Larger Christian World

A Department of Interdenominational Acquaintance.

"If the Church Were In Earnest."

The Churchman strikes twelve in its recent declarations regarding church earnestness. All fellowships will stand for such statements as the following:

"If a church were dead in earnest would it not carry on a consistent campaign for the increase of the ministry and set an ideal in our seminaries that would galvanize all of them into life? If a church were dead in earnest would she allow those who serve her faithfully to work for a pittance too small for a laborer's wage? Would such a church do what few secular organizations or brotherhoods are guilty of—let the men who give their lives for a pitiable salary die in poverty and want?"

Bramwell Booth as Father's Successor.

Gen. Bramwell Booth, who succeeded his father as head of the Salvation Army, is coming to this country to help raise $1,000,000 for the two memorial training schools for Army workers, reports an exchange. One of these schools will be located in Chicago and the other in New York. These schools are to enlarge the practical side of the work done by the Salvation Army in training experts in department work. The Army has 120 industrial homes that do a business which costs $2,000,000 a year. They collect waste paper, sort it and sell it to manufacturers, and gather up old furniture by purchase or gift, repairing it and putting it in second-hand stores for sale, thus giving employment to men and women who need it. Workers are trained also in the care of incoming foreigners by experts in immigration work, and others are taught to care for children from the slums when they are on Army farms, or to work in the prisons. It is to broaden the scope of this work that General Booth plans a whirlwind campaign in Chicago and New York, lasting one week. One thousand men and women, friends of the Army, are to undertake to complete the $1,000,000 during that time.

Christian Advocate on the Ministry.

Comparing the number of candidates for the ministry in earlier times and today, the Christian Advocate notes the following facts:

At the beginning of the nineteenth century, more than one-fifth of the graduates went into the ministry. At the beginning of the twentieth century the proportion had dwindled to about one-sixteenth. One hundred years ago about six per cent of the graduates took up education as a profession. At the present time nearly twenty-seven per cent are doing this. Less than six per cent of the college graduates a hundred years ago went into business, now nearly nineteen per cent are doing so. It will be seen that so far as the relative position of the ministry to education and business is concerned there has been a total reversal of the proportions which obtained a century ago.

The Christian Advocate thinks that these conditions might be modified by the Church bringing out more distinctly than has been done the larger possibilities of the ministry. In his recent address at the opening of the Western Theological Seminary, Dr. James H. Snowden discussed "The Attractions of the Ministry." The following quotations from the address are of interest:

"The ministry has the attraction of being work of the highest worth. If it is not a useful work its doom should be upon it and no manly man should enter it. But it contributes to the highest welfare of men at every point, physical, mental and spiritual. The Christian pulpit is the vitalizing influence that lifts all life to a higher level.

"The ministry has the attraction of a fair living and a fine social position. Though many salaries are small and even cruelly so, yet the average minister is guaranteed an income that compares favorably with the average income of his people. He is a scholar and gentleman, a man of culture and refinement, who is invited into all social circles and is treated with universal respect and deference. The friendships of the minister are a rich reward and joy.

"The ministry has the attraction of being an intellectual pursuit and is teaching by public speech and persuasion, and the man who has any intellectual avidity and oratorical instinct will immensely enjoy the work.

"Higher attractions of the ministry are its work of saving individual men and redeeming society."

Jews Fight Petty Litigation.

To decrease the amount of petty litigation among the Jews in the Ghettos of the great cities the Hebrew benevolent societies are trying an arbitration scheme. This tendency to "go to law," they consider, inculcates a lack of respect for the courts and creates local feuds in the communities concerned. To meet this deplorable situation the United Hebrew Societies of Baltimore have organized a Jewish court of arbitration. A committee of seven administer the affairs of the court and the court hears disputes and cases of every kind impartially and patiently, and judgments are rendered promptly and inexpensively. The arbitration proceedings are purely voluntary, but every effort is being made to arouse a sentiment in favor of settling disputes in this voluntary court.

Methodism and the Church of England.

When the suggestion was made, in the recent British Wesleyan Conference, that an investigation be made as to the possibility of a return of the Methodist Church to the bosom of the Mother Church, a resolution advocating such investigation was rejected because its introduction was regarded as "untimely and likely to cause complications," and not because the Conference was "averse" to such a suggestion.

An editorial writer in the Methodist Recorder (London), in defending the rejection of this resolution, has this to say of the causes that brought to pass the separation of Wesley and his followers from the English Church, and the reason for the present insistence on the continued separateness of the two bodies:

"It is natural to begin by inquiring, 'To what is the loyalty of a Wesleyan due?' Surely it is the tradition passed to us from John Wesley, as we realize it today. As it happens our President has, in his recent Conference manifesto, told us that the first characteristic of Methodism is 'fervent, definite, aggressive evangelism.' We could hardly ask for a modern pronouncement which accords better with the facts of our origin and early progress. The phrase describes—if we are careful to allow that both learning and logic play their part in sound evangelism—the course taken by Wesley, which occasioned his gradual divergence from the Church of England. It was because he felt that such 'fervent, definite, aggressive evangelism' was essential to the well-being of the Body of Christ upon earth, and necessary to the welfare of the nation, and because he could not find scope for it or sympathy with it within the organization of the Anglican Church, that he reluctantly suffered the breach between him and that church to widen. To that original purpose we hold as a community, and every suggestion of union or alliance from any quarter has to be viewed first in relation thereto. Will it aid the cause of 'fervent, definite, aggressive evangelism'?"

Thomas Nelson Page on The Pilgrims.

On the occasion of the recent unveiling of the mounment to our Mayflower ancestors, last month, at Southampton, England, Thomas Nelson Page, the new minister to England, said some complimentary things concerning the Pilgrims. As our national hymn, "My Country, 'Tis of Thee," has been attacked recently—especially by Roman Catholics—on the ground of the provincialism of the "Pilgrim" idea, these words of our able ambassador are of the greater interest.

In describing the Pilgrim Fathers as "God-led" Mr. Page said: "They made the Deity a partner in their enterprise. In this fact you strike the true note of their greatness; for to men who know that God guides them, misfortunes become invitations to renewed effort. To them there is no such thing as discouragement. Untoward events are merely ordered acts of discipline, and every failure becomes a step towards ultimate success. When success is thus made inevitable, when men thus link themselves to destiny, they take on heroic stature; and if they happen to fall in with historic conditions, they clothe themselves with immortality."

"You wonder at the turkey trot, the tango and the slit skirt, and I say it is because the mothers of this country are not interested in training their children," asserted Vice President Marshall recently before the recent southern Methodist camp meeting at Great Falls. Nearly 3,000 persons gathered to hear him expound his "philosophy of life," and he deplored the times and the customs with vehemence. "If I were a higher critic," he continued, "there is only one commandment I would change, and for the sake of justice I would reverse that to read: 'The sins of the children shall be visited on their parents.' I do not believe that criminals are such from birth, but that children become criminals from being herded with criminals." The Vice President then set forth the argument that the tendency of the age is to draw away from the austere, old-fashioned religion and pleaded for a closer adherence to the teachings of Thomas Jefferson and Jesus Christ, whom he constantly compared.

Disciples Table Talk

Opening in the Chicago Field.

Clarence G. Baker, of Douglas Park Church, Chicago, closed his pastorate there on September 28, to enter Chicago University to complete his work for the master's degree. The year has been a good one considering the shifting nature of the population of this neighborhood in which American families are being replaced by Bohemians and Jews, over one-fourth of the membership having moved to other places in the city. During the year the church has made its payment to the church extension fund, reducing the building indebtedness to $3,200. A steam heating plant and a baptistry have been installed and paid for, $1,500 raised for current expenses and $300 for missions and benevolence. The church membership has been increased by twenty-seven new members (all adults but four) five non-resident members have returned and fifteen members have been lost by death or removal, leaving the membership seventeen stronger than a year ago. The church is in good condition for the next year's work, but the field will not be an easy one. For some one who is willing to serve for the good he can do here is an opportunity. Correspondence regarding this field may be addressed to O. F. Jordan, Evanston, secretary of the Chicago Missionary Society.

A Healthy Growth.

Because the church at Junction City, Kans., is too small to accommodate the congregation it has been necessary to teach three of the Sunday-school classes out of doors this summer. The Sunday-school membership has grown in a few years from thirty-five to over 200 and each Sunday morning finds from seventy-five to one hundred young people in groups about their teachers in the church yard. Plans are under consideration for the erection of a church large enough to accommodate all of the classes comfortably.

Reciprocity in Church Attendance.

That denominational lines are breaking down in the churches is evidenced by the fact that in many of the larger churches a large per cent of the persons attending services are members of churches of other creeds than that of the church they attend. On a recent Sunday, enrollment of the attendance at Independence Boulevard Church, Kansas City, Mo., showed that of 1,100 present, more than 400 were members of denominations other than the Christian, and 100 were visitors in the city.

"In the congregation were about as many Methodists as Presbyterians and nearly as many of other denominations as either Methodists or Presbyterians," said George H. Combs, pastor of the church. "I believe, too, this may be taken as a fair example of enrollment of congregations in other churches of the city."

A Pioneer Church.

In October, fifty-eight years ago a little band of fourteen organized First Church at Sacramento, Cal. Twenty years passed by without them owning a building of their own, meeting in the various homes of the congregations, but no Sunday passed without the observance of the Lord's Supper. In 1877 the first building was erected, which was removed to another location and remodeled in 1896 This was destroyed by fire in 1910. On account of the shifting of population a new site was selected for the present building, which was dedicated about two years ago. The property is valued at $40,000 and while not pretentious it has a practical equipment which adequately meets its needs. The church has a membership of 450 and a Sunday-school enrollment of 400, with plans for great progress for the coming season. The present pastor, J. J. Evans, has ministered to this congregation for more than two years.

Youngstown Pastor In Shop Work.

L. G. Batman, Youngstown, O., pastor, is essentially a man's man. As speaker for the Y. M. C. A. of Youngstown, Mr. Batman has for some time been giving practical talks before about 500 employes of one of

L. G. Batman.

the rubber companies of the city. He states that his purpose in this work is to create in these men a respect for religion, not simply to secure their membership in the church. That the service Mr. Batman is rendering is appreciated is indicated by a recent resolution from the board of directors of the company, expressing gratitude for his service among their employes.

Drury College, Mo., Prospers.

In view of the drouth that spread over South Missouri and western Kansas the past summer, Drury College, located at Springfield, Mo., has had a remarkably auspicious opening. Drury is up to her usual enrolment, and Dean W. J. Lhamon, of the Bible School of Drury, reports the best classes in the history of his work there. It is claimed that Drury is now the strongest college in Missouri both in point of student body and financial backing. The college offers a rare opening for Bible study to the young people of the Southland.

Church Anticipates Increase Campaigns.

Before the present successful increase campaign was started, one of the St. Louis churches, the Hamilton Avenue, had a campaign of its own well developed. L. W. McCreary, pastor of this church, began with the official board of his congregation, and enlisted each member of the board for one night's work each week in increasing the attendance at church services and the usefulness of those already in attendance. His purpose in this was two-fold: First, to get delinquents back into line; second, to enlist new workers. The appeal has been more directly an effort to secure men, and the effort has been successful. During the month of August a contest was engaged in by the men's and women's classes, and the men came out victorious. Mr. McCreary declares that he has learned, however, that it is not so necessary a thing to enlist new members for the church as to develop those that are already members. He believes in assimilation, rather than addition.

J. J. Tisdall as Teller of Stories.

As a specialist in the art of story-telling, J. J. Tisdall, pastor at Wilson Avenue, Columbus, O., is acquiring a reputation. For several years he has been making a special study of this art. As president of the School Extension Society in Columbus, he is now reducing the art to practice. The purpose of this society is to broaden the usefulness of the public schools, making them centres of all sorts of beneficial activity. Last year Mr. Tisdall began telling stories, particularly of Biblical and historical characters, to a class of about 50, assembled in one of the Columbus parks. This movement has grown rapidly. One evening last July, an audience of 850 people gathered in the park and remained from 6:45 to 8 o'clock, listening to the instructive stories told by Mr. Tisdall. The story-telling method has been found successful in Mr. Tisdall's men's class. A fine class of ninety men witnesses to the truth that "men are but children of a larger growth," and that the story is the most effective medium of teaching, even with adults.

Indianapolis Churches Building.

The chief line of activity that is absorbing the attention of Indianapolis churches this year is the building and improvement of church homes. The Downey Avenue congregation built in one day, by donated labor, temporary quarters for its Men's Bible Class, and have the canvass almost completed for funds to erect a new Sunday-school building, to which an auditorium may be added later. The Englewood church has just completed and rededicated its enlarged building, amply equipped for Sunday-school work. The Olive Branch Church is excavating a basement for a new building, later to be enlarged into a more commodious structure. The Third Church is completing its building, having been for three years meeting in the basement. Central Church completed last spring its well-equipped Sunday-school annex. North Park, Hillside, West Park and Second churches all have new buildings, completed within the past four years. Centenary is using a new Sunday-school department room, and is gathering funds for a new auditorium. Seventh Church is planning to remodel and enlarge next year.

Ind. Dr. Proud of "Preacher" Family.

Dr. J. Hall, Secretary of the American Temperance Board of the Christian Church, is happy in the fact that his children are enlisting in religious work. His son, H. Maxwell Hall, has been preaching for several years, being now at Uniontown, Pa.; his daughter married a minister; and his younger son is now in medical school receiving an education for service as a medical missionary. Dr. Hall is, of course, happy in the success that is now coming to the anti-saloon cause, for which he has for several decades been fighting.

Good Outlook for New England.

Lowell C. McPherson who is evangelist for New England and the Maritime Provinces, is beginning his third year's work under the direction of the American Christian Missionary Society. During the past two years Mr. McPherson has brought about excellent results by his thorough, consecrated work. Three churches and one Sunday-school were organized, two churches built, three bought and two sold, and $4,200 raised on the field.

Evangelist for Indiana Sixth District.

The needs of the many rural churches of the Sixth District, Indiana, is the most important matter for consideration at the present time, it is thought, and the state organization has planned to send an evangelist into the district, which includes Wayne, Randolph, Delaware, Blackford, Joy and Henry counties. Robert Sellers, recently resigned at Elwood, Ind., will probably be sent into this field as evangelist.

Markle, Ind., Will Entertain Convention.

The church at Markle, Ind., invites the Disciples of that district including the counties of Allen, Adams, Huntington, Wabash, Whitley, Grant and Wells, to the annual convention, Nov. 6-7. Several prominent speakers will be present. Claris Yeuell ministers to the Markle work.

Vermont Avenue, Washington, Grows.

With audiences taxing the capacity of the building, a great Endeavor Society leading the city's societies in many respects, a Sunday-school with average attendance of more than 300; with two living link missionaries;

with a complete printing plant to its credit; Vermont Avenue Church, Washington, D. C., is living up to the high standards set by F. D. Power, its former pastor. Earle Wilfley, present pastor, has received high honor as president of the Maryland, Delaware and District of Columbia Missionary Society, as trustee of Bethany College, and as trustee of the World's United Society of Christian Endeavor. Mr. Wilfley manifests rare talents in work with young people.

Butler College Under Semester Plan.

With the change to the semester plan, Butler College, Irvington, Ind., is looking forward to greater achievements than ever according to Carl Van Winkle, Butler's representative to the Toronto Convention. More ministerial students have reported for work than at any previous time in Butler's history. A number are working this fall for the B. D. degree. The addition to the faculty of C. E. Underwood, late of Eureka College, has aroused marked enthusiasm, especially because of the fact that Dr. Underwood is a former Butler man.

Keuka College Adds to Faculty.

Keuka College, Keuka Park, N. Y., has opened the new year with increased enthusiasm, partly because of increased enrolment, partly because of the addition of new members to the faculty. Among the new instructors added is Prof. R. J. Olds, who was a member of the Eureka College Faculty the year President Serena, of Keuka, graduated. Prof. Olds and President Serena are both happy in this renewal of former close friendship.

The Board of Ministerial Relief closed its best year in the history of its work, although the final figures are not yet in. The following churches have contributed recently: Palestine, Tex., $25, making $50 for the year; Union Avenue, St. Louis, Mo., $25, totaling $161 for the year; Englewood, Chicago, $50; Harrodsburg, Ky., $50; LaPorte, Ind.; $20. Personal gifts have been received from the following: R. S. Latimer, $25; John E. Mitchell, $50; G. D. Jackson, $50; Miss Mary Chiles, Miss Cynthia Allen and C. C. Chapman $100 each. Many smaller contributions have also been received.

Jackson Avenue Church, Kansas City, Mo., held its annual rally day on September 28, with a record-breaking attendance of 1,210. S. W. Perkins is the minister and C. F Fowler, the superintendent of the Sunday-school and much of the credit of the day is due to his earnest work.

Home-coming day was celebrated at Fullerton, Cal., on September 28. The minister, Bruce Brown, will be active in the coming evangelistic campaign planned by the Long Beach Convention at its recent meeting.

A contest is announced for the fourth quarter between the schools at Champaign, Paris, Litchfield and Jacksonville, Ill. Great care has been taken in listing points to prevent the too usual buying up of the victory.

Ralph V. Callaway, who has just begun his new pastorate at Clinton, Ill., reports a well organized church and graded Sunday-school, and two additions to the membership. Rally Day was celebrated October 5.

The church at El Paso, Ill., is trying to secure C. S. Medbury, of Des Moines, for a three weeks' series of meetings during October. El Paso was the first church ministered to by Mr. Medbury.

C. Kirtley Gillum, of Hannibal, Mo., has been appointed superintendent of the churches of Callaway County, Mo. Mr. Gillum is a graduate of Christian College at Canton, Mo.

Barton O. Aylesworth, pastor at Chandlerville, Ill., formerly president of Drake University, was mentioned by the Progressives at Springfield as candidate for superintendent of public instruction in the state.

The congregation at Ocean Park, Cal., report a parsonage erected for their pastor, William Havener, between sun-up and sundown, on Sept. 16.

EVANGELISTIC MEETINGS.

Tipton, Ind., G. I. Hoover, pastor; Hamilton and Stewart, evangelists.

Jefferson, Iowa, R. S. Martin and Richard Martin, evangelists; Paul E. Millard singing.

Shenandoah, Iowa, F. D. Ferrall, minister, preaching; Charles E. McVay, singing.

Brownsburg, Ind., W. H. Newlin, preaching; F. E. Truckesses, singing.

Shirley, Ill., F. L. Starbuck, minister; R. B. Doan, evangelist.

Albany, Ore., F. W. Emerson, pastor, preaching.

South Dallas, Tex., E. O. Sharpe, pastor, preaching; Theodore Moody, singing.

Stamford, Tex., John W. Marshall, evangelist.

Galesburg, Ill., H. A. Denton, pastor, preaching; W. E. M. Hackleman, singing; beginning Oct. 19.

DEDICATIONS.

Herrin, Ill., G. L. Snively, dedicator; Sept. 28.

Murphysboro, Tenn., G. L. Snively, dedicator; Sept. 21.

Milwaukee, Wis., Second Church; Mark Wayne Williams, pastor; I. N. McCash, dedicator; $21,000 building, free from debt; Sept. 21.

Cedar Rapids, Iowa, Oct. 5.

CALLS.

W. B. Crewdson, Logan, Iowa, to Elliott, Iowa, Nov. 1.

George Nichol, Red Oak, Iowa to Woodbine, Iowa, Nov. 1.

R. E. Henry, Niatic, Ill., to Havana, Ill. Nov. 1.

J. Q. Biggs, Pawhuska, Okla., to Baker, Ore.

Emmett Davison, Woodward, Okla., to Tonkawa, Okla.

Richard Dobson, Pleasant Grove, Minn., to Birkenhead, Eng.

F. H. Schmitt, Herington, Kans., to Larned, Kans.

NEW BUILDINGS AND IMPROVEMENTS.

Fort Worth, Tex.; First Church; modern $4,000 building; capacity 1,300.

Eunice, Tex.; First Church; building to cost $20,000.

Flanagan, Ill.; $10,000 church to be begun at once.

Santa Cruz, Cal.; Garfield Church.

RESIGNATIONS.

F. E. Gerrett, Wheatland, Wyo.
R. W. Lilley, Keokuk, Iowa.
Robert Prunty, La Belle, Ill.

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.

—Whittier.

China absorbed a million copies of the Bible or parts of the Bible during the first six months of 1913, as a result of the American Bible Society's work. Even so, the demand is ahead of the supply.

THE FIRST PRESIDENT'S ADDRESS.

(Continued from page 7.)

is Lord, even Christ. Let us at least not disavow brotherhood with such as acknowledge him. Rather let us together extend the fraternal hand to those who know him not. If we would but cease to look upon Christian union as a theory, and start instead to practice it as a fact, the church would soon be one and inseparable. If we would but join forces to plant churches where none exist; to preach Christ to those who now hear no preaching; to carry the gospel where it is yet unknown; to reach and succor those submerged in city slums or massed in heathen wretchedness; to touch the sympathies of those embittered by economic strife, or sodden in hopeless poverty, we should soon hear no more of sects and find that all our co-laborers were Christians, in whom men would discern the very spirit of Christ.

In my home city of Cleveland, a local organization, styled The Federated Churches, wields a commanding influence upon the community. It has fused and welded together, as nothing else could, the social, civic, and religious interests of the churchmen in that city. Through its various committees, on religious work, church comity, education, social betterment, and civic reform—all working under an executive committee composed of the officers and committee chairmen—it has done far more for effective union of the churches, for unified direction of religious sentiment and effort, and for united realization of Christian ideals, in every phase of city life, than could possibly have been accomplished by its constituency in any other way. Unable to wait for the more perfect union of all Christians, The Federated Churches of Cleveland, by practicing union have already approached measurably nearer to that ideal. Emphasis this year is laid on personal evangelism—an effort to reach the whole community, through persistent, tactful exertion of the silent influences of Christian comradeship, in systematic home visitation. By this means it is hoped to avert and finally to abolish certain pernicious types of platform evangelism.

Harmony and efficiency have resulted from that local experience; and so of all the great inter-denominational, non-sectarian religious enterprises. Nothing but good has come from the actual union of Christians without distinction of party in the Sunday-school Associations, local and international, the Young Men's and Young Women's Christian Associations, the Young People's Society of Christian Endeavor, the Student Volunteers, the Laymen's Missionary Movement, the Missionary Secretaries' Association, and many similar undertakings, the last but not the least of which is the united missionary campaign now in full swing.

And here I pause to voice this earnest exhortation: that no one of us fail to have an active part in that stupendous undertaking. To men of ambition, men of vision, men of achievement, there is no more captivating and enthralling theme than that of world-wide missions. The task of preaching the gospel to the whole creation, at home and abroad, in this generation, seems so feasible and the facts and figures are so convincing, that the projects presents an irresistible appeal to the Christian business man. It is all only a matter of giving. Ourselves, our sons and daughters, and our money, being given, the work is potentially accomplished. Resources enough are already available if we will but apply them.

Unfortunately we have not yet learned the grammar of giving. We do not know the first principles of how to give. Is there one here to whom it would be a real hardship, an actual privation, to give one dollar in ten of his income to this cause? Scarcely one in ten of those present, I dare say, in fact gives one tenth that much. We have always been a great real stronger on doctrine than on donation. How we stifle our consciences with that ancient platitude about "giving ourselves, together with all that we have, to the Lord." It is time we learned the fallacy and hypocrisy of that excuse. What we need is from ourselves to separate unto the Lord more of what we have. Until, as individuals, we, who are not ourselves in receipt of alms, shall

scorn to give for humanity less than one-tenth of what we receive; and until, as churches, they that are self-supporting shall become ashamed to expend more upon themselves than upon others, the Master will have vainly urged, "Freely ye have received; freely give."

Among the things to be considered by this convention is the subject of a better system in our giving. Many forms of Christian philanthropy claim our participation. A just apportionment among them would prevent much confusion and waste. Accord careful consideration, therefore, to the budget committee's report. The utility and importance of the annual every-member canvass by each church of its own membership, for definite separate pledges to current expenses and to united benevolences, cannot be over-estimated and must not be overlooked.

And finally, brethren, lest I weary you with much speaking, let me close with this supreme exhortation: that we pray; that we pray unceasingly; and that the manner of our prayer be even such as the Master taught his disciples:—that it be to our Father in heaven; that the name of our Lord be hallowed; that his kingdom come; that his will be done, as in heaven so on earth; that he give us bread today; that he pardon our offenses even as we ourselves forgive others; that he keep us from temptation and from the Evil One; that in our hearts and with our lips we acknowledge his eternal kingship and accord unto him all glory and honor forever.

Delegate Convention Organized

Basic Documents in Opening Proceedings at Toronto.

With practically no opposition the delegate convention plan was adopted at Toronto on Tuesday of last week. The proceedings began with a report from the Committee of Fifteen submitted by W. F. Richardson, chairman. This report as presented follows:

REPORT OF COMMITTEE OF FIFTEEN.

To the General Convention of Churches of Christ, Meeting in Toronto, September 20, 1913:

At a mass meeting of Disciples of Christ held in Louisville, Ky., on Saturday, Oct. 19, 1912, in connection with the annual conventions of our Missionary and Benevolent organizations, a report was presented by the Committee on the Reconstruction and Unification of our Missionary and Philanthropic Interests. This report, which was the result of several years' careful consultation and consideration, recommended the organization of a General Convention of Churches of Christ, and submitted a constitution for its organization and government. This report and the constitution were adopted by the meeting.

In accordance with a recommendation of the above committee in its report, a Committee of Fifteen was constituted for the carrying out of this primary organization. The committee was constituted as follows:

First: One to be appointed by each of the following societies: The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Church Extension, the Board of Ministerial Relief, the National Benevolent Association of the Christian Church, the National State Secretaries' Association.

Second: Eight others, not officially connected with any of our societies, nominated by a committee of five, appointed by the chairman of this meeting and elected by a majority vote of the members present and voting.

The chairman of the mass meeting, President F. D. Kerschner, appointed as the committee of five to choose the eight unofficial members of this committee: Peter Ainslie, J. B. Briney, Carey E. Morgan, Minor Lee Bates, Charles S Medbury These brethren brought their report before the meeting, which was adopted, and the committee constituted as follows: The eight unofficial members: W. N. Briney, J. H. MacNeill, E. B. Bagby, W. H. Book, W. C. Morro, P. H. Welsheimer, R. A. Doan and E. A. Gongwer. The seven members representing the various societies and boards were: I. N. McCash, S. J. Corey, Mrs. Ida W. Harrison, J. H. Mohorter, A. B. Philputt, W. A. Baldwin and W. F. Richardson. These all accepted their appointment, and at their first meeting, elected W. F. Richardson as chairman of the committee, and J. H. Mohorter, secretary.

The duty of this committee as defined in the report adopted by the meeting, was as follows: "The Committee thus provided shall name and constitute the officers and committees necessary for the holding of the first convention, and it shall provide for the defraying of the expenses of the same"

Your committee has endeavored by meetings of the whole, or of parts of the committee, and by extensive correspondence, to carry out the will of the brethren as expressed in their appointment, and the convention here assembled is the result. In order to prepare more adequately for this gathering, sub-committees were appointed as follows: Credentials—W. C. Morro, A. B. Philputt and Mrs Effie Cunningham; Program—W. F. Richardson, E. A. Gongwer, S. J. Corey, J. H. Mohorter and I. N. McCash; Arrangements and Finance—A. McLean, R. M. Hopkins, J. H. Mohorter, Mrs. Ida W. Harrison and W. N. Briney; Transportation—I. N. McCash.

These committees have worked faithfully, and in perfect harmony with the committees of the various societies, and to their diligent services is due much of the credit for this convention.

The committee selected the following officers to serve this convention: President, Hon. F. A. Henry, Cleveland, Ohio; Vice-presidents, Carey E. Morgan, Nashville, Tenn., F. D. Kerschner, Ft. Worth, Tex., Mrs. Florence M. Black, Louisville, Ky.; Recording Secretary, Edgar D. Jones, Bloomington, Ill.; Cor. Secretary, Mrs. Effie Cunningham, Indianapolis, Ind.; Treasurer, A. R. Teachout, Cleveland, Ohio.

Additional members of the executive committee: C. M. Chilton, St. Joseph, Mo.; Mrs. Maud D. Ferris, Taylorville, Ill.; George Darsie, Terre Haute, Ind.; Mrs. T. W. Grafton, Indianapolis, Ind.; C. J. Tanner, Detroit, Mich.; Lee W. Grant, St. Louis, Mo.; Mrs. J. E. McDaniel, Indianapolis, Ind.; Harry D. Smith, Hopkinsville, Ky.

In all its action, the committee has sought to be guided by the will of God, and to carry out the expressed wishes of their brethren who appointed them. They trust that under the blessing of Almighty God, this movement for the closer co-operation of the Churches of Christ may redound to His glory and to the larger and more rapid progress of the kingdom of God.

The action of the committee in all the matters here submitted for your approval, has been practically unanimous, and in all its counsels, the spirit of Christian fraternity has prevailed.

Trusting that the brethren and sisters thus chosen for your service may be acceptable to you, and asking your kindly consideration of our action in your behalf, this report is respectfully submitted.

Following the report above submitted the convention elected Judge F. A. Henry as its president and affirmed the constitution adopted last year at Louisville. The constitution reads as follows:

CONSTITUTION OF THE GENERAL CONVENTION OF CHURCHES OF CHRIST.

Article I—Name.

The name of this organization shall be the General Convention of Churches of Christ.

Article II—Object.

The object of this convention shall be to promote unity, economy and efficiency among all the philanthropic organizations of the churches of Christ; and to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer co operation in the work of the kingdom of God.

Article III—Membership.

This convention shall be composed of members of churches of Christ as follows: Representatives appointed by churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members above the first hundred, provided that no church shall have more than five representatives.

Article IV—Officers.

Section 1. The officers of this convention shall be a president, three vice-presidents, a recording secretary, a corresponding secretary and a treasurer, whose duties shall be those usually pertaining to said offices. These together with eight other members shall constitute the Executive Committee. Any member of the Church of Christ in good standing shall be eligible to office.

Section 2. The officers named in section one of this article shall be elected at the annual meeting and shall serve from the close of the meeting at which they are ing of the convention or until their succes- elected to the close of the next annual meeting of the convention, or until their successors are elected.

Section 3. The right additional members of the executive committee shall be elected as follows: The first year two members for four years, two for three years, two for two years, and two for one year; and thereafter two members annually for a term of four years to succeed those whose terms shall have expired.

Section 4. It shall be the duty of the executive committee: In conference with the various Missionary and Benevolent Boards, to prepare the annual budgets of said boards for presentation to the annual convention; to join the boards in recommending to the churches the budgets as adopted by the Convention; in general, to act in an advisory capacity with the said boards in devising ways and means for carrying on their work.

Article V—Amendments.

This constitution may be altered or amended by a vote of two-thirds of the members present and voting at any regular session of the convention, provided that notice shall have been given in writing at the previous annual convention by the executive committee or by not less than fifteen members.

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A GENEROUS GIFT.

The National Benevolent Association has just received a gift of $144,000 from the city of Omaha. This is the biggest gift yet made to the National Benevolent Association. In addition to this the city of Omaha and vicinity assures the association of over $14,000 for continued support.

This gift is in the form of an institution known as the Child Saving Institute of Omaha. The property is valued at $100,000 and has $40,000 endowment. The building was completed two years ago at a cost of $78,000. This together with the land it occupies is valued at $100,000. This is exclusive of the equipment which is inventoried at $10,000. Twenty-five thousand dollars of the endowment is to be in the form of cash, to come from an estate which is now being settled, and to be entirely closed within three years. The remaining $15,000 is in good city real estate.

The plant is located in the western part of the city at the outer edge of the best residence section and is reached by two car lines. The building is three stories besides elevated basement. It is bungalow in style, made of dark red sand pressed brick, trimmed in Bedford stone. It contains thirty-nine spacious rooms and has a maximum capacity for ninety children. The plan throughout carries an atmosphere of quality. The entire wood-work including chests, drawers, etc., is solid oak. The gas fixtures, rimmings, furnishings, and tiled roof have an esthetic air and speak of wealth.

The plant is expensively and superbly equipped. The nursery is furnished with the latest scientific adjuncts for the care of babies. This equipment includes an incubator, sun parlors and roof garden. The institute has an operating room, lighted, and equipped with sterilizers and instruments after the best hospital thought.

If we were building this plan out of our own treasury economy would demand a plainer building, but since it is a gift its splendid quality adds to our joy. The home has been in operation for more than twenty years and has established itself in the affections and pockets of the people of Omaha.

It came to the knowledge of the writer that the management was desirous of affiliating the Institute with some permanent organization that would secure economical and permanent management. After acquainting the board of managers with the plan and purpose of the Benevolent Association, a conference was arranged with Brother Mohorter and the board. The board of managers, which is composed of our best business men, investigated the management of our homes at Cleveland, St. Louis and Dallas with gratifying results. The tender was then made to the Benevolent Association.

Brother Mohorter spent the last week of September with us in which time we visited the present supporters of the Institute and were assured in every instance the present support would continue. In this manner we were assured of over fourteen thousand which is ample to care for the home.

The property, endowment, and management pass upon a gentleman's agreement which is: First, the name is to remain Child Saving Institute with such prefixes and suffixes as we may choose to indentify. Second, the general character of the work is to be after the kind now done. Neither of these conditions impose any restriction. The present name is an asset and the work now done is identical in kind with our own. Our brethren in Nebraska and Iowa are jubilant and have already pledged their support.

Brother Mohorter is to return to Omaha after the Toronto Convention and perfect the re-organization. The management is to pass Nov. 1.

We extend to the entire brotherhood the invitation, when passing through this gate city, to visit this the newest and most handsome, though not the biggest child of the benevolent family.

A. D. HARMON.

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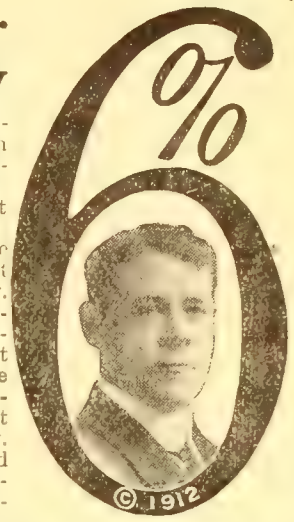

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The Sunday School

Clouds on a Crimsoned Dawn.*

DAWN OF A NEW DAY.

Thirty and eight years of desolate night! It was a long time to expiate the sin of rebellion and unbelief. A period of profitless wandering! A race without a goal! A battle without victory! A march without progress! Work without wages! A tread-mill tramp without ascent! Yes, but it is a true picture of the fruit of sin. Thousands are living it. No worthy purpose, no high pursuit, no permanent achievement, merely eating and drinking, sleeping and waking, and then dying. But that is not living. That is simply existing. It is merely passing the time till the call comes to judgment. It is pitiful that so large a number of people live just within reach of the land of privilege and promise that never enter. The passing of time without progress is tragedy. After years had elapsed once more the Israelites are at Kadesh, but they are not one foot nearer the Land of Promise than they were that morning thirty-eight years ago when the pillar of cloud declared the presence of God and the doors of Canaan stood ajar. Happy are those who can say at each setting of the sun, "I am one day nearer home."

CALL TO THE CRAG AT KADESH.

In the fortieth year since the first passover the dispersed clan heard, as it were, a voice in the night, crying, "The morning cometh, and the streamers of promise are crimsoning the eastern horizon. Awake, O Israel! God's new day is on! Israel's day of conquest is come! The sky is aglow with hope! Come to Kadesh and hear what Jehovah will declare and direct." Fathers and mothers have told their children of the promise. From the desert valleys, from the mountain-side pastures, from the vales and the rocky wildernesses the tribes gather in answer to the serious summons. But oh, what a change! How few of the vast throng that once before had stood on the borders of the Holy Land are here now. A generation has passed from the scenes of struggle and toil, even as Jehovah had declared. It is a sad fact that many a community has to wait for a series of funerals before a progressive program can be adopted and forward movements begun.

SHADOWS AT DAWN.

The morning sky so rich in color and call was soon clouded. "And Miriam died there." Numbers 20:1. Mountains and valleys, plains, lakes, rivers and springs, what are all these without the ties and sanctities of human life? The hamlet, the farm, the village, what gives each its significance? Birth, life and death. The place is hallowed, why? Mother died there. Father died there. That sanctifies it. "Miriam died there." Perhaps ten years older than her distinguished brother Moses, she had been singularly gifted with the spirit of poesy and prophecy. She had saved her brother from death in infancy and had sung the praises of God in celebration of the Red Sea deliverance. Once only did she turn her face from God, when she yielded to jealous impulse, and then she was humbled and repentant, and was restored to Divine favor. So the glad morning has its cloud. It does not seem permitted for any of us to pass from morn to set of sun without some shadow. We need the discipline. We need the softening effect and influence which comes from trial. We easily forget and must hear the call again and often, "Set thine house in order, for thou shalt die and not live."

THE WANT SHADOW.

Scarcely had the bereavement shadow passed when another came. Verse 2. "There was no water there." We have no record of any failing of water on the previous assembling of the people at Kadesh, but now the insufficiency of it brings great suffering. No want is more quickly felt and none sooner disastrous than the want of water. Life cannot be long sustained without it. This was what led Jesus to declare of himself: "I am the water of Life," absolutely necessary to the life that thrills with a heaven-born happiness, the life which realizes Divine purpose, the life which contributes and commands, the life which is really living. In that vast company were still some who had known of a similar experience of suffering years before. They must have remembered Marah and Elim, the place of great sufficiency, and Rephedim where God miraculously provided for their necessities.

THE COMPLAINT AND CONSPIRACY SHADOW.

"They assembled against Moses and Aaron," verse 2. The right and value of an assembly is determined by its purpose. They gathered together not to right wrong, not to receive instruction, not to pray, but to complain. We hear the same old slanders and note the same old ingratitude which characterized their fathers in the times of emergency. Their complaints are permeated with the same old hypocrisy. They accused Moses of bringing them into trouble when in reality they knew well he had been acting under Divine guidance. Their complaint was unreasonable, exasperating, threatening and imperilling. As though to emphasize the heinousness of Moses' crime they speak of themselves as the peculiarly favored of the Lord. "Why hast thou brought the *assembly of the Lord* into this wilderness?" It was the language of pious cant which made their accusation and complaint all the more iniquitous. They rehearsed their disappointment in not finding a place of seed-sowing and harvest, of figs, vines and pomegranates, but they make no mention of the sins which prevented their entering upon the possession where all these things were to be enjoyed. How far public assemblies should be permitted for purposes of creating disaffection it is hard to say. In our land free speech has run riot. Disturbers of the peace are everywhere speaking to get an audience that will listen to untruthful tirade, thus arousing class hatred and crime. Habitual grumblers are the despair of both state and church.

PRAYER OR DESPAIR.

"And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting and fell on their faces." Why did they go? Almost every commentator assumes that they went in the spirit of true prayer. But did they? Is it not possible that we have right here a hint as to the meaning of verse twelve: "Because ye believed not in me to sanctify me in the eyes of the children of Israel ye shall not bring this assembly into the land which I have given them." Nothing could be more distinctly stated than that *unbelief* was the cause of the failure of Moses and Aaron to continue their leadership until the Land of Promise was reached. The full meaning of verse twelve is to be found in the *prayerless prostration* of disconsolate and despairing Moses and Aaron at the tent of meeting. Their lives had possibly been threatened and at any rate, Moses was completely overwhelmed and in consternation at the attitude of this people at this time. He was advanced in years, suffering from a fresh bereavement and was unprepared to meet such an emergency as this. He had been previously empowered and he might have been expected to speak confidently to the people assuring them that God would provide. Like Elijah under the juniper tree he was distrustful and despairing. He did not feel confident that God would meet the emergency as he had done at Rephedim. He had gone to the door of the tent of meeting it is true, but not as a hopeful, confident child of God, believing that immediate relief would come. He fell on his face in fear and doubt and this was the reason for the severe penalty which followed.

"The glory of Jehovah appeared to them," verse 6. God is wonderfully patient with weak human nature. Real need awakens Divine sympathy. As really as God answers the prayer of faith so also he rebukes doubt by making his glory to appear even when the heart wavers. The lack of faith in Moses and Aaron found its most emphatic rebuke in the Divine manifestation and the instruction which followed. In the expression of such glory, of course faith was reawakened and Moses was thus reinforced by the assurance that God was with him and encouraged to take the rod and stand again in the presence of the people. Moses is now instructed to take the rod and to go and speak to the rock in the presence of the children of Israel, with the promise that their needs would be met in the abundant flow of water.

WRONG USES OF AUTHORITY.

Misuse of power accounts for the weakness of many people. Wrong use of authority is sufficient reason why it should be cautiously given. Moses accepted the trust, but not in the spirit of contrition and humility. Verses 10-11. One of the first perils of authority is that it will produce an assumptive and presumptive attitude. Men become quickly and easily assertive especially when under provocation. Moses had abundant ground for severity in dealing with the situation, but he had no right to put himself and Aaron in the place of God and assume that the work was to be accomplished by them. This *is* assumed in his words, "Hear now, ye rebels; shall *we* bring you water out of this rock?" Again authority is misused when it is employed impetuously and impulsively. "And Moses lifted up his hand and smote the rock twice with his rod." It was done as though in petulance and passion. That is not the spirit that honors God. He might even have called them rebels if it had been in the spirit of love, for such they were. Authority is misused when accuracy of direction is disregarded. God instructed him to speak to the rock and did not instruct him to smite it. He magnified himself. He asserted his own will.

GRACE GREATER THAN GUARANTEE.

The promises of God are always exceeded in their fulfillment. "And water came forth abundantly" and the congregation drank and their cattle." Grace is God's unmerited favor. Its wonder is to be found in its overflow. Divine manifestations of love can never be defined in advance. From unexpected and unforeseen sources deliverance comes, abundance comes, satisfying sufficiency comes. A rock is about the last natural object from which we should expect water to flow, yet from this forbidding, unyielding, waterless substance God sent forth a copious supply in the hour of Israel's emergency. The want of man is rarely relieved in just the ways he expects. To the prayerful and trustful soul life is a series of surprises along the lines of Providence. From circumstances and conditions hard as the flinty rock God can cause to issue a sufficiency for every need.

THE CRIME OF DISTRUST.

Unbelief disqualifies for leadership. No man is fitted to direct his fellow men who has not that power of vision which is God-given. Only he can see the way sufficiently to guide others who is given the power of spiritual sight and insight. A bad temper is almost invariably accompanied by an untamed tongue. One cannot but sympathize with Moses in his bitter disappointment after waiting eighty years to guide this people to the Land of Promise. It is sad that he should have been lacking in that mighty faith and self mastery which would have qualified him to lead Israel across the Jordan. There was mercy in the sentence imposed. He was saved the hardship and the trial incident to the occupancy of the Land of Promise. God deals not harshly but graciously with all of his children. If Moses had reason for faith, calm and courage, how much more have we with the multiplied evidences of Divine goodness and the unlimited power of God to provide for every necessity of his children. Remember Marah, Elim and Rephedim but do not forget Meribah. Let us honor the Lord in the eyes of the world by the exercise of unquestioning faith and unhesitating obedience.

*Note.—International Sunday-school lesson for Oct. 26, 1913. Scripture, Numbers 20.

The Mid-Week Service

By Silas Jones.

The means of Christian growth cannot all be supplied by the church. The customs and traditions of the church are of inestimable value. We must regard them as important means of education. But we shall be lacking in essential traits of character if we call what is in the church Christian and what is out of the church worldly. Much of what has been classed as worldly and hostile to Christianity we must call Christian.

LITERATURE OF POWER.

What are we reading? Is our reading a form of dissipation or does it stimulate us and aid in the organization of our lives? It is possible for the religious man to combine recreation and study. He has or can have books that take his mind away from the cares of business and from the disappointments of life, not by putting his moral nature to sleep, but by giving him vision and faith. The supreme book of this sort for the Christian is the Bible. It introduces us to men and women who have fought the fight of faith and won. It has been thought to be a book for the cloister and its virtues have been assigned to the sheltered life. The system of interpretation that removes the Bible from common experience is vicious. The Bible is the book for the man who lives in the world and shuns none of its conflicts. Cowards have run away from hard fighting and then have tried to cover up their cowardice by perverting the sacred scriptures. Jesus lived a good part of his life in the open country. He was with the people in the villages, not with the priests in the temple. Paul was a scholar but he did not spend his ministry in searching libraries for the writings of forgotten religious teachers. He went about the streets of cities and encountered opinions that were living.

THE PUBLIC ASSEMBLY.

The public assemblies of Christians are places of worship and instruction. Their usefulness is not summed up in the word of the preacher and in the song of the choir. The fact that we come together is the important fact. Why do we thus meet? In one pew sits the man who, in our opinion, has been crooked in his business, he has robbed the defienseless, he has deceived those who trusted him. How shall we treat him in the house of God? Here is one whose besetting sin has lately overtaken and disgraced him. What feelings do we have as we hear him singing the hymns of the church? Another is present whose opinions are reactionary or revolutionary. We are compelled to think of him as we join in the worship. We need to meet these persons in the assembly of Christians. They are in the world and we have to take some attitude toward them. Of course we are bound to condemn the evil in their conduct and the errors in their thinking, but in what spirit shall we condemn? Shall we stand above them and shout down our disapproval? Then we shall be Pharisees. If we worship with them, we shall feel that we too are sinners and that we ought to stand with them and confess our faults before we denounce them. Then we shall know better the human heart.

SOCIAL SERVICE.

Social service is nothing new. We may have new conceptions of it. Honesty is a social virtue and honesty is old. We are seeing that it has a larger meaning than once we gave to it. It has long been considered a social service to tell the truth. We are learning that it is just as bad to deceive a stranger as it is a friend and that lying in the interest of a sect or a party is lying and nothing else. Some of the young people in our schools need to learn that mob violence is destruction of social order even when the mob is composed of students. The Christian is ever looking for larger applications of the truth of his religion. He ceases to be a Christian the moment he becomes satisfied with the church's understanding of the gospel and with the manner in which the gospel has been lived. (Mid-week Service, October 15. Acts 2:41; 17: 11, 12.)

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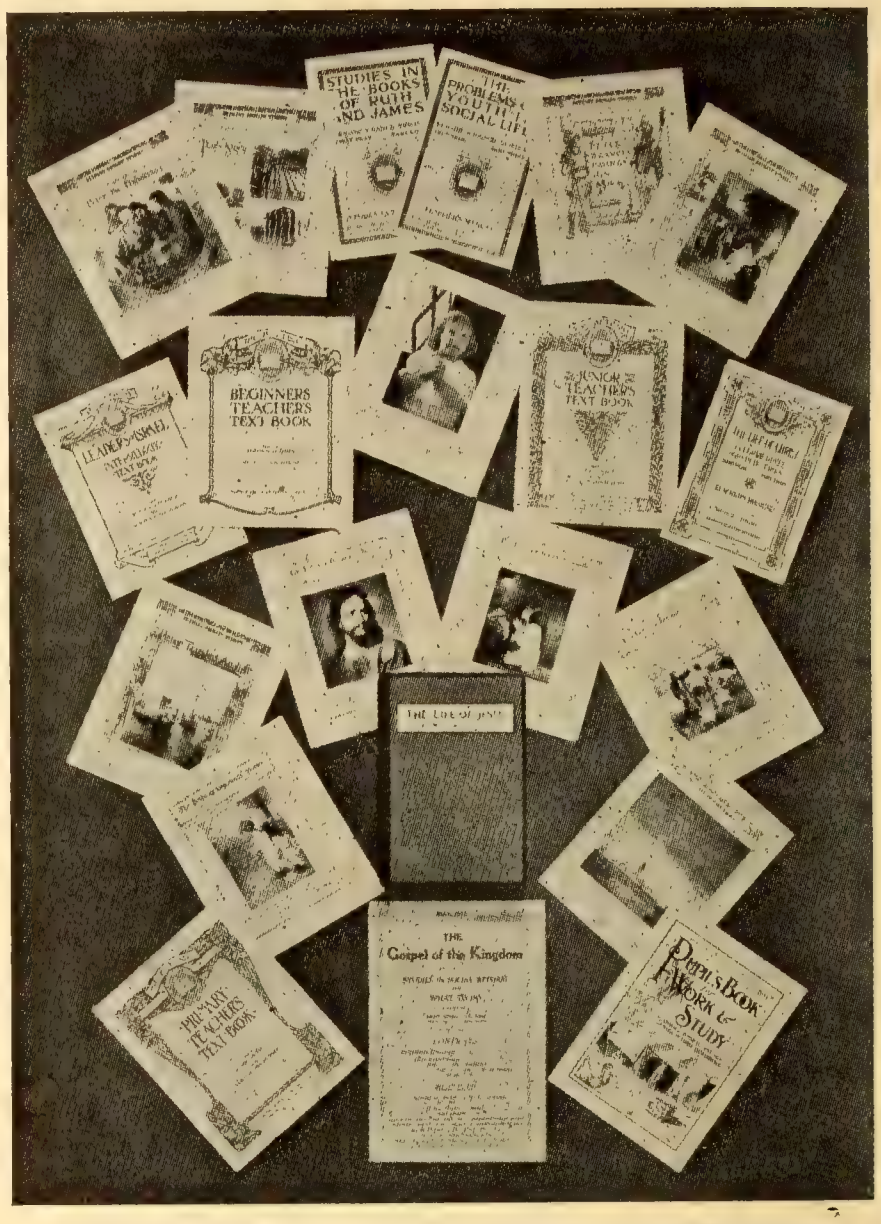
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Vol. XXX October 16, 1913 Number 41

The First General Convention

Recording a Great Forward Movement

FORWARD WITH CHRIST!

By Thomas Curtis Clark.

Not "Back to Christ" our battle cry,
But "Forward!" with Him leading on,
Till on the heights our feet shall stand,
Amid the glories of His Dawn.

He rules not from Jerusalem,
He speaks no more in Galilee;
His throne is in the hearts of men,
His voice is heard from sea to sea!

This issue contains Dr. J. A. Macdonald's Toronto Convention address on

Internationalism and the Church

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Tertium Quid

It was Pythagoras who gave the world the expression "tertium quid." Here is his famous sentence: "Sunt bipes homo et avis et tertium quid." That is, "There are three kinds of two-legged animals—man, the bird and a third something." It was a very small list, only three kinds of things that walk on two legs, but hundreds that walk on four or more! Pythagoras himself must have been impressed with its contrast with the quadrupeds and the things that creep and crawl. But small as it is, few of the hearers of Pythagoras were able to feel certain that he had not made the list of two-legged animals too large. *Who* or *what* was the tertium quid?

Jamblichus affirmed that by the *third something* Pythagoras intended a humorous allusion to himself; but nobody knows that this is true, and even if we knew it we could not feel sure that Pythagoras was justified in making of himself a class entirely distinct from either men or the birds.

What right has a philosopher to make of himself a class, and to be neither man nor bird?

* * *

Yet the problems of life revolve around the tertium quid. It is he who keeps the course of true love from running smoothly; it is he who is the villain in life's drama; it is he who has to be eliminated before the end of the chapter in order that the hero and the heroine may find the full meaning of life in each other. But when the curtain has rung down and the hero and the heroine are happy in each other's love, again arises the tertium quid. At first it may be the high cost of living, or the strain put upon them by the effort to adjust the high ethereal quality of love to the practical demands of a world in which business must be done and three meals a day prepared. But the supremely important third somewhat makes his advent into the cradle. Then love that supposed itself to be complete with two adjusts itself to a complete realignment in the presence of the tertium quid. Man, woman, child—behold the triune family, complete in the tertium quid!

This law somehow relates itself to the whole process of life and art. It expresses itself in the composition of music with its theme, its variations, and its dacapo. It sets itself forth in the progress of a well-ordered sermon in which we await first the statement of the theme, then its exposition, amplification, and the setting forth of balanced and perhaps antithetic considerations; and finally the gathering of the lessons into a sort of climactic unity in which the truth is made to apply itself to the spiritual life of the hearer.

We may phrase it as we like; and the principle has been phrased anew by the greatest of living philosophers, Rudolph Eucken, in his analysis of human life. He sets forth this threefold scheme as that to which the normal spiritual life of man adjusts itself:

(1) The stage of nature in which life is lived under the authority of sense, expediency, and convention. This is the normal condition of the child life, conforming to the parents' religion, adopting the standards of conduct and social usage which belong to the environment, finding growth and normal development in harmony with external conditions.

(2) The negative stage in which the individual breaks with the merely natural life and comes into touch with the life of absolute spirit. This is the time when the child emerges from childhood, thinks and plans for himself, becomes a problem to father and mother, undertakes new and often trying experiments in the effort to express the force and meaning of a new life struggling into birth. This is the time when life loses itself in great enthusiasms of love, or business, or education, or politics, or possibly even religion. It is the time when the passions of altruism and quixotic dreams fill the imagination and all of life is forgotten save the one great thing that now seems supremely well worth living for.

(3) Finally, there is the reconstructive stage in which the whole of life is reckoned with, in which egoism and altruism find their balance.

Some people never go beyond the first stage. They live, perhaps, not wholly unlovable lives. They stay in the environment in which they are placed, reflecting the color of that on which they repose. They never meet any great issues, never face any great crises, but simply live. Perhaps they do not break many of the Ten Commandments. We cannot call them positively wicked, yet we know that theirs are incomplete lives.

* * *

Other lives get beyond this and enter into the conflict, but never go beyond it. They lose themselves, perhaps, in the overmastering power of temptation, perhaps in the maelstrom of business, perhaps in the follies and trivialities of society, but by whatever process they meet life's great antagonism and are mastered by it. They are lost out of the list of the triumphant. They become as those who are conformed to the world and in whom there is no triumph of heroic righteousness.

There is a third class. It is of those who, recognizing the full meaning of each of the two preceding, still discover the full significance of life in the third and crowning principle.

Internationalism and the Church

Thrilling Address Delivered Before the American Christian Missionary Society at Toronto.

BY J. A. MACDONALD.

EDITOR'S NOTE—By common consent the address of Dr. J. A. Macdonald, editor of the Toronto Globe, was the most thrilling utterance of the great convention. He began to speak at 9:30 p. m., following two extended and gripping address by Rev. W. F. Rothenburger, of Cleveland, O., on Church Extension, and Rev. Z. T. Sweeney, of Columbus, Ind., on the opportunity in Russia. Dr. Sweeney had started his hearers thinking of things international and when Dr. Macdonald began to speak the wearied audience took a new lease on its energy and responded with unflagging attention until the close. The demand for the publication of this address was so great that we asked Dr. Macdonald's permission to publish it in full, a favor which he willingly granted. That the address is great is evident in the reading of it, but its full greatness only those who heard it can appreciate.

THIS great convention has its own marks of distinction. One is this: the meetings are held in Canada but the great body of the members are from the United States. On your way to this convention you crossed the international boundary, many of you for the first time. For the first time in your lives you are under another flag than your own. The very thought of it touches your imagination. In the days to come it will widen your horizons. The internationalism of this convention will help you in all other great relations to think internationally. For this reason I would have you think tonight about the Fact of Internationalism and the Responsibilities of the Church in view of the International Situation.

THE FACT OF INTERNATIONALISM.

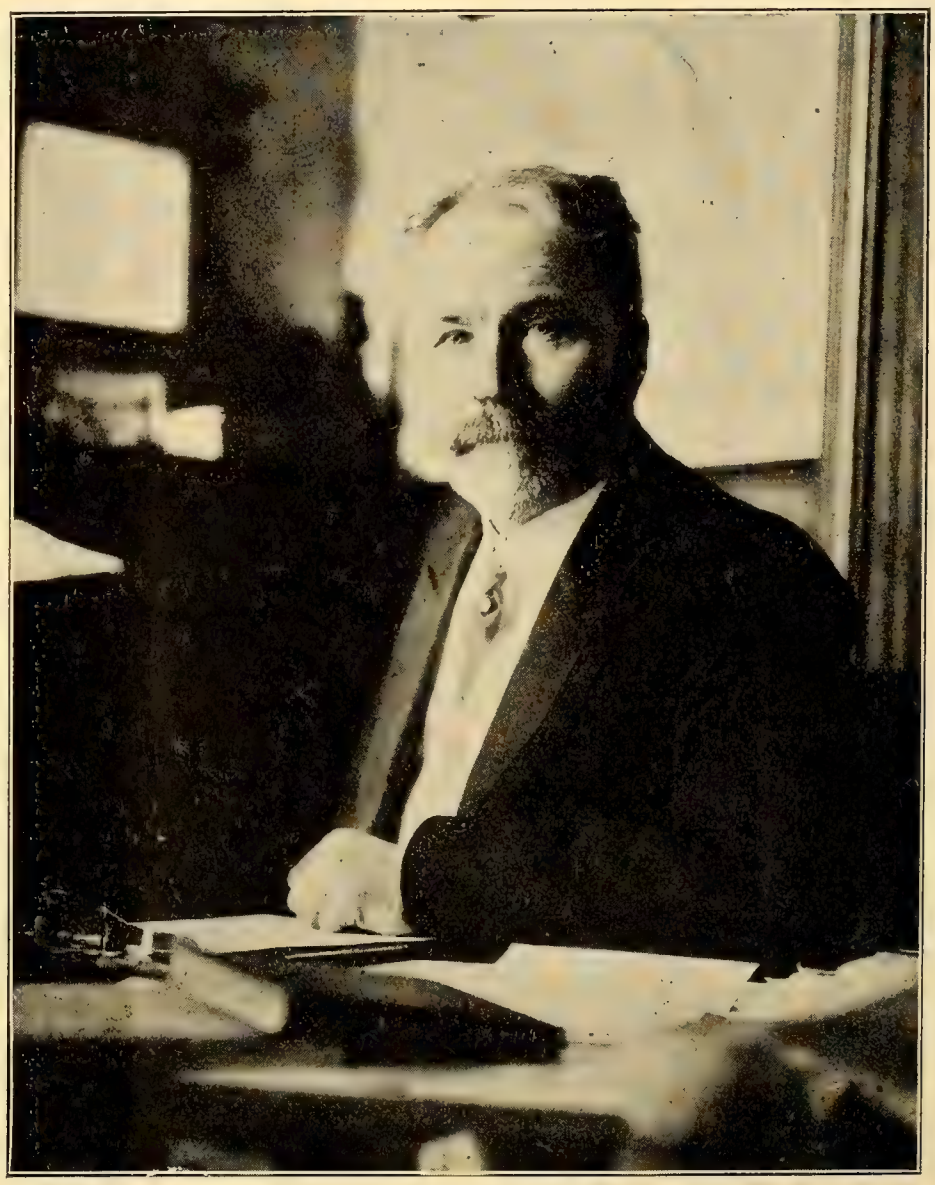
No nation ever again can live to itself or die to itself. It was once the dream of several great American statesmen that the United States would live in comfortable isolation, free from all alliances and antagonisms of Europe and the world. That dream was vain. Statesmen in Canada still protest that this dominion shall not be drawn into the mad vortex of European politics. But the world is too small. Whether we wish it or not America must stand up and be counted among the continents. It is now and must forever remain a factor in world affairs. More and more the United States and Canada must take account of the world situation.

This very occasion illustrates the fact of internationalism in America. Churches in the United States and churches in Canada here meet and mingle in one great brotherhood. The dividing line between the two countries is by no means imaginary. It is the most real and divisive fact on this continent. For four thousand miles from ocean to ocean it divides flag from flag and sovereignty from sovereignty. But the two peoples are not so divided. The people cross and recross. Their interests and ideals and purposes are interwoven. From the Rio Grande to Hudson's Bay, from Cape Breton to California, there is being created a vast international community of interests, of opportunities and of obligations, which makes America unique among the continents: one in its life, one in its responsibility, and one in its message to the world.

AMERICA'S UNIQUE SITUATION.

The most unique fact in the situation on this continent, unique and meaningful, is this fact of two sovereigns but one civilization; two flags but one people; two governments but one unbroken frontier line from Mexico to the Arctic set unalterably for the defence of our common North American inheritance.

This North American situation is indeed without parallel in all the world. You came, many of you, or you will return home, by way of Niagara, that there you may look upon America's greatest exhibit, that wonder of the world. But Niagara Falls is not the most wonderful thing America has to show. On the Zambesi River Africa could show a higher waterfall. In Mexico I saw a vast horseshoe 1,470 feet high, down which there once tumbled more than a dozen Niagaras. No, America's wonder is not Niagara. And America's greatest achievement is not any of the things about which we make our loudest boast. But in one thing this continent is without a peer, without a parallel: four thousand miles of international boundary; river and lake and prairie and mountain, with never a fortress, never a battleship, never an armed sentinel on guard. That achievement of these hundred years is unmatched anywhere else in all the world. Think what that means—that boundary made secure only by the intercivilization and the Christian internationalism of these two countries—think what that means, and often as you may cross the line and pass the officials the wonder of it, the world significance of it, will never lose its power.



Dr. J. A. Macdonald, Editor Toronto Globe.

TWO NATIONS: ONE PEOPLE.

Years ago in this city that great historian and literary man, whose name gives lustre to this whole continent, the late Goldwin Smith, was in the habit of saying that the time had come for wiping out this international dividing line. Other men have said, sometimes on one side, sometimes on the other, that this or that trade policy would work for political union on this continent. They think only on the surface who so speak. Tariff or no tariff, reciprocity or no reciprocity, free trade or no free trade, the United States and Canada are two national units. Two in their distinctive forms of government they shall remain. But our English-speaking peoples are one people, one in the thousand years of their historic background, one in their inbred passion for liberty, one in the genius of their law, one in the wealth of their literature, one in the foundations of their faith, one in the eternal purpose of the God of nations. What God has joined together let not the petty politics of man put asunder.

Does someone ask, "Why not unite the two governments in one parliament or congress of the continent?" Sir, there are wider horizons and more splendid visions even than those of America. In the defence of American civilization and in the mission of America to the world, these two nations are more impregnable

and more impressive under their two flags than they would be under one.

THE TRUE INTERNATIONAL DOCTRINE.

The true doctrine of international relations on this continent was propounded to me by ex-Secretary of State Knox when he said:

"Instead of desiring the political union of these two nations, it is to the advantage of the United States that Canada remain outside the American Republic and within the Empire of Great Britain. The power of America to-day is the power of the United States and the power of Canada plus the power of Britain. Were Canada to separate from the British Empire and become either an independent commonwealth or a group of states in the American Republic, there would be for North America no plus the power of Britain."

To the people of Canada, that "plus the power of Britain" counts. It counts not only in matters of security from attack by sea, but much more does it count in national dignity, in national aspiration and in national prestige. To be the half-way house of an empire that sweeps round the world, challenges all that is best in this young dominion of the north.

AMERICA PLUS BRITAIN.

But sir, that "plus the power of Britain" counts for the United States as well. It counts every time thoughtful Americans reflect on what may some day be involved in the assertion of the Monroe Doctrine. It did count, and count for much, in one memorable crisis on Manila Bay in 1898. Not once merely or twice in the story of the Pacific has it been made plain that blood is thicker than water. Today California stands on the Pacific for English-speaking standards of life and ideals of civilization, and back of California stands the Republic; so also stands British Columbia, and back of it stands the Dominion. And in days to come, days which some of us may live to see, it may mean everything for the American Republic as well as for the Canadian Dominion, that under the Southern Cross, Australia and New Zealand, at the far gates of the Pacific, rise up in their youthful might, flying also the Red, White and Blue. The United States, Canada, New Zealand, Australia, the English-speaking quartet on the Pacific, "plus the power of Britain."

But while America and Britain and the British Dominions seem much to one another in their mutual defence, they have a message of immense importance to all the world. Is not this their message, that what has been done on this continent, and what is being done among the English-speaking peoples, may also be done on all continents and among all peoples in the great family of nations.

THE WIDER SWEEP.

Internationalism takes a wider sweep than the Anglo-Saxon fraternity. America itself is bound by ties of blood and interest to the great Republic of France and the great Empire of Germany. The early history of the United States in colonial days, and most emphatically in the great days of the Revolution, binds the Republic of France in bonds of sympathy and gratitude. The reflex of American Independence on the history of France multiplied those binding cords and made them enduring through the years. Such names as "Louisiana" and "Lafayette" awaken memories that the United States will not willingly let die. Canada on her side boasts that one-third of her population today, while they give loyal allegiance to the flag of Britain, pride themselves in the blood and traditions and language of the fair land of France. Germany, too, out of all her states has given of her best to build up the commerce, the industry, the educational institutions and the religious life of America, and both the United States and Canada are bound to the German fatherland by the Teuton blood that in America's veins mixes peacefully with the Saxon and the Celt.

RISING TIDE OF INTERNATIONALISM.

So, too, Britain itself is bound by all the vital ties whether of kinship or of association, or of inextricable financial interests with Germany, with France, with Italy, and, indeed, with all Europe. And not America and Europe alone, but the Orient as well, is being swept by the rising tide of internationalism into one great intercivilized and intersocialized fraternity of nations.

What does all this mean? It means that the people of each nation in their abundant life are outgrowing their local governments. The authority of the government stops at the shore, but the people cross and recross the seas, cover the continents with their networks of transportation and trade, weaving and interweaving a wide web of life and of sentiment and of sympathy and of ideals and of commercial relations and of financial interests; until out of all these there shall emerge international ideas, international customs, international policies, international conventions, international courts of justice and a body of international public opinion, which shall become law for all the nations.

"Till the war drum throbs no longer and
the battle flags are furled
In the Parliament of man, the federation
of the world."

THE FUNCTION OF THE CHURCH.

In this great world-wide movement of internationalism does the Christian church play any worthy part or know any high obligation? Sir, the Church stands in the forefront. Its very genius is international. By its original commission, by its program and its purposes and by the immeasurable range of its evangel, it is above all other institutions splendidly international. The glad tidings of Bethlehem were not for Jews alone, but "for all nations." The marching orders from Olivet, "Go ye into all the world," take no account of political divisions or local patriotism or national flags. Of necessity the state and its government are confined within the bounds of their own domain, but for the Church, "the field is the world." Into that world field the Church goes, not with any national flag or any political program, but with a pregnant idea and with the irrepressible emotion of a new life.

This is indeed the glory of the Church, this the secret of its world power; that with its pregnant idea, with its mastering emotion and with its regenerative life the Church goes to every nation and tribe and tongue, Jew to the Jew, Greek to the Greek, Oriental in the Far East, Monarchist in England, Republican in America, that it may win each for Christ, lift each to its highest self, and out of all build up that one everlasting kingdom of truth and peace and liberty into which the nations of the world shall come, bringing their glory and honor with them.

It is the duty of the Christian Church in all nations to apply without flinching the principles and the motives of Christ, not only to the hearts and consciences of individuals, but with equal directness and emphasis to that public opinion which creates national programs and controls and directs international policies of peace and of war.

THE CHURCH AND WAR.

A leading member of the British House of Commons made this declaration: "The Christian Church, if it would rise to the height of its responsibility and be really true to the message and the legacy of the Prince of Peace, has it in its hands to settle the problem of war." The voice of American statesmanship would endorse that declaration. Emphasis would be given to it from Germany. Had the churches of Britain and the churches of Germany and the churches of America—those three great Protestant world powers—had they been true to themselves and true to their supreme gospel of the kingdom during the past half century, Europe today would not be an armed camp, and the world situation east and west would not be a mockery of Christian civilization and a blasphemy against the gospel of Peace on Earth and Good Will to Men.

It is the duty of the Church to instruct public opinion as to the sinfulness of war, its wanton waste of the people's wealth, its crushing burdens on the poor, its poisoning of the nation's life and its irreparable demoralization of the manhood of the country.

It is the duty of the Church in America to repudiate impious allegations like that of the Harvard lecturer who declared that war is God's way of removing the weaklings and of securing for the nation the survival of the fittest. In all ages and through the history of all war nations the Church has witnessed through war the general reversal of the laws of evolution, the survival of the unfit, and the awful penalty of war's biological reaction.

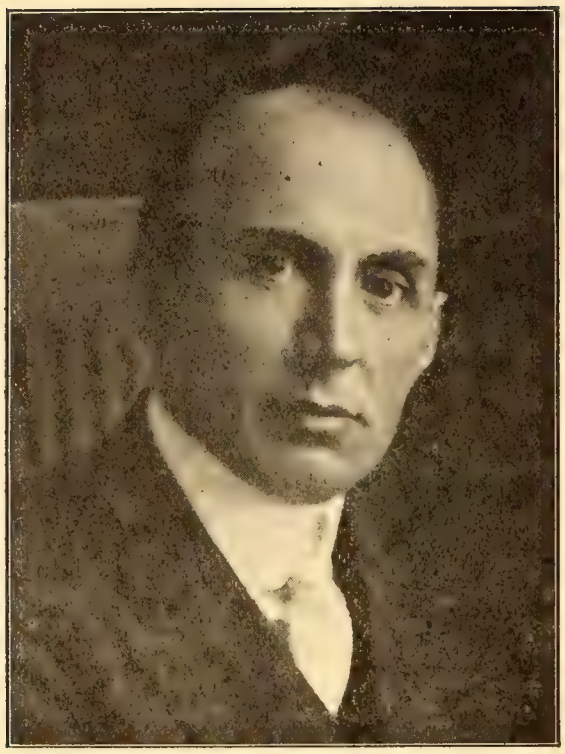
CITIZENS OF THE WORLD.

It is the inescapable duty of the Church to train the children, as Sir Francis Vane so urgently pleads, "to become citizens of the world." That British-soldier hero of the South African war makes appeal that "the natural democracy of childhood" should be taught this indisputable truth brought home to him amid the ghastly scenes of war, "that the high color of chivalry and nobility in which war has been painted for them is really only a lie and a disguise."

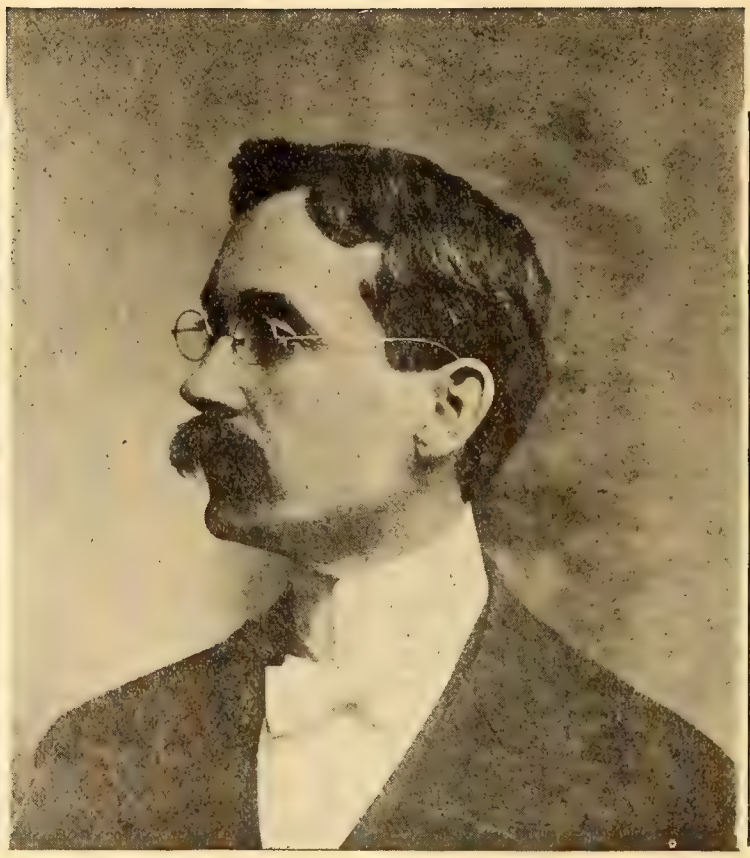
And with the enormous and growing financial burdens of armed peace only a little less disastrous than actual war, it is the duty of the Church to expose and to denounce the selfishness and crime of vested interests and war syndicates, which promote war-scares that they may wax fat on the money taken from education and social reform and expended on their armour plate and dreadnoughts and implements of slaughter.

MISSIONS AND WAR.

It will make for the power of the Church and for the peace of the world if the Church recognizes and responds to the international significance of its own missionary effort. The burden of armaments will not be relieved nor the menace of war taken away until the weaker nations—weak because divided, ignorant and in bonds—are made strong, compact and free. China, for instance, creates the storm center in the Far East because China has no national unity, and, as a prize to the strong is exposed to the cupidity and aggression of the exploiting powers. Make China a national



Mr. Abram E. Cory, missionary, and leader of Men and Millions Movement.



Rev. Cary E. Morgan, who preached at Massey Hall on Sunday morning.

Prof. F. E. Lumley, Ph. D., who spoke on Social Science and the Church.

Men and Millions Movement

United Undertaking of All Missionary and Benevolent Enterprises to Enlist Workers and Money.

DR. MACDONALD'S ADDRESS.

(Continued from preceding page.)

unit, with a national ideal and a well-regulated national life, and the possibility of partition is gone and the war cloud lifted forever. For more than sixty years the missionaries of the churches of Britain and of America have been sowing the seed all over the Chinese Empire. Unexpected to themselves perhaps, that seed is now yielding the abundant harvest of new ideas, not in religion alone, but in politics as well. The Christian slogan of the new China is: All China for Christ; all Christian Chinese a united Church of China, and all China itself a united Chinese Republic. In promoting the redemption and transformation of mighty China the Christian Church widens the bounds of internationalism, solves the problem of the Pacific, and brings us within sight of permanent peace.

THE PROPHECY OF PEACE.

And in these last days, when, among the nations, in the Temple of Peace at The Hague, as among the tribes of Israel in the House of the Lord at Jerusalem, there is being set up the court of international law and international justice, it is the duty of the Christian Church the world over, with Isaiah's arbitration manifesto in its hand, to call to all nations and to their governments with them:

"Come ye, and let us go up to the mountain of the Lord; and He will teach us His ways and we will walk in His paths; and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

O house of Britain, magnifying law and order through your thousand years of struggle and blood! O house of Germany holding high the flaming torch of science and truth! O house of America, first and greatest among the republics of freedom!—three heritors of a common blood, a common faith and a common mission! Come ye, and let us walk in the way of the Lord!

ONE Thousand New Workers and Two and a Half Million Dollars for Home Missions, Foreign Missions and Christian Benevolence —this was the goal set up by the general societies of the Disciples as announced by Mr. Abram E. Cory who, with a "team" of helpers, had just completed the raising of one million dollars in pledges for foreign missions.

In a united session of the American, Foreign, Women's, Benevolent, Ministerial Relief and Church Extension Societies Mr. Cory told of the wonderful work God had wrought in the hearts of Christian business men and women the country over by the appeal of the campaign for the foreign mission million. He declared that the time had come for all our interests to make a united appeal and to enlist not our rich men alone, but the entire body of our membership in the all-around support of our unselfish enterprises.

Mr. Cory's address laid the foundations of the enterprise firmly in the providence of God. It was no device of men, he said. Men's devices have been shattered in every new stage of the development of the plan as the will of God was gradually unfolded. Mr. Cory himself confesses with penitence that his own faith at the beginning of the foreign mission task just completed was able to take in only a two hundred thousand dollar aim. He was compelled by events which he specified in detail to enlarge his own mind by a series of expansions until the million dollar mark was reached. So this new task, uniting all the societies, comes at the providential moment. And even this, the human leader affirms, is "not culminative"—it is only a footprint in God's leadership marking progress toward other and greater movements which He will develop. The main part of Mr. Cory's address follows:

MR. A. E. CORY'S ADDRESS.

IN preparing for this hour it is impossible to outline all of the steps that were necessary to prepare for it. In preparation we know that it was necessary that the African mission should raise that call which put the "Oregon" on the bosom of the mighty Congo. It was necessary that the opening of the Panama Canal should call forth the desire for $1,000,000 for our American work by 1915. It was necessary that the women should go like a conquering host across this country in their Jubilee Year. To make this movement possible it needed the clarion call of the unselfish ministry for our aged ministers and for the orphans and the needy. It needed the completion of the one million dollars in the Church Extension Fund. And finally it needed the vision which our God laid on the mission in China. First, through them, he called for $200,000 for China alone; and then step by step, in spite of the unbelief of the leaders, the vision for a million dollars was given. From nearly a hundred communities and from nearly a thousand people this fund of a million dollars has been assured for larger work in the fields beyond.

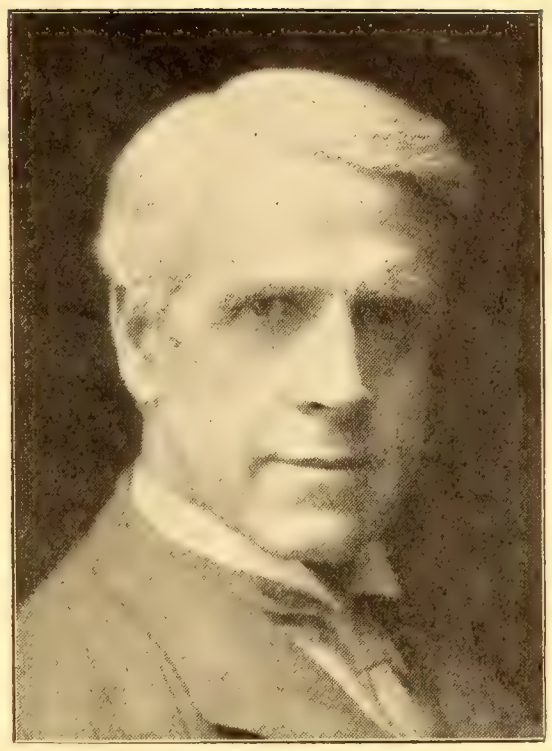
GOD WAS NOT CONTENT.

Those of us who had part in securing that fund saw only the million dollars as a goal. We were ready to stop there, and rest, but God was not content. He used one of his business men to challenge his church not to be satisfied with the raising of one million, but to go forward. Mr. W. F. Holt, of Redlands, Calif., conceived the raising of another million dollars and the forming of a Million Dollar Club that should band together the permanent givers for this world-wide cause. Mr. Holt's first aim was another million dollars, but God's aim was greater. Step by step we have gone forward with prayer. The number of societies enlisted has been increased from one to six. The original proposition saw only the Foreign Christian Missionary Society—today six societies are seeking to band together the givers for God.

Not only the needy fields beyond are calling today, but with heart-searching

Rev. W. H. Book, Columbus, Ind., a Conciliating Factor in Convention Debate.

Mrs. Anna R. Atwater, President Woman's Society, a Growing Leader.



A. McLean, LL. D., President Foreign Society, a Disciple of Christ.

demand comes the call from those who are falling or have fallen in the ranks. The death of Mrs. Eldred came but a few months ago, and now comes the sad news that that stalwart man of God, Ray Eldred, has perished beneath the waters of the Congo!

STRICKEN MISSIONARIES.

James Ware, stricken with a fatal disease, has just turned his face homeward to China from America, and today he is spending the last hours beckoning for other workers. Mrs. Frank Garrett, of China, came home to America expecting treatment for an affection that seemed not very serious, but finds that in the next few weeks she must cross into that spirit land. Her note is not one of regret or of sorrow, but it is a victorious call; a call that the church shall hasten and give to those who know not Christ the assurance she has as she hovers on the margin of the spirit world. She says:

When I think of the perfect joy with which I can enter into my Father's plans for me and the perfect assurance I feel that all is well, I am appalled as I have never been before to think of the millions for whom you are working, who have not one bright hope to help them through in dark hours. People just don't know what it means until they come to test the things that are real. Tell them so, as you have opportunity, for my sake, and they may be the more willing to sacrifice a little more to help those who must go down into the valley of the shadow alone!*

DEMAND FOR FLESH AND BLOOD.

Time forbids to mention other challenges such as these. They are many. The question is: What is the demand of the hour to our churches? It is the call for flesh and blood. This call for flesh and blood is a call away from the world. It is a challenge for the saving of the Church. It is a call for the equipped. It is a call for the picked man and woman.

Recently a Christian woman taught me the real meaning of preparation. I was invited into a home to discuss with a mother the going of her daughter to China. When I went into the presence of that mother I felt I was in the presence of one of God's holy ones. The mother discussed with all calmness the going of her daughter, and then I asked to see the girl. She came in, beautiful in her young womanhood—a graduate of one of the greatest colleges in America. After some consideration of the question I asked her her age. She replied that she was 23. And then I turned to the mother and asked, "How long have you had it in your mind that your daughter should be given to China." Looking me full in the face she said, "Mr. Cory, for nearly twenty-four years. From the time this child was, she was dedicated to this holy service." I went out from that presence feeling as if I had been in the presence of the Master himself.

These thousand workers must come from those who had been dedicated from the very beginning to this service. Because of this call other thousands yet unborn shall be dedicated, nurtured and trained.

THE CALL FOR MONEY.

The call for men and women lays upon the church the call for money. We are not to go out asking that a certain sum of money shall be given—we are going out asking that workers shall be supported. The theme is not to be money, except as it shall relate itself to the work of our God and the work of his Christ. This call for a thousand workers for the world's task is to be one of the most potent factors in breaking up our provincialism as a people. It is sending us to the unified task that God is calling us to in the world's life.

As we look at the call for a thousand workers and an additional sum to all of our missionary contributions of $2,400,000, the skeptic necessarily says, "Aren't you wild?" "Isn't the aim too high?" The question is often asked, "What is it to be spent for?" Oh, what a wonderful answer! In America the millions that shall crowd our shores in the next five years from other lands, some who come without any conception of God, and all with very incomplete ideas of him—demand that we shall have an adequate part in solving the immigrant problem. It is not enough to naturalize, it is essential that we shall Christianize. The oriental problems which we seek to solve by exclusion acts and alien land laws can only be solved by reaching the Oriental in his own home, and then when he does come to us we must Christianize him. The negro problem is still important in the United States. It is demanding that the negro shall be educated, Christianized and fitted for self-support.

HOME MISSION CALLS.

I believe that the great, wide tracts of new communities in the west and northwest, practically wholly unchurched, are demanding that we shall have an adequate share in the churching of them. I believe that this Canada that must soon support on its fertile plains 100,000,000 of people challenges us to have our part in making Canada Christian indeed. The time has come when to the business man we can make no appeal to go into the over-churched community merely for the sake of a representation, but his business sagacity calls upon us to reach the man that is unreached, whether he be in Africa or in an American city. These great, unreached communities call for churches, and adequate funds must be supplied to build them, or we fail.

The tenderest appeal of this whole task is the support of the heroes who blazed the trail and made this task possible, and with it is the call for religion pure and undefiled, to care for the fatherless and the widows.

Another great home task and culminative to the work of missions and the work of our colleges is the College of Missions with its statesmanlike program for graduate preparation for these 1,000 workers that we confidently believe will be enlisted.

A VARIED FOREIGN TASK.

And then from this varied home task we turn to just as varied a foreign task. The movements in Russia and in Germany and in Poland towards a New Testament Christianity demand action now. The world runs liquid, as a great missionary leader has said, and in this hour we can mold it for our God and for his Christ, if we will. Japan, with its agnostic tendencies! India, wanting to bring its contribution of mystical religion to our Christ! Africa, with outstretched hands, calling for a multitude of workers! The battle shaping itself so definitely in Mohammedan and Catholic lands that are now emphasizing one God—the one denying our Christ, the other with false attitudes towards him. Then that call from that land which seemed forever old, but has become so wonderfully new—China—saying, "Now will you give us the gospel?"

When we look at this movement with its many features, with its many demands, with its wonderful opportunities, and then read this call for a thousand workers for the home and foreign lands, and $2,400,000, I bow my head in shame and say it is all too little. Oh, Christ! when we have boasted of our faith because we have undertaken what we think

(Continued on page 10.)

*As we go to press, a telegram from Doctor Medbury in Des Moines says that Mrs. Garrett passed out from her suffering last Saturday afternoon.—EDITOR.

Secretary Stephen J. Corey, of the Foreign Missionary Society.

President Hill M. Bell, L. L. D. of Drake University, New President of General Convention.

Rev. George A, Miller, Washington, D. C. Retiring President American Society.

Inaugurating the New Order

How the Representative Convention Cam e Into Existence at Toronto.

IN last week's issue The Christian Century reported the passage of the plans for the delegate convention and printed also a copy of the constitution adopted at Louisville and affirmed at Toronto. Our readers will wish to know the story as well as the outcome of that first day of the convention.

Rev. W. F. Richardson, of Kansas City, chairman of the Committee of Fifteen, presided. To this committee the Louisville Convention had committed the responsibility of arranging for the organization of the Toronto Convention on a delegate basis.

Rev. Charles S. Medbury, of Des Moines, led the devotions, reading from the Philippian letter where Paul charged the church to think on things that are true, honest, just, pure, lovely and of good report. And with great aptness of expression, he charged his fellow-Christians of this convention to be careful of their thinking. Then he led in prayer, which included the King and the President and all rulers.

REPORT OF THE COMMITTEE OF FIFTEEN.

Mr. Richardson then read the report of his committee as published in last week's issue and nominated Judge F. A. Henry for president. Judge Henry was unanimously elected and came forward taking the gavel. He announced that no distinction between delegates and visitors would be made, but that all could vote as had been the custom in previous conventions, unless their vote was challenged, in which event he would have to rule according to the constitution. He added, confidently, that he hoped no vote would be challenged.

The constitution as already published was then adopted. Previous to the taking of the vote Rev. W. H. Book, of Columbus, Ind., asked the president what was meant by the words "Churches of Christ" in the title "General Convention of Churches of Christ." Presbyterian churches and Methodist churches are churches of Christ—does it mean that they have rights to representation in this convention? It was an opportunity for Judge Henry to say, "Yes, it is the very genius of the Disciples that not only in their local churches but in their general organizations any member of a church of Christ is welcome." But considering the "trembly" feeling of the convention at that moment it was probably much more discreet for the president to say, "When such an occurrence happens on the floor of the house, I shall deal with it. But I do not intend to bother now with academic questions."

EXPLANATORY RESOLUTIONS.

After the constitution was nicely adopted Rev. Chalmers McPherson, of Texas, offered a series of resolutions explaining that the new convention disavowed any intention of exercising any authority over local churches or over any now existing missionary societies.

Rev. George A. Miller, of Washington, D. C., called attention to the fact that the passage of these resolutions meant the nullifying of the purposes for which the convention was brought into being, namely, to co-ordinate and unify our societies under a body adequately representative of the churches. Dr. J. H. Garrison supported Mr. Miller and moved that the resolutions be referred to a committee to consider certain words and phrases to which Mr. Miller had referred. The committee appointed was as follows: Dr. Garrison, Dr. Ainslie, Pres. Kershner, Z. T. Sweeney, Chalmers McPherson, Dr. McLean.

Thereupon, the General Convention, having organized itself, adjourned to meet at the call of the president to hear the report of this committee.

GHOST NOT YET DOWNED.

Everybody thought the ghost of the delegate convention discussion had been downed, but when on Wednesday afternoon President Henry called the Convention in special session, it appeared again. The opposition evidently had gotten its heads together and came up with substitute resolutions which were quickly laid upon the table, and with some good speeches that were not so easily disposed of. W. K. Azbill, of Cleveland, made a strong argument and got in a long speech without interruption before the three minute ruling was made by the president, and he seemed to be making real dents in the armor of the dominant side. Other speakers followed, and while the indulgent Chair gave greater license to the opponents than the proponents of the new order, the vote was passed overwhelmingly in favor of the following explanatory resolution:

"Whereas fears have been expressed by some that the convention organized on the basis of the representatives of local churches co-operating through said convention may be a step toward a species of ecclesiasticism contrary to the history, spirit and aims of our movement, now therefore be it resolved by the representatives of the churches in convention assembled that no such purpose is contemplated, nor would it be possible under the constitution we have adopted.

"Resolved further that we positively disclaim any desire or intention that this convention should ever exercise any control over the freedom or autonomy of the local church and that this constitution claims no authority greater than or different from that which has always been recognized in our convention, which is not mandatory, but purely advisory, whether it be in relation to congregations or any missionary, educational, philanthropic or other organization."

FARCICAL OPPOSITION.

The Christian Century does not in this place express a judgment as to the ingenuousness of this resolution. We are now reporting only the facts as they occurred. On the following day a meeting was called of those opposed to the organization of the delegate convention. Perhaps 300 persons were present, five-sixths of them being declared ineligible to vote on any question because they were not "opposed." Z. T. Sweeney declared that he had labored in the committee for four hours to pull the last fang and tooth of the new scheme and it was now as "harmless as a last year's bird's nest." W. H. Book counselled that the new plan be given a fair trial. The meeting was a farce. It lacked both leaders and followers. It adjourned without action.

The General Convention met again on Monday afternoon, Oct. 6. Committees were appointed and the date and place of the next Convention—Atlanta, next October—were fixed upon.

Rev. L. O. Bricker, D. D., Pastor First Church, Atlanta, Ga.,

Hon. Oliver W. Stewart, Who Captured Four Hundred Men With Address on Prohibition.

Rev. Peter Ainsle, D. D., Chairman Commission on Unity.

Russia Annexed to Mission Task

Dr. Z. T. Sweeney Reports His Visit to the Czar's Empire and Wins Convention With His Address.

THE sentiment awakened by the presence at the Louisville convention last year of two delegates representing the evangelical Christians of Russia came to a practical issue at Toronto. Rev. Z. T. Sweeney, of Columbus, Ind., who had recently returned from a visit to Russia made a telling speech describing the character of these brethren, their origin and their persecutions. Dr. Sweeney was at his best. He was not simply making a speech, but seemed bent on getting something substantial done. A great screen hung above his head on which an assistant threw pictures of General Pashkoff, the founder of the movement in Russia, the general's palace which is now used as a government museum, Rev. I. S. Prokanoff, the present leader of the evangelical Christians, and other pictures. Of Mr. Prokanoff Dr. Sweeney said:

"When he began to preach the primitive faith he was a highly esteemed professor in one of the imperial universities. When confronted with the alternative of giving up his preaching or resigning his professorship, he gladly relinquished his position in the university that he might "keep the faith." He is today regarded by professors and students as one of the best authorities on Russian literature in the Empire. Mr. Prokanoff is not yet forty years old, and is one of the finest specimens of physical, intellectual and spiritual manhood it has ever been my pleasure to see. He is a tireless worker, ever at work. I remarked to him one day that he should take more exercise, and suggested that he walk. He quietly remarked, "I have not time to walk unless it is on the Lord's business." I replied, "It is very fortunate that you have so much vigor." His answer was, "It is God's mercy." He reminds me more of Isaac Errett than any man in my acquaintance. He is a great organizer and has a supreme faith that God is a partner in his plans."

The enormous possibilities before the Russian people were depicted in eloquent words, and a summary of the points of the address was given as follows:

"The Gospel Christians are as emphatic and insistent upon New Testament Christians as the Christians of the United States.

"They have a very large measure of sympathy among the most influential and powerful people in the Empire. This is due primarily to the great influence and popularity of General Pashkoff, who laid the foundations of the work.

"This sympathy has been fostered and nourished by the wise and diplomatic conduct of the present leader, Ivan S. Prokhanoff. By his prudence and caution he has convinced those in authority that no menace to the government will come through the prosperity of the "Gospel Christians.' The Emperor with his own hand has given recognition to them that he has given to no other dissenting body.

"The Gospel Christians have a fine organization—better than anything we have in this country—and they work in perfect harmony. There was not a hint of clash between rival leaders or factions.

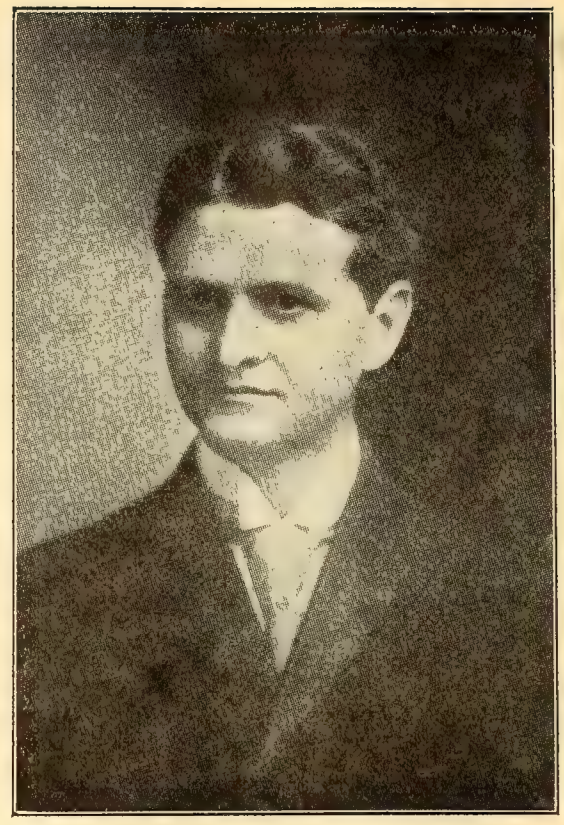
"All they need is a little of the 'sinews of war,' that could be so easily supplied out of our abundance. One hundred thousand dollars put into Russia in the next ten years would develop a half-million Evangelical Christians in less than a quarter of a century."

At a later session Dr. Sweeney spoke again and the audience fell in so heartily with the suggestion to do something for Russia that it was indicated another one hundred thousand dollars would be added to the $2,400,000 which the "Men and Millions Movement" is undertaking to raise, making an even two and a half millions.

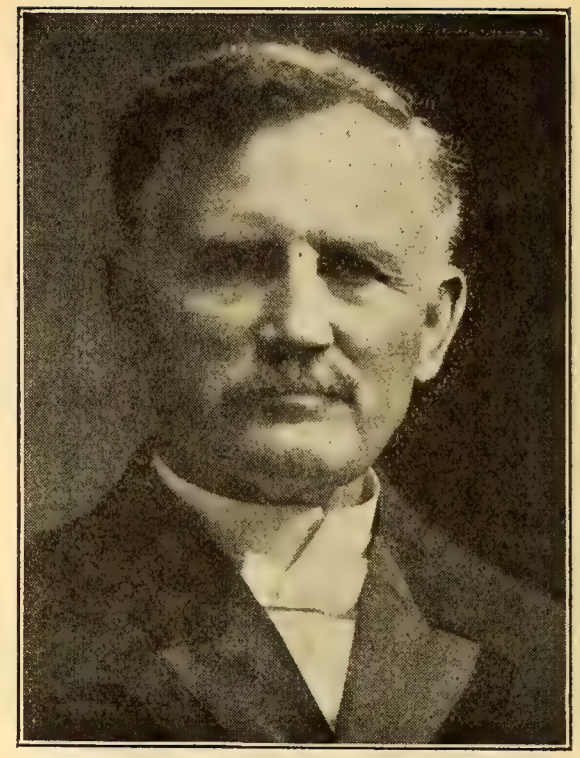
The Christian Century heartily believes in this Russian mission as a thing of far-reaching possibilities.

Rev. Ivan S. Prokanoff, Leader of Russian Disciples.

Rev. C. O. Reynard, the Master Spirit in Entertainment Plans.



Rev. W. F. Rothenburger, whose Address on Church Extension was a Classic.



Rev. R. W. Stevenson, Toronto Pastor, who led the great Communion Service.

THE SUNDAY-SCHOOL AT TORONTO.

That the Sunday school has passed from the emotional stage of its renaissance, and has entered definitely upon a constructive period was plainly evident in the Sunday school sessions at Toronto. There was nothing of the old time hip-hip-hurrah features in the convention, and yet there was a real enthusiasm throughout all the Sunday school sessions. It was the quiet enthusiasm that characterizes a well-managed engine rather than that of a jack-in-the-box.

The work at the convention of Robert M. Hopkins, national Sunday school secretary, Myron C. Settle and Garry L. Cook, state secretaries, W. C. Pearce, international adult Bible class secretary, and others was characterized by a constructive motive. Mr. Hopkins, in his annual report, laid the emphasis, not on parades, contests, large classes, etc., but on more efficient methods of teaching and study. Mr. Pearce began his banquet speech with the following words, "What shall it profit the Sunday school if it gain the whole world in its membership, and lose its own soul?" And he closed with the same thoughtful question. He spoke upon the necessity of right teaching, right living, on the part of the Sunday school's membership. In the "Demonstration Sunday School," held on Sunday morning, Mr. Pearce served as teacher, and put into practice in his original way the principles he advocates in institute and convention.

Austin Hunter spoke in an interesting way of the opportunity of the Sunday school among new Americans. As Mr. Hunter is definitely engaged in mission work, especially among the Russians, in Chicago, he knew what he was talking about and consequently held the interest of all who heard him.

The work of Miss Hazel Lewis, elementary superintendent, Miss Maus, Mr. Stevenson, Mr. Hutchinson and Scott Cook was practical and helpful.

EARLY MORNING PRAYER.

At 9 o'clock each morning in the banquet room of the King Edward Hotel, a prayer-meeting was held. A new leader guided the devotion each morning, but A. McLean was the inspiring conductor of the whole series. Suggestions for each day's supplications were printed in the official program. From these devotions there radiated a refining and uplifting influence throughout the entire convention.

CHRISTIAN ENDEAVOR PROGRESS.

Any one who imagines the Christian Endeavor movement is "done for" should have been present at the Endeavor Session on Sunday evening. The bright, enthusiastic speeches made by members from the floor during the prayer meeting led by H. A. Denton carried one back to the good days when the movement was at high tide. Indeed, if one is to believe the statements of Claude E. Hill, national Christian Endeavor superintendent for the Disciples, and the outright evidential facts from Dr. Clark, one might think that the "best days of all" are just ahead.

Mr. Hill, in his annual report, laid emphasis on the fact that Christian Endeavor stands for the fundamental things—loyalty to church, daily devotional Bible reading, prayer, and spiritual living. He declared his faith in the future of the movement, and expressed his hope that very soon an Endeavor secretary would be put into the field for his entire time.

When Dr. Clark, Christian Endeavor's founder, came forward, introduced by Mr. Hill, no one had to tell the audience what to do. Handkerchiefs came forth, and the inevitable Chautauqua salute was given the honored society president. Dr. Clark at once got the good will of the Disciples present by declaring that that fellowship, more than any other, had received the Endeavor idea with open heart.

It was a matter for regret that A. B. Philputt, who was to give an address on Endeavor night, was called to his home in Indianapolis just before the hour of meeting.

BROTHERHOOD BANQUET.

Four hundred men packed themselves in a banquet hall to hear Oliver W. Stewart tell why men should hold the saloon a moral enemy and an outlaw, to hear Mr. J. Campbell White tell of the great awakening among men on behalf of missions, and to hear the presidential address by Judge Haymaker, of Wichita, Kan. The last named made a splendid contribution to the body of conviction upon which the Brotherhood rests. Mr. White deeply stirred the masculine enthusiasms for Christion world conquest and Mr. Stewart carried his audience off its feet with his invincible argument and convulsing humor.

MR. A. E. CORY'S ADDRESS.

(Continued from page 7.)

is a great task, are we not faithless after all? But in spite of the fact that it's all too little, how faithless we are! How frequently we are asking the question, "Haven't you got all the money that there is?" "Are there others to give?"

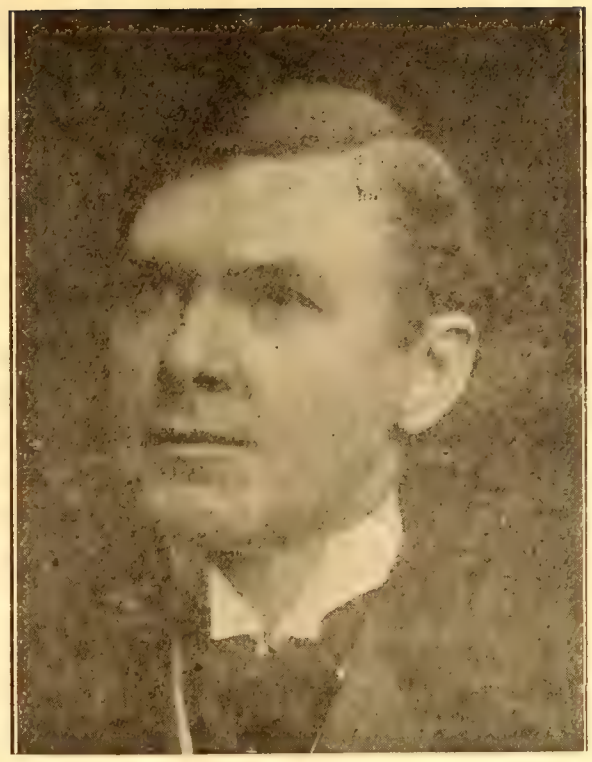
Only three gifts have been made to this movement. We have not tried to solicit. One person has offered the magnificent gift of $100,000 as a starter—one-twentieth of this task! Another person has set aside a portion of an estate—that means at least $75,000 for Christ's work. And then comes this man, Mr. Holt, of Redlands, Calif., who realizes the objections that are often made to the spending of money for promotion, and says he is going to give $500 a month for the expenses of this movement, which will care for the organizing expenses. I believe that other men will join him, and not one dollar of the burden of this expense will come from the societies. What a remarkable seal God has put upon this movement before it is started—practically one-tenth of all that we are seeking for has been given by three people! And think of the great unnumbered multitudes of this fellowship of nearly a million and a half, who have not had an opportunity, who will respond gladly.

THE UNITED APPEAL.

Six societies, yes, and for the first time friends, in the history of our people the essential unity of our people is to be demonstrated. It is not by the resolutions of conventions—as worthy as they may be—but by the joining in a common task. I believe that at no time nor in any hour since the Declaration and Address has the essential unity of our work been more clearly demonstrated than at this time when these six great missionary organizations are going out with but one word written upon their banner, "The Unity of the Work in Christ."

At first when we got together it was our idea that there should be certain representatives from each society upon the team, but gradually as we went forward the representation of societies disappeared, and we have decided to make the call for the work. When the call is made it will be for the work in China, for the work in India, for the work in America, and not for the work of any society. It is for the united work of the Church that this Men and Millions Movement is calling.

Prof. W. C. Bower, Ph. D., whose address made a deep impression.



Rev. Edgar D. Jones, Bloomington Ill., Speaker at the Communion Service.

Rev. A. W. Place, Missionary to Japan, at home on furlough, who spoke at Toronto.

At the Communion Service

Reverent Throng Hears, Worships, Gives.

AS usual the largest attendance at any session of the annual convention was on Sunday afternoon at the communion service. Massey Hall, seating 4,000 people, was never packed full during the convention, but it came near being so when the disciples met together to break bread. R. W. Stevenson, pastor of St. Clarens Ave. Church, Toronto, presided at the table. He was assisted by elders and deacons of local churches. The emblems were distributed with celerity and dignity. Over 3,000 individual communion cups were used.

For the first time in recent years a place was given for an address preceding the breaking of bread. Edgar DeWitt Jones, of Bloomington, Ill., spoke on "Ministering to the Minister," his words leading up to an offering for ministerial relief. Mr. Jones began with this discrimination: Our Lord came not to be ministered unto but to minister; nevertheless he was ministered unto. "Kind hands wrought for him, stout hearts supported him, hospitable homes oft sheltered him, and Mary's shattered vase was a token of the love she bore him. Humanly speaking the ministrations Jesus received made possible his ministry and without them his ministry could not have been." He continued:

THE DREADED "DEAD LINE."

"A church that fails to minister to the ministry will soon be without a ministry to minister to the church. The story of the aged or disabled minister's plight is more than a twice told tale. Press and platform have given the story a thousand several tongues to tell in pitiless detail of the awful 'dead line,' that dreaded spectre of the minister's soul and the gaunt, lean wolf of disability that haunts continually the frontiers of his dreams by day or night. The story is only too well known, too harrowing and too true.

"Some sensitive souls of our thin grey line of heroes when compelled to listen to the necessary array of facts and figures have gone into Gethsemane and bled inwardly the while. Our younger preachers have listened to the story of the old minister's tragedy with a great fear coming upon them and a nameless dread like a sinister storm cloud overshadowing them. And other young men, not of the ministry, but to whom the church must look for ministerial recruits, have heard or read the story with sheer amazement and a rising flush of shame and indignation suffusing their cheeks.

"That this tragedy of the old or disabled minister has cheapened Christ's church in the eyes of many and supplied poison to tip the arrows of the enemies of our Lord is a matter of common knowledge. It is not, however, this story itself that so discourages and saddens—it is the fact that familiar as this story is, it has moved so few to right the wrongs it discloses."

Mr. Jones advocated the plan of ministerial pensions as a superior plan to that of ministerial relief. He cited the new sense of responsibility for their salaried employes now being manifested by industrial corporations. The Protestant Episcopal, the Methodist Episcopal and the Presbyterian denominations, he continued, are now engaged in collecting $10,000,000 each to serve as an endowment fund for pensioning superannuated ministers. He said:

"The difference between ministerial pensions and ministerial relief is the difference between formation and reformation; is the difference between the proverbial 'ounce of prevention' and the 'pound of cure.' To care for our ministry at the 'fag end' when our veterans are world weary and laid aside, is good, but to assure them at the beginning of their labors that a grateful brotherhood will provide for their old age or disabilities is incomparably wiser. When men continue to fall off a precipice over which they must necessarily journey, two remedial measures are possible. One is to have an ambulance at the bottom to carry the maimed and dying to a hospital; the other is to build a wall at the top. As a brotherhood we have not yet begun to build a wall at the top and we have sometimes seemed inexcusably slow with the ambulance at the bottom.

"In our own planning for a more generous provision for our ministry with the pension plan as the ultimate solution, we do well to remember that ministerial pensions among Episcopalians and Presbyterians had their origin in ministerial relief. Beginning as a first aid to the injured, their boards have become conservers of the ministry from the zest of youth's heydey to stressful middle age and life's twilight period of sunset and evening star.

"As it has been with these communions and others that have carried the provision for their aged ministers from the realm of pity into that of justice, so will it be with our communion if we are not disobedient to the heavenly vision. Our Board of Ministerial Relief is the necessary first stage toward the pension plan and our achieving of the latter goal depends upon our full fidelity to the former. It becomes, therefore, our imperative duty first to care for every veteran, every widow, every orphan who is in need."

A SPECIAL ELDRED FUND.

Dr. Royal J. Dye, missionary to Africa, followed Mr. Jones. He recited the salient facts in the missionary history of his colaborer on the Upper Congo, R. Ray Eldred, news of whose drowning was received in this country but a few days before the convention. Mr. Eldred left three boys fatherless and motherless. They are now at the home for the children of missionaries at Hiram, O. Again and again it had been declared that these were "our" boys now, that we must see to it that they are given an education and supported to the time of their maturity. It was announced by Secretary Warren that one delegate had indicated his intention to put $1,000 into the collection plate that afternoon as a special gift to the Eldred children. When the offering for the afternoon was counted it was found to be $3,571.10, of which amount $2,349.05 goes specifically to the Eldred fund.

The largest previous convention offering was made in the Centennial Convention at Pittsburgh, and amounted to $2,-619. At Louisville last year the offering was $9.53. This is not only a signal beginning of the new year in the amount, but is especially significant in its emphatic uniting of ministerial and missionary service.

THE CHRISTIAN CENTURY

EDITORIAL

DISCIPLES IN ENGLAND.

IN Great Britain there are two groups of churches related to the movement started by the Campbells in the interest of Christian unity. The larger body reports 202 churches, 15,256 members, and an increase during the past year of 478. This company has no regular ministry, and allows only members in good standing to have part in the communion service and the financial support of the churches.

The smaller body, in co-operation with the churches of the Disciples in America, has just held its annual conference at Birkenhead, opposite Liverpool. Their churches number seventeen, they have a total membership of 1,798 and a Sunday-school enrollment of 1,680, with an increase in church members of 108 during the year.

In his presidential address, Rev. E. H. Spring of Gloucester, speaking to the theme, "An Appeal for Reality," said:

> The worship of the Authorized Version of the Bible must cease. In its place must come an honourable and frank acknowledgement, so far as the Old Testament was concerned, that there was no demand by it for a hard and literal acceptance of its teachings as binding on the age, but that it was for use as the best and purest understanding of the men who wrote and edited the books and sent them forth for the spiritual enlightenment of the times in which they lived. Whether this or that writer wrote a particular book, whether a sentence in the Gospels was that of Jesus or the writer, whether a certain miracle was performed or not, were really matters of comparative indifference, so long as they recognized that in the Bible they had enshrined in living power the clearest progressive revelation of the nature and character of the eternal God and His thoughts and purposes towards men.

A strong plea was made for the establishment of a college, or an alliance with some existing foundation, by which young men could be prepared for the ministry of the Disciples, without the necessity of going to America for the purpose, as they rarely returned to ministerial work in England.

Rev. Lester W. Morgan, of Hornsey, London, the Secretary, presented the annual reports. Mr. and Mrs. Frank Coop and their son attended the Toronto Convention of the Disciples as the official representatives of the Christian Association of England.

DR. JAMES ORR.

THE death of Dr. James Orr of Glasgow occurred a few days ago. He was Professor of Apologetics and Theology in the United Free Church college, a position he held from the date of the union of the Free Church of Scotland and the United Presbyterian Church, in 1901. He was in his seventieth year.

Dr. Orr was a stout defender of the older orthodoxy of Scotland. He contended valiantly for the bold supernaturalism of the last generation. His books on "The Virgin Birth" and "The Resurrection," which first appeared serially in "The Expositor," yielded nothing to the constructive discussions of the last decade.

Perhaps the book by which he was best known on this side was his "Problem of the Old Testament," which remains the best popular exposition of the conservative view of the older scriptures. This book was written in the spirit of candor and fairness which characterized all his work, and that very spirit compelled him to make concessions to critical views which rendered the volume far from satisfactory to the aggressive opponents of the critical conclusions.

While carefully pointing out what he regarded as the extremes into which certain critics had been betrayed, he perhaps unconsciously revealed his conviction that the fundamental positions of the critical school were valid. And even on details he often went far toward the frontier, as when he remarked that "few persons would now be disposed to take literally the account of the making of Eve out of the rib from Adam's side, while he slept."

No doubt his most valuable work was his "Christian View of God and the World," written many years ago.

In the great work of uniting the two bodies of Scotch Presbyterians he had a conspicuous and honorable part. His loss will be keenly felt by colleagues and students alike.

AN ARCHAEOLOGIST.

PROFESSOR William M. Ramsay, the eminent authority on New Testament archeology, has just closed a visit to some of the educational institutions of this city, his principal theme being the travels and labors of the Apostle Paul.

He is about seventy years of age, somewhat below the average stature, quite gray, and speaks from notes in a somewhat hesitating manner.

In an address at the University of Chicago, he outlined the growth of his New Testament interests from the time when as a student of the humanities he was ploughed in an examination at Oxford to the present time, when he is recognized as one of the foremost authorities on the Book of Acts and the Epistles of Paul.

It was by way of excavation work and the study of the antiquities of Asia Minor, and especially the vicinity of Iconium, that he receded from the radical views of the extreme school of New Testament criticism, which placed the Book of Acts in the latter half of the second century, to the position of defender, alone with Harnack, of the historicity and accuracy of the book, and its origin in the apostolic age.

Sir William Ramsay is well known as the author of the South Galacian theory of Paul's travels, which is now generally accepted, and has changed most of the maps of the apostle's journeys. His works on "St. Paul the Traveler and the Roman Citizen," "The Bishopries of Phrygia," "The Letters to the Seven Churches," and other Pauline themes are standard.

PRESIDENT HARPER'S FAITH.

A FEW days ago a friend asked if it was really true that in his last hours, President Harper modified his religious views. The question revived the memory of the story started by the minister of a well-known north side church in this city, a man widely known as an evangelist, and now the pastor of a church in London. It was to the effect that in the presence of death the famous educator sent for a ministerial friend and renounced his critical views of the Bible, saying that he had turned again to the faith of his childhood.

When this story was told soon after Dr. Harper's death, his friends took steps to have it corrected. A letter was written to the minister who stood sponsor for the statement, calling his attention to its utter falsity and injustice. He made no response either to this or a later and more vigorous protest. And to this day the story reappears from time to time.

The truth is that no man of this generation has possessed a more serene and undisturbed Christian faith than Dr. Harper. It was based on both experience and study. It grew in depth and serenity. It would have been as impossible for him to return to the faith of his childhood as to go back again to the science, art or music with which he had been satisfied in childhood. He came by question and investigation to a faith that was unquestioning and complete. No man who had the least acquaintance with him or regard for truth could intimate either the slackening of his scholarly interests to the very end, or any modification of the deep and tested foundations of his belief.

THE FOREIGN COUNT BUSINESS.

HERE is something which happened in the city of Chicago in the autumn of the year 1913, and that is not very long ago.

A reputable attorney went to the office of a large corporation which does business not only in America but in foreign lands

and asked for information concerning their representative in Germany, who was alleged to have died, leaving $50,000 to a young German count, now resident in America, who had been his intimate friend on the other side of the water.

The information was very easily obtained, and it took less than half a day to learn all the essential facts. The German representative of this American corporation was not dead, but quite capable of responding to a cable message in which he said that he had never met the young man in question, but found that he had been for a short time employed as a clerk in one of the branch houses in Germany, but had been dismissed for cause and had gone to America.

This clever, educated young German, capable of earning $50 to $75 a month as a book-keeper and leaving Germany partly because he had lost his job there and partly because he was due for military service and wanted to escape it, had come to this country and being of good address and after considering how he could dispose of himself to the best advantage, he laid siege to the heart of an American girl, who had some money and told her a very plausible story, including that of his intimate friendship for this prominent American business man who had recently died in Germany, leaving him $50,000.

There is only one thing unusual in this story, and that is that the girl's father was sensible enough to pay a good lawyer $50 to look the matter up before giving his consent.

As we before remarked, this happened in the city of Chicago, in the year of our Lord 1913, and in the latter half of the month of September, and that was not so very long ago. If this incident teaches any lesson, American daughters and their parents are welcome to it.

Impressions of the Toronto Convention

WITH the Toronto Convention the work of the Disciples passed into a new and significant phase. It was the first truly international gathering of our churches. It was the first one held on British soil. It was the first one at which the delegate plan assumed definite proportions.

For the delegate basis of convention organization took on reality. It should have been realized years ago. The Disciples long since passed the chaotic age of mass meetings, but had not quite the courage to lay aside the garments and behavior of early youth. Now the step has been taken, and it is a certainty that no retreat to the outgrown order will ever be taken.

Another long step forward was made in the closer articulation of the various boards of missions and philanthropy, and the adoption of a budget plan for the offerings from the churches. By this means it is believed that much of the friction and lost motion of the older independent method will be avoided. It will be an economy in administration, a release of part of the secretarial force to new tasks, and a relief to the churches.

* * *

The impression made by the convention upon the people of Toronto, and other attendants outside of our own circles, was distinctly favorable. With the exception of one or two regrettable episodes, the convention proceedings were such as to confirm in any unprejudiced mind the conviction that the Disciples are an active, vigorous people, not too mature to be enthusiastic, yet sufficiently seasoned by experience to possess the dignity and poise of a great and serious purpose.

For the most part the addresses were of a high order. Some of them were classic. Those of several of the younger men revealed rare depths of religious feeling, and a high degree of power in utterance. With few exceptions the messages were carefully prepared, and though few were read, they would not have suffered from the use of the manuscript, so admirable was their form.

The visitors summoned to bear special testimony on particular themes were chosen with discretion, and well fulfilled their tasks. Such men as J. Campbell White, Francis E. Clark, Pres. Stewart, Dr. Meade, Dr. Nicholson and Dr. Macdonald left lasting impressions on the minds of all who heard them, lifted to high levels the themes assigned to them, and definitely widened the bounds of our Christian fellowship.

The importance of Christian education was stressed as at no previous convention of the Disciples. Not only were the vital values of this section of our work presented in open convention, and the deficiencies of our present response to the demand made clear, but in the gatherings of college alumni, and in the inter-sessional meetings of the educational leaders new enterprises were outlined and new campaigns foretokened that ought to put hope in the heart of every believer in our future. After many days of seemingly unrewarded effort, our educators begin to see the signals of promised help in the prosecution of their task.

The reports and addresses presented at the sessions of our three great societies, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, and the American Christian Missionary Society, were inspiring. Mrs. Atwater and A. McLean, the presidents of the two former, are choice spirits, the pride and the joy of all Disciples, and President Miller, on whom the choice of the Home Society fell for the past year, upheld worthily the traditions of that office.

* * *

Yet there is one thing lacking in the annual programs of our three most important boards. They present to us a large volume of facts relating to their work, but they do not give us at any point a unified and telling interpretation of their work as a whole. It is otherwise with the less conspicuous boards. The interest of church extension was presented in a message of rare insight and effectiveness that laid the entire field of the society, with its dominating purpose, clearly before us. The Board of Ministerial Relief made a strong impression by the earnestness and scope of its representative. The Temperance Board gave the brotherhood banquet the rare treat of a powerful and entertaining discussion of its basic ideals. And so of the Commission on Unity, the Sunday School Board and Christian Endeavor.

But nowhere in the program of the Woman's Board was there an address which interpreted, not merely the labors of our own women, but the vast enterprise of Christian womanhood in behalf of the Kingdom of God. Nowhere in the sessions of the Foreign Society was there a broad and leaderlike survey of the world-thrilling adventure of Continental Missions. Nor was there presented at any moment in the deeply interesting proceedings of the Home Board a vision of American frontiers, waiting to be pushed out by advancing lines of evangelism.

* * *

We are all deeply interested in the survey of our own missionary fields and forces. But somewhere in our conventions we need to be taken up to great heights of outlook, where, rising from details to distances, from incident to interpretation, from particulars to principles, we may have flung before us a panorama of the work of God in our generation, and have disclosed to us our place therein.

Perhaps we came nearest to this feeling of exaltation in the session devoted to the Men and Millions Movement. Here, as in the morning prayer meetings and at the communion service, we were lifted to new levels of vision, and saw our task in clear perspective. And here, too, we felt near at hand the presence of the Leader and Brother of us all, whose voice calls to new consecration and new achievement.

HERBERT L. WILLETT.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

I HAVE just returned home from the convention at Toronto and my heart and mind are so full of the experience and my reflections upon it that I find it impossible to write on any other theme. I imagine, Mr. Editor, that you will devote so much of this issue of The Christian Century to the report of the convention, and will have so many things to say yourself in comment upon it that you would prefer your department contributors to choose other subjects. But if I am, on this page, simply to "think out loud," as you once described your idea of my function, I can write of nothing else, for at the end of this particular day I can think of nothing else.

How strong is the bond that holds the followers of Christ together! How rich is the life we share in common in the Church of God! I think over the relationships I enjoy in other spheres of this varied life of ours—in business, in clubs and lodges, in reform movements, in scholarly pursuits—but in not one is there the intimacy, the tenderness, the brotherly loyalty, the sense of reality, that obtains in the fellowship called "the communion of saints."

THERE have been moments in my life, I confess, when vagrant promptings come to me to shake myself free of any vital connections with the brotherhood in which I was born, and to go on about my vocation without concern for the struggle going on within the brotherhood to adjust itself efficiently to its great task. There have been moments when the struggle presented itself to me in its aspect of coarseness, its virulence, its pettiness, its bigotry, its selfishness. It would be whispered in my soul that the Disciples were no better than others, that their plea for unity was a piece of unconscious hypocrisy, that they were a stiff, dogmatic sect, and that instead of helping the cause of Christian unity they would themselves be one of the last sects to be converted to it.

But I have never been able to entertain these promptings more than an instant. There would always come an uprush of feeling, as from innumerable springs, drowning out such suggestions as disloyal to the friendships and the ideals which are more dear to me than my own self.

I could not lose my interest in and profound affection for A. McLean, J. H. Garrison, B. B. Tyler, E. L. Powell, H. L. Willett, Z. T. Sweeney, W. F. Richardson, Peter Ainslie, J. H. Fillmore—and where could I stop if I should start to set down the names of my junior brethren?—if I would. They are true brothers to me, and fathers, bound to me by a tie that is stronger than death. I read their words; I watch their movements through the years; I note with deep solicitude each time I meet them what marks time is leaving on their faces and in their bearings. They belong to me; they are part and parcel of my personality; my life would be hollow and bitter were I to shut them out from my soul.

And as for the Disciples as a people, this one thing is sure, that whether or not they are altogether on the right track now, they were started on the right track a century ago by Thomas Campbell, and there's nobody else in Christendom on the track on which he started them then!

MY thoughts this evening have engaged themselves in the task of defining what I regard as the most important aspect of the Toronto convention. No doubt most people will say that the displacement of the individual unit in the constitution of our conventions by the congregational unit was the most important feature. I cannot agree that this was a matter of outstanding significance. On the whole, I think I am in favor of the change—at any rate, I voted for it—but I do not regard it as of so great importance as either its violent opponents or its ardent champions seem to consider it.

Besides, my thoughts are thrown into confusion by the "explanatory resolutions" adopted by the new organization. I confess I do not see what real work there is left for the "General Convention" to do now that it has disavowed any intention of controlling the affairs of the existing missionary and benevolent societies.

I would much have preferred the tabling of these resolutions, so that the churches, through their Convention, might have been left free to do whatever they might wish to do, and what they inevitably will do, without precipitating again an absurd discussion over "ecclesiasticism."

WHAT impressed me most at the convention was the ever recurring mystical note in the addresses. There was no diminution of the militant note—it rang out in the reports of victories already won and in the triumphs which by faith we saw yet ahead. We are still a people of unexhausted energy. But we are becoming increasingly a mystical people.

The speakers to whom we listened most gratefully were they who interpreted the invisible to us. I think I can discern in the speech of our younger leaders the influence of the great devotional writers. Amiel's journal has been absorbed by many of them and the devotional literature of the modern Church has woven itself into their thinking.

No single feature of the program at Toronto stands out in my after-vision of the Convention like the series of five addresses arranged by the Foreign Society on the general theme of "Fellowship with Christ."

PRES. F. D. Kershner is known to us as a teacher of theology and a writer of polemical articles. But he revealed a rare spiritual experience, mystical, almost pietistic, in his address on fellowship with Christ in Service.

Rev. George A. Campbell has long been to those who know him a fertile source of suggestion in the things of the spiritual life. He knows his own soul. He feels life vividly as a spiritual reality, and he richly illuminated the fact of our fellowship with Christ in Life.

Prof. W. C. Bower teaches religious education in a college and directs it in the Sunday School department of a great church. With deep discernment he unfolded the mystery of Suffering as finding its ultimate explanation in our fellowship with the Crucified.

Rev. J. H. Goldner—of whom the convention president once said in private conversation that he at first wondered if his new pastor was big enough man for the church but now, after more than ten years' intimate acquaintance, wonders if Euclid Avenue Church is big enough for the pastor!—disclosed the secret of his deep, strong hold upon his great church by his illuminating study of the disciple's fellowship with his Lord in Prayer.

And Rev. Carey E. Morgan, an apostle of graciousness and spirituality preached on Sunday morning to a great throng in Massey Hall on fellowship with Christ in Victory. One who was present and who uses words with a full knowledge of their meaning said it was a "blessed service."

SUCH themes! Such men! No tumult and shouting here. No boisterous boasting, no logic chopping, no proposition proving, no pedantic text weaving. But the illumination of the one great Fact of Christian experience, the Fact of our life hid with Christ in God!

Such a note—such a full chord—struck with increasing fullness and resounding through and through our brotherhood's thought and life brings to my soul infinitely more satisfaction than anything else I got from the convention.

I thought I discerned in the address of Dr. Scoville, the evangelist, a truer, saner striking of this note than I had heard in him before. He had upon him the hush of recent bereavement and of much physical suffering. He spoke with self-control and there was more spiritual substance and character in what he said, and less of forced and irrelevant illustration. Would that our evangelists might all learn to walk the mystic path of deeper reality!

Dr. Medbury, on the closing night, said, among many other lucid interpretations of the convention, that we were becoming "less logical—at any rate less legalistic—and more religious."

That is my conviction, too. And I shall carry with me through the year, and long after the discussion about "delegates" is forgotten, the grateful fact, registered with unmistakable precision at Toronto, that my brethren are literally leaving behind them the abstract generalizations commonly called "first principles," and are going on unto perfection in the concrete life of spiritual fellowship with Christ the Lord.

HUGH MACDONALD.

The City and the Convention

BY CHARLES CLAYTON MORRISON.

EDITOR'S NOTE.—Each day during the Toronto convention Charles Clayton Morrison, editor of The Christian Century, contributed a signed editorial to The Globe interpreting to the general public the proceedings of the previous day. The invitation from the management of The Globe gave him entire freedom to inform the Canadian public of the purposes and character of the Disciples of Christ, a privilege of which he took grateful advantage. The Toronto newspapers gave less actual space to the report of the convention than did the Courier-Journal of Louisville last year, but the work of their reporters, while entirely independent of Mr. Morrison's daily article, were more accurate and relevant than has oftentimes been the case. From all parts of the country Mr. Morrison is receiving letters from Globe subscribers expressing their appreciation of the fairness of his accounts. This makes a strenuous week's work seem amply worth while. The following is the final article on the convention as it appeared in The Globe.

THE convention of the Disciples of Christ closed in a meeting of tremendous and intense power last evening. After the delegates had expressed to the local committees, whose members were seated on the platform, their appreciation of the extraordinarily effective arrangements that had been made for the comfort and success of the convention, Rev. Charles S. Medbury, D. D., of Des Moines, Ia., whose church, adjoining Drake University, contains close to 2,500 members, delivered an address. Dr. Medbury is used to such an audience as he faced last evening, his own house of worship being about the same size as Massey Hall, and he regularly preaches to from 2,000 to 3,500 persons. He is a man of extraordinary sympathy, imaginative sympathy. He feels a situation, and interprets it with the most delicate insight. This he did in his summary and after-look at the great convention.

The day was a full day—and it was almost a full convention that followed the program at all the sessions. I think I have never known the delegates so generally to remain through the closing hours as these delegates have done. There were probably 1,000 persons present in the afternoon when the final business session of the newly-organized "General Convention of Churches of Christ" was held. Judge Henry was again in his place as President. A few newspaper men and some chairmen of committees were on the platform. Down on the floor, near the front, sat the Secretaries and Presidents of many societies of the church—not one of them on the platform. It was a token of the new order. The societies are now subordinate to a larger entity. The churches themselves have at last found an instrument by which their will may be expressed, and the societies, with their officers, gladly acknowledge their position as servants of the general convention.

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THIS relationship was prettily illustrated in an episode of the afternoon. A committee presented a report to apportion among all the societies the bulk missionary offerings of the churches that chose to make their missionary offerings on the budget plan instead of having a special day for taking an offering for each particular interest. One of the Secretaries, whose good counsel is held in the highest esteem, made a speech opposing the new plan, and suggesting that it was revolutionary. After the plan had been adopted by a unanimous vote, the Secretary made a gracious speech deferring to the convention and declaring that he and his society would work with the same vigor as under the old plan, when each society knew no rule save to do that which seemed right in its own eyes.

The choice of Drake University's President, Hill M. Bell, LL. D., as President of the General Convention for next year, was very happy. Dr. Bell, like Judge Henry, is a layman, quiet, efficient and genuine as an oak tree. He is one of those rare men who do great things, but whose presence in the doing you are not aware of. He will be an admirable presiding officer at Atlanta, and in the year betime his counsels will greatly aid in the constructive tasks now lying just ahead of the Executive Committee.

* * *

I FEEL that I can satisfactorily bring my humble but happy part in this convention to a close in no better way than by telling our Toronto hostess some things that are in the hearts of her convention guests with respect to the courteous treatment accorded us. From the moment of our entrance to this city we have been made to feel welcome. Your Mayor's gracious address and that of one of your most distinguished pastors have been backed up and made good in many substantial ways. It is generally remarked that no more satisfactory auditorium for a convention such as ours has been put at our disposal in any city where we have been in recent years. The trouble with most auditoriums seating so many is that they are barnlike, uncouth and noisy. The chairs are usually unattached to the floor and the aisle space is uncarpeted. The unavoidable movements of a large concourse of people in such a building leaves little chance for quiet, meditation or deliberation. But your Massey Hall has not only capacity, but character, and it suited our convention exactly.

Our resolutions committee spoke particularly of the hospitality extended by your homes, by the pastors of your churches who invited delegates to preach in their pulpits Sunday, and by your newspapers for the good spirit and liberal space with which the proceedings have been reported. They voiced the feelings of every delegate, too, when they acknowledged the courtesy of the street railway company in extending free transportation to all delegates. That was a brand new experience. I confess that at first I felt as if I owned the whole street car system, and now I fear that I shall begrudge the five-cent piece the conductor will ask when I step on the street car in Chicago. But I cannot imagine a more delicate and literal way to give your guests "the freedom of the city" than to put the public conveyances freely at their disposal. It keeps us repeatedly reminded of the graciousness of our welcome and prompts us to repeated appreciation.

* * *

WE Americans have been much impressed with the religious life of Toronto. Your Sunday was both a Sabbath and a Lord's Day indeed! How we in the States yearn for such regard for the day of rest and worship! There is a deplorable slackening of respect for the sacred Day in our great American cities. But your people go to church and they worship with true spontaneity of devotion. I have talked with twenty preachers who filled your pulpits on Sunday and nearly everyone has said, "But you should have heard the people sing!" That was what greatly impressed me at Rev. Mr. Brown's Sherbourne Street Methodist Church, where I was on Sunday night. The vast congregation praised God with veritable pæans. Your beautiful churches and your splendid ministry have been an inspiration to us.

The great union movement, including your Presbyterian, Congregational and Methodist Churches, has been a subject of much interest to us. We have prayed for its successful consummation. We rejoice to know of the substantial progress already made and we see in our vision more than this particular merger. We think we see in this a harbinger of a greater unity yet to come—perhaps a national Church, not hierarchical but democratic, not established but voluntary, a Church at one with itself so that it may bring all its energy in a united impact upon the secular social order.

Some such end as this is precisely what we Disciples have been working toward for a century. We believe the Church should be one. We believe that there is already a mystical unity underlying our divisions. But this unity, we feel, must become manifest—"that the world may believe."

Our convention just closed has been held in the interest, not of ourselves as a separate communion or denomination, but in the interest of the ideal of unity which holds us together. Without this striving after unity, this desire to practice unity,

we might just as well lose our identity now in any of the Christian denominations about us.

And if our critics have had just cause in the past to say that we were a hard, sectarian denomination like all the rest, this convention has disclosed that, at least for the main body of our people, the day of the catholic mind and the larger, freer fellowship with all Christians has dawned.

* * *

IT has been a progressive convention. We have gone forward. The great messages have been sounded by progressive men. Many young men, trained in our modern universities, have been the interpreters of a new day.

It has been a liberal convention. The controversies of a year and two years ago over heresies were not mentioned. The feeling is fixed that there is room among Disciples for all who love our common Lord in sincerity, regardless of doctrinal opinions.

It has been a practical convention. Great tasks have captivated our imagination, and our wills are gripping them. Missions and social service—these fields afford the ground of unity more sure and real than any doctrinal basis.

It has been a convention of the open heart. An offering of close to $4,000 at the communion service on Sunday for ministerial relief but suggests faintly the new temper of our people in matters of self-sacrifice. Two millions in addition to our regular missionary collections—that is one of the slogans of the new movement just launched.

It has been a religious convention. Not all religious conventions are religious. Church people sometimes become absorbed in their discussions and forget to pray. Not so here. The Disciples are becoming a great spiritual people. They are learning to tap the deep springs of God's power and release His help. They are breeding a race of spiritual teachers and prophets, whose message is got, not from the text-book on logic, nor from the letter of Scripture, but from direct communion with God.

Is it anti-climax?—no, I think it is climax—to say that it has been a convention of friendship. The old friends—we have met them and renewed our love with theirs. And new friends all of us have made never to forget. Our souls have been enriched, our life set forward, our own affections enlarged by the wider fellowship into which the new friendships of these days' making have initiated us.

We are glad we have been in Toronto. We shall remember Toronto always for her beauty, her piety and her courtesy. And we shall remember also The Globe, and all my genial fellow-craftsmen who produce it, for the high character of its report of our convention.

Observations and Reflections

—Many of the delegates took time to visit the fine buildings of the University of Toronto, with its surrounding colleges, an institution which is setting a fine example of academic and religious unity.

—It was the first truly international convention the Disciples have held, as it was held on British soil. Perhaps the time may come when the convention may be held with the Disciples of England.

—The most popular feature of the entertainment offered by the city of Toronto was the free use of the electric cars by all who wore the convention badges. That was a unique and greatly appreciated courtesy.

—It was reported with astonishment by those who attended the Bloor St. Presbyterian Church on Sunday morning, that Dr. Z. T. Sweeney, the visiting preacher, wore a gown! Tell it not in Gath!

—President Henry is an official to be proud of. His appearance is commanding. His voice is powerful, such as one likes to hear in a place like Convention Hall. His decisions were prompt, just and convincing.

—The resolution offered by O. F. Jordan, excluding all miscellaneous notices from the program, and requiring their insertion in a daily bulletin, was timely and welcome. A score of trivial matters obtrude themselves at the end of every session, and detract from the effect of the gatherings.

—The "Rump Parliament" (the name is historic and not invidious) which gathered in the Y .M. C. A. to protest against the delegate convention, consisted of twenty-six people, as indicated by the votes. Two hundred or more of the other mind attended, but took no part in the proceedings.

—The Campbell Institute (described by an amiable contemporary as "discredited and disbanded") held a luncheon at Eaton's attended by about seventy-five. The news of the demise of the organization will be received with amused surprise by the members. It is conjectured that, like the news of the death of a celebrated humorist, as commented on by himself, "it is greatly exaggerated."

—It was a prophecy in which Dr. Garrison and The Christian Century united that the Toronto Convention would be the best thus far in the history of the Disciples, and the facts admirably validated the prediction.

—The attendance was a surprise even to those most confident. A registration of twenty-five hundred still left uncounted very many who attended without registering, so that probably a total of three thousand would not be far in error.

—Toronto is a city of churches and of church-going people. The number and beauty of the places of worship is one of the striking features of the place, several of them occupying entire blocks in important portions of the city. The people are interested in church life. At the morning services the churches are comfortably filled, and in the evening they are crowded.

—The Protestant pulpits of the city were freely and hospitably opened to the Disciples, and those of our ministers who preached found a cordial welcome for themselves and their messages. Many of the people of the city attended the sessions of the convention and applauded the friendly references made to Canada and Toronto.

—The weather was ideal, perhaps a shade too warm to please those who anticipated a cool climate. But the beautiful autumn tints and the genial sunshine made a charming atmosphere for out-of-door enjoyment of convention week.

—The convention hall is the best, with one or two exceptions, in which we have ever met, and was well filled at all the sessions. The audiences reached their climax on Thursday evening, when Dr. J. A. Macdonald, of the Toronto Globe, delivered his great address on "Peace," and at the communion service on Sunday.

—The spirit of the convention was admirable. The protests uttered on the floor of the convention against the delegate idea were dignified and earnest, and were met by explanations which appeared to satisfy nearly all the protestants. The vote in favor of the new order was overwhelming. And the meeting called by the more urgent of the opponents to take action, after free discussion of the question, declined to register any opinion. .

—Dr. H. L. Willett was invited to fill two pulpits on Sunday, and spoke morning and evening. At each service the house was packed to the limit, many delegates being present hoping to hear an interpretation of the mission conditions as Dr. Willett found them on his recent mission study tour in the Orient. Instead the themes were Scripture texts both times.

—It was unfortunate that the splendid address of Edgar DeWitt Jones was dislodged from its place in a previous session, and placed just before the communion service on Sunday afternoon. We believe that the offering at the communion service should be devoted to the care of the aged ministers and their families. But it is not the time for a convention address. The communion service should not be made either a form or a spectacle. In days past it has suffered from both abuses. We hope to see our conventions return to a simple service, sole in its purpose and theme.

—A delegate at the convention passed on a remark from a leading business man of Toronto that would tend to puff up the delegates were they not of a democratic temperament. This man is reported to have declared that of all the conventions held in Toronto during many years, this gathering of Disciples has to its credit the brightest, most alert, up-to-date men and women.

—Reuben Butschart, chairman of the Publicity Committee for the Convention, and for many years a resident of Toronto, remarked that the convention had proved to be unique in its influence toward bridging the gulf that has always severed to a greater or less extent the two English-speaking peoples. The people of Toronto, he said, were rapidly learning to look upon the people of the United States as indeed brothers and sisters of theirs, and no event has tended to help this feeling forward more than this great Disciples Convention.

Of Human Interest

Whitcomb Riley Was "Just Picked."

After a year of diligent investigation and research the editors in charge of the work of compiling the first absolutely complete collection of the works of James Whitcomb Riley, in both prose and poetry, have announced that they have recovered what they believe to be all of the famous poet's compositions still in existence.

The work on the complete collection was begun with but little hope of success, as Riley's works were scattered far and wide over the land. The files of defunct newspapers to which the poet had at different times contributed were carefully searched; his correspondence was examined; his friends were canvassed for any information they might have, and at length some two hundred poems which have never before been published were found. In addition, a large number of prose compositions were brought to light—works of the poet of whose existence he alone knew.

James Whitcomb Riley has succeeded as a poet in spite of the predictions of many of the greatest literary critics that his works were not the kind that would live. Eastern men of letters were slow in accepting his dialect verse, and it was only after he had recited before them that they began to realize the wonderful possibilities of dialect poetry as a medium of interpreting the true feelings and the simple philosophy of the homely people from whom the poet drew his inspiration.

Time and again Riley has been asked how he himself accounted for his success. Invariably he would reply, in a most typical manner: "I guess there had to be someone to do that sort of thing and the good Lord just picked me."

Senator Stone Quotes Hymn.

"Whereas the individual gifts and finer graces of the politician are necessarily lost sight of in the publicity of parties and platforms, patronage and pledges, which can be said to bear no relation to romance or art, the gifts of the gods are never lost; even when the genius of all politicians is reduced to the one great common denominator of speech-making the time will come when a flash of the divine fire blazes up through debate and bills before the House or lights the laugh in the solemn Senate. Sometimes the flash is one of incomparable wit, often it is impromptu doggerel, frequently it is the quick quotation, remembered from one day in church long ago." So declares a writer in the Washington column of recent paper.

Thus, it continues, during the debate on the tariff in the last administration the bill went to its final reading and passage in a very solemn atmosphere, for it marked the division in the Republican ranks, with the foreboding of Republican disaster the next fall. There had been a serious and impassioned speech from Senator Beveridge and a vigorous reply from Senator Aldrich, when Senator Stone of Missouri rose at his desk with slow dignity.

"Mr. President," he said, "I feel that I am duly impressed with the solemnity of the occasion. I have listened with deep interest to the sad and somewhat tearful and pathetic funereal orations which have just been delivered. It is customary, Mr. President, after the sermon to sing a song. I commend to my brethren on the other side an old song that I heard when I was a boy. The first verse, a little paraphrased, ran something like this:

'Hark, from the tomb a doleful sound,
My ears attend the cry:
Dear brethren, all come view the ground
Where we shall shortly lie!' "

His "Domestic" Trouble.

Mrs. Carrie Chapman Catt ridiculed in Chicago the old anti-suffrage cry of domesticity—that woman's place is the home.

"The trouble is," said Mrs. Catt, "that many women cannot be domestic; they have no homes. The word 'domestic,' therefore, should not be used as is too often the case in a loose way."

The suffrage leader smiled.

"Yes," she continued, "some people give this word as elastic a meaning as the witness gave it in a Georgia court. Asked why he was not present to testify in a certain case the man said he had had a 'domestic trouble' just about that time.

" 'What was the domestic trouble, pray?' asked the examining attorney.

" 'Well, to tell the truth, boss,' said the witness, 'I was in the penitentiary for stealin' a cow.' "

A Sure Sign!

Secretary Josephus Daniels, discussing an argument against his navy policy, laughed and said, at a luncheon in Washington:

"My opponent is stinging in a polite way. He is like the bishop.

"A bishop, at a certain congress, spoke, and at the close of his address the audience began to disperse.

"A gentleman who was down on the program for an address touched the bishop's sleeve and murmured:

" 'I need not speak. I hardly think they expect me.'

" 'Oh, to be sure they do!' cried the bishop. 'To be sure they do! Don't you see, they are all going?' "

Associate Justice Hughes' Story.

A man came into the executive chamber one day when the room was quite full of people, without any introduction. There being for the moment a wait, he approached the desk and sat down by me, writes the Associate Justice in Collier's.

He said, "I want to lodge a complaint against the conduct of Auburn Prison."

"When did you get out?" I asked.

He said, "Yesterday."

"How long had you been in?"

"Two years."

"What for?"

"Aiding an escape."

"Were you guilty?"

"Yes."

"What were you doing before that?"

"Well, I was out for a couple of years."

"Had you been in before?"

"Yes."

"What was that for?"

"Burglary."

"Were you guilty?"

"Yes."

"How long had you been in?"

"Ten years."

"Have you spent twelve years out of the last fourteen in a State prison?"

"Yes."

"You got out yesterday, and came here at once to lodge a complaint?"

"Yes."

"What is it?"

Then he went on and unfolded his particular complaint. When he got through and left me I called for the gentleman who in an affable but firm way is supposed to protect the executive, and said, "How does it happen that a man who has just got out of State prison can walk right into the Executive Chamber and without any introduction come and sit with me, when there is a roomful of people without appointments demanding an opportunity?"

"What!" he said. "That man a convict? I thought he was an Assemblyman."

From Near and Far

The National Council for Industrial Safety has decided to make Chicago its headquarters. This was the action of its last convention. The council may change its name and broaden its work so as to include all forms of public safety. The primary purpose of the recent congress of the council was to deal with safety in relation to railroads and factories. It is purposed to have a safety museum established in Chicago. There are twenty-two such museums in different parts of the United States. The owners of six hundred foreign-language papers represented in Chicago contributed $2,400 toward the public safety movement. It was probably prompted by the fact that ninety-seven per cent of the accident victims in the cities are foreigners.

Representative Kirkpatrick, of Iowa, has introduced a bill prohibiting gambling in any form among government employees and all army and navy men. The penalty will be dismissal from the service of the government of anyone found guilty of the practice. Buying and selling futures are included among the forms of gambling prohibited. The incentive to this bill was the recent disclosures of gambling among the men of the navy yard and in other departments of government service.

The Philippine government has set aside a fund of $750,000 to be loaned to sugar planters to assist them in making and marketing their crop for the current year. This money is to be loaned through the bank of the Philippine Islands on the crop now being harvested.

The board of education of New York City finally has decided that teachers may marry and still retain their positions, but they must not bear children. Any woman who stays away from school for that purpose is guilty of neglect of duty and subject to dismissal.

George Hough Perry, publicity manager of the Pan-American Pacific Exposition, who was in Chicago recently, said that the contractors are ahead of the schedule time, and the fair will open February 20, 1915, with "$50,000,000 inside the gates."

Toronto boasts the tallest building in the British Empire; it is the new Canadian Pacific Railway office building, and is fifteen stories high.

The will of the late George Wyman, of South Bend, Ind., distributes $150,000 among over a hundred employes.

The Work of the Societies

Substantial Gleanings from the Reports Offered at Toronto.

THE WOMAN'S SOCIETY.

The past year nearly $400,000 was raised and 518 missionaries and workers employed. The "Missionary Tidings" has a circulation of 38,802, an increase of 1,181. Missouri stands first in the number of members, Ohio second. North Carolina had a 20 per cent. increase in membership. The District of Columbia has as many societies as there are churches. New York has more. Every society in Louisiana observed C. W. B. M. Day. There are 20,000 boys and girls enrolled in the Young People's Department.

For the College of Missions, Indianapolis, Dr. H. C. Hurd reported twenty-seven regular and fifty-eight elective students, representing eighteen colleges and universities, with eleven others from India, the Belgian Congo, Mexico and Japan. During the past year seven volunteers have received appointment, and four have been sent to the mission field. The college offers sixty courses. It is one of five such institutions in the United States, and is destined to a large and influential place. Professors Hurd, Paul and Lumley made a profound impression by their addresses.

The following officers were elected: President, Mrs. Anna R. Atwater; vice-president, Mrs. Ida W. Harrison; secretaries, Mrs. Effie L. Cunningham and Mrs. J. E. McDaniel; treasurer, Miss Mary J. Judson; secretary of Young People's Work, Mrs. Ella K. Payne; and resident members, Mrs. W. S. Moffett, Mrs. D. Farris, Mrs. N. E. Atkinson, Mrs. J. M. Dungan and Mrs. T. C. Howe.

THE FOREIGN SOCIETY.

The missionaries report 2,958 baptisms, a gain of over 20 per cent., or an average of twenty-five baptisms for each family and single missionary we have on the fields. The same proportionate number of converts in America would have meant the adding of over 200,000 to the membership of our churches last year. The Philippine Mission reports 798 baptisms and the African Mission 1,305. This last field records the remarkable gain of over 60 per cent. China reports twice as many baptisms as in any one year before, one hundred of these being reported from the University of Nanking alone.

The medical missionaries have been very busy and report the treatment of 160,716 patients; 17,141 pupils are reported in the Sunday-schools. In the 106 schools and colleges of the Society 5,772 pupils have been in attendance, 283 of whom are studying for the ministry. This is one out of every fifty of our membership in mission fields. It is an interesting fact that the contributions and school and hospital fees in our mission fields amounted to $58,685, a far larger sum than the administration expenses of the Society here at home.

Fourteen new missionaries have been appointed during the year. This is the largest number of new workers ever sent out in any one year in the history of the work. Their names follow: Miss Lulu Snyder, China; Mr. and Mrs. H. P. Shaw, China; Miss Edith Apperson, Africa; Mrs. C. P. Hedges, Africa; Mr. and Mrs. E. A. Johnston, Africa; Dr. W. A. Frymire, Africa; A. G. Saunders, Philippine Islands; W. H. Scott, India; Mr. and Mrs. W. L. Burner, Cuba; Mr. and Mrs. J. E. Moody, India.

A new secretary for the western portion of the country, Mr. Bert Wilson, has been engaged, with headquarters at Kansas City.

The steady increase in the receipts of the Society for thirty-eight years is an index of the growth of the missionary sentiment. There has been an increase every year but five. Every year for the past twelve has witnessed an advance in the income except one. The receipts have almost doubled in ten years. Thirty-two new living links have been enrolled this year, more churches and Sunday Schools have given this year than ever before. The income from personal contributions is encouraging. Annuity gifts have also increased. Receipts from bequests are more than last year. The total receipts for the year were $434,000, a gain of $33,455 over the preceding year.

BOARD OF CHURCH EXTENSION.

The new receipts during the year including interest amount to $119,570.18. The churches sent $4,000 less than last year, but this is due to the fact that the board could not get the results of the last Sunday of September since the books closed on Tuesday, the 30th.

Our permanent Church Extension Fund amounts to $1,060,164 divided as follows:

General Fund	$525,164
Annuity Fund	$385,000
Name Funds	$150,000
Total	$1,060,164

Since the beginning the Board has helped to erect 1,625 churches in 44 states, Canada and Hawaii. 1,017 of these have paid their loans in full.

From October 1, 1912, to September 30, 1913, ninety-four churches received loans to assist them in completing their building. These loans aggregate $195,650. These ninety-four churches raised $391,300. Add to this the amount loaned, $195,650, and you have $586,950, the amount of church property called into existence this year by the help of the Church Extension Board.

During the year 102 loans have been promised aggregating $231,040. These are the obligations before the Board that must be paid as these mission churches complete their buildings.

The Church Extension money is loaned to be returned in five equal annual instalments. As fast as the money comes back it goes out to build other churches. Seventy-four churches have paid their loans in full this year, making 1,017 that have paid in full since the beginning. There has been returned on loans since the beginning $1,504,000, which added to the $1,060,164 makes $2,564,164 that the Church Extension Board has handled in loans to struggling missions to whom nobody else would lend money. In handling all this money there has been a slight loss of $1,926, which has been more than made up by excess of interest above expenses.

The Board seeks to answer the demands. There are 127 Home Missionary Societies, District, State and National; forty per cent of the churches organized by these societies must be helped in the erection of their buildings by the Church Extension Board.

After coming into the Convention a man and his wife agreed to settle up their business within the next few years and put $100,000 into the Church Extension Fund on the Annuity plan. Their income at six per cent will be $6,000 a year. They state that they intend to go out into the mission fields and use this money to live on and to help mission churches to grow strong. They will move from point to point helping churches in this manner. Their $100,000 will be building churches and with the income they will be helping mission churches to grow strong.

THE AMERICAN SOCIETY.

Report was given by Dr. I. N. MaCash, whose resignation as secretary takes effect at this time.

The total receipts for eleven months are $168,552.51. The month of September will probably push this amount to over $190,000.

The portion of this amount returned to various state boards is $47,665.45, which leaves a net sum of $118,897 for the direct use of the American Society. For a number of years it appears that the receipts have made no substantial increase.

No successor was appointed to Dr. McCash's secretaryship. A committee of three was appointed to confer with the American board and to determine jointly with the board on a secretary. The office is extremely difficult. The task calls for a genius in organization and missionary vision.

Officers of the A. C. M. S. were elected as follows: President, W. H. Sheffer, Tenn.; 1st Vice-President, R. W. Stevenson, Canada; 2nd Vice-President, W. F. Holt, Cal.; 3rd Vice-President, Clyde Darsie, Illinois; Secretary, Grant K. Lewis; Bible School Secretary, R. M. Hopkins; Treasurer, Benjamin Sebastian; Auditor, Stanley Spragens; Recording-Secretary, Walter White, Iowa; Recording Secretary, S. S. Fisher, Minn. Members of Board of Managers, J. D. Ellis, J. W. Hagin, W. E. Ellis, R. A. Doan; Superintendent of Christian Endeavor, Claude E. Hill.

THE BENEVOLENT ASSOCIATION.

While the year that has just closed has surpassed its predecessors in some respects it has come short of them in some others. Financially, this has not been a record-breaking year. In fact, the total amount of new money received was less than that of last year. This falling off is doubtless due to several influences. The air of uncertainty that has pervaded the general business world, augmented by local business disturbances in several sections of the country has made money exceedingly shy. The Association has not been alone in this experience. Many of our churches have just adopted the Budget Plan, cutting off all special offerings, and sufficient time has not yet elapsed to reap the full benefit of the new plan. Then this report is fifteen days short of a year. The amount received from annuities and bequests is much smaller this year than last. For several years we have reported a good sized special fund raised for building purposes. This year we have no building funds to report. The total amount of new money received is $97,406.95. This is a loss from the amount raised last year of $18,606.19. Last year's report, however, contained building funds. The annuity offering last year exceeded that of this by $10,000. If we make allowance for this loss in the annuity department, and the absence of building funds from this year's report, the amount received for current support will run slightly ahead of that of last year.

Disciples Table Talk

Church to Build Roof Garden.

By next summer First Church, Kansas City, Mo., one of the oldest down-town churches in the city, will be holding open air services on a roof garden. An addition, 55x75 feet and three stories in height, will be added to the rear of the present edifice. On the top of this will be a pergola where services will be held in the open air. It will have a seating capacity of approximately 500. The building, which will be joined to the church proper, will be used for institutional work and other interests of the church. A foundation will be laid so as to carry five stories, with a view of converting the structure into an office building if the property ever becomes too valuable for church purposes. All the improvements in the building will cost about $40,000.

J. M. Philputt to Remain in New York.

J. M. Philputt, pastor at Central Church, New York City, states that although he had other plans he wished to carry out, he has decided to remain in this field the coming year, at the urgent request of the congregation. This will round out Mr. Philputt's twentieth year of pastoral work in New York City. He served for four years as pastor of the 169th Street Church, of Lenox Avenue for thirteen years, then after a period away from the city, he returned to Central Church in 1911. Mr. Philputt declares that the influx of foreign population has made changed methods necessary, and has rendered the work of the Protestant churches of New York increasingly difficult. Central Church has its purpose set to build, in time, a structure in this section of the metropolis that shall secure the Disciples the recognition they deserve in the East. With the purpose of building up the work, Mr. Philputt asks the names and addresses of Disciples who have come or are coming to live in New York. The address of the church is 142 W. 81st street. Strangers will be met and located. In the coming year D. H. Bradbury, will serve as associate pastor at Central Church.

Church Grows From Mission Circle.

J. H. Jones, superintendent of missions for Third District, Missouri, sends an interesting story of "mustard seed" development. The little church at Alba, Mo., is a "one day" church building, erected in Jasper County on Decoration Day, 1911. A congregation was formed soon afterwards. The building and the congregation were largely the outcome of a band of Christian women who organized themselves into an Alba Mission Circle to raise funds for a new building. They purchased the best lot in the town and a building was erected. The last of the indebtedness was recently met by this Circle and on October 6 the mortgage was burned. D. W. Moore, of Carthage, and J. H. Jones made talks. A. P. Cameron is the pastor of the church.

Town Practices Christian Union.

H. W. Hunter, pastor at Higginsville, Mo., reports a story of an interesting achievement in the practice of Christian unity in his town that will be of especial interest to Disciples. Last spring there was held in Higginsville, a town of 3,000 inhabitants, a union meeting. The four English churches, Baptist, Methodist, Presbyterian and Christian, with one German church—the Methodist—co-operated. One of the many good things that came from this meeting, Mr. Hunter writes, was the organization of the men of these and other churches into what is termed, "The Men's Christian Union of Higginsville." As the men were the backbone for the meeting and their work proved very successful it was thought that this fine spirit of fellowship should continue.

The essence of this organization is found in the by-laws, as follows: "The object and purpose of this organization is to form a union of men in Higginsville who will stand for high ideals of religous, moral and civic life; who are willing to lend a helping hand in every effort to strengthen the weak, to encourage the strong to grow stronger; to practice, so far as in us lies, the teachings of Jesus Christ in our dealings with fellow men, and to stand for the general principle of general uplift of humanity in our community." To further this ideal the men met every Sunday afternoon in the churches and by lecture or Bible study tried to receive inspiration for their work. The plan was soon put to a practical test. The summer months came, with the usual union effort on the part of the churches for the Sunday night services. The ministers got together and decided that they would turn over the sessions to this union to work as they saw fit. The result was that many interesting sessions were held. Men took part who never did much in regular church work. Talks were given that were an inspiration to the preachers who sat in the pews. Bible studies were conducted that, in the character and amount of research work, were wonderful. In all and above all was that fine spirit of fellowship that seemed to say, "We have common problems; we must meet them on common ground."

A further result of this union will be the formation in this town of an associated charity that will look after all work that comes under that head; also a Humane Committee. The mayor of Higginsville is the president of the organization. The postmaster is the leader of the Bible studies. All sorts and conditions of men take part, for they are learning anew that "God is no respecter of persons."

A Class That Advertises.

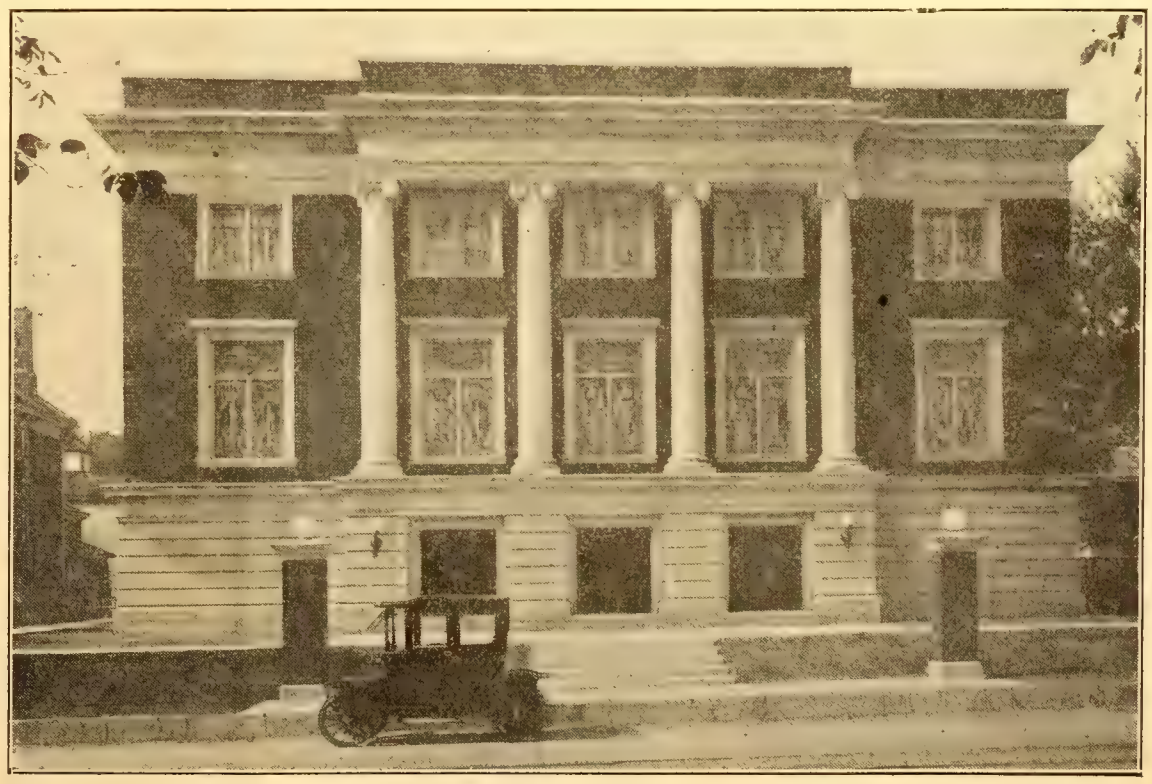
Up-to-date methods of publicity and the application of modern business methods to religious work have brought results in at least one instance. The Loyal Sons' Sunday-school class of Union Avenue Church, Moline, Ill., has been developed by advertising into one of the largest classes in any small city of the state. This class has an active membership of 142 and an enrolled membership of almost 200, although the members are limited to ages of from seventeen to twenty-five. E. M. Austin, the teacher of the class, is a progressive business man, proprietor of one of the largest retail hardware and furniture establishments in south-central Illinois. He conceived the idea of applying modern business ideas to his Sunday-school class and has built it up from a membership of seven in four years. Newspaper advertising has figured to some extent in developing the class although circular letters have been used more than anything else. There are more than one hundred kinds of printed matter which have been used by Mr. Austin in soliciting new members and encouraging present members to better attendance. "It is hard work," says Mr. Austin, "that has brought results. I have sent out as many as one hundred letters to prospects and never got an acknowledgment. Then at other times the results have been very satisfactory. As with all advertising, I realize that it has its effect for good, even when there are no appreciable results."

Banner County Holds S. S. Convention.

The Edgar County, Ill., Sunday-school Convention was held in Paris, Ill., October 2, 3. The convention sermon was delivered by H. H. Peters, pastor First Church, Paris. There were 700 delegates present. Geo. W. Miller, who was one of the state officers of the Sunday-school Association for a number of years, has been president of the Edgar County Association for twenty-three years. The report shows that Edgar County is one of the banner counties of the state. First Church, Paris, and First M. E. Church, of that city, have been the banner schools for a number of years with honors about equally divided. The following report indicates a splendid showing: Number schools in county, seventy; number teachers and officers, 907; number scholars enrolled, 7,512; total Sunday-school enrollment, 8,419; average attendance, 4,382.

Cedar Rapids Church Dedicated.

Walter M. White, pastor at Cedar Rapids, Ia., First, is a convert to the idea that the chief work of the church is religious education, and it is in harmony with this idea that the handsome new structure, dedicated October 5, is adapted especially for efficiency in Sunday-school activities. At the request of the congregation, Mr. White himself preached the dedication sermon. No appeal was made for funds, a thanksgiving offering being received from the congregation. The "real joy feature," it is reported, of the morning dedication service was the response of nine persons to the gospel invitation. In the afternoon a congratulatory service was held, in which representatives of other fellowships extended congratulations to the First Church congregation and pastor. The Mayor of Cedar Rapids also extended best wishes, in behalf of the city. At 6:30 p. m. the young people's societies of Cedar Rapids held a union meeting, led by the President of the Local Union. In the evening service six more persons were added to the church, and four were baptized. Mr. White declares that the new church building is doubtless the most unique religious worship building in Iowa or this part of the country. Although outwardly not presenting much the appearance of the usual church building, its Greco-Colonial appearance shows it to be a structure of endurance and stability, and



Cedar Rapids Church, an Ideal Religious Education Plant.

it also possesses a peculiar beauty that is most desirable. The first floor of the construction is Bedford stone, at the front and extending about thirty feet back, the remainder being of pressed paving blocks with Bedford stone casings for the windows and doors. The real beauty of the new church, however, is on the inside. The interior arrangement had been carefully planned and carried out in every detail and there is not a flaw to find in any department. It can well be called a building of features, including perfect systems of ventilating and heating. The beauty spot of the church is the auditorium that has a seating capacity of about one thousand including the balcony that is over the avenue end. The decorations are in light green colors, including walls, ceiling, windows and fixtures. On the first floor is the kindergarten department of the church. This is without doubt one of the most completely equipped and arranged departments for the religious education of children from two to six years of age, to be found anywhere. The department is arranged so that it can be used as one room, or folding doors closed and made into three distinct rooms. Everything in the way of equipment to illustrate the teaching is included, not neglecting the sand table, which can be arranged to illustrate the pilgrimage of the Israelites and practically all the teachings of scripture. Then there are rooms for every class in the Sunday-school. Many of these took charge of the decorating of their respective rooms and the result is an attractively arranged system of educational rooms to accommodate almost any number of pupils that an enormous growth in the Sunday-school may develop.

Since 1881, eight able men have ministered to this church: Robert E. Swartz, June 1, 1881, to May 2, 1885; Barton O. Aylesworth, June 1, 1885, to Februarv 18, 1889; Levi Marshall, March 1, 1889, to May 1, 1896; C. C. Rowlison, Sept. 6, 1896, to August 28, 1898; J. M. Rudy, October 22, 1898, to February 12, 1902; F. J. Stinson, April 20, 1902, to February 12, 1905; G. B. Van Arsdall, March 1, 1905, to February 12, 1910; Walter M. White, June 15, 1910.

Plan Chapel as Eldred Memorial.

Steps looking toward the erection of a chapel at Longa, Africa, as a memorial to Mr. and Mrs. R. Ray Eldred, were taken at a recent meeting of the Christian Endeavor Society of First Church, South Bend, Ind. The meeting was a memorial service for Mr. and Mrs. Eldred, who were supported by the Christian churches of the county and who died while on duty. A memorial day is planned by the church at which Royal J. Dye, Mr. Eldred's associate in the Congo, will be secured to speak. Geo. W. Hemry is pastor of the South Bend church.

Union Spirit at Springfield, Mo.

Springfield, Mo., Church, through its pastor, Geo. L. Peters, proposed to its neighbors to hold union services in July and August, with the result that the Congregational, Second Presbyterian and Methodist churches joined them. Meetings were held in these churches each pastor preaching once a month. The young people also joined both in religious meetings and social gatherings. The fellowship was delightful and many expressions of desire for a wider fraternity resulted. A closer unity of these churches will result, reports Mr. Peters.

A "Social Educational Program."

Mr. J. G. Holladay, superintendent of First Church Sunday-school, Norfolk, Va., is offering his school the following "Social Educational Program:"

1. *Educational*—Mondays, 7:15-7:45, Advanced Training. Mondays, 7:45-8:30, Elementary Specialization; First Standard of Teacher Training; Secondary Mission Study; Bible-school administration; Boy Problem Class. Mondays, 8:30-9:15, United Mission Study. 2. *Social*—Domestic Science Class; Sewing Class; Kindergarten Class. 3. *Church Services*—"The Training of the Twelve," a Series of Sermons on the Teachings of Jesus for Sunday mornings of October and November. "The Apostolic Church," a Series of Sermons on the Acts of Apostles, for Sunday evenings of October and November. "Beacon Lights of Church History," a Series of Wednesday Night Talks, dealing with the landmarks of Christianity. A diploma will be granted for attendance at two Monday Night Classes and the three Church Services each week during October and November.

Three Churches That Are Wise.

Three churches, at least, sent their pastors to the Toronto Convention, and placed themselves on an honor list that all will recognize as being such. These churches are: Central, Springfield, Mo., Geo. L. Peters, pastor; Highland, Kan., Hugh Lomax, pastor; Franklin, Ind., W. J. Wright, pastor. Bloomington, Ill., First, sent Mrs. Edgar D. Jones, the pastor's wife. Are there others to be heard from? The question is, why is it not an established custom for all churches to send their leaders to the national conventions, simply as an investment in increased ministeral efficiency?

Men's Class Builds Tabernacle.

Without changing from work clothes to "church clothes," about seventy-five men and boys of Irvington Christian Church, Indianapolis, at 5 o'clock Sept. 27, held a short praise service in celebration of the completion of the tabernacle of the men's Bible class, on which the finishing touches had just been placed. The entire building was erected in a day and contains two rooms, one for the men's class and the other for the young men, to be used until the new Sunday-school building, now under way, has been completed. The women of the church served lunch to the workmen. The pastor, Charles H. Winders, was one of the most industrious "carpenters" on the job.

Church Installs "Movies."

First Church, Lawrence, Kans., has installed a motion picture machine to be used in the religious educational work of the church. E. T. McFarland, pastor, says regarding this addition to the church's equipment: "I think that the church has to adopt new methods to keep up with the change in time. The motion picture machine has become an instrument for the educational and spiritual uplift of the community. I have studied this problem for a number of years and feel that the church should use the motion pictures as a means of calling attention to the higher things of life."

WE TAKE OFF OUR HAT TO—

The fair city of Toronto, which set a standard of hospitality for future conventions.

The Convention Committee, which, in the efficiency of its management of the convention, carried off high honor.

The weather man, for the week of Indian summer weather during the convention.

President F. A. Henry, a model presiding officer in promptness of decision and kindliness of manner.

President Hill M. Bell, Judge Henry's successor, who will wield the gavel at Atlanta.

Rev. C. O. Reynard, Cecil Street pastor, a veritable Napoleon of convention management.

Rev. L. O. Bricker and the churches of Atlanta, who won the 1914 convention.

The Presbyterian, Methodist, Baptist and Congregational communions, for furnishing some of the best addresses of the Toronto convention.

A. E. Cory and his "team" of helpers, who came up to Toronto with $1,000,000 pledged for foreign missions.

The host of new subscribers added to The Christian Century family at Toronto.

H. W. Hunter, who is helping to realize Christian union at Higginsville, Mo.

Walter M. White and the Cedar Rapids Church, on the successful completion of their ambitious building venture.

Edgar County, Ill., on its banner standing as a Sunday School state.

Rock Island Pastor on "Ideals."

M. E. Chatley, pastor at Rock Island, Ill., is preaching a series of "Ideal" sermons. The series comprises talks on "The Ideal Young Man," "The Ideal Husband," "The Ideal Wife" and "The Ideal Home." The material for the sermon on "The Ideal Young Man" was gathered from letters written by young ladies of the church, setting forth the faults of the young men of their acquaintance as they saw them.

Paris, Ill., Church Busy.

Several facts account for the fruitful day at Paris, Ill., October 5: The church was reopened after extensive repairs; the four-cornered Sunday-school contest between Paris, Jacksonville, Litchfield and Champaign was launched; and special preparations were made for the union evangelistic campaign to begin October 12, with Evangelists Hart and Magann.

J. M. Rudy, pastor at Quincy, Ill., is preaching a series of sermons on "What Will Primitive Christianity Do for Quincy?" The series includes discussions of the following topics: "What's the Matter With Quincy?" "What Will Primitive Christianity Do for Quincy?" "What Will It Do for the Quincy Church?" "What Will It Do for the Quincy Young Man?" "What Will It Do for Quincy Society?" "What Will It Do for the Quincy Pulpit?" "What Will It Do for Quincy Newspapers?" "What Will It Do for the Quincy Saloonkeeper?"

Two St. Louis Christian ministers have just received calls to Eastern churches. A call to Third Street Church of Philadelphia, has been considered by L. W. McCreary, pastor of the Hamilton Avenue Christian church, for some weeks, but he will probably not accept. St. James Street Church, of Boston, has extended a call to J. H. Mohorter, secretary of the National Benevolent Association. It is not likely that Mr. Mohorter will accept. He served the St. James Street Church six years. From there he went to Pueblo, where he remained four years, coming to St. Louis to take charge of the National Benevolent Association. Both Mr. McCreary and Mr. Mohorter are graduates of Hiram College.

The following are the dates of county conventions in Third District, Mo., J. H. Jones, Springfield, Mo., superintendent: Dade Co., Antioch Church Oct. 10-12; Barton Co., Golden City, Oct. 13-14; Cedar Co., Jerico Springs, Oct. 17-19; Vernon Co., Schell City, Oct. 20-21; St. Clair Co., Ohio, Oct. 22-23; Polk Co., Aldrich, Oct. 24-26; Greene Co., Walnut Grove, Oct. 27, 28; Webster Co., Marshfield, Oct. 29-30; Laclede Co., Lebanon, Oct. 31-Nov. 1; Pulaski Co., Crocker, Nov. 3-4; Phelps Co., Roll,a Nov. 5-6; Dent Co., Salem, Nov. 7-9; Jasper Co., Joplin, Nov. 11-12; Barry Co., Cassville, Nov. 13-14.

During the six and one-half years' pastorate of E. Richard Edwards, resigning pastor of Main Street Church, Kokomo, Ind., four hundred persons have taken membership with the church, a $9,000 debt has been paid, and audiences have increased. Mr. Edwards has not yet decided upon his future field.

The death is reported of J. S. Edwards, retired minister of the Aberdeen, Wash., church. Mr. Edwards was a native of England, but most of his work was done in Illinois and Nebraska. He was eighty years of age at the time of his death.

A plan is being advocated for the merger of five churches in Highland Park, Des Moines, Ia. The denominations represented are, Presbyterian, Methodist, Evangelical, Baptist and Disciples.

The annual address for the Orange Co., Calif., Christian Endeavor Union was delivered by Bruce Brown of Fullerton, at the Anaheim convention, Sunday evening, Oct. 5.

By the will of Randall R. Gordon, a wealthy farmer of Taylorville, Ill., First Church, St. Louis, has received a gift of $30,000. The legacy is one-third of the estate.

October 5 was observed by the Cedar Falls, Ia., church as "Men and Boys Day."

Englewood church, the east side congregation of Indianapolis, Ind., is now occupying its enlarged building, having remodeled and refurnished it at a cost of more than eight thousand dollars. One of the best features of improvement is the adequate provision made for a modern graded Sunday-school. Quarters are provided for each department and also for two large adult classes entirely apart from the church auditorium. The dedication was impressive and conducted by home forces, the pastor, E. E. Moorman, preaching the sermon. A. L. Orcutt teacher of one of the adult classes took charge of the subscriptions necessary to cover the expenses, and it is noteworthy that this was entirely provided for in cash and five-year subscriptions.

The Christian churches of Nicholas county, Ky., have become a "living link" again for the support of a missionary in the foreign field, and James C. Ogden, of that county, is to be their missionary. He and his family are to leave about January 1 for Batang, Tibet, where he has been stationed.

The fourth annual report of W. B. Clemmer, pastor at Rockford, Ill., includes the following items: Added to the church, 22; collected toward building fund, $4,321.19; ground broken for new church building May 17, basement to be ready Nov. 1.

The church at Monticello, Ill., has recently burned the mortgage on the building there. The congregation at Monticello is small, but, under H. J. Hostetler, has made a fine record. Not a cent of indebtedness is left to its debit.

J. H. Whistler, pastor at Tulare, Cal., has been elected president of the Tulare Ministerial Union.

EVANGELISTIC MEETINGS.

Hillsboro, Ind., Martin and Hoghatt, evangelists.

Mt. Carmel, Ill., W. W. Weedon, pastor; S. M. Martin and J. A. Carroll, evangelists.

St. Joseph, Ill., B. H. Linville, pastor, preaching; Wallace Tuttle, singing.

Tallula, Ill., F. M. Lindenmeyer and C. H. Altheide, evangelists.

Burlington Junction, Mo., John W. Lane, minister; R. E. Snodgrass, evangelist; 78; closed.

Beaumont, Tex., A. E. Ewell, pastor; Minges company, evangelists.

Jefferson, Ia., W. L. Dalton, pastor; Richard Martin, evangelist.

Maysville, Ky., A. F. Stahl, pastor; Fife brothers, evangelists; 142; continuing.

Sedgwick, Kan., J. W. Umphries, pastor; C. R. L. Vawter, evangelist; 90; continuing.

Tipton, Ind., G. I. Hoover, pastor; Hamilton and Stewarts, evangelists.

Millersburg, O., Sala and Leigh, evangelists; 27; continuing.

Alexandria, Ind., H. E. Wilhite, pastor, preaching; 50; continuing.

Hebron, Ind., R. H. Fife, evangelist; 18; closed.

Oregon, Mo., Rev. Mr. Brown, pastor; R. H. Fife, evangelist.

Maryville, Kan., W. L. Harris, evangelist; 44; closed.

Excelsior Springs, Mo., J. P. Jesse, pastor; W. L. Harris, evangelist.

Milwaukee, Wis., Mark Wayne Williams, pastor, preaching; Jack Lewis, singing.

Ft. Cobb, Okla., J. W. Coates, pastor; Oscar Ingold, evangelist.

Rich Hill, Mo., C. L. Harbord, pastor, preaching.

Cache, Okla., J. H. McWhirter, evangelist.

Unionville, Va., J. T. T. Hundley, pastor, preaching; 23; closed.

CALLS.

L. H. Graham, Sheridan, to Martinsville, Ind.

George Huff, Oakwood to Ludlow, Ill.

C. Lyman Pyatt, to Brockton, Mass. (Crescent Street.)

S. C. Brock, Eau Claire, Wis., to Centennial Mission, Buffalo, N. Y.

C. E. Wooldridge, Denton, Tex., to Fayetteville, Tenn., Nov. 1.

Claude J. Miller, to Greeley, Colo. Has begun work. Eight additions first day.

W. L. McIlvaine, North Hill Church, Spokane, Wash., to work under provincial board, Canada.

W. A. Myers, to Geneva, O.

Charles Darsie, to West Side, Springfield, O.

L. W. Klinker, to Pico Heights, Los Angeles, Cal.

F. G. Myrick, to Mt. Auburn, Ill.

Ben M. Edwards, Quanah to Vernon, Tex.

J. R. Blunt, Joplin, Mo., to First, Winnipeg, Can.

F. B. Nickerson, Rockdale, Tex., to Wright Avenue, Little Rock, Ark.

Samuel Gregg to Marshfield, Ore.

RESIGNATIONS.

J. H. Swift, Hood River, Ore.

P. F. York, Ridge Farm, Ill.

R. B. Hyten, Hedrick, Ia.

R. L. Handley, Kalamazoo, Mich., Jan. 1.

C. S. Needham, Lemore, Cal.

A. M. Growden, Tullahoma, Tenn.

DEDICATIONS.

Herrin, Ill., H. J. Reynolds, pastor; G. L. Snively, dedicator; $17,000 asked for, $20,000 secured.

CHICAGO.

Memorial Church, under the leadership of E. L. Dakin, is taking a grip upon the problems of the city. During the week of Oct. 6-10, the following lectures were given at the church by several leaders in social reform: "Vital Problems Facing the Women of Chicago," by Miss Jane Addams; "Vital Problems of City Charities," by Eugene T. Lies, Superintendent of United Charities in Chicago; "Vital Problems in Practical Religion," by Herbert L. Willett, University of Chicago; "Vital Problems of Civic Government," by Alderman Chas. E. Merriam, Chicago; "Vital Problems of Education," by Chas. R. Henderson, University of Chicago.

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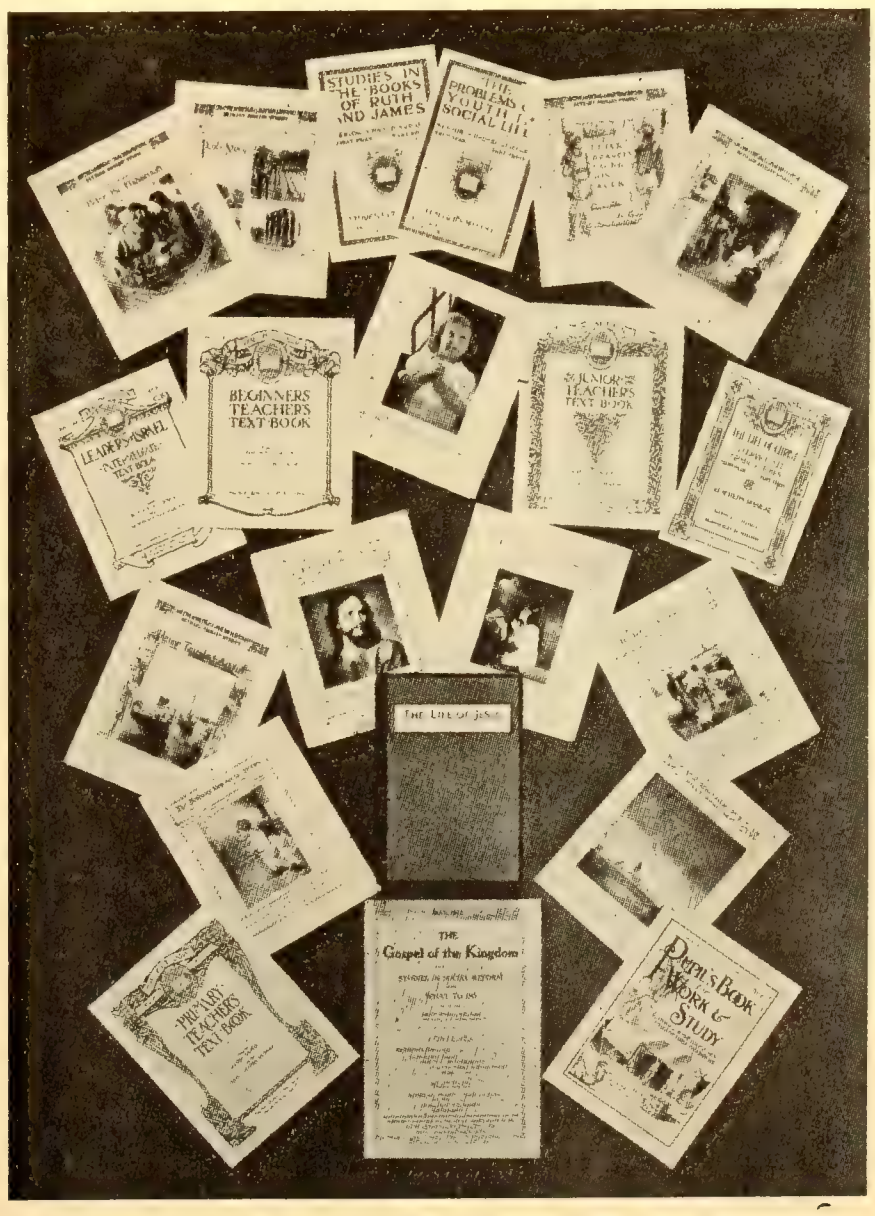
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The Sunday School

THE PARAMOUNT PUZZLE OF THE UNIVERSE.*

By A. Z. Conrad.

What have we in the narrative of the Mesopotamian prophet? It is a fascinating sacred drama; a pause in a pilgrim program to study the paramount puzzle of the universe, human personality. It is an episode in a national evolution. It is an incident interrupting the progress of a people. It deals with disastrous deterioration. It reveals the catastrophe resulting from cupidity. It portrays that mysterious thing which we call personality. "Personality:" the unanswered question of Philosophy; the horizonless field of Theology; the despair of Science; the enigma of Life. "Personality:" a bundle of contradictions; elusive, yet all determining; illusive, yet substantial; harmony with revolution; virility with vacillation; courage with capitulation; purposeful yet perverse; decision with duplicity; courtesy with cruelty; aspiration with deterioration; the crown and glory of creation yet a possible catastrophe epitomized. There is in personality a constant quantity, hence, the lessons which pertain to it are timeless and unaffected by latitude or longitude.

THE MEASURE OF A MAN.

Not "What," but "Why?" The master motive measures the man. Speed counts less than direction. Push has its value in purpose. Piety registers the merits of prayers. Gifts are glorified by their graciousness. Faith is futile without affection. Conviction is cancelled if it is not consecrated. Animus estimates action. Revelation without righteousness neither lifts nor lights. Liberty is limited to a choice of masters. The prevailing passion purifies or paralyzes. It is God or the Adversary, Christ or Belial. Conflicting emotions are heralds of warning. The decline and fall of an empire has its counterpart in the decline and fall of a soul. Hereditary privilege and religious practice exempt none from temptation. The poison of avarice works slowly but surely. The cup must be rejected or health renounced. Sincerity is the fingerboard that points the way to sanctification. Cherishing the desire for forbidden delight sooner or later undermines the citadel of faith.

THE SEER OF PETHOR.

The year is fourteen hundred and sixty, B. C. It is autumn. Standing upon the banks of the Euphrates in Mesopotamia we note the approach of a royal suite, splendidly appareled. Moving with dignity and authority they enter the streets of Pethor and are soon directed to the object of their commission, the "Seer of Pethor." They represent Balak, the king of the Moabites, who has sent them with a summons to Balaam, the far-famed prophet. The sacred drama proceeds with striking imagery, splendid movement, glorious portrayal and profound teaching. We have in the narrative one of the great character studies in literature. In it we discover how human personality baffles all attempt at analysis and renders impossible accurate valuation. This seer of the ancient land of Abraham inherited certain special privileges. The descendants of Nahor and Laban were related to the Israelites in Jehovah worship. However much idolatry may have modified monotheistic conceptions, Jehovah worship was still practiced and Balaam, the son of Beor, was the priest of Jehovah and had gained a wide reputation both for beatitude and malediction. He must have been peculiarly eminent in the latter to have led a distant king to believe in his ability to annihilate enemies by his word.

RELIGION WITHOUT RIGHTEOUSNESS.

Balak, king of the Moabites, was agitated with great fears because the hosts of Israel were encamped upon the plains of Moab. Swift and complete had been the Israelite conquest of Sihon, king of the Amorites and Og, king of Bashan. Fearing to await an open engagement Balak decided in a subtle way to destroy the power of the enemy. He entertained a false notion, namely, that a God to be serviceable must be manageable. What about his own deities? A religion which is not good for an emergency is worthless. It is a historic fact that no people have ever been satisfied with the god they have worshiped until they have found Jehovah the God of the Christians. It is a testimony to the persistence of belief in the reality of a supernatural interest in human affairs, that Balak now sought the help of the distant Seer.

THE SUMMONS.

In right royal fashion he proceeds to summon the seer and to appoint to him the task before he comes. It seems never to have occurred to Balak that the priest of Jehovah might not be purchasable. He finds no inconsistency in calling for a curse by a devotee of religion, upon a people who have never harmed him. Righteousness and religion were unrelated in his thinking. He believed every man had his price and so he proceeded to send the rewards of divination. In his thought anyone who had to do with the supernatural was a soothsayer. It is not therefore necessary to assume that Balak's estimate of Balaam was correct. He reversed the true order and instead of recognizing that the priest of Jehovah must be governed by his God, he assumed that God was controlled by his priest. The request carried its own condemnation. It was an appeal to curse an innocent people who worshiped Jehovah. Without doubt Balaam knew of the signal events which had attended the emancipation of Israel. He was related to them by the ties of religion. He should promptly have declined.

DALLYING WITH DANGER.

Playing with fire is always perilous. Balaam trifled with conscience when he invited the messengers, who had made known their errand, to stay through the night while he sought further revelation. The offered rewards were great and he realized the impossibility of accepting them without at least appearing to give a consideration to the king's desire. Jehovah gave an emphatic "No" to the suggestion of response to Balak's appeal. It was so clear and convincing that the prophet was compelled to decline. In his answer he trifled with truth. He opened a loophole for further negotiation. He had been flattered by the message of the king: "For I wot that he whom thou blessest is blessed and he whom thou cursest is cursed." He desired to reject the invitation and still retain the favor of the king. Jehovah had said to him, "Thou shalt not curse the people for they are blessed," but Balaam said, "The Lord refuses to give me leave to go with you." He does not say why. A second commission more imposing follows. V. 15. "And Balak sent yet again Princes more, and more honorable than they," with this promise, "For I will promote thee unto very great honor. I will do whatsoever thou sayest unto me." In his answer Balaam shows at his best. "If Balak should give me his house full of silver and gold I cannot go beyond the words of the Lord my God to do less or more." That listens well. But wait. He adds, "Now therefore tarry ye here this night that I may know what the Lord will say unto me more." The struggle was on between allegiance and avarice. The poison was working. Conscience was commanding him while desire was devouring. He should have known the finality of the decision of Jehovah. It indicates the breaking down of loyalty to the altars which he served. Right here, in my judgment, we have the key to the whole situation. His prestige and his authority did not save him. He was on the watershed and had it in his power to turn the current either way. He turned it the wrong way.

WORSHIP AND WILFULNESS.

Balak met him at the extreme borders of his dominion. He proposes to co-operate with him and is eager for the immediate application of supernatural powers to annihilate his enemy. Altars and sacrifices are called into requisition at once. There could be no greater perversion of religious truth than to suppose that sacrifices could command and control the will of God. Worship is impossible without obedience. To ignore a definite manifestation of God's will and insist upon some other answer than he has given, indicates a perverseness which will defeat the commands of conscience and the call of God. He was seeking not to know God's way but to have his own way. Still he was not willing to part company with Jehovah. The grip of his religion was strong upon him. He was led to an advantageous point from which he might behold the camp of the invaders. Under the spell of spiritual influence he could not control, he broke forth into prophetic utterance and beautiful pictorial portrayal, weighted with blessing for the people whom he had been called to curse.

CHANGED VIEWPOINT.

Surprised and alarmed Balak concluded that a changed viewpoint might change a blessing into a curse. Today we are told that there is everything in viewpoint; that the different attitude toward truth is determined by point of view. We must hark back to this old time drama to learn the immutability of God, the changelessness of truth, the eternity of truth. The vacillating nature of the prophet becomes increasingly apparent. He is himself willing to hearken to the appeal of the king and once more altars and sacrifices are employed not to know the mind of God but to enforce the will of the prince and to procure the perverse desires of a declining prophet. Once more he is controlled and commanded and in an ecstasy of beatitude paints the future glories of Israel. A third attempt results in a more ardent and far-reaching declaration of the permanent conquests of Israel, and both star and sceptre are employed to indicate the coming glory and dominion, first of the Davidic and then of the Messianic Kingdom. Sequel: Priest and prince separated with mutual contempt. Every reference to Balaam in the New Testament is in the line of reproach and condemnation. The reference in Revelations, ch. 2, indicates that the degeneracy which set in when Balaam declined to rest his case upon distinct revelation, continued until he was utterly lost. He is accredited with the responsibility of the disaster which befell the Israelites through lust and idolatry. Rev. 2:14. The lure of luxury was too much for him. Though compelled to pronounce blessing upon Israel he seems to have taught Balaam how to win his evil purpose by appealing to the sensuous desires of Israel inviting them to the heathen feasts, tempting them with women and wine until many of them were led to immorality and the grossest idolatry, with subsequent punishment. He took up his residence in Midian and was slain with the five kings (Numbers 31:8).

LIFE LESSONS.

The element of finality is important in all decisions of duty.

True religion cannot be used for selfish ends.

Evasions of truth are invariably enervating spiritually.

The difficulties of retreat double the danger of decline.

Intellectual faith must be also affectional or it fails.

Slumbering fires of covetousness will inevitably destroy the ship and cargo.

No schemes of men can circumvent the Divine will.

Sacrifices without surrender are useless.

View-points do not affect Truth-points.

Human maledictions can never destroy Divine beatitude.

It is possible to have just religion enough to lose the rewards of both worlds.

It is one thing to know the Revelation of God and quite another to know the God of revelation.

The "star" and "sceptre" in the vision of the prophet are the supreme fact in the world's history.

When the shout of a king is heard in the camp, false princes and false prophets can neither destroy nor dislodge.

*Note.—International Sunday-school lesson for November 2, 1913. Numbers 22:1-24.

The Mid-Week Service

By Silas Jones.

OUR EXAMPLE.

Oct. 22. 1 Peter 2:21.

The psychologist tells us that imitation plays an important part in the formation of our habits. The ethical teacher emphasizes the necessity of having the right kind of actions to imitate. The man reflects his early surroundings. Our character is in large part formed before we begin to reason about imitation and examples. If our parents are wise and good, we get the right start. If they are foolish and morally weak, we are very apt to find ourselves endowed with a stock of pernicious habits when we come to the age of reason.

The most unfavorable surroundings have in them something that is good. The most frivolous parents have moments of moral sanity. It would be difficult, impossible, to find a human being entirely devoid of good habits. These good habits form the basis for others. The mature person needs good examples and can profit by them greatly.

Loyalty.

The life of Jesus exhibits the highest loyalty. It has in all ages been deemed a virtue to be true to one's country. Patriotism has ever been praised most extravagantly. Loyalty to the family has been the theme of poet and orator from time immemorial. The friend ceases to be a friend when his loyalty is questionable. On the first reading of what Jesus says to his disciples about following him, it might appear that he denies the value of the common loyalties. He demands absolute obedience even at the cost of race pride, family affection, and cherished friendships. But closer examination shows that he is teaching a loyalty that includes all others. If it is necessary to forsake father and mother, the father and mother are asking of their children a loyalty that is narrow. A nation may be wrong and loyalty to it may require that the best citizens teach what a majority call treason. A friend loses his claim upon us when he thinks that for his sake we should smother our convictions.

Suffering

Jesus invites us to live the strenuous life. The songs of the church that best proclaim the gospel are battle hymns. The wars of the Lord are always in progress. The method of warfare changes from age to age, the war never ceases. Wicked men fight to retain their privileges. The disciple of Jesus, if he follow the example of his Master, demands unconditional surrender of the hosts of evil doers. They know that he is against them and they make all the trouble for him that they can. He must endure something for the sake of Christ or deny the faith. The persecutors may be in the church and occupy the seats of power. A man's faith may cause him to be accused of denying the faith. Jesus opposed evil and ignorant men and he accepted the consequences. He did not complain. The disciple cannot have comfort as the first object of his ambition. He must learn to rejoice in doing his work well and faithfully and to count the opposition he arouses as a testimony to his effectiveness.

Humility

The humble man does whatever work comes to his hand. While other persons are discussing their dignity, he is performing a useful act. Peter and John thought it was unbecoming in persons of their standing to wash the feet of a fellow disciple. Jesus did not have to maintain his standing by refraining from a kindly ministry. If one is great enough, he can lift the most humble service to a place of honor. The little fellow needs to be on his guard lest he do the work of an inferior. We have allowed the despots to teach us what nobility is, men who have made human life and virtue secondary to their ambitions. Jesus has told us man is first. From him we must learn what is great and what is small. The great one is he that serves, this we have not fully grasped. The humble man places no obstacles of foolish pride in the way of duty.

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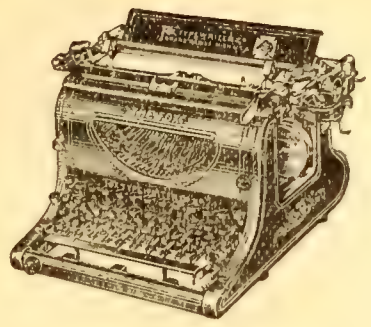

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Vol. XXX. No. 42

THE CHRISTIAN CENTURY

October 23, 1913

Lord, Delay Thy Coming!

By Secretary Bert Wilson

Sharpe Rec'd Dec 13
5622 Kimbark Ave

DELAY thy coming, O Lord, for we are not prepared to stand at the Judgment. Give us time to perform some of the neglected tasks of the Church. Give us a hundred years in China to take thy Word to untold millions who know it not. If thou shouldst appear "in the same manner" tomorrow, the Chinese would perish in darkness.

Come not speedily, O God, for the sake of Tibet. Allow Shelton and Ogden their hearts' desire in taking the Gospel into Lassa. Thou didst pile the mountains so high, that only the strong and brave can cross over into that hermit nation. But we are sending re-inforcements. Give us more time to do thy will!

Our task, O Lord, is unfinished in the Dark Continent. We need three more generations to send the Light. And thou, dear Lord, hast just taken Ray Eldred away from Africa. To us it seemed that Africa needed him more than heaven. But thy will be done! Only stay thy coming until we can send out others to take his place.

And then, Our Father, we must have more time to spread the Word in Japan. We plead for the Philippines, and sad India, and all the other people to whom we have been slow in sending the Gospel of thy Son. Be patient with us through the years. We will with increasing energy try to atone for our past negligence. We cannot bear, O Lord, to come to Judgment with the souls of those who sit in darkness as a testimony against us.

Our Father, give us time to practice our great plea. The plea has been made by a stingy people. We have kept back our money and our children. Give us a chance to give out of our abundance and to dedicate our children as thou didst dedicate thy Son.

Lord God, Author of one great Church in the beginning, give us time to reunite its divided forces. We will rebuild a great united Church, founded upon thy Word alone, if thou wilt give us time.

Give us time, O Lord, to prepare for thy coming. Answer not the prayers of those who plead for thy immediate appearance. Too many of us are unprepared. We cannot bear to stand in Judgment with our task undone. We cannot bear to look upon His face until we have done his will. Much as we would like to be with thee, we dare not come empty handed. Thou knowest, O Lord, our task is hard; the way is long; our feet are slow; our hearts sometimes are stubborn. But give us time. Bring us not speedily to Judgment. Come not upon us unawares. Cause us not to look upon thy face in suddenness. O give us time, and we will spread thy Truth through all the earth. We will obey thy will in every land. We will crown thy Son our King and Lord, and every knee shall bow in humble adoration, for the sake of the unredeemed millions, and for the sake of Jesus Christ, our Lord, Amen.

The Christian Century's Thirtieth Anniversary Subscription Crusade

A Celebration in Gladness and in Service

THE CHRISTIAN CENTURY will be thirty years old next January 1st. It is proposed to hold a celebration worthy of its ripe age, worthy of its great service to the Disciples of Christ, and, above all else, worthy of the vast opportunity for further service to the cause of progressive and constructive Christianity before which it now stands.

In this celebration the way is to be opened for everybody to participate, from those who have but a fraction of a degree of interest in The Century and its ideals to those who are the ardent champions of its cause.

No friend will be left outside. The humblest and the mightiest will be there. The poor and the rich are invited. Laymen and ministers will mingle together. "Conservatives" and "liberals" will share equally the satisfaction of paying honor to the newspaper that has solved the problem of being independent without being un-Christian, of being loyal without losing its message, of being evangelical without becoming reactionary, of being progressive without becoming a mere "free-lance."

It will be a mighty celebration. Its token and symbol will be, not a crown—golden or laurel—for a race well run, but a girdle for a race just begun. Congratulations will be on every lip. Appreciations will form themselves into words to gladden the heart of her whose natal day it is. But mingling with the thousands who say "Well done!" there will be heard the inspiring "Go on!" of those who sense the strategic hour to which the years have brought us.

It will be a joyous festival.

It will also have an earnest and purposeful side.

There will be the vivid realization by the friends of The Christian Century that the paper now deserves a kind of support it has never before been in a position to ask: it now deserves substantial gifts at the hands of its friends in large and smaller sums of money—outright gifts from those who share the ideals it is striving to foster.

Birthday Gifts to The Christian Century!

BIRTHDAY gifts to The Christian Century!—that is what the years have brought her to the point of deserving.

In the utmost frankness, and without the slightest suggestion of apology, The Christian Century opens its columns to let its friends be told just what gifts it most needs and to let a plan be elaborated by which all her friends may work together—as if in one great organization—to make their gifts attain the utmost practical value to her.

Here is the thing upon which all friends of The Century are invited to co-operate:

Let us give her for her birthday twenty thousand new subscribers and twenty thousand dollars to pay for them!

What every newspaper lives on is subscriptions. What The Christian Century now deserves is a great increase in its list of readers. The hour has struck for a concerted forward movement of all its present readers, its editors, its business manager, and its humble servant, the circulation manager, to bring a great host of new readers to know the message of this newspaper, to know it by actually reading it for a full year.

Circular letters cannot tell them.

A sample copy or two or three cannot adequately convey to them the inspiration The Century will bring into their homes and their lives.

Nothing but the continuous reading of the paper for a solid stretch of a year will give it a fair chance to create for itself a place in their affection like that which it now holds in the hearts of its present loyal friends.

We get better results from our circular letters than most newspapers do.

We receive a higher percentage of new subscriptions from sample copies sent out than most papers do.

But it would take years to add twenty thousand new subscribers by the slow methods of circulars and sample copies.

The Christian Century ought to have these twenty thousand new subscribers NOW.

We must all work together and get them for her.

And while we are working together to get the twenty thousand names we must all work together to get twenty thousand dollars to pay for them!

* * *

That is not an impossible thing to do if we are willing to do a little team work between now and the first of January. Let us look at our team and see what kind of work we may expect from it.

There are three members of this team, 1) the Disciples Publication Society, 2) the friends who send in the names, and 3) the friends who send in the money.

What will member number one do?

The Disciples Publication Society agrees to make a special rate of one dollar for every gift subscription received in this Anniversary Crusade. The price of the paper is regularly two dollars a year, unless paid in advance, when it is $1.50 a year. As all the subscriptions in this Crusade will be paid in advance this makes a concession of 50 cents on each one, which amounts to a pledge of $10,000 to start the Crusade?

That is pretty good for a start, is it not? And what will member number two do?

The friends who wish to send in names have the easiest time of it. All you need to do is to write the names down on the blank on page 4 of this paper, giving whatever information is asked for there, and send in the blank with just as many names as you think it desirable

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them!

to put on. It costs you not one cent to do this—no, that is an error. It will cost you the price of a postage stamp to mail your list to the circulation manager! But that is every bit of expense you will incur. It would seem as if the second member of the team will have an easy time of it! Very well. But the goal will not be gained unless this member pulls with all his might.

And now for member number three. This member of the team is to furnish twenty thousand dollars to send The Christian Century to the twenty thousand names sent in by member number two. The time was when it would have been impossible to have included member number three in such a team as this. But now The Christian Century is not the property of any private individuals whatever; it is owned by the whole body of Disciples of Christ and is published on their behalf for the interpretation of their plea for Christian unity to the whole Christian world. No millionaire sustains it. It makes its appeal to the many for an adequate financial basis. Recently a number of our good friends responded to the solicitation for capital, and provided a sufficient sum to enable the paper to hold up its head with a dignity becoming its character while an opportunity was given the hundreds of other friends the country over to finance a Crusade such as this we are announcing. This group of friends provided us with just enough to start and carry on this Crusade for an adequate subscription list. One man put $5,000 at our disposal, another $2,000. Others subscribed in amounts of $1,000, $600, $500, $300, and many in amounts of $100. The money they gave was of vital importance to us. But more important than the money was the revelation that the friends of the cause which The Christian Century represents have a sense of responsibility, a genuine conscience for supporting the type of religious journalism which this paper represents.

These initial supporters but laid the foundation. It remains for all our friends—hundreds of them, the whole country over—to build the superstructure. The superstructure of a newspaper is its subscription list.

* * *

There is absolutely no doubt that if our friends will furnish us the twenty thousand names, conscientiously selected according to the instructions in this announcement, and if our friends will pay for sending The Century for one year to this list, this paper will have been put high and dry above financial stress. And not only that, but The Christian Century will attain the sweep and depth of influence for its message for which all its friends have so long prayed.

Will you, loyal reader, whose eye is just now upon these words, have your part with us in this great Crusade?

* * *

There is one misconstruction we wish to guard against very carefully. Do not let one single soul imagine that he must accompany his list of names with a gift of money. Our whole purpose will be thwarted if that notion gets into any one's mind. We will not object to receiving a check in the same envelope with the list of names, but, in all sincerity, we do not ask it to be done that way. Those who send names must feel no slightest need of apologizing for not sending money. We wish the lists of names to stand entirely by themselves.

We must make ourselves very plain on this point. They who send to us a conscientiously prepared list of names make a great and substantial contribution to the Crusade thereby. Let us have the names. Let us have them now.

* * *

What will we do with the names when we receive them and the money for them?

We will put them on our subscription list and, with the first copy of the paper they receive, we will send a letter explaining to them that they are to receive The Christian Century for one full year as a gift from some other readers of the paper who believe they will enjoy it and who wish them to make such an acquaintance with its spirit and message as only a year's reading can give. We will ask them to accept it with the clear understanding that they are under absolutely no obligation of any sort, and that their names will be dropped from the list at the expiration of the year unless they specifically ask to have the paper continued.

Every sender of names may be assured that the recipients of the paper will be treated with the utmost courtesy and made to feel no obligation whatsoever.

* * *

We wish to start you THINKING about making a gift of money on this Crusade.

But we wish to START YOU WORKING RIGHT NOW at the task of preparing and forwarding your list of names.

And incidentally we would be glad—mighty glad—to have a line from you right out of your heart telling us whether you think The Christian Century deserves success in such a Crusade as this.

Let the Names Roll In!

FOUR thousand of the twenty thousand names will be Disciple ministers not now subscribing. Their names will be compiled in our office from the Disciples' Year Book.

We wish our present readers to provide us with the remaining 16,000 names upon whom these gift subscriptions may be bestowed. We ask you to give earnest thought in making up your lists, selecting those persons who would, in your judgment, like to read the same sort of religious weekly that pleases you.

OUR PRIMARY INTEREST IS TO SECURE THE NAMES OF PERSONS WHO, AFTER READING THE CHRISTIAN CENTURY ONE YEAR, WILL BE LIKELY TO SUBSCRIBE FOR IT ON THEIR OWN ACCOUNT FOR ANOTHER YEAR.

Each person may be of almost any theological attitude. Open-minded "conservatives" find almost as much pleasure in The Christian Century as do open-minded "progressives." The paper appeals to no partisan constituency. It pleads for the "open mind." Let that hint guide you in selecting your names.

Another hint: Your list should include those who possess a degree of intelligent interest in church matters. We find that our subscribers who "stick" are almost always the more intelligent and the more earnest ones. The Century is a dead-in-earnest paper, devoid of claptrap, sensationalism, church gossip, and it makes its appeal to persons intelligent enough to desire the kind of aid it gives. Note however that we say intelligent IN CHURCH MATTERS. Not mere academic culture but Christian culture—this is what we want you to keep in mind in making out your list.

We trust implicitely the good judgment of our readers. You will try to make your selection of names not merely from the standpoint of bestowing a favor upon personal friends, but from the standpoint of securing ultimately a list of permanent subscribers for The Christian Century.

Let the names roll in!

Use the Blank on Next Page.

Our Anniversary Subscription Crusade

[See Previous Pages]

List of names suggested by _____

Address _____

for one year's gift subscription to The Christian Century.

Be sure to write very plainly or use typewriter.——Be certain of all addresses.——Do not fail to give information as indicated in third column.——Use this prepared blank only—if it is not large enough for your entire list send for another or wait for next week's paper.——Do not put down any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss)		
Mr. John Smith	*Chicago Junction, Mo.*	*Farmer, Deacon, Sunday-school Supt.*
Mrs. Ralph Doe.	*162 N. Lincoln St., Buffalo, N. Y.*	*Husband a lawyer, Active in C. W. B. M. S. S. Teacher.*
Mr. James Phelps	*14 Century Ave., Indianapolis, Ind.*	*Clerk, unmarried, Pres C. E.*

Mail this list at once to H. E. MERRITTS, CIRCULATION MGR. THE CHRISTIAN CENTURY, 700 E. 40th St., Chicago.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

"I Am Debtor"

When an idle man affirms that the world owes him a living, and we hasten to deny it and declare that the world owes a living only to him who earns it, our theory contradicts our practice. Practically, we are admitting that the world owes every man a living. It is a dangerous admission and it costs us high.

In the first place we admit that the child that ought not to have been born ought to live now that he is born. Thus we permit life to exist which we believe ought to have been prevented by better morals and more careful marriage laws governing the choice of those who are to assume the responsibility of parenthood.

Again, though our theory holds that the right to a living belongs only to him who earns it, we constantly tax ourselves through church and state for the maintenance of the lame and the lazy. Though we cannot compel them to work we will not permit them to starve.

We admit by our practice that the unworthy must live, and that we owe them a living, so we spend untold millions in jails, hospitals, asylums and Keeley cures. We work for those who not only do not earn a living but have proved for the most part that continued life to them means a continued burden to others. Still further, we will not let a man die who wants to die. If he jumps off the dock we rescue him even though against his will. If he attempts to starve himself we force food between his teeth.

This being our practice, we ought to adjust our theory to it; we ought indeed to place the dam nearer to the springs. We ought to provide ways in which the proportion shall be lessened of those who constitute the burden of society. And we ought, if we can, find on what basis we have adopted a practice so much more liberal than the theory we so stoutly maintain.

* * *

Over against the pitiful chorus of the multitude who claim a living from the world the Apostle Paul uttered his strong and confident declaration that he owed something to the world and was prepared to meet his obligations. He might have affirmed that the world owed him a living—either as a teacher or a tent maker. In either capacity he earned it. His is the declaration of the strong, confident, freeborn soul, unwilling to accept a place of helplessness, but gladly offering to be a burden-bearer for others.

To whom do we owe anything and for what? We owe something to those who have done something for us. That, by the very simplest laws of justice, constitutes a portion of our indebtedness. It is not a small company who minister to our wants and increase our wealth in the world. Parents, teachers, protectors and friends constitute only the inner circle of a group that widens upon every intelligent consideration. The conditions of our modern life have become so complicated that all the toilers on land and sea bring the product of their labor to our daily table. There is an old story of a man who told his children that he would serve them a pudding that had cost the work of one hundred men. To their surprise it was only an ordinary pudding, but into it had gone wheat from Minnesota with the toil of farmers, millers, merchants, railroads and teamsters. In it were raisins from California and spices from Arabia. A very ordinary pudding might truthfully claim to be the product of the toil of a thousand men and no small number of women. The clothing upon our backs in its variety of cotton, linen, wool and silk represents toil and products on both sides of the ocean. It is hard for us to consider the most commonplace interests of life without remembering how through them we are related to multitudes of people whose total numbers scores of thousands.

* * *

But if any man shall say, "I pay for my food and have a receipt in full for my clothing and that finishes my obligation," such a man would show a very limited idea of the quality of real justice. A sound and permanent political economy can rest on no other basis than the mutual well being of all parties to any transaction. The simplest kind of justice makes me debtor to all whose labor enters into my comfort. Not only so, but one's own personal security in the use of other men's labor requires a recognition of his debt to them.

Yet, Paul's conception of his debt to mankind was not based on the mere laws of political economy. It was founded on the principles of a universal brotherhood and he discovered its meaning in the sacrificial love of Jesus Christ. All the littleness and bigotry of Jewish prejudice, all that isolated mankind from the great interests that lay hold on the high things of human destiny, he cast aside as unworthy of one who had discovered the true meaning of life at the foot of the Cross of Calvary.

We are debtor to those who are to do something for others. We are debtor to those who can never repay the debt. We are like St. Christopher, who, taking up the thankless and dangerous burden, discovered in the helpless but heavy child upon our backs the mighty and saving Christ. We become Christ-bearers in the recognition of our obligation to all men.

Down to Nanking

Continuing the Oriental Travel Sketches.

BY HERBERT L. WILLETT.

EARLY on the Saturday morning of our river trip on the Yangtse, the Chinese cabin steward on the "Tukwo" came to my door and said something which I interpreted as an inquiry if I wanted hot water. I did not, nor was I anxious to be awakened at so early an hour. But in a few minutes he came back and made me understand that someone wished to see me, handing in at the same time the card of Alexander Paul. By that time I became aware that the ship had stopped, and hurrying into garments I went out into the cabin to find that we were tied up at Wuhu, and that Mr. Paul and Miss Kate Gould Miller, our missionaries there, had learned of our presence on the ship and had come down to see us.

From the information gained aboard I supposed we should stop at Wuhu for a very few minutes some time in the night; and had not thought it possible to meet any of the missionary force. All the more satisfactory therefore was the brief visit we enjoyed, in which Mr. Paul

Drum Tower and Approach.

outlined somewhat the character of work he is doing, and Miss Miller told us of her schools.

The stay of the boat was very brief, and we had no opportunity to go ashore. Nor did Mr. Paul tell half we wanted to know regarding his work. But from others who knew the facts something was learned later. The city of Wuhu suffered very severely in the floods and the revolutionary outbreaks of the previous year. Some of the mission property was swept away, as the place was near the center of the flood district. Part of the time the reading room was the only part of the mission property that could be kept open. But the Chinese gathered in eagerly, especially to get the war news.

REFORM WORK AT WUHU.

Mr. Paul has been able to secure acquaintance and friendly relations with several influential men in the city. Their efforts in the anti-opium war and other reforms have been effective. Several lectures on law and good government have been given. Once Dr. Macklin came up from Nanking and spoke in the theater to an audience of two thousand. But one of the most effective lines of work to which Mr. Paul has devoted himself has been development of industrial instruction. A small school was started where the boys work half a day and study half a day. Wicker chairs, tables and stools are made, and towels are woven. These are easily disposed of, and some income is thus derived.

But perhaps the most outstanding work done was in the reconstruction of the dike at Wu Li Bri, where the Yangtse flooded the Wu Wei district. Mr. Paul was put in full charge of this work by the officials of the district. Over fifty thousand taels were spent in the repair. Seven thousand men were employed, and the task of securing provisions, and keeping shelters in the stormy time was very great. As a result Mr. Paul is held in high regard by the people of the region.

It is always the tendency of those who observe outward results alone to discount an effort which does not yield immediate returns in conversions, and even the missionaries, who know well that such signs of growth are not always the most reliable, are in danger of yielding to depression of spirit if their labors do not result in conversions that can be counted in missionary reports. Yet this is only part of the account. It is often the case that the most effective labor in a field is the sort which shows least in visible results for years. It is far better to win the confidence of a community by neighborliness, and nourish the seeds of cleanliness, decency and industrial competence, even though conversions come more slowly, than to win the quick adherence of only partially prepared believers at the expense of a more permanent ministry. The sort of missionary work Mr. Paul is doing at Wuhu is sure to have a transforming effect upon the whole city, and that is Christian work of the most satisfactory and substantial sort.

All too soon the signal was given for departure, and we had to bid our friends goodbye. We did not see Miss Edna Dale, another of the staff. Mrs. Paul was expected back from America in a short time. And Dr. and Mrs. Paul Wakefield have been an effective force, especially on the medical side.

The sixty-five miles to Nanking were covered that forenoon, and by mid-day we were approaching the floating dock at the old southern capital. As we came up to the landing stage we were delighted to see Mr. Sarvis waiting to welcome us. It seemed almost like meeting one of our own family. Already, before the boat touched the dock, we had introduced him to most of the people aboard the "Tukwo."

The boat was to stop for two hours, and several of the passengers wished to see something of the place. The city is more than three miles from the river, and while there is a train that runs back and forth, the easiest method of seeing something of Nanking in a short time is to take carriages. To the serious task of getting our friends off on their carriage trip Mr. Sarvis first addressed himself, leaving us to wait for the quieter moments after the first landing confusion was over.

SOME EXCITING EXPERIENCES.

In the midst of a confusion that had Babel outdistanced many degrees, Mr. Sarvis proceeded to selected the carriages needed for the sight-seeing party. He seemed in imminent danger several times from the violence of drivers who were determined he should include their bony steeds in his list of eligibles. At last, however, there was a final shout, and the cavalcade moved off.

Then he returned to us, bestowed our baggage in some more of the carriages, put us into others, and we started for Nanking. First we drove through the streets of the harbor town, past the railroad station and across the bridge. Then shortly we reached the city wall, and passed through the gate. But this is two miles and more from the Drum Tower, where you really begin to enter the city. And all the way between you seem to be in the open country, with fields, gardens, wood-lots and occasionally houses on both sides of the road.

A crowd of all sorts of people was moving along the road, some going to the town and others toward the harbor. There were carts, rickshaws, donkeys, coolies, beggars, and people of all other vocations. On the right not far from the gate we passed the American consulate, where we called another day. Still further, on the opposite side, were the buildings of the Nanking Exposition, held a few years ago.

APPROACHING DRUM TOWER.

But at last we swung into a narrower, ascending street, on either side of which were little shops, and had to work our way more slowly through the crowd that filled the road. And just ahead of us, at the top of the little hill, stood the Drum Tower, the ancient city gate, a venerable pile of brick from whose top a commanding view of the entire district can be obtained. This was a landmark for which we had long been watching. For who among the Disciples does not know of this gate, and the work that Dr. Macklin and his colleagues have been working at since 1886? Who that has read Mrs. Laura De Lany Garst's stirring book, "In the Shadow of the Drum Tower," needs to be told more about the place?

We were soon in the missionary compound, and finding our way to the open homes of the missionaries. It seemed almost like the end of the journey. Nan-

king is the greatest of the missionary stations of the Disciples of Christ. The names of its workers are familiar in every household among our churches, where missionary facts are known. We felt as if we must see everything at once.

But other days were coming, and we had for that evening the greater joy of intimate fellowship with the friends we had not seen for many months. In the comfortable home of the Sarvises, who seem almost members of our family group, so long were they with us in Chicago, we talked of many things, and had long thoughts of those who were still closer to us in the family circle, and were so many leagues away. And so the night enfolded us in the old Nanking.

Amid Perils in China

A Thrilling Experience Told in a Friendly Letter.

BY EMMA LYON.

EDITORS' NOTE: That the age of heroism is not in the past is revealed by the following story of adventure in China, told by Miss Emma Lyon, missionary of the Foreign Society, in a letter written on September 7 to a relative in America. The letter is of value. not only as a human document of intense interest, but also because it describes the situation at Nanking at the time of the writing of the letter.

I REACHED Nanking Friday. The way seemed to be prepared for me. The One who promised to be with me led. I got off the large boat onto a steam launch, then went ashore. The launch is used by customs officials only, but somehow they consented to take me. I had to go more than two miles on it. I could get no ricksha or carriage, so called five boys to carry my baggage and I started to walk. We went less than a mile, then one of the boys found a ricksha for me. Then we started off again. We went less than half a mile and met a carriage. Most of the horses and carriages had been taken by the soldiers, so there were very few in the whole city. If the Lord was not leading, how was I so fortunate? Even at three dollars, when one usually pays seventy cents, I was thankful. After I reached home the servants told of their narrow escape, how the Lord had saved them. Two shells and a number of small bullets had fallen inside our compound. One shell fell about twenty feet away from the school building. A few women had come in for protection. Many more would have come if I had been here. The matron did not feel like taking the responsibility. I had not left my American flag out, so the matron and one of the other women made one, and it looks quite well. They have it on top of the school building.

HOW PROVIDENCE PROTECTED.

Another fact indicates how I was cared for the day I entered. Hundreds of the Northern soldiers passed me on the way. None of them was rude to me. I saw two other ladies in the afternoon and found that they did not go out at all without an American man with them. I cannot tell you the cruel things the Northern soldiers had been doing. There are worse things than death. They have looted a good part of the city, hundreds being left without anything; but the worst is, they are stealing the young women. I have over twenty women and girls in here that I am protecting. They shall not take one as long as I can do a thing. The girls sleep in the house with me and the women at the school. There is nothing so bad as war.

Some of the people have been in since I began to write this, and they say things are better on the main streets today than a few days ago, but there is still looting on the small streets. It is dreadful to hear the cries from outside our compound. Miss Kelly came last evening and stayed overnight. She got a carriage this morning to go to Hsia Kwan after her trunk, then went on down to her home. She took my American flag to put on the carriage, so no one would take it. It was the flag I had on the house during the Revolution. Two men came to ask me to take their sisters down to get on the boat. They were afraid that, if a foreigner were not with them, their things would be stolen. Then a young woman came in to ask if I could take another girl in for protection. All of the people had sad stories to tell.

A Convention Afterthought

BY W. J. LHAMON.

The red lantern was not needed. There was after all no ditch into which anybody could fall. The danger signal hung where the street was perfectly straight and smooth. It is said that history repeats herself. She does not. She cannot. She makes progress, going from stage to stage, now and again giving only the faintest echoes of some past cry of hers. An ecclesiasticism today would be an anachronism. Democracy is everywhere in the ascendant. Monarchies, autocracies, and aristocracies are falling. We could not be mediaeval if we would; we would not if we could. The day is forever gone when the few can "lord it" over the many. The many are too nearly the intellectual equals of the few, and they have learned that they are by rights their full brothers.

The whole world cries out against a repetition of mediaeval growths. Pulpit and press and parlor and platform are all democratic. The college is a guardian of liberties. The home is the mother of equality. The Church is the herald of fraternity. The open Bible forbids a closed circle of priestly potentates. Fraternities, legislatures, congresses and parliaments are but the mediums for the expression of the "common sense of most."

THEN AND NOW CONTRASTED.

When the dreaded ecclesiasticism arose everything was different. The people en masse were illiterate. There was no press. There was no great, popular public school system. Books were scarce and their prices prohibitive to all but the few. The empire of Rome filled the civilized world. The Caesars reigned, and democracies were not. Later, while Rome was falling the barbarians were coming, our grandfathers, East Goth, West Goth, Teuton, Frank, Jute, Saxon, and Vandal, wave upon wave of them, sweeping on, conquering, and being conquered. The Church, first driven to centralization by persecution, found herself during the fourth, fifth, sixth, seventh and eighth centuries face to face with the dying empire and the surging, idolatrous mass of conquering barbarism. What could she do? She did precisely what she could, and her history tells the story. She saved herself and her world by becoming a great and centralized power. Her unity was her strength, and her ecclesiasticism was the condition of her unity. The thing we all cry out against now was the inevitable thing then, and our cry against it now is simply our keen sense of having outgrown it. The conditions that made Charlemagne possible, and his great bishops, and his wisely placed bishopricks necessary, and his state Church inevitable, can never return. We need not fear. The cry against a representative convention is a cry against that deeper democracy which seeks to know and express the will and spirit of the greater numbers. The cry against ecclesiasticism has already been made in the spirit of the times better than by any individual. The red light was not needed. Nearly everybody knew that, and the convention passed off sweetly. Let us pray—and read our history books over again. Amen.

WILSON ON PROGRESS.

Well, we have started now at all events. The procession is under way. The standpatter doesn't know there is a procession. He is asleep in the back part of his house. He doesn't know that the road is resounding with the tramp of men going to the front. And when he wakes up, the country will be empty. He will be deserted, and he will wonder what has happened, declares the President in the Chicago News.

We are going to climb the slow road until it reaches some upland where the air is fresher, where the whole talk of mere politicians is stilled, where men can look in each other's faces and see that there is nothing to conceal, that all they have to talk about they are willing to talk about in the open and talk about with each other; and whence, looking back over the road, we shall see at last that we have fulfilled our promise to mankind. We had said to all the world, "America was created to break every kind of monopoly and to set men free, upon a footing of equality, upon a footing of oppportunity to match their brains and their energies," and now we have proved that we meant it.

"Painted Windows"

BY FRANK WALLER ALLEN.

"No man lives in the external truth, among salts and acids; but in the warm, phantasmagoric chamber of his brain, with the painted windows and storied walls."—From Lantern Bearers.

ROBERT Louis Stevenson taught me the philosophy of painted windows. Your man of dreams is the real man, after all; and what a man would like to be, and tries to be, yet cannot always be, is the man for me. It isn't so much what he does, you know, but what he sees, that makes him big and true, gentle and unafraid. It is the man at the window whom we love. And herein is to be found the reason why we love R. L. S. so well: He stood at the window—the brave, adventurous, painted window—and told us of the world he saw.

There are many histories of men and countries I do not care to read. They are merely compilations of facts; and fact is not always truth. We are more than fortunate in having but meager and uncertain facts about such makers of literature as Johnson and Shakespeare. They, themselves, have left us, in the record of their storied walls and painted windows, the truth, and that is all we need to know. Facts often distort the truth. To know a man for what he was, you must be able to look at him through his own painted windows . . . . I know more of Izaak Walton in a chapter of "The Compleat Angler" than in three hundred pages of a "Life." Thus do I know Herrick in three bits of verse; Waller in two; Lovelace in one.

For much the same reasons I am by Scotland as I am by Italy and Heaven and France: I fear to visit them lest I should spoil the view from my painted windows. My Scots are Alan Breck, Rob Roy, Piping Willie, Highland Mary and such. Why should I, who know they live and fight and fiddle and love, go a-visiting where I should have the garrulous guide pointing out the one-time homes, or the tombstones of the so-called originals, while he gave me the "real" facts? Even a tombstone is no place for facts!

Now others would have me believe that a railway runs from old Paris to the English channel, and that Louis XIV, of merry whim, is dead. Such are facts, I'm told. But have I not made that self-same trip from the city by the Seine to London town with D'Artagnan, Porthos, Athos and Aramis, a hundred times—yes, at least one hundred times—with never so matter-of-fact and material a

Frank Waller Allen.

thing as a railroad within a hundred years or two? It is a sort of happy, golden, sunrise road through the painted windows.

Yes, I remember the voluptuaries on the throne, the Revolution, Murat, the good, the bad. It makes me thank Life for the storied walls, for fairies, for my painted windows.

So, for at least today, why should I need to know any other Scotland than Stevenson and Walter Scott and Robert Burns and Barrie? And who, after all, are the historians of "la belle France?" Surely not Guizot and Michelet? Rather are they not Honore Balzac, old Dumas, Rabelais, Anatole France? For me, Francois Villon is ever young, ever loving, perhaps ever thieving, certainly ever kicking his heels on wine casks in savory tap-rooms, all the while reciting ballades and madrigals to groups of large-eyed rogues and amorous girls. . . Who dares to say that Pierre Ronsard is not yet at the court of Charles, making musical verses to the brows of his Cassandra? Moreover, all you who are dealers in whimsicalities and love so well your painted windows, will not deny me, for the lack of silly facts, when I tell you I am quite sure that flute-playing Dr. Campion, with his wit and pills and triolets, was physician to Will Shakespeare, Painter of Windows. You will know it for the rose-colored truth when I say that I have heard old Izaak Walton read aloud to Tom Carew by the river's brim; and that Robin Hood and Friar Tuck and Mab and Puck are friends of mine—personal friends!

Yes, there are times, too, when the evening sun paints with opalescent hues the immeasurable distances which lie beyond the Hills of Hope, that the man at the window views the Land-of-a-Thousand-Years-from-Now. . . There was once a Man, standing on a barren little hill without a city wall, serene, with dreaming face, while soldiers hurried and women wept. The ugliness, the sin, the shame of that day were not in His eyes. Through Painted Windows he saw the World that was to be, and he was glad.

Now tell me, You who understand so well "the great task of happiness," is this not so: To be a maker of windows, a painter of glass, that is the work; and the man at the window is the true philosopher.

Roosevelt's Early Experiences

The Ex-President Tells of His Early Struggles as a Reformer in New York City.

When I ran for speaker the whole body of machine politicians was against me and my only chance lay in arousing the people in the different districts. To do this I had to visit the districts, put the case fairly before the men whom I saw and make them understand that I was really making a fight and would stay in the fight to the end. Yet there were reformers who shook their heads and deplored my "activity" in the canvass. Of course, the one thing which corrupt machine politicians most desire is to have decent men frown on the activity—that is, on the efficiency—of the honest man who genuinely wishes to reform politics. So declares the ex-President in a recent issue of The Chicago News.

If efficiency is left solely to bad men, and if virtue is confined solely to inefficient men, the result cannot be happy. When I entered politics there were, as there always had been—and as there always will be—any number of bad men in politics who were thoroughly efficient, and any number of good men who would like to have done lofty things in politics, but who were thoroughly inefficient. If I wished to accomplish anything for the country, my business was to combine decency and efficiency; to be a thoroughly practical man of high ideals who did his best to reduce those ideals to actual practice. This was my ideal, and to the best of my ability I strove to live up to it.

In one session of the legislature the New York city democratic representatives were split into two camps, and there were two rivals for leadership. One of these was a thoroughly goodhearted, happy go lucky person who was afterward for several years in congress. He had been a local magistrate and was called judge. Generally I did something that irritated him. He was always willing to vote for any other member's bill himself, and he regarded it as narrowminded for any one to oppose one of his bills, especially if the opposition was upon the ground that it was unconstitutional—for his views of the constitution were so excessively liberal as to make even me feel as if I belonged to the straitest sect of strict constructionists.

On one occasion he had a bill to appropriate money, with obvious impropriety for the relief of some miscreant whom he styled "one of the honest yeomanry of the state." When I explained to him that it was clearly unconstitutional, he answered, "Me friend, the constitution don't touch little things like that," and then added, with an ingratiating smile: "Anyhow, I'd never allow the constitution to come between friends." At the time I was looking over the proofs of Mr. Bryce's "American Commonwealth," and I told him the incident. He put it into the first edition of the "Commonwealth"; whether it is in the last edition or not I cannot say.

The Convention City for 1914

Introducing Atlanta, "The Heart of Dixie."

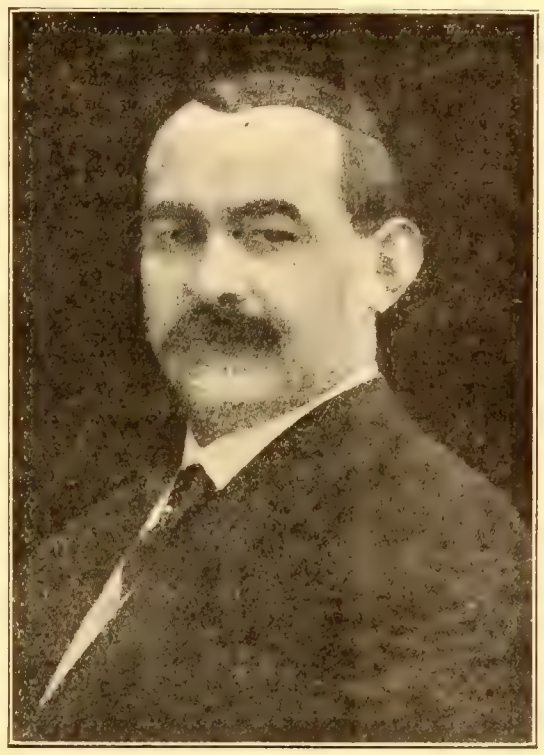
BY L. O. BRICKER.

AMID great enthusiasm the Toronto Convention named Atlanta as the convention city for 1914. It now becomes my gracious privilege to introduce Atlanta to the nation and to the world. There is a land known as the "land of Dixie"—a land of romance, of sentiment and beauty; and Atlanta is the heart of Dixie. There is an empire known as the New South—an empire born of the travail of war and desolation, sanctified by a baptism of blood, fertilized by the ashes of the Old South; and Atlanta is the incarnation of the spirit of the New South, and the center of its life.

Atlanta is a miracle city. Before the terrible "Battle of Atlanta," July 22, 1864, the city claimed a population of 15,000. When General Sherman began his famous march "From Atlanta to the Sea," he left behind him, in blood and ashes, a population of a little over seven hundred people, and nothing that could be eaten or burned. Today Atlanta is a metropolis of over 225,000 people, the financial capital of the South, its office city, railway center and distributing point. The Disciples have six churches in the city. First Church is regarded by all people as being the most vigorous and progressive religous organization in all this city of great churches. When our people come to Atlanta next year, they will not be strangers in a strange land.

AN IDEAL CONVENTION CITY.

In its ability to house great gatherings, Atlanta is second only to New York and Chicago. We can care for more than 4,000 people in our hotels alone. Six of our greatest hotels, four of which cost over a million dollars each, were erected within the past two years, and equal in convenience and service the hostelries of



L. O. Bricker.

New York. The one thing that is left of the Old South in Atlanta is its hospitality; and our convention visitors will find themselves to be real guests in the best homes in the city.

The convention hall in the huge Auditorium Building seats comfortably 8,000 people. The acoustics are perfect. There is a $90,000 Austin pipe organ for the free use of the convention. There are three other convention halls on the same floor, seating from 600 to 1,000 each; so that simultaneous meetings may be held under one roof. There are many reception rooms, parlors and office rooms. The Metropolitan Grand Opera Company say that it is the best auditorium for Grand Opera on the continent. Its auditorium, hotels, hospitality and places of historic interest have made Atlanta the convention city of Dixie.

Atlanta has three great daily newspapers. The Constitution is owned by the Howell family, and edited by Clark Howell—all life-long members of the Christian church. The Journal, which "covers Dixie like the dew," is the official organ of Hoke Smith. The Georgian is the great southern newspaper of William Randolph Hearst. These three papers have a daily circulation of over 400,000 copies. They will give us all the space we can use, and will spread the news and doings of the convention all over every section of this vast empire of the New South. No convention of our people has ever been held in a city of greater strategic importance, nor at a more opportune and propitious time. "Atlanta—1914" is a watchword of tremendous significance to our people and to our cause.

My Father's World

BY MALTBIE D. BABCOCK.

This is my Father's world,
  On the day of its wondrous birth
The stars of light in phalanx bright
  Sang out in Heavenly mirth.

This is my Father's world.
  E'en yet to my listening ears
All nature sings, and around me rings
  The music of the spheres.

This is my Father's world.
  I rest me in the thought
Of rocks and trees, of skies and seas,
  His hand the wonders wrought.

This is my Father's world.
  The birds that their carols raise,
The morning light, the lily white,
  Declare their Maker's praise.

This is my Father's world.
  He shines in all that's fair.
In the rustling grass I hear Him pass,
  He speaks to me everywhere.

This is my Father's world.
  From His eternal throne,
He watch doth keep when I'm asleep,
  And I am not alone.

This is my Father's world.
  Dreaming, I see His face.
I ope my eyes, and in glad surprise
  Cry, "The Lord is in this place."

This is my Father's world.
  I walk a desert lone.
In a bush ablaze to my wondering gaze
  God makes His glory known.

This is my Father's world.
  Among the mountains drear,
'Mid rending rocks and earthquake shocks,
  The still small voice I hear.

This is my Father's world.
  From the shining courts above,
The Beloved One, His Only Son,
  Came—a pledge of deathless love.

This is my Father's world.
  Now closer to Heaven bound,
For dear to God is the earth Christ trod,
  No place but is holy ground.

This is my Father's world.
  His love has filled my breast,
I am reconciled, I am His child,
  My soul has found His rest.

This is my Father's world.
  A wanderer I may roam
What e'er my lot, it matters not,
  My heart is still at home.

This is my Father's world.
  Why should I ever fear?
By night and day He knows my way,
  His arm to save is near.

This is my Father's world.
  O let me ne'er forget
That though the wrong seems oft so strong,
  God is the ruler yet.

This is my Father's world.
  The battle is not done.
Jesus who died shall be satisfied,
  And earth and heaven be one.

This is my Father's world.
  Should my heart be ever sad?
The Lord is King—let the Heaven ring
  God reigns—let the earth be glad.

HARVEST.

Out of a seed despised and cast to earth,
  A fragrant flower;
Out of a body weak and maimed from birth,
  A quickening power;
Out of the sunless depths 'neath mountain snows,
  A treasure rare;
Out of the grave of a dead hope rose
  A perfect prayer.

The Book World

A Page of Reviews and Literary Notes.

WHAT IS THE TRUTH ABOUT JESUS CHRIST? By Friedrich Loofs, Ph. D. Th., D. Dr. Loofs is professor of Church History in the University of Halle-Wittenberg. In the autumn of 1911 he delivered the six Haskell lectures at Oberlin College on the above theme.

During recent years the literary sources of the life of Jesus have been subjected to fresh and searching inquiry. Two radically differing interpretations of that life have taken form. One insists that Jesus was divine, so divine, in fact, as never to have lived in the flesh at all. He was a God, made man by human tradition. Such are the views of W. B. Smith, of the Tulane University, Arthur Drews, of Karsruhe, Peter Jensen, of Marburg, and others.

On the other hand the German Jesus-research school finds only the elements of a purely human life in gospel records.

Professor Loofs is satisfied with neither of these views, and points out what to him seems their fallacies. The Christ-myth theory is dismissed after an examination of the Christian sources outside the gospels, especially the Pauline writings, where he finds abundant material for a brief sketch of the life of Jesus. Equally he contends that the elimination of the superhuman element leaves insufficient data for any convincing portrait of Jesus.

But he regards the mediating and compromising orthodoxy of the church as equally unsatisfactory, because of the infusion of the terms of Greek culture, as in the effort to make the term "logos" deal with a philosophic concept, whereas, according to the author, it means simply "Word."

The positive conclusion which he reaches is that Christ becomes a revelation of God for us, and that he shows us in his own person what we are to become like. The discussion bristles with controversial points. The constructive portion is less strong than the critical review. But the discussion of the field of recent work on the life of Jesus is fresh and informing. (Scribner's, $1.25, net.)

THE ETHICS OF THE OLD TESTAMENT, by Hinckley G. Mitchell. The Bible is recognized as the greatest of authorities on morality and religion. The Old Testament is the earlier section of the Bible, and the natural inference would be that its moral teachings are to be accepted as valid for conduct.

Yet the most casual reader soon discovers difficulties in the acceptance of its teachings or implications. It condones wars of extermination; it accepts slavery and polygamy as part of the recognized social order; it admits the rightness of the law of revenge.

Two explanations are possible. One is that the Old Testament is not an infallible text book on ethics, but the record of a national life, in which there was a never-ceasing struggle to reach better social conditions and correct the faults of current moral customs.

Professor Mitchell deals with these questions in a constructive spirit. He reviews the experiences of Israel through all periods from the legendary to the latest, and presents the advancing conceptions of deity as they were organized in each age and by each group of Israel's teachers.

This method prevents the following out of any one custom or principle by itself, such as slavery or concubinage, but it affords an admirable survey of the growth of ethical ideals in the greatest nation in antiquity. (University of Chicago Press. $2.00, net.)

THE WOMAN THOU GAVEST ME, by Hall Caine. It is not easy to form a satisfactory judgment regarding this latest story of the Manx novelist. It would be a light task to praise it as, in some regards, the strongest thing he has ever done. It would be just as easy to declare it the most glaring in its defects of all his books. Mary O'Neal, the heroine, is not in the least convincing. An incredibly weak creature she seems, tyrannized over by her father and aunt, and later by her husband whom she had been forced to marry. The two moments in which she really seems to have a will at all are when she refuses to live with the man she was coerced into marrying, and when she gives herself to the lover she should have wed.

Into the hopeless tangle in which this weakness of character involves her it is hard to go, so difficult, depressing and tiresomely drawn out does it appear. But it affords Mr. Caine an opportunity to tacitly condemn the Roman Catholic Church for its unbending insistence on the sanctity of marriage, without suggesting a better solution of the vexed problem of divorce. And it includes an arraignment of the charity system of London, in which the author would have us believe his heroine could find no institution that would harbor an infant borne by an unwedded mother. And so the book remains unconvincing and without a plan of social betterment, in spite of some splendid pages. (Lippincott, $1.35.)

LIVINGSTONE, THE PATHFINDER, by Basil Mathews. The life of the great missionary to Africa is like a romance. The story can never be told too often. It is here written in the form of a textbook of the Missionary Education Movement of the United States and Canada. The persistence and courage of the Apostle of Africa, from the days when he was a worker in a Scottish cotton mill to the moment when he died kneeling by his cot in the village of Ilala in the heart of the black continent, are the outstanding features of the narrative. His calm confidence in the face of deadly peril, his unfailing affection for the black people, his ceaseless hatred of the slave trade, which at last aroused Europe to exterminate the iniquity, all find proportionate treatment in this little book. (Missionary Education Movement, 50 cents.)

HOME LIFE IN COLONIAL DAYS, by Alice Morse Earle. The sort of life children led in early days in America forms a part of Mrs. Earle's interesting narrative. At meal time they were ordered never to seat themselves at the table until the blessing had been asked, and their parents told them to be seated. They were never to ask for anything on the table; never to speak unless spoken to; always to break the bread, never to bite into a whole slice; never to take salt except with a clean knife; not to throw bones under the table.

Colonial homes, lights, kitchens, meals, clothing, occupations, travel, Sundays, and gardens are among the interesting topics described in this reprint of a standard work. (Macmillan, 50 cents.)

ONE OF THE INTERESTING FEATURES of the American Magazine at present is a series of stories by Peter Clark Macfarlane entitled, "People Who Came Back." Each portrays the career of some man or woman who fell low, and apparently without hope, into the grip of some vice, and then came up from the abyss to a new life. These sketches are vivid enough to be drawn from life, as probably they are. Mr. Macfarlane's literary work is receiving increasing favor. He writes much for Collier's. He passed through Toronto during the sessions of the General Convention there, and visited for a short time with some of his Disciple friends.

MR. JAMES O'DONNELL BENNETT, dramatic critic of the Chicago Record-Herald, is writing a series of Monday morning sketches in that journal, entitled "What the Preacher is Like." They are suggestive pen pictures of Chicago ministers, and promise to be interesting reading. The series began two weeks since with Dr. Gunsaulus.

ARTHUR GORDON.

AN ELOQUENT MESSAGE.

It is said that a converted Mohammedan, seeing Gordon's statute, as it stands facing the great desert and the Sudan at Khartoum, sent this message to his church, and this message at this urgent hour is the message of this Men and Millions Movement:

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer,
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."

—From A. E. Cory's Convention Address.

The supreme power of the Church is the power to tell the truth. This is other than charity, except as the truth is told in love. But the truth to be told must be known, and to be known it must be sought out. Courage without knowledge is mere audacity. It may exhibit the man, it will not help the truth. I believe that the power of the Church of the future will rest more, rather than less, upon the pulpit. A truth-telling pulpit will carry the truth into the deepest and most remote places.—William J. Tucker.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

A MISSIONARY BIBLE STUDY.

AND JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered. as sheep not having a shepherd. Then saith he unto his disciples, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he send forth laborers into his harvest."

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease, and all manner of sickness. . . . . These twelve Jesus sent forth. Matt. 9:35-38 and 10:1, 5.

Here we have one of the great classics of missions, almost as potent in its influence as the Great Commission, Go ye, into all the world, preaching the gospel to the whole creation .... teaching them to observe all things whatsoever I have commanded you.

In the brief passage just read, we have revealed some of the secret springs of the missionary enterprise.

INFORMATION.

How unwearying was Jesus in his journeyings and his ministries! Not alone in all the cities and villages, but we are told also, that he went throughout all Galilee, in the Decapolis, in Judea, in Perea, in Samaria, in the villages of Cesarea Philippi, in the borders of heathen Tyre and Sidon; and everywhere he traveled, he saw and studied the needs of struggling, blind, oppressed humanity. How his knowledge of them is revealed in his speech and in his teaching! I think it is Stalker who has said "that if the Palestine of our Lord's day were without a history, it could be reproduced with tolerable accuracy from his parables and figures of speech—so perfect is his knowledge of the people, so full are his teachings of allusions to their life and customs." Its bridal processions, its marriage feasts, the rich man in his hall, the beggar at the gate, the shrewd steward, the unjust judge, the unemployed laborers, the busy housewife patching a garment, grinding her corn, putting leaven in her meal, the children playing in the market place—these and many other pictures of the life about him are embalmed in his daily talk. And he not only spoke to the people in their own vernacular, but his teaching was on the plane of their understanding, not vague and wide of the mark; it went straight home to the needs of his hungry, bewildered hearers.

Is not information like this, as to the needs of those who sit in darkness, the first essential of missionary zeal and missionary service? The mission field of today is all the world, and the whole creation is too large a territory for us to visit its villages and cities and countries in person as did our blessed Master the land of his ministrations; but so full are our sources of information now—from the testimony of eye witnesses, from the books that are constantly issuing from the teeming press, from flashing cables and telegrams served to us each day in our daily papers—that ignorance of these conditions is wilful, even criminal. If we but knew all that is easily within our reach about the two-thirds of the human race who are still without the good news of their redemption by Jesus Christ, the evangelization of the world in this generation would be not only a cry, but a fact accomplished.

COMPASSION.

Jesus not only went about the cities and villages of the Holy Land, but when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered. The sympathetic heart must go hand in hand with the knowledge of distress, or such knowledge is searing and blighting to Christian character. How often it is said of Jesus that he had compassion on crowds, and on individuals! How we should pray for deliverance from the hardened heart that is closed to the hand of him who stands at its door and knocks, and from the ears, deaf to his voice, and strive for hearts open and tender and responsive to every call of the poor and needy! Missions that are pitched in any lower key than the divine one of compassion for distress and ignorance are not in harmony with the program of Jesus.

THE NEED OF LABORERS.

Our Lord not only knew the needs of the thronging crowds, and was full of sorrowful sympathy with them, but he felt that something must be done for them. He himself was teaching and preaching and healing all the time, ministering to the dull and darkened minds and souls, and to the suffering bodies as well. But he saw that other laborers were needed, both while he was on earth and when he should be taken away, and his word to his disciples was, "Pray ye the Lord of the harvest, that he send forth laborers into his harvest."

How often we interpret this passage as though the Heavenly Father had an ample supply of laborers, but he was withholding them until we went and interceded with him to send them to a waiting and distressed world! Is not our attitude too often that of old Dr. Ryland, who said to William Carey when he plead for sending the gospel to the heathen, "Young man, when the Lord wishes to convert the heathen, he can do it without any of your help."

We lay all the blame and responsibility for a lost and ruined world on the Lord —on that tender Father, who so loved it, that he gave his only and beloved son for its redemption! Against this statement of the old Baptist preacher, I like to place these words, spoken by Mr. Campbell White at the Edinburgh Conference:

"That as far as divine revelation and human experience went, we have no reason to expect that the conversion of the world could be accomplished apart from human instrumentality; and the most inspiring thought that ever came to the human soul, was that Jesus Christ had entrusted to man the completion of the task he had begun and left unfinished." The evangelization of the world lingers, not because God has to be persuaded to do his part but because man has failed to do his share.

Jesus directed his disciples to pray for laborers, and the result of the prayer was that twelve were set apart as apostles or missionaries, and were sent forth as laborers in the plenteous harvest fields. Those who prayed were those who went.

The prayer we need is not to persuade a Lord who is withholding the supplies for a missionary campaign, not necessarily to convince others of their duty as laborers, but primarily to waken our own cold and dull and slothful hearts to an appreciation of our duty to those for whom Christ died, and who know not of their heavenly inheritance; and when the divine fruitage of such prayers is realized in the indwelling spirit of God in our hearts, then, it may be, the contagion of zeal and service may be caught from us—from you, and from me—even me.

All preparation for the mission field is a failure, even such training as is given in our College of Missions, unless it represents, first and always, the Divine Spirit working through human instruments. "The one real lack today both in the church at home and on the mission field, is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy Spirit."

Our hardest task is to make men understand that it is only their want of faith their half hearted consecration that hinders the rapid advance of the work, only their own coldness that retards the redemption of a lost world. We must ever bear in mind that the Father in heaven is eager and able to save the world already redeemed by him, if only we, his professed followers on earth, were willing that he should, and would give ourselves in whole-hearted surrender to his divine will.

I. W. H.

FROM THE NEWS COLUMNS.

Demands for a law to punish persons who hinder the reformation of paroled men and women were made by Mrs. Maud Ballington Booth at the recent session of the American Prison Association, held at Indianapolis. Mrs. Booth told of the many men and women that had been paroled to the Volunteers of America, and of the hard fight they have for the first few weeks of their liberty to keep them from going back to the old ways.

The upper house of the Rigsdag is probably near dissolution on account of the bill granting universal suffrage to women. The bill is at the third reading stage and if it passes it will deprive the crown of the right to nominate twelve members of the upper house. The government is determined by this bill to make the upper house more democratic. It looks hopeful for the bill and the women are already organizing.

Theodore Roosevelt's sister, Mrs. Douglas Robinson, will join the "flying squadron" of New Jersey Progressive party stump speakers, which is fighting for the election of state Senator Everett M. Colby for governor of that state. Senator Colby has announced this fact. Mrs. Robinson already is forming a Progressive women's finance committee to aid in the fight.

HE HEARS.

To any cry sent up from earnest hearts;
He hears and strenghtens when he must deny,
He sees us weeping over life's hard sums;
But should he dry our tears to give the key,
What would it profit us when school were done
And not one lesson mastered? What a world
Were this if all our prayers were granted!

THE CHRISTIAN CENTURY

EDITORIAL

WHAT MONEY DID WITH SMITH

SMITH got rich. Honorably and as a result of insight, toil and thrift, he built up a fortune. Then all his friends watched to see what he would do with his money. God watched to see what the money would do with Smith. It was more important to get the reaction of the wealth on the man than to see how the fortunate master would use his new means. The spending of the dollars was an economic problem; the influence of the money on its owner's soul was a spiritual problem. Smith spent his money wisely and with commendable freedom; and, best of all, he kept the simple ways and the friendly spirit and the reverent temper of the days when he was poor. So Smith became one of God's rich men.

DON'T FORGET TO PLAY

THE world wants men who can play. Work is necessary and it is expected of strong men; but play is imperative and the strong man needs it more than the child. Under the pressure of life today we lose the earlier spirit of play and finally a holiday becomes a nuisance because we prefer to tread the mill of routine work. This is the symptom of spiritual disease. Fun has a vital part in the functions of the soul. Watch the symptoms! When joy has ceased to flow from play the doctor ought to be called. Of course the muscles grow less resilient and the joints of the body stiffen; so the games must be changed; but keep the old play-spirit living in the soul. Play to the end.

RESTORE THE AMEN CORNER!

OUR editorial on "The Passing of the Amen Corner" has brought to us many expressions of satisfaction and approval. We gladly go back to the source of that suggestion for a further word. As we stated before, the title and the seed thought came to us from an editorial in a secular newspaper, the Baltimore American, and the words of that editorial are so thoughtful and wholesome, we gladly print the article entire. We commend it to the very thoughtful consideration of all our readers. The article follows:

THE VANISHED "AMEN CORNER."

A decade or more has passed since the Amen Corner was silenced. Has the church advanced since this gauge of the spirituality of worship was supplanted by cold intellectualism, or has religion been retarded? There are many who bear in tender remembrance the days when the fire burned in the hearts of the hearers of sermons on Sunday, and when the preacher was inspired by the hearty attestations to the truth of his utterances by loud amens that came from the Amen Corner. What has taken the place of this powerful source of inspiration? In some advanced churches applause has been encouraged, and even sentences of prayers are so punctuated. But this has nothing of the spiritual glow about it. At best it is a sign of agreement with the speaker, and has nothing to do with the enthusiasm that rings out in a loud Amen.

Even those denominations whose worshipers regarded the Amen of the warm-spirited members of other denominations as grotesque are willing to admit that they received much spiritual power from the spiritually cordial atmosphere of the churches in the days when the assent of the members of some of them came in hearty outbursts of approval, in truly scriptural form. For be it borne in mind that the custom of crying out Amen in the midst of the congregation comes down from the time of the return of the Israelites from captivity, when a copy of the law was recovered and a generation to whom it was new heard it read in their presence. This was the greatest Bible class and experience meeting the world has ever known. As the prophet read the sacred work all the people cried aloud Amen! Amen! Israel was never in better spiritual trim than in those days and the sins of the people were swept aside in the tremendous outburst of interest in the study of the revealed word. In many orthodox synagogues the practice of crying Amen still is followed.

Enthusiasm is the breath of God, and the old Amen Corner was the place for enthusiasm. The sermons so punctuated were remembered and during the week days, "They that feared the Lord spake often one to another . . . and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." How is it in these days of criticism of the pulpit, when every cynic and pulpit critic is ready to carp at the teaching and the method and the function of preaching? When, too, the members of congregations pride themselves more upon intellectual apprehension than spiritual absorption of the truth of the divine word. In the old days there was no need to exhort the people to be in the spirit and to have the unction of the Most High.

Upon the return of the preachers from their vacations and after they have gotten their churches in trim once more, following the waste of the summer, there will be a movement to hold a concerted revival. The city will witness an endeavor to have the work of the Lord revived in the midst of the people. It is safe to say that many of the old school will renew their Amen fervor. If so, doubtless sinners will be turned unto the Lord and the churches feel the power of the old-time revival spirit. The churches have gone far in the work of social reform and in the way of culture and in the path of social service since the Amen Corner was made obsolete, but the former occupants of the old corner who still survive are willing to declare that the ways of religious fervor are ways of pleasantness and its paths are paths of peace.

Whether one considers the Amen Corner literally or takes it as a figure for emotion in religion, the question may well be asked whether the churches have not lost much more than they have gained by the spirit of cold formality in worship where once there was deep earnestness and a sense of the presence of God in literal power. The preachers almost to a man are willing to say that the need for more fervor and personal participation in the spirit of worship is the greatest need of the Church today. The decadence of this encourages indifference. Will the power of the Amen Corner return to the churches?

A COWARDLY ATTACK.

A MAN with unblemished reputation did a brave deed which won him the ill will of a powerful political clique. As a result he suffered a most cowardly and despicable attack upon his reputation. He dragged the conspiracy into the light, and produced the sworn confessions of the suborned slanderers. He then procured an indictment for criminal libel against the perpetrators of the outrage. The chief justice of the criminal court has assigned that case to seven different judges in the city of Chicago, and they have refused, one after another, to try the case. It is a sad commentary on the courage of the judiciary. There are brave men on the bench in Chicago and elsewhere; but there are also political timeservers, and men who dare not face a powerful interest and do their duty. The book of Revelation curses the coward, and assigns him a place in the lake of fire.

MISSIONARY COMMISSIONS.

THE American Board of Commissioners for Foreign Missions is celebrating the centennial of missionary work in India by sending out a special commission consisting of Dr. Samuel Capen, Dr. W. E. Strong, and Dr. George A. Hall, eminent Congregationalists, to visit India as an official commission of that Board. During the last hundred years the American Board has spent, in India, ten millions of dollars in missionary work, and during the past year its contributions to India and Ceylon have reached the large figure of $190,000.

A CONSTRUCTIVE WEEKLY

The English government has recognized the value of the industrial and educational work undertaken by the Congregational body, and is affording substantial aid where its motives will not be misunderstood. Other lands like China and Africa seem to be absorbing a large amount of missionary interest at the present time, but India has a charm and mystery all its own, and the growth of Christian civilization in that land is watched with keen interest by students of oriental life. If it is worth while for Chambers of Commerce from many cities to send out deputations of their members at great expense to investigate the industrial and commercial opportunities afforded by oriental lands, not less is it worth while for the churches to send deputations now and then to make careful study of the new conditions in the East, and report them to the home churches.

GOD IN CHRIST.

THE hope of the Christian church is indissolubly bound up in its faith in Jesus Christ. It were better to believe Him only a man and the best of men than not to believe in Him at all, but such faith has never fully satisfied the heart-hunger of the Christian believer. God was in Christ, reconciliating the world unto himself. It is more than a mere article of faith. It is central to all articles of Christian faith.

It is our modern fashion to test all theories by the pragmatic method and to account that to be most true which is discovered to work best. Faith in Christ answers willingly to this test. Nothing else than this has been found sufficient to nerve the arm of the Christian church for the conquest of the world. Phillips Brooks was accustomed to speak in high terms of the Unitarian movement in New England when that movement was judged on its intellectual side, but with all its fine intellectual equipment and its inherited moral quality he was accustomed to say of it that "it is dying of its meager Deity."

The revelation of God as our Father is profound and satisfying, but the heart of the Father is revealed in its eternal sacrifice in the revelation of the Son of God.

WE DECLINE!

PEOPLE who desire us to come over to their religion usually start the thin end of the wedge, but Cardinal Gibbons feels no necessity for such a beginning. In a very genial statement issued to the public a few days ago, he tells the Protestant world that the first thing to be done if we want a reunited Christendom is to recognize the Pope. Here are his words:

"The reunion of the scattered branches of Christendom is a consummation devoutly to be wished, and I would gladly sacrifice the remaining years of my life in lending a helping hand toward this blessed result.

"The first essential requirement is the recognition of the sovereign pontiff as the successor of St. Peter, the divinely appointed head of Christendom. Every organization, whether religious, civil or political, needs a head for its peace and security, indeed for its very existence.

"Once the proper position of the Pope is recognized, I do not believe that the other controverted doctrines are as formidable as is commonly imagined. When a proper explanation is given of the various dogmas upon which Christianity is founded, I am persuaded that the logical sense of the people will prompt them to accept.

"And if the various Christian denominations of the United States were once united working with one heart and one spirit, what a wonderful influence our Christian forces would exert in the civilization and the Christianizing of mankind! What amazing things then would be done for society and humanity.

"But devoutly as we wish for such a union," continued the Cardinal, "we must wait for the conscience of the individual to bring about a state when union becomes possible. There are three courts, the civil tribunal, the criminal tribunal and the court of conscience. And until the last of these acts, until the soul demands, until, in a word, such a moment arrives, the time is not ripe.

"The union of the churches would bring about an era of civilization unknown in history. You and I may not live to see it; but it will come, I hope, and then the one undivided church will flourish and triumph."

Now as for us and our house, we are as ready to go on record now as we shall be at any time, and we want to be counted out of any plan of church union that either begins with a Pope or ends with one. We may as well say now that a certain suspicion we have of our high church Episcopalian brethren makes us less eager than they might desire to follow their lead in matters of alleged reunion. If we are to have a Pope at all we would as soon have him first as last. But we do not want him, nor intend to have him. The reactionary old gentleman who lives across on the Tiber holds no line of authority over us, and we have no inclination to begin in any course that points in his direction.

Those who have a Pope and like him are welcome to him; but we decline with thanks.

THE PARENT AND THE SUNDAY-SCHOOL.

IT were better for the parent that he should have a millstone hanged about his neck and be drowned in the depths of the sea than that he should stumble and cause one of his little ones to stumble by turning him over to the Sunday School, assuming that that is the end of his own responsibility for the spiritual well being of his child. The Sunday School, like many another good thing, has been used as a kind of moral umbrella to protect the conscience of fathers and mothers from inevitable self-condemnation.

A professor in the University of Illinois, addressing a religious gathering in Chicago recently, told how he had learned that his own little boy was not paying attention to his Sunday School lesson. He charged the boy to bring back on the next Sunday a full account of the lesson he had learned and the boy straightway forgot it until the moment when the father demanded to know what the lesson had been about. The same thing happened on the second Sunday, and then the father told the son what would happen if the same thing occurred again. For a third Sunday the boy returned ignorant of the lesson and the thing happened which the father had predicted, since which time every Sunday as soon as Sunday School is out the boy comes running to the father and tells him all about the lesson. The professor has done well, and he can do still better. He might very profitably see that the boy knows his lesson before he goes to Sunday School.

MISSIONARY CENTENARIES.

THIS is a year of missionary centenaries. It is a hundred years since the most notable date in the career of David Livingstone, and the event is to be properly celebrated in England this season. Another event of almost equal importance is the centenary of the Baptist mission in Burmah, founded by Adoniram Judson. This is to be celebrated in the early part of December with a series of meetings at Rangoon, the point at which Judson landed after being refused admission to India by the British East India Company. The later labors of Judson were at Moulmein, further south on the coast, and here also there will be a celebration. At Rangoon there is to be erected a "tower of peace" to commemorate Judson and his four companions, Samuel Newell, Warden Hall, Samuel Nott, and Luther Rice, who were ordained as American foreign missionaries at Salem, Massachusetts, in February, 1812.

THE MIRACLE.

God made the earth, and the immortal flowers;
He roused the grass, and set the stars in tune;
Then as we gather blooms he gathered hours,
And dropped them in a bowl one afternoon.

—Lippincott's.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

IS it not strange how a text of scripture passes through our minds and lips for many years without our ever knowing its meaning or even knowing that we do not know its meaning? I have had that experience so many times that I have come to think of the Bible as a book of perennial surprises. And I have formed the habit of expecting in the most familiar chapters some fresh lighting up of an old verse or phrase.

I read today the twenty-third Psalm, and my attention was arrested by the phrase, "for his name's sake," in the sentence, "He leadeth me in paths of righteousness for his name's sake." It came to me rather startlingly that I had never given any thought to the clause with which that well-worn sentence ends. More quickly than in many other instances what seems to me a reasonable, and certainly an illuminating disclosure of its meaning, was thrust upon me. God leads us men in the way of right-doing because our right-doing enhances his name, his reputation, among men!

Suddenly it occurred to me that God is concerned about his reputation as well as his character. His character has been the same from the beginning, but his reputation has been changing, as his dealings with mankind have come to be better understood from age to age.

THE idea has clung to me all through the day, as such ideas do that spring out of the word of God, and I have spent the end of the day in tracing out some of the suggestions that the Psalmist's phrase seemed to contain.

In the nature of the case, God must depend upon his reputation for whatever effectiveness he may hope to have in the life of man. If he has a reputation for warlikeness and power, perhaps for cruelty and disregard of the laws of justice as man knows them, then God's influence upon man will be in harmony with his reputation. Man will be hard, arbitrary, bloodthirsty.

If God has a reputation for favoritism among men, for loving our tribe, or our nation, or our kind more than others, there will be no vision of the brotherhood of man, no poetry of the federation of the world, no such ideas of internationalism as Dr. Macdonald set forth in his masterly address in your last week's issue, Mr. Editor, for both of which—the great paper and the great address—I cannot restrain the impulse in passing to thank you gratefully.

If God has a reputation like the Stoics gave him, of sitting afar off above the stress and struggle and pain of our human life in philosophic calm—a sort of Christian Science God—then we men are going to do either as the Stoics did or as the Epicureans did or as the Christian Scientists do.

If God has a reputation for finicalness in regard to the forms through which men may approach him—the dress they wear, the posture they assume, the mode in which they are baptized—if he is thought to be finical about the way they pronounce the syllables of the creed, then religion will organize itself so as to lay stress upon these matters and they will be made tests of fellowship among those who try to do God's will.

BUT if God has a reputation for being gracious and tender, for being inflexibly just, for being infinitely interested in all men of all races and tribes and conditions, for being concerned about righteousness and holiness more than about formal correctness, then men will look to him trustfully and lean upon him and he can bless them in the things in which his true character consists.

But it all depends upon God's reputation. If he is misconceived or inadequately conceived by us he falls short of the fullness of his power and his purpose in us.

The big task of Almighty God is to get men to think rightly about himself, to make a name for himself, a name that corresponds to what he truly is.

In our commerce between ourselves and God the important thing is credit, just as credit is the important thing in our commerce with our fellowmen. Credit means reputation. It means that a man's promise is held to be good by his fellows, that he will do precisely what he promises to do. Good business men, I have noticed, are extremely sensitive to their credit. They will go great lengths to keep it unshaken even for a moment. This is from self-respect, but it is also from a knowledge that their future business effectiveness inheres in their reputation.

IN like manner God is concerned for his own good name. He wants to stand in men's minds for what he is really worth, what he really is. Then he can help them.

But he depends upon men—how strange the helplessness of God!—to establish for him this good name and to preserve it. "He leadeth me in the paths of righteousness for his name's sake"—when I walk in ways of righteousness I enhance God's good name, when I walk in wayward paths I weaken God's reputation!

Every faithful man enhances God's good name. Somehow God's destiny seems to be in man's hands! When a trusted man "goes wrong" people say, in their first surprise and bewilderment, "It almost makes me lose faith in God!" We all have the sense that God has failed to make good in him. God's prestige has suffered, his credit is appreciably impaired.

TODAY I have been thinking of the man Sulzer, the poor, discredited, disgraced soul. I have been thinking how he stood in the spot-light of public attention, how men trusted him as the champion and embodiment of high ideals, how they took courage for their own moral enterprises from his presence at the head of the state. Such a man as he was believed to be made righteousness seem more possible and gave prestige to the God of righteousness.

But when his inward soul was exposed as that of a perjurer, an intriguer, a man of no honor, then he not only fell himself but he took God's reputation with him.

Isaac Errett is reported to have said intimately to a companion that when he contemplated the great trust which people reposed in him, the way they and their spiritual interests were invested in him, he was afraid to sin! No doubt the awe in this great man's soul as he faced his responsibility arose from his sense that if he failed those who trusted him, their faith in God would tremble, and so his failure would be God's failure, too!

NO thought stimulates me and illuminates our moral life so much as the perception that our faith in God is nearly always faith in some one else's faith. We may not be able to trace our faith definitely back to its human sources—these sources may be hidden and obscure, but they are surely there. Our faith in God is mediated through some other body's faith in him.

This will not be strange doctrine if we consider how it was that most of us were led to God in the beginning of our Christian lives.

God was really RECOMMENDED to us by some one who had tried him.

Some one had walked in the pathway of God's promises and found it to be a good way and told us that God would surely do what he promised to do, that he was to be trusted. And so, on the strength of the good name others gave God, we committed our souls to him. Our timid faith in God was really our faith in others' faith. We accepted God's promise on the basis of the reputation they were able to give him.

HOW greatly have the great souls of Christian history added to God's reputation! Think of Paul who was called Saul, of Augustine who left his lewd life to become a saint, of Mendel who, after his conversion, changed his name to Neander because he was a new man, of John B. Gough, of Jerry McCauley, of the twice-born men of Harold Begbie's book! All these have given God a reputation for saving sinners! He led them from their lives of shame to virtue and holiness "for his name's sake."

And with assurance any sinful soul may now approach him. God's name as a Savior-God is enhanced by every sinner he redeems.

I am watching that series of articles by Mr. Peter Clark

Macfarlane in the American Magazine on "Those Who Have Come Back," with eager interest. The promise of God is that "sins like scarlet" he will "make white as snow." The cynic says, the skeptic says, God cannot keep this promise. The cocaine "fiend," the debased alcoholic, the confirmed fallen woman—there is nothing to do but to abandon them, to cast them out and leave them to die in their sin.

But Mr. Macfarlane is showing that these have by God's grace been brought back to virtue, to purity, to self-control. In telling their story the author is telling God's story, extending God's reputation, building up what men call credit for God in a department of life where even the faith of Christ's disciples has been mostly doubt.

AFTER all's said, I wonder if the precedence of Jesus in our world is not due to just this: that he added so much to God's reputation. He proved God not in a few exceptional matters but in the consistent whole of his life, and he became thus able to speak with authority on what God could be trusted to do.

How far may man trust God? How far may human prudence be dispensed with in the presence of life's searching issues? This is the deepest question our soul can ask. And Christ answered it by the experiment of his life. He came to do God's will, nor question as to consequences. From the dawn to the end of the day he studied to know his Father's leading, taking no counsel from men nor from his own heart.

The story of that experiment has gone forth to the ends of the earth. And because God did not fail him, but gave him triumphant peace and a sure sense of the imperishable riches of his presence and grace God's reputation has been wondrously magnified wherever the Story has been told.

HUGH MACDONALD.

Our Readers' Opinions

EDITOR THE CHRISTIAN CENTURY:

I am today sending, in a separate envelope, my renewal subscription to "The Christian Century" and I cannot feel content to do this without trying to tell you what the paper has been to me in the past year. "The moral and intellectual compulsion to seek and discover the truth" has led me to study the writings of the great modern thinkers. Though a lover of good literature, feeling the need of religious literature, I had given up all hope of finding in our own communion, journalism in sympathy with modern thought, and with the spirit of religious liberty. Last October I read in the Louisville Courier Journal your report of the Louisville Convention. I immediately sent my subscription to The Century and the paper has been a delight to me ever since. I wish to echo a statement of one of your readers which I read in the paper last winter: "The Christian Century is the hope of the young Disciples." The paper has been so helpful and inspiring to me, and has so fully supplied a long-felt want, that I am deeply grateful to you. I have enjoyed very much the two new departments, that under the heading "At the End of the Day," and the articles on the Sunday-school lessons.

Crittenden, Ky. VIRGINIA FENLEY.

EDITOR THE CHRISTIAN CENTURY:

While writing I want to congratulate you on the splendid paper you are giving us. I have not always found myself in accord with its views, but I have ever admired its virility and awareness. A total absence of vapidness from its atmosphere makes it a more than welcome weekly visitor to our home. There is a field for a journal that holds to the higher levels. Its mental type is different. May The Century ever continue to be as worthy as it is at present.

Taylor, Texas. W. H. BAGBY.

EDITOR THE CHRISTIAN CENTURY:

I look forward eagerly to the coming of The Century and always enjoy reading it. As you know, I cannot always agree with you, but I think perhaps I enjoy the paper all the more for that reason, and am always profited by your virile, thought-provoking work. With good will and many good wishes and urging you not to forget that the "brake" is as necessary as the "motor" and begging you to be patient with the brethren to whom "a Sabbath Day's journey" is a long day's march. I remain. CAREY E. MORGAN.

Nashville, Tenn.

EDITOR THE CHRISTIAN CENTURY:

I am perfectly delighted with The Century's new dress. There is a tone of dignity and an appearance that is highly pleasing. The spirit of The Christian Century has always been fair and I am happy to place myself on the list of well wishers.

Kansas City. J. L. THOMPSON.

EDITOR THE CHRISTIAN CENTURY:

I want to congratulate you on the high class paper that you are giving us now. I have been a subscriber to The Century for several years and its growth has been a source of pleasure to me. The last issue would be hard to beat.

Manhattan, Kan. J. DAVID ARNOLD.

EDITOR THE CHRISTIAN CENTURY:

To my mind The Christian Century is the only representative paper we have. At any rate the spirit of it is to be appreciated by every one who is eager to destroy the "high board fence" that has hemmed and dwarfed visions so long in the past.

Elderville, Tex. ERWIN STARKEY.

EDITOR THE CHRISTIAN CENTURY:

I wish to thank you sincerely for the splendid number of The Century issued this week. Your pages are full of pure gold. The inspiration of the convention has carried you to the mountain top of religious journalism. The Century is always good, but this number should stir with pride and enthusiasm our entire brotherhood. CHARLES T. PAUL.

College of Missions, Indianapolis.

THE PRAYER OF THE SOUL.

BY THOMAS CURTIS CLARK.

HUNGRY of soul for bread to satisfy,
Fed through the years with husks of vanity,
My body faint, drooping my weary head,—
Hungry of soul, I come to Thee for Bread.

Thirsty of soul for living waters pure,
Far from the spring, I scarce my life endure;
My throat all parched, and gone my power to sing,—
Thirsty of soul, I come to seek Thy Spring.

Darkened in soul, in world of darkness pent,
Gone sun and star from out my firmament,
Groping as blind, all things bring me affright;
Darkened in soul, I come to Thee for Light.

Weary in soul of all the world's hard strife,
Sick of the wrong that ever fills my life,
Sated with self and with my selfish quest,—
Weary in soul, I come to Thee for Rest.

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The Larger Christian World

A Department of Interdenominational Acquaintance.

"Win-My-Chum Week."

The national secretary of the Epworth League, Dr. W. F. Sheridan, has set the week of November 9-16 as "Win-My-Chum Week." During this period all league members are expected to make an effort to enlist their companions in an out and out declaration for Christ.

In preparation for this week of soul-winning, all leagues will conduct through October a training class for personal work. Books on evangelism and personal work will be studied. The first ten days of November are to be occupied with a systematic scheme of friendly calls on every young person whom any local league has recorded in its "constituency" list. Pledged prayer is to accompany the undertaking at every step of the way. Finally, on Sunday night, November 16, each pastor will be expected to conduct a "round-up" at the meeting of his league, and on that evening it is hoped a great host of young people will identify themselves with the church.

Congregationalists Erect Memorials.

Our contemporary, The Advance, of Chicago, pays tribute to William Eliot Griffis for the erection of memorial tablets in various places in Holland associated with the sojourning in that country of the Pilgrim Fathers. Ten such tablets are now, or are soon to be, in place. Chicago Congregationalists, two years ago, erected one of these tablets in the English Church in Amsterdam. The tablets now being unveiled include one at The Hague, on the site of the first American Legation, in commemoration of the completion of three hundred years of unbroken friendship between the United States and The Netherlands, and another at Rotterdam, in honor of Zierikzee, the pioneer settler of the State of Delaware and as a token of appreciation by America of the kindness of the Dutch people to continental immigrants to America.

Perhaps the most interesting of these tablets was unveiled Sunday, September 21, in the Scotch Church at Middleburg "to the glory of God and in honor of Robert Browne." The money for this tablet was contributed by the Sunday-school children in the Congregational churches of the United States. It bears a tribute to William the Silent, and the toleration of the Dutch Republic which sheltered the Puritans and the Pilgrims. Dr. Griffis, himself, unveiled the tablet. For the benefit of those who do not know who this Robert Browne was, it may be stated that his church took refuge at Middleburg in 1852, and there was sheltered unmolested and free from persecution.

High Church vs. Low Church.

What was looked upon as the first test of voting strength between the high church and low church elements in the Protestant Episcopal Church, came early in the convention of that church, held in New York City. Dr. Alexander Mann, rector of Trinity church, Boston, was elected president of the house of deputies. Dr. Mann was candidate of the low church element and defeated Dr. W. T. Manning, rector of Trinity church, New York, by a vote of 250 to 242.

The president wields a strong influence in the counsels of the house of deputies. He has duties and powers similar to those of the Speaker of the House of Representatives in Congress. The election of Dr. Mann was regarded by members of the low church as a substantial victory. One result of the vote, some of them declared, would be that the question of changing the denominational name to the American Catholic church probably would not be placed before the convention. High church delegates asserted, on the other hand, that the vote was too close to give any indication what course legislation would take.

Dr. Manning upon learning of his defeat, moved to have the election of Dr. Mann made unanimous.

General Booth's Daughter as Leader.

Mrs. Catherine Booth-Clibborn, who has spent most of her life as an evangelist in Europe, particularly in France, is now in this country, and has attracted much interest by her ability as a spiritual leader. The genius of the great General lives in his sons and daughters, it seems. Mrs. Booth-Clibborn, it may be remarked, is not connected with the Salvation Army, although she worked at one time under that banner. She finds she can accomplish greater results by independent evangelism. Mrs. Booth-Clibborn "has remarkable power as a speaker," writes one who has witnessed some of her work in this country. "There is the ash and energy of the old General, her father, in her voice and gesture and whole attitude as she speaks. We have heard four members of the Booth family speak, the father, one son, and two of the daughters, and we are disposed to think that Mrs. Booth-Clibborn is by far the most impressive and effective speaker of them all. Her story of her work in France and Switzerland, and of her imprisonment in the latter country, is one of the most thrilling it has been our privilege to hear. As a preacher she is exceedingly strong. She interprets the word in a natural and simple way, and then drives its message home with most appealing logic and moving force. She stirs a congregation. She awakens intense desire for a deepened spiritual life. She shows the attractiveness of a complete consecration in a way that makes one hungry for the deeper experiences of the Christian life."

Protestant Expenses in New York.

The Christian Intelligencer summarizes the large expenditures being made in New York City in the building of new Protestant churches and in the improvement of those already in use. This fall buildings will be opened for worship which have cost $3,500,000. Most of them are in what are known as "downtown" districts. There are other buildings in process of construction which will cost about $2,000,000. In Brooklyn a Beecher memorial in connection with Plymouth church will be opened next month, on which above $250,000 has been expended.

A New Profession.

A new profession has been born. With Mr. Charles Stelzle at its head it receives the name "Consulting Sociologists" with the following catalogue of services to render: Expert attention with reference to Sociological and Religious Surveys; Exhibits; Social Service Campaigns and Conferences; Social and Religious Work among Immigrant, Industrial, and Rural Populations; Publicity, Educational, and Evangelistic Campaigns; Efficiency Methods for Local Churches and National Organizations; General Industrial Problems.

Zionist Convention.

The annual convention of the "Zionist Movement" has just been held in Vienna, and in the opinion of the Zionists, the movement to repeople Palestine and restore it to Jewish control has thereby been set forward. There are two schools of Jewish patriots among the Zionists—one which would secure political control of Palestine, and the other which would promote primarily industrial and agricultural development, looking upon the territorial control as impracticable, more so now than ever, since Turkey has suffered so great losses in the Balkan war. At the Vienna meeting colonization was strongly urged. It was determined to establish a university at Jerusalem, $500,000 being named as the sum required. The delegates to the Congress subscribed one hundred thousand dollars, an American Hebrew giving one-fourth of it.

President A. W. Harris of Northwestern University has publicly announced a gift of $250,000 to that institution from N. W. Harris, former president and now chairman of the board of the Harris Trust and Savings Bank, of Chicago. One hundred and fifty thousand dollars will be given to the chair of Church History, Political Science and Economics, while $100,000 will be devoted to endowment. The gift was inspired by the following sentiment as expressed by the donor: "I am sorry I did not get such an education myself early in life. But I can hope this course will be of great value to the coming graduates of Northwestern and will help to turn out good citizens."

The National Council of the Young Men's Christian Associations in Great Britain is laying out plans for a national movement in the winter of 1914-15 which will be styled the Christian Manhood Campaign based in general upon the plans of the American Men and Religion Movement of 1911-12.

The Laymen's Association of the Illinois Methodist Conference took a strong stand at their recent meeting against the three popular forms of amusement—dancing, card-playing, and theater-going, and called upon their pastors to heartily co-operate with them in their stand.

The passage of a resolution in the New Jersey State Federation of Labor providing that daily sessions of the annual convention shall be opened with prayer was bitterly opposed in debate by speakers who contended that a labor convention was no place for religion.

In the missionary colleges of Turkey there were enrolled 3,796 students during the year 1912-13. Of these, 1,589 were Americans, 891 Greeks, 198 Turks, and 119 Bulgarians. Mohammedan students number 412.

Of Human Interest

G. Stanley Hall on "Willie."

Apropos of the fall opening of the schools and colleges, Dr. G. Stanley Hall, president of Clark University, said at a dinner in Worcester:

"We all incline to think our own seat of learning the best one, but we should beware of this inclination, for in its nature it is unpleasantly like the letter a Worcester schoolma'am received the other day:

"'Dear Miss Teacher'—so the letter ran—'Please do not push Willie too hard, for so much of his brains is intelleck that he ought to be held back hard, 'stead of pushed hard, or he will run to intelleck entirely, and I do not desire this. So please hold him back hard, so as to keep his intelleck from getting bigger than his body, and so injuring him for life.'"

Warring for Peace.

"I interviewed Andrew Carnegie in Brussels," said a newspaper correspondent. "The great little man talked of course, about peace.

"He told me that peace must be preached gently, affectionately. You can never convert people by enraging them. You can't fight for peace.

"He said a peace advocate of the fiery, virulent, bitter school made a speech one night at a banquet in Pittsburgh, and when he'd finished an old man shook him by the hand and said:

"'That was a fine speech, sir.'

"'Thanks. Glad you liked it.'

"'Yes,' said the old man, 'I liked it first rate. But excuse me, sir, what are you for—peace or war?'"

Interviewing J. J. Hill.

One of the Chicago papers reports this from a shop talk session at the Press Club:

Once upon a time a persistent young cub reporter person was sent to interview James J. Hill, the "empire builder," on how to build 'em. At that time Mr. Hill was more than busy with the Northern Securities case. He was not to be seen at his town home in St. Paul, his office or his country estate of North Oaks.

The faithful cub finally sighted Mr. Hill on the street, walking arm-in-arm with an associate, deep in conversation. The cub, dauntless, dashed up and pushed between them.

"Tell me, Mr. Hill," he demanded, "what are the essentials of success—my paper wants a page feature."

Mr. Hill recovered his glasses and poise. Looking the youth over carefully, he answered with deliberation:

"Nerve and luck, you have them both. Make a page out of that. Good day."

A Story From Ex-Governor Deneen.

Years ago when Former Governor Deneen went to school, he had the natural hatred for a youth in his class named Harold, who was a mathematical genius. Whenever young Deneen failed to solve a problem in arithmetic his anguish was doubled through the knowledge that Harold would have it settled, certified and bullet-proof. Years went by. Deneen became Governor and accumulated a competence. Recently he dropped into his club for dinner. A new but somewhat familiar waiter was busying about him, brushing off crumbs and the like, and finally served the former Governor's meal. Deneen looked over his check—the waiter had made an error of fifteen cents in making it out.

"I called his attention to it," says Deneen. "I scolded him for his stupidity. I grumbled about the incompetency of the club's servants. Then I said: 'Now hereafter you be more careful, George.' He took his scolding meekly, but replied, 'My name isn't George—it's Harold.'"

Not Fair Weather Friends.

United States Weather Forecaster Henry J. Cox is worried these days, says the Chicago Record Herald. He was called on for expert advice on prospective weather and gave it, not knowing of the chances of impending tragedy. He tells the story himself.

"A man called me up the other day and asked what sort of weather we were to have on the lake the following day. I told him that there would be heavy weather—very squally and dangerous. He hemmed and hawed a few moments and said: 'Is That so?' I reassured him that scientifically it was true. He gurgled a little, I don't know whether it was a laugh, and said: 'My wife's folks want to take a trip on a boat. I guess I'll tell them to go ahead.'"

Riley on Poetry.

It was in a recent interview that for the first time James Whitcomb Riley told of the actual work he had done in making his poetry come to possess its strange appeal.

In recovering Riley's "lost" works the editors of the complete edition found that as far back as 1879 Riley had been thinking along the line of "appeal." There were many evidences of his thought in some of his later writings, but that he should have been seeking for a basis of universal appeal so early in his career was indeed a revelation.

The first poem found, which disclosed the poet's ideas on poetry, is one entitled "The Ginoine Ar-Tickle," which was discovered in the files of the old Kokomo (Ind.) Tribune under the date of Nov. 8, 1879. Typically characteristic of Riley, it gives his views on poetry in a more readily understandable fashion than anything that might be said.

"Talkin' o' poetry—there's few men yit
'At's got the stuff biled down so's it'll pour
Out sorgum-like, and keeps a year or more
Jes' sweeter ever' time you tackle it!
W'y all the jinglin' truck 'at hes been writ
For twenty 'ear and better is so pore
You cain't find no sap in it any more
'N you'd find juice in puff balls! And I'd quit.
What people wants is facts, I apprehend;
And naked nature is the thing to give
You writin' basis, eh? And I contend
'At honest work is allus bound to live.
Now them's my views! 'Cause you kin recommend
Sich poetry as that from end to end."

Again in "A Tale of the Airly Days," a poem written in 1886, a similar idea was expressed in the following way:

"Tell of the things just as they wuz—
They don't need no excuse!—
Don't tetch 'em up like the poets does,
Tel they're all to fine fer use."

In the proem to "Poems Here at Home," written during the summer of 1892, which is the best known of all the Riley verse in which the poet has sought to give utterance to his thoughts regarding poetry, the following oft-quoted lines appear:

"What we want, as I sense it, in the line
O' poetry is somepin' Yours and Mine—
Somepin' with livestock in it and outdoors,
And old crick bottoms, snags and sycamores;
Putt weeds in—pizen vines and underbrush,
As well as Johnny-jump-ups, all so fresh
And sassy like, and groun' squirrels—yes, and 'We.'
As saying is—'We, Us and Company.'

"No 'Ladies' Amaranth' and 'Treasury' book—
Ner 'Night Thoughts' nuther—ner no 'Lally Rook.'
We want some poetry 'at's to Our taste.
Made out o' truck 'at's jes' a-goin' to waste,
'Cause smart folks thinks it's altogether too
Outrageous common—'cept fer me and you—
Which goes to argy, all such poetry
Is 'bliged to rest its hopes on You and Me."

From Near and Far

October 26 will be observed by many churches as Prison Sunday. Special attention will be given on this day to the problems which the day suggests. During the past year the Central Howard Association, which has this celebration in charge, assisted over 1600 ex-prisoners, to gain a new start in life. Information and materials for the observance of Prison Sunday may be secured from the Association, at their headquarters in the Monon Building, Chicago.

The Christian Endeavor unions of Chicago have swung their large memberships into the suffrage movement. The presidents of the Chicago and state unions have approved a plan of instruction for the women voters in the unions. There will be given a six weeks' series of lectures on the election laws of Illinois simultaneously in three parts of the city.

Motherhood is no permanent bar to a position as teacher in the Chicago public schools, according to Mrs. Ella Flagg Young, superintendent of the Chicago schools. A rule advocated by Mrs. Young and adopted by the school board, provides that a women may not be employed permanently as teacher two years after the birth of her child.

The will of Benjamin Altman, recently filed in the Surrogate court, New York, is a human interest document. In the twenty odd sheets, written on both sides, there is seen the purpose of Mr. Altman so to distribute his estate, which has been estimated at $40,000,000, that all his employes shall share in the profits of the business he founded.

The Western Forestry and Conservation Association will hold its annual conference about December 15.. This year it will meet at Vancouver, British Columbia, and will give its main consideration to the problem of forest fire prevention and control.

Disciples Table Talk

Forward Move in Indiana.

Because the work of Indiana missions has become too large for the hands of one man, those in charge of the state organization have divided Indiana into five districts. It is the intention to have a missionary or worker for each of these units. Already three have been selected. After consulting many preachers and laymen, the following men have been asked to undertake this work: T. J. Legg, the Western District; Fred R. Davies, the Southeastern District; Melnotte Miller, the Southwestern District. These workers will help existing churches to become more efficient, set in order things that are wanting, do the work of an evangelist and organize churches in needy and promising fields. The present secretary, L. E. Murray, will retire November 1. C. W. Cauble, who did effective work last spring in the special campaign for $5,000 will be the new Corresponding Secretary. He will begin work November 1. M. T. Reeves, of Columbus, whose generosity has inspired the churches of Indiana with a new enthusiasm for state missions, repeats the challenge of a year ago. He will give another $5,000 on condition that the rest of the state give an equal amount. Mr. Murray, retiring secretary, is very hopeful for the new plan, and asks earnest support for the worthy men who are taking up these several fields.

Booth Memorial at Hiram College.

From 1851 to 1867 Miss Almeda A. Booth was a teacher and lady principal at Hiram. Through about ten years she was associated with Garfield, first as fellow student and then as fellow teacher. No one knew her more intimately than Garfield. After her death in 1875 General Garfield said of her: "In native powers of mind, in thoroughness of scholarship, in womanly sweetness of spirit, in the quantity and quality of effective work done, she has not been excelled by any American woman." A year ago last June a reunion of old Eclectic students was held at Hiram at which a movement was set on foot to provide a suitable memorial for Miss Booth. It is proposed to raise a fund of $50,000 to endow a chair to be known as the "Almeda A. Booth Memorial Chair for Dean of Women in Hiram College." Two-thirds of the amount has already been secured in cash and pledges, mainly contributed by six hundred old Eclectics. B. S. Dean writes from Hiram College that he would be glad to hear from any such whose addresses are not known to him.

M. M. Davis Celebrates Anniversary.

Celebrating the twenty-third anniversary of the date which marked his entrance upon his career as a minister of the gospel in Dallas, M. M. Davis, pastor of the Ross Ave. Church, reviewed the events which led up to and immediately succeeded his coming to Dallas on Oct. 1, 1890, and the years which came after, marked by rapid growth in his church and in the city about him. "I have seen Dallas grow," he said, "from an insignificant little city of 30,000 people to the present magnificent city of more than 100,000, a city with prospects of a brilliant future second to none of which I know. I have seen the steady, rapid growth year after year, and I am glad that I have had something, at least, to do with the moral and spiritual development which has taken place. When I came to Dallas in 1890 we had a little church over on what is now Commerce Street, about where the Y. M. C. A. Building now stands. We had a congregation of about 300 people, and ours was the only church of the denomination in the city. I have seen this congregation grow and enlarge as the city grew, until today we have nine churches and nine big congregations instead of one. Not because it is particularly important, but because it may be of some interest as showing the amount of work which I have done, I will say that during these last twenty-three years in Dallas I have preached 3,287 sermons to my people, and have seen 3,829 people drawn into the church by one agency or another. Sometimes when I think of that enormous number of sermons that I have had the courage to inflict my people with, I am appalled, but I see many of you still looking hale and healthful, and I believe you can stand another one tonight."

Kansas in Convention Session.

The Kansas churches held their annual convention in Atchison, Oct. 13-16. Among out-state speakers were Walter S. Athearn, Iowa; Clair S. Adams, Illinois; A. McLean and Grant K. Lewis, Ohio; G. W. Muckley and Miss Constance Latshaw, Missouri; Mrs. Alice M. Wickizer, Oklahoma, and

Rev. W. S. Priest,
Chairman of Kansas Convention.

Miss Mattie Burgess, returned missionary from India. Walter Scott Priest, of Wichita, served as chairman of the convention. Judge J. N. Haymaker presided over the business sessions and W. E. M. Hackleman of Indiana had charge of the music. At the Toronto Convention the North American front rank banner for Sunday-schools was awarded to Kansas, and the Sunflower folks are making capital of this honor. They consider it a pleasant commentary on the kind of work being done in the Sunflower state. The banner was exhibited at the Atchison convention. There are more than fifty thousand members of the Christian Church in Kansas and the Atchison congregation with its twelve hundred members and its new $45,000 building, led by Jesse M. Bader, gave splendid entertainment to the hosts assembled.

F. F. Grim Discusses Christian Union.

At a recent union service held at the Presbyterian Church, in Albuquerque, N. M., Frederick F. Grim, State Secretary of New Mexico-West Texas Missions, spoke by special request on "The Road to Christian Union." Defining Christian union, Mr. Grim said:

"Christian union is union in the Father and the Son. It is a union of hearts to love and desire, of minds to plan and to think, of wills to execute. It is not a mere sentiment nor a figment of the imagination, but it is a visible, actual, permanent and organic unity constituting the body of Christ of which he is the head. Loyalty to Christ and his Holy Spirit make it imperative that we forget the things which are behind—our party pride, our party zeal, our party glory—and press forward to the goal. How is it to be brought about? Not by magic nor legerdemain, nor by controversy and debate, but every pulpit should resound with the message presenting not alone the scriptural teaching but enforcing the economic, social and national necessity for a re-united church. We should come together in frank and friendly conferences of our agreements and differences in which we will make an honest effort to understand each other. We should be courteous one toward the other and put the best possible interpretations on the beliefs and practices of others."

S.-S. Offering for Home Missions.

No one has had more influence in making the Sunday-schools of the Disciples efficient than Robt. M. Hopkins, the national secretary. One of the lines of enterprise he is pushing at this time is missionary offerings in the schools. Only thirty per cent of the schools sent offerings for missions last year, but Mr. Hopkins states that more schools are ordering supplies and sending in words of encouragement than ever before. November 23 is the day set for the offering this year, and every pastor owes it to his school to give it an opportunity to gain the missionary vision by giving missionary dollars. A Blackboard Review has been prepared for the use of the schools. This, with other supplies, may be secured by addressing R. M. Hopkins, American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

Preacher Fights Social Evil.

An uncompromising crusade against the social evil has been taken up by W. E. Crabtree, pastor at Central, San Diego. In a recent sermon Mr. Crabtree argued that there was no ground for the claim that immorality is beyond the reach of reform because it is as old as the race, and with equal emphasis he declared it was not more respectable on account of its long survival. "They call it an ancient evil," he said, "and seek to prove that it is futile to attempt to handle it because it is so old. That there is no use to strive to eradicate licentiousness, because it is as old as the race, is a very foolish argument. Drunkenness is as old as Noah. Therefore, let drinking go on unrestrained. Murder is as old as Cain. It is no use having a law to forbid it. All evils are the same age. The first man had passions and appetites and he was just a little higher than the brute. The wonder is not that these evils are still with us, but is that man has climbed so amazingly out of the flesh. Now at this late date to throw up the hands and exclaim, 'Oh, it is so old, this evil of lust—it is not worth while to battle!' It is to declare oneself a miserable pessimist and a weakling. The evil is no more respectable now for its age. It is all the more reprehensible and worthy of a death blow."

Englewood Pastor Fights Vice.

C. G. Kindred, pastor at Englewood, Chicago, has lost his patience with the inactivity of State's Attorney Hoyne, in crime cases brought before him. At a recent meeting of the Englewood Law and Order League, Mr. Kindred declared himself in the following words:

"I do not understand the attitude of the state's attorney. We have no trouble getting the police to do their duty, but when we bring the cases to the prosecutor they go no farther. I cannot understand why Mr. Hoyne should take the position of shielding men who are accused of crimes against little girls. Is it possible Mr. Hoyne has allied himself with the saloon interests?" As a result of Mr. Kindred's speech, resolutions condemning the inactivity of the state's attorney in prosecuting "twenty-six" dice game cases and calling on him to stamp out gambling in Englewood were

adopted. A letter from the Englewood Women's club, which promised the support of the club, was read at the meeting. The letter was accompanied by a check for $150 with which to carry on the fight. The Englewood Women's club promised its co-operation in an effort to bring the violators of the law to justice. Mr. Kindred declares an effort is being made by the state's attorney's office to block the prosecution of men charged with offenses against children in Englewood. "Something must be done," he said. "We have brought these cases to the attention of the men who are supposed to protect us, but we get no results. It is now time for the citizens to rise up and demand that Mr. Hoyne do his duty. Despite the evidence we have placed in the hands of the state's attorney, Englewood is honey-combed with vice dives."

Dr. Ainslie To Go Abroad.

Along with three other ministers, representing the Presbyterian, Congregational and Methodist churches, Dr. Peter Ainslie will go abroad in January to enlist the support of non-conformist churches of Great Britain in the proposed movement for a world conference on church unity. The other representatives are: Dr. William Henry Roberts, of Philadelphia, stated clerk of the Presbyterian church; Dr. Newman Smyth, of New Haven, pastor emeritus of the First Congregational Church of that city, and Bishop John W. Hamilton, resident Methodist bishop in Boston. These men were appointed to the mission by a conference of ministers which met in New York City recently.

Church Raised $100 per Minute.

The important work at Gary, Ind., where S. W. Nay ministers, was set forward several leagues when, at a men's brotherhood banquet, held Oct. 8, over $1,000 was raised in ten minutes. It was not planned beforehand to take this method of raising funds, but after an address upon the church's finances by Mr. Nay, he called for voluntary subscriptions and they came so rapidly that the $1,000 was soon raised. The congregation is working to clear up the debt upon the present church property and to start a fund for building a permanent church upon the same site. Cecil Sharpe, Hammond pastor, who has aided in the establishment of the Gary church, was among the speakers. Male quartet selections helped to enliven the banquet program.

Fresno, Cal., Has Good Report.

Among the items included in the annual report of the Fresno, Cal., church, Shirley R. Shaw minister, are the following: More than $10,000 has been collected by the church during the past year. Two thousand of this has gone for the support of missions. The two ministers, Dr. Harvey O. Breeden and Shirley R. Shaw, have made 3,151 calls. During the year 203 members have been added, which with twenty-eight removals and deaths brings the total church members to 913. The Sunday-school has collected during the past year $1,354, over half of which has gone for foreign and home missions. Membership has increased nearly 50 per cent and sixty-five of the Sunday-school students have become members of the church.

R. Ray Eldred's Boys Cared For.

B. S. Dean, writing from Hiram College, states that the report of the death of R. Ray Eldred, in the Congo region, came with a shock to those who are acquainted with Mr. Eldred's boys, Ray, Ward and Jo, who are being cared for at the Wharton Memorial Home, where Morton D. Adams and wife are in charge. This Home, writes Prof. Dean, is an ideal place for the children of the missionaries. But there is need, he declares, that some big hearted friends provide the means for the boys' support and relieve Mrs. Adams from the heavier burdens of the Home.

New Convention Plan in Montana.

District conventions, instead of one large state convention, is the innovation contemplated by the churches of Montana, which believe that the state has grown so rapidly in population that the churches are now too widely separated for participation in a single convention. Under the new arrangement the state would be divided into four districts, composed of the north, east, south and west portions of the state. Conventions would be held in each district, making four conventions instead of one. The first of the series is to be held at Anaconda Oct. 23 and 24. Among the speakers are Walter M. Jordan, Butte; Mrs. Tyler B. Thompson, Missoula; C. S. Miles, Salesville; A. L. Chapman, Bozeman; L. Hulser, Deer Lodge; Walter B. Reed, Billings.

Men's Brotherhood at Berkeley, Cal.

When the women of the Berkeley, Cal. Church issued a challenge to the men to organize a club similar to their own, and hold before them a banquet as a reward for their labors, they did not think they would be called upon so soon to fulfill their pledge. The club is now organized, with 101 members. Among the speakers at the banquet were Judge W. H. Waste, T. A. Boyer and H. J. Loken.

Charleston, Ill., Church Reports.

At the annual meeting of First Church, Charleston, Ill., it was reported that the net increase in the church membership during the year was 155. The present resident membership is 885. The Social and Industrial Society raised $188.99 for benevolent purposes. The C. W. B. M. raised $126.63, the Aid Society $380.71, the Sunday-school $281.47, the Brotherhood $18.30, the Christian Endeavor Society $30.00, the church $4006.98; total for all purpose, $5033.08. The church Treasurer reported a balance of $9.32, with all bills paid. Jno. McD. Horne ministers at Charleston.

Report of Kirksville, Mo., Work.

From the "Year Book and Directory" of Kirksville, Mo. First Church, where W. D. Endres ministers, we cull the following figures: One hundred and nineteen were added to the membership during the year, 34 by conversion and 85 by letter and statement. Forty-five letters were issued during the year. Net gain, 74. Received 27 more into the membership of the church this year than last. Resident membership, 525; non-resident membership, 91. Total 616. The church raised a total of $4,592.46 during the year.

A Woman With a Message.

V. W. Blair, pastor at North Tonawanda, N. Y., writes that "one of the richest heart stories" he has ever heard was given to his congregation on a recent Sunday evening by Mrs. Elizabeth Ross. Her theme was "Liberia and My Boy." Mr. Blair speaks unreservedly in commending Mrs. Ross, and believes that the churches generally should give her a hearing. "Her message is so simple, straightforward and convincing," he writes, "that I believe, if heard, she will become mighty in influence for missions."

National Michigan Chautauqua Proposed.

A national Chautauqua, to be conducted by the Christian church, is being proposed by S. O. Landis, pastor of the Central Church, Flint, Mich. Mr. Landis has just returned from the convention at Toronto, where many Michigan Disciples were present and talked of such an institution to be established in their state. The Chautauqua plan calls for a summer resort where ministers and institutional workers may spend several weeks each summer in recreation and at the same time be in a position to hear educational lectures, concerts, etc. Long Lake has been mentioned as a possible location for the Chautauqua.

W. B. Shaw, formerly pastor at Liverpool and Saltney, England, is becoming increasingly ill and helpless. He has for some time been scarcely able to recognize his acquaintances. His illness has been a long and trying one, and it is not a surprising fact that it is difficult to provide him with all the comforts desirable under such circumstances. It would be a gracious thing, the Christian Monthly writes, if some of his many friends would join together in making such a contribution as would secure for him such things as would make his last days as comfortable as possible.

At the Quarterly Assembly of the Chicago Disciples, held Oct. 19, at the First Methodist Church, E. Leroy Dakin, of Memorial Church, gave a report of the Toronto Contion; C. C. Buckner, of Irving Park, talked on "The Suburban Church," and Dr. H. L. Willett discussed "New Problems in the Orient."

"The Christian Call" is the name of the new church weekly put out by University Place Church, Des Moines, C. S. Medbury, pastor. From the second issue of this neat sheet we learn that nineteen persons represented this great church at Toronto.

Several of the good churches of Sixth District Illinois, are without preachers at this time. Among the vacancies are Niantic, Rantoul, Mattoon, Cowden, Bethany, Tuscola, Farmer City and Windsor, reports R. E. Henry, Niantic, Ill.

During a four days' visit of C. R. Scoville to Hiram College, following the Toronto Convention, eight persons were added to the church. Mr. Scoville gave addresses at the college chapel and in the church.

At a meeting of the District Board of the Sixth Illinois District Ralph V. Callaway, of Clinton, was elected Secretary of the District, vice R. E. Henry, resigned, the resignation taking effect November 1.

"The Century Men's Club" has just been reorganized in the church at Warren, Ohio, where E. A. Hibler ministers. The first meeting was held Oct. 14. L. G. Batman, of Youngstown, was chief speaker.

WE TAKE OFF OUR HAT TO—

Rev. M. M. Davis, who for twenty-three years has ministered to the spiritual life of Dallas, Tex.

Hiram College, which proposes to do honor to one of her pioneers, Miss Almeda A. Booth.

The Indiana churches, which have builded beyond the power of one man's ability to care for.

Rev. W. E. Crabtree and Rev. C. G. Kindred, for their courage in "talking out" when the devil's to be met.

The Fresno, Cal., Charleston, Ill., and Kirksville, Mo., churches for the good records made during the past year.

The Gary, Ind., church for its ability to raise funds at the rate of $100 a minute.

The Foreign Society, for its gains over last year.

Rev. F. F. Grim, for his work in New Mexico in behalf of Christian union.

Secretary R. M. Hopkins, for his success in enlisting the Sunday-schools for missions.

All the Sunday-schools that are planning to put the Bethany System of Sunday-school Literature into their schools January 1.

The Christian ministers of Southern California held their first monthly meeting of the season Oct. 7, at First Church, Los Angeles. Bruce Brown of Fullerton presided and delivered the principal address on "Evangelism." At the luncheon following the meeting, Dr. William Bayard Craig, of Redlands, acted as toastmaster. Toasts were given by Leonard G. Thompson, J. P. McKnight and G. W. Thompson.

George Meeker, pastor at Chico, Cal., has been elected president of the local Ministerial Union. The Union is advocating a dry town for Chico, and it is reported Mr. Meeker was elected president because he is "new blood" in Chico.

A. R. Liverett, Jefferson City, Mo., reports that his expenses to Toronto were paid by his congregation. Five accessions to the church membership made the first Lord's day after the convention a happy one.

E. C. Browning, former pastor at Wright Avenue Church, Little Rock, and a resident of that city for 18 years, has removed to Southern California, where he will reside.

The Foreign Society reports thirty-seven new Living-links during the past year; thirty-two churches and five individuals, the largest number in any one year.

FOREIGN SOCIETY FIGURES.

Income—The total receipts of the year amounted to $434,183, a gain of $33,454. There has been a gain every year for thirteen but one. The receipts have about doubled in ten years.

Churches—The number of contributing churches was 3,122, a gain of 151. Contributions amounted to $129,871, a loss of $5,964. The average contribution is $41.65.

Sunday-schools—Gave $92,853, and 4,051 schools observed Children's Day, a gain of 76. The children have given a total of $1,201,904 for foreign missions.

Individual Offerings—Amounted to $101,376, a gain of $16,259. The number of friends giving is 1,276. The average gift is $79. This is about 25 per cent of the total receipts for the year.

Endeavor Societies—Show a loss of $1,100 in their gifts. The number contributing was 720, a loss of 109.

Annuity Gifts—Reached $49,386, a gain of $18,186. The total amount received to this fund since 1897 is $508,801. Of this amount $125,950 has been transferred to the General Fund by death or request of annuitants.

Bequests—Amounted to $8,468, a gain of $4,379.

Miscellaneous Receipts—Ran up to $43,181, a gain of $1,592. These include interest, profits on books, receipts from the fields, etc.

Total Receipts—Of the Foreign Society since its organization, $5,274,047.

F. M. RAINS.

THE UNITED MISSIONARY CAMPAIGN.

The Home and Foreign Missionary leaders of the United States and Canada, have decided to engage this winter in the most extensive and important piece of coöperative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of the conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the conferences. Probably hundreds of churches will at once volunteer for the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the executive committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church service and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

S. EARL TAYLOR, Chairman.
CHARLES R. WATSON, Vice-Chairman.
GEORGE INNES, General Secretary.
WILLIAM B. MILLAR, General Secretary.

A. W. HALSEY	EDWARD LINCOLN SMITH
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Executive Committee of the United Missionary Campaign.

The Bethany System of Sunday School Literature

Easy to Teach, Inexpensive, Modern

We have been using the Bethany graded lessons now for a considerable time. The objections urged against these lessons before we inaugurated them have been entirely met by the experience we have had with them. They are not harder to teach but indeed easier. We have not found that their use has made any material increase in the expenses of the school in the long run. The use of these lessons has convinced some of the best families of our community that our school was sufficiently modern that they might entrust their children to our care and instruction.

O. F. JORDAN.
Pastor Church of Christ, Evanston, Ill.

Disciples Publication Society

700-714 E. 40th St. **CHICAGO**

EVANGELISTIC MEETINGS.

Lexington, Ill., F. B. Thomas, evangelist; 23; continuing.

Nevada, Mo., Levi Marshall, pastor; C. M. Sharpe and Cook, evangelists; 3 additions, one a United Brethren minister; continuing.

Jefferson, Ia., Richard Martin, evangelist; 35; continuing.

Niantic, Ill., R. E. Henry, pastor, preaching, J. A. Kay singing; continuing.

Shenandoah, Ia., F. D. Ferrall, minister, preaching; Charles E. McVay singing; 4; continuing.

Joplin, Mo., First, G. J. Chapman, minister; E. J. Meacham, evangelist; C. E. Wagner, chorus leader; 8; continuing.

Sioux City, Ia., J. R. Perkins, pastor, preaching; Park Sisters singing.

Donovan, Ill., Harold E. Monser, evangelist.

Nashville, Tenn., Woodland Street; W. H. Pinkerton and Otis E. Watson, evangelists.

Temple, Tex., Lee P. Mansfield, evangelist.

Hudson, Ill., Osceola McNemar, evangelist.

San Marcos, Tex., J. L. Haddock, evangelist.

Nowata, Okla., E. E. Violett, evangelist.

Beaumont, Tex., A. E. Ewell, pastor; Minges company, evangelists; 262; continuing.

York, Neb., A. R. Ritchey, pastor; C. R. L. Vawter, evangelist; 49; continuing.

Alexandria, Ind., H. E. Wilhite, pastor, preaching; 72; continuing.

Wabash, Ind., Frank E. Jaynes, pastor, preaching; W. S. Lintt singing; 24; continuing.

Ft. Cobb, Okla., Oscar Ingold, evangelist.

Harrodsburg, Ky., R. N. Simpson, pastor; Herbert Yeuell, evangelist; 138; continuing.

Pulaski, Ill., Schenk and Douthit, evangelists; 25; continuing.

Bowling Green, Ky., B. F. Cato, pastor; Fife Brothers, evangelists.

Corbitt, Ore., W. T. Adams, evangelist; 37; closed.

Isadora, Mo., Challie E. Graham, pastor; A. W. Luce, evangelist; 38; closed.

Sterling, Kan., J. H. McWhirter, evangelist; 30; closed; church established.

Long Point, Ill., H. H. Jenner, minister; Robertson and Tuckerman, evangelists.

East St. Louis, Ill., Meade E. Dutt, pastor; W. T. Brooks and A. A. Bailey, evangelists.

CALLS.

A. L. West, Kentland to Sheldon, Ill.

Fred Jacobs, to Billings, Mont., South Side.

L. O. Ferguson, Petaluma to Glendora, Cal.

H. G. Rowe, Danville, Ill., First, to First, Indianapolis; no decision.

George A. Hendrixson, Alba to Shawnee, Okla., First.

Herbert F. Jones, Seattle, Wash., to Monmouth, Ill.

James Small, to Hyde Park, Kansas City, Mo.

Rev. Mr. Burdin, to Ferguson, Ia.

A. L. Crim, to Puyallup, Wash.

W. B. Crewdson, to Elliott, Ia., Nov. 1.

R. E. L. Prunty, La Belle to California, Mo.

J. E. Gordon, Belle Vernon to Homestead, Pa.

Nelson O. Williams, to Ione, Ore.

W. H. Hardaker, Schaller, to Ft. Dodge, Ia.

Moody Edwards, to New Salem, Ind.

J. W. Carpenter, Hiawatha to Jewell City, Kan.

W. T. McLain, to Fairview Ave., Wichita, Kan.

H. H. Saunders, Orleans, Ind., to Kingfisher, Okla.

RESIGNATIONS.

A. D. Harmon, Omaha, Neb., First.

Traverse Harrison, Lisbon, O.

J. Murray Taylor, Paragould, Ark.

A. C. Tharpe, Kankakee, Ill.

J. F. Floyd, Charlottetown, P. E. I.

Victor P. Bowers, West End, Augusta, Ga.

NEW BUILDINGS AND IMPROVEMENTS.

Bartlett, Tex., Central, will build $3,500 parsonage.

Abingdon, Ill., $3,500 debt on building cleared.

Peoria, Central, will rebuild on new site.

Bloomington, Ill., First, is building addition.

Anderson, Ind., Arrow Ave., remodeling completed.

Vermilion, Ind., new building ready for occupancy.

J. R. Blunt, who has left the work at South Joplin, Mo., to take up the pastorate at First, Winnipeg, Manitoba, reports that there have been 671 accessions to the church membership during his four and one-half years' ministry at South Joplin. On Oct. 12, the last Sunday of his ministry five were added. At a reception given Mr. Blunt, Oct. 12, a beautiful gold watch was given him, as a token of the esteem of the congregation. H. C. Williams, of Fairfield, Neb., has been called to the South Joplin work. The family of Mr. Blunt will remain in South Joplin during the winter, Mr. Blunt having begun his new work Oct. 19.

Announcement

The Illinois State Board of Nurse Examiners will hold two examinations for the registrations of nurses, both under the provisions of the law approved June 30, 1913, involving a waiver for graduates of schools "connected with Hospitals in good standing, requiring a systematic course of at least two years." One will be held in Chicago November 21 and 22, 1913; one in Springfield December 10 and 11, 1913. Formal application must be made at least fifteen days prior to date of examination. For rules and application blanks address

Anna L. Tittman, R. N.,
Secretary.
127 North Dearborn St., Chicago.

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The spelling match type of "teacher training" has passed. Substantial courses have taken its place. Note what two of our Sunday School leaders say about our second year's course:

"You have made a very happy selection of books for the Advanced Standard Course."—Robert M. Hopkins, National Secretary.

"You have framed a very strong course and I can see no improvement to be made in same."—Myron C. Settle, Ohio State Secretary.

THE ADVANCED COURSE INCLUDES:

The Old Testament and Contents. Robertson. Cloth, 40c; paper, 25c.
The New Testament and Writers. McClymont. Cloth, 50c; paper, 25c.
The Pupil and the Teacher. Weigle. Cloth, 50c; paper, 35c.
Efficiency in the Sunday School. Cope. $1.
Church History in the Modern S. S. Coleman. Cloth, 50c; paper, 25c.
Mountain Peaks of Missions. Paul. Cloth, 50c; manila, 35c.

Express Extra.

Our First Standard text will be out January first

Disciples Publication Society

700 EAST FORTIETH STREET
CHICAGO

The Sunday School

THE IMMORTALITY OF INFLUENCE.

By A. Z. Conrad.

How much are you worth? Not cash but credit measures your commercial power. How much can you lift? Very little with mere muscle. Your lifting power is determined by fulcrum and lever. Intellectually you are great, not as the storehouse of knowledge acquired through study, but you are equal to all your available resource in the way of great libraries which have the accumulated wisdom of the ages. It is therefore a question of appropriable wealth. Reputation is capital. Not what you have in the bank, but that, plus what your financial record and standing can command, determines what your investing ability is. In the industrial world the car of progress moves on wheels of credit. This illustrates the value of reputation and the importance of keeping your name untarnished.

INFLUENCE.

Your worth to the world is wholly a question of influence. Power to direct the conduct of others is the most sacred of all ability. Influence expresses itself partly in intellectual ability to convince. A logician is influential with the people who are capable of following his argument and who seriously desire to know the truth. It is a high privilege to satisfy an intellectual quest and to change interrogation points to periods. But greater than this is that power of persuasion that secures the surrender of the will. It is one thing to know the truth and quite another to be obedient to it. He is a much greater man who can persuade another to invest his life and energy in some enterprise than he who can merely convince another that the enterprise is a good one. The wooing note is a thousand times more effective than the warring note. The sword is no match for suavity. Artillery is useless against icebergs, sunbeams compel them to capitulate. Wind awakens the wrath of the sea but the persuasions of gravity control the whole ocean. Portrayal, counsel, appeal, all these are phases of influence, but all of them taken together do not represent influence at its highest and best.

EXAMPLE.

The very heart of influence is example. In example we have the radiation of personality and the real measure of personal power. Here is something for which every man is accountable and whether he will or not, he must and does exercise an influence on others by what he thinks, feels and acts. It pertains to the high and the low, the rich and the poor, the learned and the ignorant, the good and the wicked. The great Apostle to the Gentiles recognized the inestimable importance of example in the development of the Kingdom of Christ. He noted the inevitableness of influence, the impossibility of separateness which would excuse anybody from the responsibility of influence. Romans 14:7, "For none of us liveth to himself and none dieth to himself." We stand or fall not so much by what we say as by what we are. A single act can neutralize and destroy the effects of the exhortations of a lifetime. Precept depends for its support upon a corresponding example. We are blasting or blessing. We are destroying or developing. We are awakening faith or creating doubt. We are advancing life or hastening death in other lives. The universality of the law gives it special importance. None so poor, so weak, so ineffective, so belated but that they lead some other one. All this is independent of purpose or desire. It is a necessary part simply of being.

RESPONSIBILITIES OF LIVING.

The glory, the sanctity, together with the overwhelming responsibility of living, all these are wrapped up in the single word, "example." Lack of eloquence, a lack of prominence of position, a lack of noteworthy heredity, these things cannot divest life of its worth. There yet remains the fact of influence. Romans 14:12, "So then every one of us shall give an account of himself to God." Not of what his talent is; not of what his environment is; not what his privilege of education is; irrespective of all these things he shall give an account of himself. Personality is the thing that counts because from personality emanates influence. To be sure there are collateral considerations of importance; wealth, education, reputation, natural endowment, all these are in the nature of trusteed power. Waste is wicked. All ability is a trust. It must be administered conscientiously and righteously. We have to be both wisdom and will to those less favored than ourselves. It is vain to ask, "Shall I not do what I will with mine own?" Right here we confuse issues and ignore facts. Nothing I have is my own. We read, "All things are yours." Yes, but there is added to this, "and ye are Christ's." Living is tremendously serious business. To live superficially, flippantly, indifferently is itself sin. Example is the tragic, telling fact of life. On its spiritual side it is all glorious, since it gives life its zest and satisfaction. It includes all who will it so in the list of world-builders. On its vice side it is terrible to contemplate, and its consequences, who can measure? The apostolic caution should receive larger attention from the Christian world: "Judge this rather that no man put a stumbling block in his brother's way, or an occasion for falling."

EVIL THE PERVERSION OF GOOD.

V. 14. "I know and am persuaded of the Lord Jesus that nothing is unclean of itself." Certainly not, no power of mind or body, no material object is in itself despicable. It is in the use or abuse of things that their moral significance is found. Good or bad has to do with human decision. The misuse or abuse of a thing in itself good, changes it at once from good to evil. The saddest of all facts is this, that vision comes to be so distorted, conscience so seared, the current of evil desire so intense that men can actually confuse evil with good until they say, "Evil, be thou my good." An evil practice may be so habitually indulged in as to lose all of its repulsiveness and become positively attractive. All this emphasizes the importance of influence and the necessity of clearness of discrimination and consciousness in choice. It is this very perversion of good into evil with which we have to reckon in the matter of influence. If the misuse and the abuse of a thing are probable, then we must hesitate even though we might ourselves indulge innocently in it, simply because of the probability of its trend of influence. It is not enough for me to know that I can do this or that. I must know that my use of it would not be likely to lead someone else to its abuse. A study of consequences is imperative, and must always be taken into consideration in determining my own conduct. It is undoubtedly true that many men may safely engage in practices without injury to themselves which others cannot indulge in without almost a certainty of self-destruction. An athlete can row with safety on the quiet waters above the falls and move far down where the current becomes swift, while an invalid or an inexperienced oarsman following the example wouid be dashed over the precipice to death. If the athdete knows that the example will lead others less strong to ruin, he has no right, however safe to himself, to go down into the danger zone.

LIBERTY AND LICENSE.

My liberty can easily lead to another man's license. With a disciplined mind and a fixed purpose I might safely read books containing much of falsehood and many expressions of unbelief, but when I know that the reading of these books, however much of valuable scientific information they may contain, are likely to unsettle the faith of another or lead to a lack of reverence of holy things, my business is to let such books alone, and this in order that my example may not be destructive of the faith of others. The principle is put in the fifteenth verse of the fourteenth chapter of Romans, "Destroy not with thy meat, him for whom Christ died." Reference is here made to the practice of eating meat offered to idols. Some might do this with impunity and without affecting in the least their sound support of truth. They might ignore entirely its relation to heathen customs. But with others its influence would be different. It might lead many to a disrespect of the Christian faith and even to an acceptance of idolatrous practices. In this period when the pleasure passion is on so strong the exhortation of the Apostle is all the more important. If I discover that the use of my automobile on Sunday, for physical benefit, for a sincere and honest communing with nature, is leading multitudes of people not very closely attached to the church to disregard their Christian obligations and make Sunday a mere holiday, there is only one thing for me to do as a consistent Christian, and that is for me to voluntarily deprive myself of my liberty in order that my example may not destroy someone for whom Christ died. Not alone for my brother's sake, but for my Redeemer's sake I must recognize the sacredness of influence. I dare do nothing which will destroy or even lessen my power to persuade men to live for Christ. "Let not then your good be evil spoken of." V. 16. To be careless in these matters is to forfeit all right to discipleship. It is to diminish our worth to the Kingdom because it lessens our power among men. No pleasure is worth it. Right here we find abundant reason to condemn unsparingly the use of tobacco by clergymen. It is bad business for a minister of the Gospel. He who visits the sick should be clean. He who would help mothers keep their sons pure should set an example to which mothers can point.

RIGHTEOUSNESS AND RIGHT.

Jesus, who is our perfect example, dwelt very little upon his rights. He was concerned with righteousness. What no man has a right to demand of me I may willingly do for my Master's sake. The weak man or the wicked man may have no right to say to others, "You have no business to engage in this or that because I am likely to take advantage of it and go wrong." We are not questioning the rights of the individual to do many things which he had better refrain from doing because of its influence upon others. It is not that other men have a right to demand of you that you should refrain from certain practices, but that you should voluntarily be willing and glad to do so for the Kingdom of Christ and the salvation of souls. In the extension of the Kingdom the application of this principle is vital. Jesus made this clear when again and again he said, respecting certain lines of conduct, "If you do these things only, what thank have you? Do not even the publicans the same?" Indeed, sacrifice begins right in the centre of our rights and not when we have reached their limit. This principle can appropriately have application to every law of the Decalogue, but it has its peculiar force with respect to certain great evils of our own day. It is immensely important in relation to maintaining church and the investment of influence in it through regularity of attendance and enthusiastic advocacy. It is wonderfully pertinent with respect to the keeping of the Christian Sabbath, but probably it finds its most important application with respect to the liquor traffic, in all of its forms and phases.

CHRIST IN MODERN LIFE.

Our final appeal must ever be to our Lord. What would Jesus do if he were to move in the social circles of our day? It would be the worst sacrilege to say he would either drink himself, or exonorate the moderate drinker. It is safe to lay it down as a broad principle that Jesus Christ in modern life would do nothing which would endanger the life of a brother man. It is more than possible we would hear once more, "Woe unto you Scribes and Pharisees, hypocrites." Let us move to the levels of high Christian privilege and think less of our rights and more of our opportunities.

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*Note.—International Sunday-school Lesson for Nov. 9th, 1913. Scripture, Romans 14:7-21.

The Mid-Week Service

By Silas Jones.

UNION WITH CHRIST.
Oct. 29. John 15:1-8.

Union with Christ is a theme that rejoices the heart of the mystic. To him that union is deliverance from doubt and fear and distraction. It causes things of time and sense to pass from the mind and it introduces the Eternal. If we were all mystics, ecstatic experiences would mark the consideration of the present theme. But we are not all mystics, perhaps it would be nearer the truth to say that we are mystics only occasionally. We like to think that we approach the discussion of religion with the determination to keep within the bounds of the severely practical.

Union With Christ's Disciples.

From the day he spoke his last word to his disciples down to the present Christ has had disciples. The facts seem to give ample warrant for the belief that disciples of Christ will be found upon earth in the future. One who wishes to be joined to Christ will, if he knows what he needs, join himself to the disciples. The Christian is not an Ishmaelite with his hand against every man. His is the social mind. He is a free man, he will not be coerced; but he is far enough along in intelligence and feeling to choose companionship in religious experience. He gives attention to the ideals that are common to himself and his fellow disciples and he values these so much that he can recognize the differences between his beliefs and practices and those of his brethren and maintain his right to hold opinions not approved by others without being alienated from them. One may contend earnestly for the faith once for all delivered to the saints, so he thinks, and not be cantankerous and opinionated. In fact, if there is any man whose discipleship he doubts, it is the man who is arrogant in opinion and who substitutes prejudice for honest investigation.

The Mind of Christ.

There is a certain way of looking at life and conduct which is distinctively Christian. Those who have this way of estimating themselves and their neighbors possess the mind of Christ. The robber, whether he masks his face and uses a gun to induce his victim to hand over his property or brings to his aid business; and legal habits that society has acquired from pirates, is a stranger to the mind of Christ. Jesus was always fair. He sought to take advantage of no man. Fairness is a mark of discipleship, the absence of it is the mark of a mind alienated from Christ. Is business organized so that the spirit of fairness counts for success? Is it just that the spirit of war should be fostered and that taxes should be made more and more burdensome that armies and navies may be supported? The mind of Christ is a radical mind. It permits no compromise. Our morality is too much of a mixture to be called Christian. It has many elements of Christianity. There are many admirable Christian lives blessing the world by their presence, but we have as yet only glimpses of the world in which the mind of Christ shall be the mind of government and business and personal conduct.

The Hope of Christ.

It is fatal to a man's character to lose hope. Jesus inspires a great hope. He saw, as we do not, the sin of the world. The hurt that sin inflicts upon the souls of man we see but dimly. We are indignant when some one robs us or one of our associates. A few of us have a profound sense of the awfulness of sin. Jesus felt its power whenever it defiled and destroyed the weakest. Nevertheless, he was hopeful. He looked to the day of triumph. We are not learning from him that a certain number of women must be sacrificed to the lust of man, that greed must forever be allowed to feed upon childhood and womanhood, or that the unscrupulous and violent shall inherit the earth. Much of our preaching is hopeless. Even when we say that Christ is conquering, our voice betrays the absence of hope. Union with Christ is life to hope. The mind that is filled with the sentiments originating from this union is possessed of reasons for hope.

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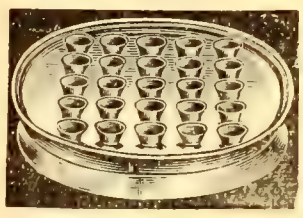

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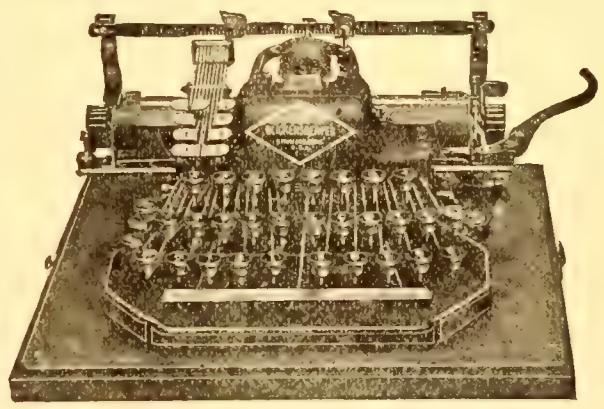

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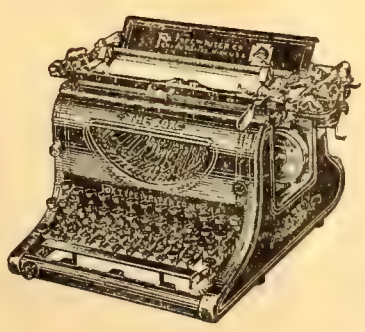

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Bethany System of Sunday School Literature

The Pastor and Religious Education

A few pastors, not alert to the modern educational emphasis in church work, are so unwise as to declare that they are not concerned with the literature used in their schools. They "leave that to the Superintendent," they say. Such a statement implies a lack of understanding of the work of the Sunday school. Last week The Christian Century told of a church building that had been constructed as a *religious education plant,* rather than according to the conventional style. Whether that was just as it should be or not we do not say, but we do say this: *The greatest task before the Church today is Religious Education.* And we say this also: The most important element in successful Sunday school work, next to the character of the teachers employed, is the *kind of literature used.*

How many schools today are using the literature of a certain publisher because they have "always used it," or because there has been no special dissatisfaction with it! What would become of a public school superintendent, think you, who would continue to use the same text books for years on that sort of pretext? Or could a manufacturing plant succeed for long that made no change in the machinery, because they had "always used" that sort of machinery!

A conscientious pastor will make a careful examination of all the available literature produced for Sunday school work, and see that that literature is chosen which is best adapted to the purpose of true religious education.

Disciples Publication Society - Chicago

"Not for Profits, but for Character Building"

The Christian Century

Sharpe Rev C M Dec 13
5522 Kimbark Ave

Vol. XXX October 30, 1913 Number 43

Fellowship with Christ in Suffering
By W. C. Bower

Some Convention Sign Posts
Significant Aspects of the Toronto Convention
By E. B. Barnes

The House That Baby Built
By Edgar DeWitt Jones

Shoshone, the Beautiful
By Minnie L. Kinton

CHICAGO

The Christian Century's Thirtieth Anniversary Subscription Crusade

A Celebration in Gladness and in Service

THE announcement of a plan to celebrate The Christian Century's Thirtieth Anniversary, which falls on next January 1, by a Crusade for Twenty Thousand new Subscriptions and Twenty Thousand Dollars to pay for them was made in the issue of October 23. All our readers are asked to give special attention to that original announcement. If by any chance you overlooked it or wish to refer to it again we will be glad to send an extra copy of that issue free of charge to any address. The essence of the Crusade plan is as follows:

The Disciples Publication Society proposes to make a concession of $10,000 on 20,000 new subscribers, provided,

1) that present readers of The Century send in 20,000 names, without cost or any other obligation, according to instructions on the blank on page 4, and,

2) that the friends of The Christian Century will donate $20,000 to send the paper to these names for one full year. The list of names will include 4,000 ministers not now taking The Christian Century (this list to be compiled in the office from the Year Book, not by our readers) thus putting The Century in the hands of virtually every preacher in the brotherhood.

Such a list of 20,000 new names (every name carefully selected because it represents an active church worker, if not a leader) added to our present list of subscribers, will give The Christian Century the most valuable subscription list of any religious newspaper in the United States!

There will not be one subscriber on such a list who takes the paper from a sense of duty! Our entire list will be 100 per cent interested—and eagerly interested.

During the year the publishers will be enabled to produce a paper as far ahead of the present Christian Century as the present Christian Century is declared by its enthusiastic readers to be ahead of any paper published for the Disciples.

The result will be that by the end of the year, 90 per cent of these gift subscriptions will be renewed on their own account, and The Christian Century will be established in the hearts of a constituency which, by ordinary methods of subscription increase, it will take many years to gain.

Here is the most important, farthest-reaching, deepest-going philanthropy now presenting itself to open-minded, progressive Disciples. The large success of The Christian Century means the enormously increased success of every missionary enterprise among us. It means the success of the ideals of education—a scholarly ministry, a non-commercialized, non-sectarian Sunday-school literature, a true and rational pedagogical method in the religious education of the young, and an evangelism in accord with the deepest religious feelings and ideals.

The success of this Anniversary Crusade means the serious taking to heart by the Disciples of Christ of the duty of practicing Christian unity—a duty which their marvelous numerical success as a separate body had almost eclipsed.

We have cast upon our friends' hearts this high enterprise. We are confident they will send in the 20,000 names and do it promptly.

We are not less confident our friends will respond in gifts of money—from $1,000 down to $1—as their part in sending this paper to 20,000 new subscribers.

Its Subscribers Truly Love The Christian Century

DURING the thirty years of The Christian Century's life there has never been a time when there were so many and such positive signs of enthusiasm for its message as at the present moment.

For the past two years, including the period of approach to the Louisville convention, and since that convention, there has been a rising tide of positive sentiment which is still swelling in volume and earnestness.

The expressions at Toronto from men and women of all shades of conviction were so many and so earnest and so heartening that the editors themselves, accustomed as they are to hearing nice things said about The Century, were caught shyly blushing more than once, and as for your humble servant, the Circulation Man, he confesses here, publicly, and with sincere penitence, that he did not dream the paper whose subscription list he took charge of last September 1 was held in any such intense affection as he now knows Century readers cherish for their paper.

This C. M. has promoted circulation on several large city dailies and has also headed the subscription department of another Disciples' weekly, but he has never known what it was to have subscribers who literally LOVED their paper and who would make sacrifices for it until he got on the inside of The Christian Century office.

Behind the counter of our booth at Toronto a little woman set down some of the kind words she heard spoken to various members of the Century staff. Here are some of them:

"The only paper I care to pass on to my neighbor."

"I give mine to the Presbyterian preacher every week. It has changed his conceptions of us Disciples."

"Here is one dollar. Continue the subscription to A. B., the Congregational preacher in our town."

"The Century is the only paper among us that has a message for the time."

"I am delighted every time I open the wrapper."

"I look for it eagerly."

"Our biggest paper."

"It has atmosphere."

"You are making us a new people."

"Your interpretation of missions makes The Century itself our most important missionary agency, and I believe it ought to command our gifts just as our societies do."

"The Century is edited!"

"If you'll not go too fast we'll all be with you soon in practicing Christian union!"

"Hugh Macdonald—say, he has brains!" "Yes," added a companion in reply to this remark, "and he has something that ought always to go with brains, too."

"Best thing now happening in the brotherhood."

"Couldn't keep house without The Century."

"I want The Century. Hugh Macdonald's article alone is worth the price of admission."

"I am going to try this year to get it into the families of my church. Its policy of leaving other papers to do the quar-

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

reling and backbiting makes it our only fit family paper."

"It's alive!"

"I like it because it leaves out so much!"

"Your paper is religious. It feeds our spiritual life."

"You have no idea how much you are leavening the whole lump of our people with your message of the deeper spirituality."

And so forth and so forth.

A Plain-Spoken Criticism--and What Came of It!

But there was one big criticism, and that was directed at this poor Circulation Man's department. This criticism was made again and again, and bluntly, once almost harshly. One man, in greeting the editor said, right out where twenty people heard it:

"Why don't you show some business enterprise? Why don't you PUSH your paper? You fellows haven't enough enterprise. There are thousands and thousands of people hungry for such a paper as you are putting out every week. They know that The Century exists, but they don't know what kind of a paper it is. You put the goods in the store, but you don't advertise! You need a selling force. You need to talk your paper up. Other papers use their own columns for this purpose. Why don't you use yours? Your Circulation Man must be a dead one!"

And our editor—well, he shuffled a little in his characteristic way, and mumbled something about never having had a Circulation Man at all until thirty days ago, and something about not liking to blow one's own horn, and, besides, there had never been any money for promotion purposes, adding, however, that a number of friends had come to the support of the paper this summer and that there were some plans maturing that he thought would please his plain-spoken friend.

* * *

Right then and there your Circulation Man took his hint. Everybody praises The Century. Everybody believes its message is vital to the times in which we live. And pretty nearly everybody sees how weak has been its circulation policy in the past. And there entered into the Circulation Man's soul a stern determination that our plain-spoken friend would have to take it all back when he meets us at Atlanta a year hence!

For some time the editors had been talking with the staff about this Thirtieth Anniversary Crusade. It was to be a quiet unannounced affair. The editors themselves were to go out into the field among the friends of the paper and raise twenty thousand dollars to pay for twenty thousand subscriptions. A sort of "gumshoe" Crusade! Think of it!

Well, here is where your Circulation Man's "stern determination" got to work. He went boldly up to the editors and declared that the business of editors was to edit—and that now was the time of all times for The Century to be edited—and that if the editors went off raising twenty thousand dollars there would be precious little editing done—and that if our loyal friends only knew what a big scheme was in our heads they themselves would get us the twenty thousand subscribers and the twenty thousand dollars to pay for them by the time our birthday rolled around—and they would do this with very little personal solicitation from the editors—indeed, that many a man and woman would give more money if the editors would stay at home and edit a great paper than they would give if there had to be any let-down in the quality of each issue—and that if two pages a week could be put at the disposal of the Circulation Man, he and the host of present loyal subscribers would do the rest!

* * *

The Circulation Man was out of breath, but his "stern determination" was not out of breath.

After talking it over the editor-in-chief replied that he was somewhat skeptical but would give the plan a trial. He had a deep aversion, he said, to asking people personally for money, anyhow. (This "aversion" isn't taken at its face value in the office. Some of us think that the editor just talks that way, that people treated him so well last summer when he was out "asking for money" that he is only too glad to try it again. But maybe that's unfair to him.)

At all events it's perfectly clear that the Circulation Man's first act was a great success. His two pages were certainly read last week! The congratulations are pouring in on every mail. And they are so hearty, so appreciative of The Century, so hopeful that the great birthday goal will be realized and the paper given the hearing and the standing it deserves, that the C. M. has added three degrees of "sternness" to his "determination" to make The Christian Century the leading paper of the Disciples of Christ in circulation, and then the leading religious paper of the United States. And it begins to look as if hundreds and perhaps thousands of others are going to help. As we go to press there lies on the C. M.'s desk a great stack of letters of congratulation and encouragement received in the past three days—and our subscribers have but just received their last week's paper. This week and next week there will be a constant shower of these words of felicitation.

And the names, too, are beginning to roll in! We had not expected many names so soon. What is desired is careful, painstaking thought by each compiler of names—not a hurriedly made out list.

But do not hold your list until you are sure you have everybody down whom you will think of! Send it in and wait until the next week for another blank. The blank will appear in every issue of The Century during the Crusade.

Keep the names rolling in!

Congratulations and Encouragement

Every mail brings congratulations—hearty, hopeful and helpful. Next week the Circulation Man promises not to talk so much himself and will give our readers a chance to hear these congratulatory letters. Just now it must suffice to set down only the names of a few who have sent us their felicitations:

Judge F. A. Henry.
President Toronto Convention this year.
Dr. Hill M. Bell.
President Atlanta Convention next year.
Rev. E. L. Powell.
Rev. A. B. Philputt.
Rev. George W. Knepper.
J. Leslie Lobingier.
Rev. W. G. Winn.
Who has the honor of sending in the first list of names.
Rev. J. H. Goldner.
Who has the honor of sending in the first check—and a good one too!
Rev. V. W. Blair.
Rev. L. J. Marshall.
Rev. Frank Waller Allen.
Mr. Samuel Harden Church.
Rev. T. E. Winter.
Rev. W. F. Rothenburger.
Rev. Geo. W. Hemry.
Rev. Austin Hunter.
Rev. Perry J. Rice.
Rev. Irving S. Chenoweth.
Rev. Ralph V. Callaway.
Rev. Clark Walker Cummings.
Rev. H. E. Stafford.
Rev. J. P. Givens.
Rev. William Mullendore.
Rev. A. L. Cole.
Rev. Edgar D. Jones.
Rev. Peter Ainslie.
Rev. John R. Ewers.
Rev. C. H. Winders.
Mr. D. F. Givens.
Rev. Howard T. Cree.
And many others.

LATEST NEWS: OVER 1,000 NAMES HAVE BEEN RECEIVED AS WE GO TO PRESS. WE EXPECT 3,000 MORE THIS WEEK.

Our Anniversary Subscription Crusade

For instructions in filling out this blank be sure read pages 2 and 3 in our issue of Oct. 23rd

Names suggested by_____ Address _____

_____ For one year's gift subscription to The Christian Century.

Be sure to write very plainly or use typewriter.——Be certain of all addresses.——Do not fail to give information as indicated in third column.——Use this prepared blank only—if it is not large enough for your entire list send for another or wait for next week's paper.——Do not put down any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss) *Mr. John Smith*	*Chicago Junction, Mo.*	*Farmer, Deacon, Sunday-school Supt.*
Mrs. Ralph Doe.	*162 N. Lincoln St., Buffalo, N. Y.*	*Husband a lawyer, Active in C. W. B. M. S. S. Teacher.*
Mr. James Phelps	*14 Century Ave., Indianapolis, Ind.*	*Clerk, unmarried, Pres C. E.*

Mail this list at once to H. E. MERRITTS, CIRCULATION MGR. THE CHRISTIAN CENTURY, 700 E. 40th St., Chicago.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Spirit in the Wheels

This is an age of organization. Great combinations of capital and labor make their influence felt in every department of our economic life. In our churches as well as in business relations the demand is for organization, for societies and committees. All this is well, but well only so far as it gives expression to the real spiritual life of the church.

Back of all the great organizations of capital is some directing spirit, either a guiding principle or a definitely accepted policy or the strong individuality of an acknowledged leader. We ride upon a railroad train dependent for its forward motion upon the physical labor of the fireman who shovels the coal; but above him is the engineer who pulls the throttle, and above him again is the conductor who commands the train, but none of these embody the full spirit of the road. Above these is the train dispatcher and above him the superintendent, and above these the board of directors; and when we are told at length that this road upon which we ride is a part of the Vanderbilt system or the Gould system or some other great system, then we acknowledge the name of the man or group of men who control the spirit of the railroad.

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The Church is an independent organism, with a life of its own. Its life is the aggregate of other lives, individual and collective. Above the membership, above the pastor, above the various societies and committees and boards of trust who express its organic life, there is a guiding purpose, an impelling Spirit, else the Church itself is lifeless.

We visit a coast defense battery, and examine the disappearing guns that comprise its armament. Here is a twelve inch rifle so finely adjusted that any one man may turn the mighty tube in any direction and raise or lower it at will; but it is powerless of itself. There is its projectile, a great conical mass of nickel and steel weighing fifteen hundred pounds, large enough to sink any ship that sails, but it lies upon the ground an inert thing. Here is the powder in brown prismatic cakes with a hole in the middle of each, and these carefully packed into bags with a charge in each one sufficient to send a shell approximately one mile for each inch in the diameter of the gun; but the powder is as inert and lifeless as the shell. A hostile ship might sail in no fear of it as it lies upon the ground. But let the shell be placed in the gun, with the powder behind the shell, and then let a single electric spark be communicated to the powder, and the shell speeds forth across the blue waves with a velocity sufficient to command the shore for a radius of ten miles, and thus afford protection for the three thousand miles behind it to the opposite shore. The defense is in the life spark that communicates the flame to the waiting powder.

Some of the bitterest disappointments that come to ministers grow out of misplaced faith in church machinery. There is a meeting, an address, perhaps a dinner, and an organization. A constitution and by-laws are adopted; officers are elected; a list of worthy objects is approved, and it is assumed that with such an organization the kingdom will come before breakfast. But the members oversleep next morning, and the kingdom does not come. The organization is inert. It has no power in itself. All the labor expended in setting up the new machine and explaining its uses and testing its gears has been wasted. The help which the new club or guild or society was to have rendered to the minister results in this, that the minister has one more load to carry or push.

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There is a verse in the Bible which says that "Some trust in chariots and some in horses," and which suggests that these sometimes disappoint those who trust in them. Translated into modern language it might read, "Some trust in organizations and others in committees, but we will make mention of the name of the Lord our God."

What is true of the local church is true of national societies. There is nothing in a constitution and by-laws which can save a soul. Machinery, even the best of it, is not an end in itself. The worth of all machinery is to be tested by the severest tests of pragmatism. It is good if it works, and if the product is ample and good, and if nothing better and simpler is in sight. If it fails to meet any of these tests, the machine belongs on the scrap pile.

It is vain to put our trust in mere machinery. Machinery of itself but adds to the load and increases the friction. We have quantities of machinery which does not produce enough power to replace the labor which it cost to dig the coal it burns. We need machinery, but it should dig more coal than it consumes; and no machinery will be a permanent advantage to the Church of Christ unless it embodies the life of the Spirit of God.

Ezekiel had a vision which might well be the vision of the Church as it now is organized. There was wheel within wheel, and he grew dizzy trying to discover and remember what all the wheels were for. Probably he never discovered; if he did, he was one of a very few men who could have told. But one thing gave him courage. The Spirit of the Living God was in the wheels. So let it be now and evermore.

Fellowship With Christ in Suffering

BY W. C. BOWER.

EDITOR'S NOTE: There was no feature of the Toronto Convention programs that received wider comment than the series of addresses on "Fellowship With Christ," arranged by the Foreign Society. Four of them—those of President Frederick D. Kershner, Rev. George A. Campbell, Rev. J. H. Goldner and Prof. W. C. Bower—were delivered during the early Foreign Society sessions; that of Rev. Carey E. Morgan was given at the Sunday morning service. In subsequent issues we hope to present to our readers other numbers of this helpful series.

LIKE a Mont-Blanc, from the Alpine range of Paul's thinking rises his doctrine of the mystical union between the disciple and his Lord. Beneath his forensic manner of conceiving salvation is Paul's belief in the method of salvation through the identification of the saved with the Savior. In his deepest thought that relation is vital and personal, transcending the thought forms of judicial procedure or of status. In that union the disciple ceases to live, but Christ lives in him.

Kindled by imagination and penetrated by profound emotion, this conception of the vital union is transfigured into the purest mysticism. Paul thinks of himself as sharing with Christ the crucial experiences of His redemptive life. With Christ he suffers death by crucifixion; with Christ he is buried in baptism; with Christ he rises as by a resurrection to walk in newness of life; with Christ his life is hid away in God, above the reach of the vicissitudes of this changeful life; and, looking forward to the supreme moment of history when his glorified Lord will return, he sees himself manifested with Him in glory. It is against the luminous background of these fundamental ideas that there emerges Paul's conception of his fellowship with Christ in suffering.

SOME PRACTICAL IMPLICATIONS.

To be sure, in many fragments dealing with the doctrinal content of Christianity there is a theological import in this idea. But there is an extension of this conception of fellowship with Christ in His sufferings which has the most far-reaching practical implications. It finds frequent expression in his correspondence, and always in connection with his missionary labors. Measuring his fragile body against the stupendous task of carrying the message through Asia Minor, across the Aegean into the Grecian peninsula, and westward past Rome to the edge of the world, bearing to his death the scars of stonings, and beatings, of exposure and disease, we do not wonder that he should construe his ministry as a continuation of the ministry of his Lord, and his afflictions as a sharing in his Lord's sufferings, not differing greatly in purpose, spirit, or in kind. In a letter to a mission church, and with a boldness of thought that startles us, he says: "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking in the afflictions of Christ in my flesh for his body's sake which is the church." To another church founded by his missionary labors, out of prison cold and impending martyrdom, he affirms that his one passion is to know Christ and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death. As his thought sweeps across the centuries and glimpses the program of God, the daring thought takes possession of his mind that for the accomplishment of so stupendous a task even the sufferings of Christ are not sufficient, but that in the plan of God his own sufferings are needed to partially complete that which was lacking in the passion of his Lord.

Not that the unique passion of our Lord was in itself inadequate. On the contrary, its completeness and finality are everywhere insisted upon in the Scriptures of the New Testament. Before His passion He was able to say, "I glorified thee on the earth having accomplished the work which thou hast given me to do." Nevertheless, sufficient as was Christ's passion when viewed in itself, Paul felt

Prof. W. C. Bower.

that when viewed in the light of the entire history of the Kingdom of God, there was a lack which must be fulfilled by the sufferings of the disciples.

A CLEAR MESSAGE.

This conception, so difficult for the commentators, speaks a clear message to the Christian heart. God's purpose is eternal, having its beginning before there was a human race, and by no means yet complete. It lies like a broadening path of light across the centuries. Many have been the toilers in its behalf. Unique as was the work of Jesus, it was but a segment of God's redemptive purpose. Such was the mind of Jesus. While witnessing to the consciousness of Jesus as to the completeness of His personal task, the Gospel memoirs equally witness to His consciousness that the task itself was unfinished. He left a program for a continuation and completion of the ministry which He began. On the eve of His departure He said to His disciples, "As the Father hath sent me, even so send I you." From His point of view, the work of the disciples was to be a continuation of the ministry to which He gave His life. From His point of view, He came not so much to do something for us as to do something with us. This, I take it, is both the method and the meaning of the incarnation. From His point of view, the work of world-redemption is one which can only be accomplished through loving co-operation of the Divine and human agencies.

But, in the nature of our constitution, fellowship with Christ in His redemptive work involves fellowship with Him in His suffering. It is written in the structure of our universe that the good of the many springs from the vicarious suffering of the few. The Divine method of salvation through the humiliation and the death of Christ was not only pursued in absolute obedience to that law, but was its most perfect revelation to the human mind. The greatest benefactor of our race, He was Himself the prince of burden-bearers. His visage was more marred than any man's. He was a man of sorrows and acquainted with grief. Men thought Him smitten of God and afflicted for His own moral shortcomings. But a truer moral and spiritual insight perceived that He was wounded for our transgressions and bruised for our iniquities, and that Jehovah had laid upon Him the iniquities of us all. Never was truer word spoken than in the reproach that was cast upon Him on His cross: "He saved others; himself he cannot save." For Him it was the choice of an alternative—He could save others or He could save Himself; but He could not save others and save Himself.

WHAT THE CROSS SYMBOLIZES.

Out of His own experience of suffering incurred in the service of others, He announced that he that would follow in His way must take up His cross daily. Like his Lord, he who would save his life must lose it in the lives of others. Unless one's life fall into the earth and die, it abideth by itself alone. The Christian consciousness has not erred in seizing upon the cross as the symbol of Christianity. The cross is the symbol of self-giving in loving service for others, and self-giving is the heart of Christ. In the heraldry of spiritual men, the cross is the badge of the world's benefactors. Would we share with Christ in His redemptive task? Then we must drink His cup, and be baptized with the baptism with which He was baptized. We too must be amazed and sore troubled as we enter within the shadow of our own impending cross.

Only a mind illumined by the Divine wisdom can begin to appreciate what it has cost and will yet cost to redeem the world. The transaction of Calvary is only a momentary disclosure in time and space of the tragedy which rests eternally in the heart of God. The atonement there revealed amidst the sympathetic travail of nature, is an eternal atonement.

Great is the cost of progress. It seems to be a law of life that the keel of progress shall be reddened with the blood of sacrifice. Is it too much that the sea should claim its toll of human life if only a highway be made for men and their burdens on the trackless deep? Is it too much that the bodies of our adventurous sons be offered to the Moloch of the air, if only he yield us the secret of flight? Is it too much that men should be buried in the starless caverns of the earth if only the ancient hills yield us their reluctant treasure? Our age of progress answers with an emphatic "No!" if only civilization and the good of the many are

thereby advanced. Is it too much that a flood of fire and blood has swept thousands of missionaries and native Christians to their death in China? Is it too much that the heart of Livingstone lies buried in the heart of Africa? Is it too much that G. L. Wharton sleeps in Indian soil, or that Dr. Loftis rests beside the highways of his own Thibet? Is it too much that the Congo claimed the body of Ray Eldred as its people claimed his life? Our Christian consciousness answers with an equally emphatic "No!" if the Kingdom of God is thereby advanced. The evangelization of the world has not yet cost us what it cost the Son of God. Nor will it seem too much when the world-task is finished and our race, united and redeemed, has realized itself in God.

GOD'S METHOD OF REDEMPTION.

The incarnation, by which God merged His sinless and immortal life with ours, was the method of redemption in Christ. For Him the incarnation involved humiliation, suffering, and death. It must needs be so, since redemption comes from the sharing of the life of God. But through that incarnation a portion of our race is beginning to realize itself in God. That God's redemptive work may be completed there must be a new incarnation. The church in Christian lands must take upon herself the form of a servant, and humbling herself, must become obedient, if need be, even unto death. The church must merge the life that is in her through the indwelling Christ with the life of the non-Christian nations, that Christ may be formed in them also, and that they may be lifted into the life of God. The method of the incarnation must remain forever incomplete until the Christ has clothed Himself, not only with the flesh and blood of the Hebrews or of the Occidental peoples, but with the flesh and blood of China, of India, of Africa, and of the islands of the sea, and the whole race shall be united and redeemed in Him.

THE VISION OF THE INNER SHRINE.

Only through the rent veil of vicarious suffering can we enter into the holy of holies of Jesus' life. It is much to enter into His thought-life as with admiring wonder we listen to Him teaching the multitudes in Galilee; it is much to feel His sympathy as He moves among the eager throng healing and helping as He may; it is much to gaze in awe while He is transfigured before us. But if we would really know the Lord we must enter the silence and the shadows of the Garden with Him. We may believe from the memoirs of His life that He longed for human fellowship in that earthly hour; does He not long for it still? The pathos of the Garden, now as then, is that we sleep while He suffers. And thus we miss the vision of the inner shrine which only eyes baptized in tears can see.

Some Convention Sign Posts

A Statement of Some "Signs of the Times" Among the Disciples, Which Appeared at the Toronto Convention.

BY E. B. BARNES.

AS a people, we are beginning to realize the value of the devotional element in our conventions. Toronto was a decided improvement in this particular over previous conventions. The morning sessions of half an hour at the King Edward Hotel were helpful beyond expression, while a new spirit pervaded the opening sessions at Massey Hall, the arrangements of which assisted in making the services what they were intended to be. It is next to impossible to have a devotional service in a barn-like building. The people must be close together, and no opportunity afforded for visiting. In addition to the devotional exercises proper, the addresses in many instances, might readily be compiled into a book that would take its place with the literature of Andrew Murray and S. D. Gordon. It would mark our passing from dogmatic theology to the realm of introspection, and to where emphasis is laid upon conduct rather than upon creed. We are journeying much more rapidly than we think from the days when no convention was complete without a sounding of controversial notes to the day when the conciliatory temper is pervading all our counsels. We are going from bugle-blast eras to the era of the olive branch, a fact which is most encouraging to a people devoted to the task of calling Christendom back to apostolic standards.

THE FRATERNAL SPIRIT.

A splendid spirit of fraternity was everywhere manifest. There were fewer groups of the disaffected to be seen lamenting the degeneracy of the times. Men of scholarly attainments and deep spiritual power had set the pace of the convention, and almost to a man their addresses would have reached high-water mark among convention addresses, if there had not been so many good ones. The excellence of them all may cause us to forget how great they were. And the hearers had every reason to congratulate each other over the future of the Disciples which holds more promise than we have been able to discover in many a year. The backwoods theologian who glories in his adherence to exploded ideas while ridiculing the standpatism of China, might be seen on the outskirts of the crowd; but even he must have been able to read the handwriting on the wall which interpreted meant that among us the tail was no longer to be permitted to wag the head; he must have spent much time bemoaning the fate that had befallen the faith, sulking while his hopeful brethren shouted; he must have spent his days under a juniper

Rev. E. B. Barnes.

tree while 98 per cent of all present were rejoicing over the victories of the year; he had a grim season of depression while all others had a season of refreshing. To the belated and disgruntled there were abundant reasons why Toronto should be forgotten—if forgetting were possible. But all those who believe that the world moves rejoiced to see our young preachers joining the scholarly forces of the age and moving bravely on. They believed that the Toronto convention was equal to a revival. There was a united rejoicing in the service of the King.

A LARGER LIBERTY.

A new spirit is in our midst that promises good things for our future. The influence of the fanatic and the fossil is passing with every year; an era of toleration is at hand. The cruel ostracism of ten years ago is not possible at this hour. Men of bold and liberal minds were heard on the convention platform, and with enthusiasm. The fear and extreme caution that made good men set a guard at their lips, and cultivate the art of repression for the sake of peace, rather than to develop the art of expression for the sake of progress, was wholly wanting at Toronto. The concessions to a stubborn minority by men who held the opinions of such a minority in contempt, for the sake of harmony, are becoming a thing of yesterday. There is less tight rope walking among us, less of the disposition to jump with the cat, more desire to stand on solid ground where we feel that we ought to stand and take the consequences, than ever before. We are beginning to discover the difference between genius and heresy, between what the Scriptures teach and what we think they teach. We are doing today in fact what soon we will be doing in form, viz., recognizing men of diverse views among us as worthy a place in our councils, not because their views are yours and mine, but because they love our Lord Jesus Christ in sincerity. At heart our people are strongly united; their aims are one, their faith is one; the differences among us are largely over words, as are the differences everywhere in Christendom. Brethren of widely differing views met on common ground at Toronto, and dwelt in unity.

A SPIRIT OF TOLERANCE.

We have learned to dwell with those of other communions as members of the same Lord; when shall we learn to tolerate each other as now we tolerate those of other folds? But Toronto showed that we are learning to do that very thing. We are growing into a larger liberty each year; and "it is better that we should love Christ in the largeness of our liberty than that we should love him in caves of Adullam."

Shoshone, the Beautiful

A Narrative of Life in a New Country.

BY MINNIE L. KINTON.

HAVING become dissatisfied with "flat" living in the crowded city, and longing for a home which would prove a healthful spot for the bairnies, we decided to return to our first love—the farm. Then followed a tedious search for the ideal spot. Circulars, advertisements, and articles were devoured. Some, like certain photographs, showed too clearly the retoucher's skill; others required too much capital; still others were subject to cyclones, hail storms and like evils. After many hours of study, and being somewhat socialistically inclined, we decided to take the westward march and secure a homestead under the United States Reclamation Service in the Big Horn Basin, Wyoming.

A LAND OF SUNSHINE.

Think of a home in a land of sunshine, where lightning never sends its deadly stroke, where one can work in one's shirt sleeves all winter, where no social engagement need suffer because of rain, where a settler can "work out his payments if desired." (How many toilers in your crowded city entertain even the faintest hope given by their creditors of working out payments on their suburban homes?) All these glowing promises were literally swallowed and this tenderfoot family, with unlimited faith and hope and trust, started westward and took up a five years' sentence under Uncle Sam in order to obtain the coveted farm home. Before relating experiences, however, it may be of interest to review briefly the story of the Big Horn Basin and of the effort which has been made by the United States government to reclaim the arid plains of this territory.

John Colter, according to most authentic accounts, led an expedition which first discovered the Big Horn Basin, and his reports of the famous hot springs and natural wonders of what is now the Yellowstone National Park were received with derisive doubtings. But Colter was not the first nor the last whose discoveries have been received with scorn. Evidently curiosity was aroused, for soon we read of explorers and settlers. "Buffalo Bill" is known by every boy and girl in the land and here in this beautiful valley he has built his monument. The thriving little city of Cody close by the Park entrance not only bears the name of the fearless horseman, but at every turn are mementoes of its hopeful founder.

Shoshone Reservoir, Capacity 456,000 *Acre Feet of Water.*

THE RECLAMATION ACT.

When President Roosevelt, on June 17, 1902, by his signature made the reclamation act a law, attention was turned to reclaiming the arid lands. Perhaps no section offered more promising assurances of ultimate success than this which might be watered by the inexhaustible supply from the Shoshone River. Here is a natural basin, rimmed by towering mountains—Big Horn Mountains form the eastern circle, McCullough's Peak rounds the south, while Heart Mountain is the sturdy sentinel guarding the west. Entrance to the Basin is through the beautiful canyon in Pryor Mountains on the north whose scenery as viewed from the car window on a clear morning challenges the descriptive powers of pen or brush. And throughout the Basin with the surrounding mountains many miles distant, the changing glories of earth and sky are never-tiring visions of rest.

A VAST ACHIEVEMENT.

The story of the efforts of the United States government for supplying the needed water for this vast area is filled with daring and adventure. Mighty indeed must have been the forces which cut the canyon through which rushes the waters of the Shoshone River. Engineers decided to back up the waters at the point where, in ages past, they had evidently broken down through the chasm. In order to do this the highest masonry dam in the world, 328½ feet in height, has been constructed between the nearly perpendicular cliffs; and behind this solid concrete wall the waters form a peaceful lake, and are turned to bring the moisture for the ranchers' harvests. It was not an easy matter to obtain access to this dam site. Nothing daunted, the government set to the task of road building. The gorge was well-nigh inaccessible, but by tunneling, blasting and digging, one of the finest highways in the world now leads to the big dam, and also opens a new entrance to the Yellowstone National Park. Probably no less than fifty "gypsy" wagons were fitted out last year by settlers here who, accompanied by eastern relatives, toured Uncle Sam's wonder ranch. Many stated that they found no scenery more awfully sublime on the entire trip than in the canyon leading to the dam. One little chap of four when asked what he thought of the big dam, naively replied, after gazing

Shell Canal Showing a Siphon.

Big Horn County Canal.

Hanover Low Line Canal.

intently at the massive pile, "mighty purty." This canyon road, however, is a sorry spot for timid hearts. Almost kissing the blue heavens rise the perpendicular rocks on the one side, while deep down an abysmal precipice on the other side rush the roaring waters of the Shoshone; and every curve of the road opens new wonders of grandeur and awe. Even teams realize the gravity of the situation, for horses which on the plains jump to a barb wire fence at sight of a motor-car, in the canyon walk quietly past with never a quiver.

SHOSHONE, THE TEDIOUS.

The lure of the land as pictured by some railroads and promotion companies is very alluring and points to an easy pathway to success and a home; a place where a poor man may, with perfect confidence take his place with the world's financiers. Theory and practical experience tell opposing stories. Any one who is led—or misled—by advertising matter to turn from city comforts and discomforts to the farm as an easy way to wealth awakens all too suddenly to realize the cold, stern fact that for most people there is no easy down grade to prosperity, but rather that success comes only by steady, hard and continual pulling. Lest any reader mistake the following sketch for discouragement, I want first to say that never since leaving the city have we regretted it. We love the farm—the western farm—the glorious sunshine, the wondrous possibilities, the opportunities and the associations. We believe we are in a winning battle, and that the battle is much easier and far more satisfactory along the daily way than any "position" ever offered in any city.

The Shoshone project presents an interesting picture to an easterner. The soil produces castus and sagebrush plants. There is not a tree in sight and fruit and all shrubbery are foreign products. The first unit of this vast arid prairie—over 15,000 acres—was opened Nov. 25, 1907. In May, 1909, the second unit, somewhat larger than the first, was opened. The Ralston unit has been taken and a fourth unit was recently opened. Homeseekers are privileged, complying with homestead laws, to file on any ranch, making the necessary filing fee and paying $4.60 an acre for construction of the water system. The total cost of water is $45 per acre for the first unit, $46 for the second. Actual residence must be maintained on the ranches for a period of five years, hence this must be a community of homes.

We filed on forty acres with the opening of the second unit, May 22, 1909, and in two weeks were living in our own house (a 12 ft. by 24 ft. shack). We paid a man $1 an hour to break and seed twenty acres to oats. After purchasing a team, the other twenty acres were prepared for alfalfa.

IRRIGATION FARMING MEANS WORK.

Should any eastern farmers think it an easy proposition to break and prepare land for crops in an irrigated section, it may be helpful to know the process. For —well, no matter how many years—this land has been the undisputed home of prairie dogs, rabbits, rattlesnakes, coyotes and some other things, including the rancher with his sheep. The prairie dogs have been home builders, and the first duty of the farmer who would cover his ground with water is to even down the dog knolls. This requires a fresno with four horses. Then the land is plowed; the owner of four horses uses a riding plow. Others—and they are in the majority—tramp in the furrow. Then the land is leveled, another four, or six, horse job. Next the disc comes—"double disc the land" and then level again. Of course the harrow follows the plow. After the second leveling order water—of course you have made your ditches and have your dams ready and have secured an irrigation shovel. The water proves the inaccuracy of the eye for it is astonishing how many high places there are on level ground.

Nearly all the ranchers have now learned that the best results are obtained here by corrugating the land—that is, make small furrows every two or three feet—so that the water will soak in better. So soon as the land has dried sufficiently to enable the team to walk over it, the seeder does its work, and then the field is corrugated for future watering. We did not know this method the first year and nearly all of the twenty acres of alfalfa were winterkilled. You easterners ever buy alfalfa seed? Then imagine the feelings to see that twenty acres in the spring of 1910! Most of the settlers break the raw land and seed to grain the first year; after this better preparation can be made for alfalfa. Many, however, seed to alfalfa, putting a grain in as a nurse crop; and the second year fresno the dog-knolls if necessary. One thing is certain and that is, alfalfa is a necessity to build up the soil, and it requires two years to produce a crop—after this three crops are cut during the season —yielding all told on the average four tons per acre.

FUTURE POSSIBILITIES.

But "nevertheless" and "notwithstanding" we have great faith in the possibilities of this land. We expect in a very few years to be eating apples from our own trees and fruits from our own vines, and shipping the best alfalfa in the United States. There are some facts to be faced by any one considering farm life, especially in a new country.

First: It's no poor man's proposition. At least $3,000 is needed to start a forty and live comfortably until an income can be obtained from the farm. (Of course one owning team, cows, hens and machinery has a good capital to start on.)

Second: It is a long, hard pull, requiring great faith and greater grit. It is a pull worth while. It is out in the open fields, with God's sunshine, pure air and the happiness of seeing things grow and being a "co-worker with God."

Powell, Wyo.

At Thermopolis, Hot Springs.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

CONVENTION GLEANINGS.

Notes from the Reports of the Christian Woman's Board of Missions, Submitted to the Toronto Convention.

The mission fields of the Christian Woman's Board of Missions are Jamaica, India, Mexico, Porto Rico, China, South America, New Zealand, Canada and the United States.

The forms of work in which the Board is engaged are evangelistic, educational, medical, industrial, benevolent and social.

During the missionary year just closed, from all the fields, we are able to report about 3,500 conversions.

We have in our schools in the homeland and abroad about 6,000 pupils.

The work in the United States is widely diversified. It trains missionaries for the fields; it reaches the students of the State universities; the people in the Eastern highlands; the Orientals on the Pacific Coast; the Mexicans on our Southern border; the negroes of the South. We are doing evangelistic work in thirty-four States.

According to the reports received Missouri stands first this year in membership in the auxiliary societies.

The largest single amount received during the year is from the estate of Mrs. M. M. Blanks, $20,000; Mrs. Letta E. Cooley, bequest, $5,000; estate of Mrs. Maggie C. Ferguson, $1,900; estate of Mary Atkins, $2,266; bequest, Belva M. Herron, $475; a friend in Illinois, $3,000; two friends in Indiana, $1,000 and $1,500; friends in Ohio, $400, $500, $1,000, $600, $500, $600 and $5,300; a friend and his wife, in Pennsylvania, $1,000; a friend and his wife, in Nebraska, $1,000; a friend in New York, $1,000; a friend in North Carolina, $1,000; a friend in Kansas, $1,000; friends in California, $500, $612, $675; pledge from a California friend, $5,000; Mr. and Mrs. L. M. Omer, for Farrar Memorial Home, $568; three Indiana friends, $500 each; $500 from a friend in Iowa; a friend in Kentucky, $500; friends in Missouri, $500 and $750; friend in Nebraska, $500; a friend in Texas, $500; State Secretary of Washington West, $3,600; State Secretary of Colorado, $10,000. A friend of the negro work will provide $5,000 for African hospital.

The Young People's Department this year has developed a closer relationship between the State superintendents and local workers which has proved helpful. The interest in providing systematic missionary instruction is steadily increasing, creating a missionary conscience not only for the mature life, but also for the opening mind of our young people.

J. B. Lehman is leading our colored brethren out in a great effort for $20,000 in the next three years, as a celebration of the fiftieth anniversary of emancipation.

One of our mountain teachers gives her service to the work, not even receiving her living expenses while thus engaged.

The past year has witnessed the beginning of the effort of our Board for China. We are to establish, as our first work there, a school for girls at Luchowfu. We hope to erect the buildings for the school this coming year. We are seeking two splendid young women qualified as teachers for this school.

There have been reports through our auxiliary societies of 118 young people who are contemplating the giving of their lives for mission work.

The missionaries of India, during the past year, have given more than a thousand dollars for missions.

Dr. Earnest Pearson sailed from New York early on the morning of September 24. He will spend three months in the study of tropical medicines in London before going to Africa.

Mr. and Mrs. Arthur Santmier, among the American Indians in Canada, are now under the full support of the Christian Woman's Board of Missions.

Since our last convention the Christian Woman's Board of Missions has sent to the foreign fields ten new missionaries, and Dr. Jennie Crozier has returned after four years' leave of absence. Seven of these new missionaries were students in the College of Missions.

Our missionaries, Mr. and Mrs. Harry Schaefer and Miss Orah Haight, on their way to India, had the privilege of being in the convention of our English brethren. Here they were most cordially received and their messages were appreciated.

Mr. and Mrs. O. J. Cohee have been called to the Mexican work and are now at Piedras Nigras.

Twenty-four regular missionaries and missionary candidates attended the College of Missions last year. Besides these there were fifty-five students for special classes.

Marked enlargement has been made during the year in the Mexicano work in San Antonio. A $12,000 building for institutional work has just been completed.

We are beginning at this time a city mission work in Indianapolis, Ind. Many forms of Christian social service are contemplated in connection with it. Prof. H. J. Derthick is inaugurating the work. We plan that this shall be but the beginning of this kind of work in many cities.

Enlargements for next year already anticipated will demand $30,000 for Chinese building, San Francisco; $30,000 for Japanese Home, Los Angeles, California; hospital for Africa, $5,000; Farrar Memorial Home, Pendra Road, India, $2,000; tuberculosis hospital, India, $5,000; small buildings, chapels, school buildings, houses for native evangelists and helpers, etc., India, $1,000.

Three more chapels in Jamaica must be rebuilt; building for girls' school at Lu Chow Fu, $7,500; passage, outfits and salaries for twelve new missionaries, $4,000.

In addition to the above, funds should be raised for an additional bungalow and hospital in India and for a new building in Argentina.

We expect to send out at least twelve well-equipped missionaries from the College of Missions to distant fields within the next year. We would gladly send twenty if they were available. We need thirty at this very time.

In the very heart of India, Jabalpur, we are to build the Burgess Memorial, which will be a school for young women. It is planned that it shall eventually be a college. Trained Indian women are most essential to the evangelization of that land.

UNITED SOCIETIES CLAIM 20,000 WOMEN.

Twenty thousand women voters are expected to be in the ranks of the United Societies in Chicago by Jan. 1.

"Already thousands of German women have joined us," said Leopold Neumann, organizer. "Polish women, Italians, and Bohemians are yet to be organized. There are forty settlements of Polish people in Chicago, with more than one-half million Poles. We will have a large membership from the Polish race."

FIFTY THOUSAND GIRLS LOST.

Every year in the United States 50,000 girls disappear, and all trace of them is lost. Mr. Orrin C. Baker, general secretary of the Travelers' Aid Society, says that people who doubt the existence of a widespread white slave traffic do not know what they are talking about. He adds:

"No girl is exempt. In 1910 over 1,700 girls disappeared while traveling between New York and Chicago alone. The men and women who make a business of the traffic in girls are working harder today than ever before. Their methods are more subtle. They are more daring. The public is fighting them, but they are using every scheme imaginable.

"Only a few weeks ago a woman was arrested as the proprietor of a disorderly house. It was found that she had been one of the matrons in charge of immigrant girls at Ellis Island!

"And by the way, the general impression seems to be that it is only the girls who come over in the steerage that are in danger. That is a mistake. There is just as much danger for the refined foreign girl traveling second cabin. The daring attempts to decoy these girls are almost incredible.

"Some people who read 'My Little Sister,' said that was one of the things that couldn't happen.' But the author of the book told Mrs. James Lees Laidlaw that the story was absolutely true, except that it was softened in many points. Miss Robbins laid the story before a noted police justice in London. He said that it was 'really a commonplace.'

"There is no question as to the dangers threatening girls. Certain uninitiated persons feel that our claims that women need protection in traveling are extravagant. They don't realize that we are doing something more than telling timid women what train to take. The unscrupulous do not sit passively back and wait for their victims to come to them. They hunt them—hunt them with cunning and deliberate devices. It is a business with them. And our business is to defeat them."

What can one man do? By himself nothing, but everything in fellowship with God.—F. B. Meyer.

The Larger Christian World

A Department of Interdenominational Acquaintance.

EPISCOPALIANS MEET IN NEW YORK CITY.

The spirit that is animating the General Convention of the Episcopal Church, being held in New York City during October, is revealed in the opening words of the address of Bishop William Lawrence, of Massachusetts, delivered October 8. "When the general convention of 1880, meeting in New York City, was about to dissolve," Bishop Lawrence said, "the bishops at the request of the House of Deputies, sent forth to the church a message of which this paragraph was the dominant note: 'We should endeavor to throw ourselves into the actual breathing world around us, and speak to the living present rather than to the dead past. We should seek to know the needs of our country, the tendencies, dangers, exigencies of our times, to what God calls us in His providence, what traces of His guidance and direction we can discern in past history, and whither He points us now.'"

The Churchman, New York, the eastern organ of Episcopalians, inspired by the earnestness of the early sessions, makes the following declaration: "The Church faces its work in the General Convention today with a new sense of courage and power. The stream is flowing deeper and once dreaded rocks and shallows are safely submerged and need not be so much feared. There is new confidence and a new sense of mission as the representatives of the Church come together."

First Sessions Peaceable.

If one were to predict the history of the convention from newspaper statements of the past few weeks, he would expect to find the bishops and deputies composing the convention lining up for bitter warfare. The Churchman remarks that "All the news concerning us has been of probable controversy and discord." But that organ states that a study of the early sessions of the convention reveals the fact that the prevailing spirit is one of peace and brotherly love and desire to do only what may be for the good of the Church. In the first days of the convention partisanship has not asserted itself.

Many were the expressions of regret, on the opening of the convention, that J. Pierpont Morgan could not witness the assembling of the deputies in the New Synod Hall, which by his liberal offering, with that of the late William Bayard Cutting, has been erected near the Cathedral. A quarter of a century has passed since the last meeting of the convention was held in New York, and for many years Mr. Morgan had desired the meeting here again.

The outstanding feature of the first week's work at the convention seems to have been the address of Bishop Lloyd, President of the Board of Missions. This was primarily a plea for a national consciousness in the Church as contrasted with individualism and localism. The address was significant, for the reason that one of the leading questions to be thrashed out during the convention is whether the Church shall not elect a "Presiding Bishop," placing all the officers of the Domestic and Foreign Missionary Society, and all the work and the administrative functions of the society, under the presidential leadership of this officer.

Bishop Lloyd's Address.

Bishop Lloyd showed the opportunities that were knocking at the door of the Church, but were being neglected. Among these were the incoming immigrant, the college men and women, and the rural population, all of which were being sadly neglected, greatly to the loss of the Church of today, as well as of the Church of tomorrow. This is not due to a lack of money among the people of the Church, but to a lack of united purpose, was Bishop Lloyd's declaration. The great weakness of the mission work of the Church today lies in an exaggerated individualism. Too often the diocese thinks it can do nothing for missions until it has secured everything it needs for itself; the parish, taking up the same idea, can do nothing for either diocese or mission until it has secured for itself all the luxuries it desires, and with such an example it is but natural that the individuals, who make up the parishes, should assume the same attitude to parish, diocese and missions. The result of it all is that the Church is losing splendid opportunities.

A late report from New York states that the Episcopal Church has taken one of the most radical steps of its history in America. The action was covered in two parts. One was to make the Episcopal Church officially a part of the Federal Council of Churches; the other to instruct the Episcopal board of missions to co-operate with mission boards of other religious bodies. Stoutly opposed by the conservatives, both propositions were carried overwhelmingly. Up to the present time, steps toward federation have been taken through committees, not as a church.

CONGREGATIONAL COUNCIL IN KANSAS CITY.

The Congregationalists have been working at the problem of a more efficient church government longer than the Disciples, but have not yet found a satisfactory solution. It is hoped that the net results of the biennial National Council, now in session at Kansas City, Mo., will signify a long step taken in the direction of a more effective church polity.

The lines of improvement for which progressive Congregationalists are striving are several in number. They may be inferred from a glance at the following proposals which are being placed before the National Council by the Committee of Nineteen which has been working upon them for many months:

Four Proposals.

1. The National Council to be henceforth an administrative body, devoted to considering as of chief interest the affairs of the missionary societies and to voting as of right who shall be the officers of these societies, and what shall be their policies. Up to this time the National Council has occupied this relationship only to the Board of Ministerial Relief. The National Council, as a great occasion for great addresses upon various high themes, is considered inefficient. It is to become a great missionary business meeting.

2. A missionary commission to be constituted which shall keep in touch with all the societies, making recommendations to them which it is expected the societies will at once put into effect, and reporting recommendations to the National Council, to be acted upon biennially.

3. This commission to have as its secretary the secretary of the National Council, who is to be chosen without limit of terms as to eligibility for service. Members of the commission are, however, eligible for two successive terms only. The secretary can therefore be the continuing and leading member of the commission and a new figure in Congregationalism.

4. The societies ultimately to be consolidated into three groups, viz., for foreign missions, for home missions and for education, these being directly responsible to the churches through their one and only representative body, the National Council.

Not Perfect Harmony.

That there is not absolute harmony in the Congregational camp is evident from the fact that while 575 delegates have said they would come to the council, seventy-five have declared they could not come, and 500 have not been heard from. One minister writes adversely, claiming that the new Secretary will be nothing more nor less than "a denatured bishop," and closes a rather strong letter with the following words: "It was to escape the tyranny of centralization and presiding permanent authorities that the Pilgrims left England. As one closes the report of the Commission of Nineteen and gazes at the seal on the back cover, with its picture of the Mayflower, he is tempted to hail the ship with, 'Whither bound?' with a suspicion that the Mayflower on the seal is not outward bound for the land of promise, but is returning to England."

That saner views will govern the proceedings of the National Council is evident, for there seems to be a very general desire for a forward move in organization and efficiency. A leading Congregationalist makes the statement that the whole movement for the reorganization of the National Council and for a definite and organic relation to it of the missionary societies is in response to the awakened missionary conscience of the church. If this fact is borne in mind, he believes, it will help at once to dispel certain feelings of distrust and apprehension which may still exist towards the proposed modification of the existing status of Congregationalism.

THE CHRISTIAN CENTURY

EDITORIAL

"DAMAGED GOODS."

THE teaching of sex hygiene has become a matter of recognized importance within the past five years. The sudden interest in this field of instruction was in large part due to the publicity given the work of the Chicago Vice Commission. Suddenly men and women seemed to become aware of the imperative duty they owe to their children and to youth generally to make known the dangers and the significance of the sex idea. There has always been a sex literature accessible to the initiated, and efforts have been made to spread it among young people. But these efforts were regarded with more or less indifference or suspicion until the present widespread interest in the matter took form.

This public concern has perhaps best expressed itself in the astonishingly favorable reception accorded Brieux's play, "Damaged Goods," which first awakened widespread concern in its printed form, and has recently been played to crowded houses in this city. Such a frank and sobering interpretation of the perils of society through the terrible consequences of venereal disease could not by any means have secured a public presentation five years ago. Its message is tremendous, and its lesson is being taken to heart by multitudes who never gave thought before to one of the most insidious dangers of modern life. If the interest does not pass as a mere fad, but results in a permanent campaign of information, in which parents and teachers shall feel themselves responsible for making youth aware of its perils, great good will be done.

It is very easy to permit such a movement to become a mere sensation, and probably against this feature the Roman Catholic Church is raising its voice in protest against all sex instruction, save as parents wish to communicate it to children. But that this is an impossible view most interested persons believe. At any rate it is to be hoped we shall not fall back into the attitude of unconcern which a false modesty formerly justified.

PERSONALITY AND THE IDEAL.

GREAT men symbolize a nation's ideal and enable it to express its hope and aspiration in terms of personality. This is the supreme value of great men to any generation, that they enable the people to think of their ideals in terms of actual character. This is the value of all sentiment that comes to us out of history, of all the ideals derived from associations with places and incidents in the past.

But it is not only great men who thus typify for us the stability and the value that sometimes express themselves in human life. One stormy day while waiting for a train the writer stepped into a moving picture show. It was an unusually large place of its kind and one of high grade. The place was filled, for the pictures shown were of an event of great public interest. Suddenly the lights went out, the pictures stopped. There was a moment of bewilderment and of swift and nameless fear. In an instant a policeman appeared in one of the middle aisles, commanding everyone to keep his seat and remain quiet. He spoke a calm word to the young woman at the piano, and she began to play, and while the room filled with smoke the people marched out quietly, calmed into good order and safety by the authoritative word of the policeman and the quiet heroism of the girl who kept her place at the piano. In times like that when the mad impulse comes into people through sudden fear to rise and rush for the door, regardless of other people's rights or safety, how much it means to hear a calm voice in a tone of authority, to catch the inspiration of someone faithfully doing duty unafraid.

We hear constant warnings that the times are degenerate, that men are less manly and women less womanly than they once were, that human life is unfitted to bear the growing strain to which it is subjected. It is not to be denied that we have some solemn warnings which we shall do well to heed; nevertheless, there is good reason to have faith in the growing adaptation of manhood and womanhood to the tasks and burdens which are sure to fall upon human life.

This is the spirit of those fine words of David Starr Jordan:

> "When shall man rise to manhood's destiny?
> When our slow-toddling race shall be full grown,
> Deep in each human heart a chamber lone
> Of holies, holiest shall builded be,
> And each man for himself must hold the key.
>
> "Each man must kindle his own altar fires,
> Each burn an offering of his own desires.
> And each, at last, his own High Priest shall be!"

The tests of our systems of education, of our systems of government, and even of our religion, come finally to this. Are they producing manhood and womanhood that are reliable, stable and righteous? The promise of God is that this kind of character shall possess the earth. Let us hasten the time when it shall be true.

MIRACLES OF THE BARGAIN COUNTER.

MIRACLES are cheap, that is, miracles of a certain sort. Nearly every strange cult performs them, and offers them as premiums to converts. The following clipping illustrates the strange psychology that underlies cures without medicine: "The psychology of miracles has received a new example in the wonderful recovery from sickness which it is alleged a Washington boy made a few days ago. The physicians had despaired of his life, but having observed that in his delirium he babbled of a certain baseball pitcher whom he had evidently set up as an idol in his heart, they communicated the fact to this famous athlete, who wrote a letter to the boy and accompanied it with the gift of one of the baseballs he had been using on a Western trip. The effect of all this was magical. The boy began at once to improve, and it was predicted that he would soon be out of the hospital and joyously playing with the ball which so marvelously quickened his waning powers and stimulated nature to overcome disease."

If this case be authentic, and we have no desire to deny it but on the contrary sincerely hope for every reason that it is true, it illustrates a number of things. It shows us, for instance, how far bodily cures fall short of proving that those who have experienced them may have discovered with the cure the one and only spiritual fountain of spiritual authority. The magicians do the same with their enchantments.

THE DEMAND FOR STEEL CARS.

SINCE the last sad accident on the New York, New Haven & Hartford railway, there has gone up from the press of the country a vociferous demand for steel cars, and sweeping condemnation of that railroad system because it had no other kind. A moment's thought on the part of a sensible person would do something to modify this outcry. Steel cars came into being only yesterday. The rolling stock of a great railroad cannot instantly be transformed. It is beyond all reason to insist that a new and expensive form of equipment, hardly past its experimental stage, should suddenly appear on every railroad to the exclusion of all that ever had been before. It will be years before the entire equipment of any of the railroads can reasonably be expected to be of steel.

Moreover, this is not the most vital need. If there were no accidents it would make very little difference whether cars were steel or wood. It is indeed important that fewer people should be killed when accidents occur, but it is far more important that there should be fewer accidents.

The New Haven road has been using banjo signals, and these come in for their share of condemnation. But other

railroads are said to be using banjo signals and not to be having accidents. The important thing in all this is that the public should be contented with no scapegoat, but should locate the responsibility somewhere in its human relationships.

We have the same problem in morals. People are forever rising up and demanding a stoppage in the leaks of society's dams. It were better to build the dam a little nearer to the brink.

NO UNFRATERNAL THRUST.

ONE of the heartiest letters of congratulation and encouragement received in our Thirtieth Anniversary Subscription Crusade, and which it is intended to publish next week, contains a postscript to the editor suggesting, in the kindest tone, that the writer could wish for the elimination of only one sentence from the circulation department's announcement last week. The communication follows:

> I felt it would be better if you had left out the one sentence which reads like this: "No millionaire sustains it." That looks like a little strike at Mr. R. A. Long. Of course it may not have been so intended when you wrote this, but since he is a millionaire and is back of the *Evangelist*, I believe the better taste would have eliminated that, and I am sure in calling your attention to it you will agree with me.

If the sentence referred to was taken by any reader to convey a "strike" of any sort at Mr. Long we will agree with our esteemed correspondent that its admission into the text of the announcement was unfortunate. Our subscription department conceives this Crusade as a "celebration in gladness and in service" of the approaching birthday of this newspaper. Had the slightest sinister import of this sentence been felt by its writer it would have been reconstructed or cast out.

The statement was meant simply to heighten the sense of responsibility that rests upon the democratic many to support The Christian Century, in view of its having no individual of great wealth upon whom it may lean. There was no intention of reflecting on Mr. Long or his paper.

Indeed there is no one who would be more sincerely welcomed as one of our Anniversary "Crusaders" than this generous benefactor of so many good causes.

WE AND TWO OF OUR CONTEMPORARIES.

WE take occasion on the foregoing as a text to base a statement or two concerning our attitude toward contemporary Disciple newspapers.

With neither The Christian Standard nor The Christian Evangelist does The Christian Century regard itself as a competitor. The Standard itself has made even friendly competition impossible. It has chosen a field lying far apart from our field. Very few of the readers of The Century ever see The Standard. Our purposes and ideals are radically divergent. The Standard seems to have put itself outside the cooperative fellowship of the Disciples. Yet with some of its doctrinal positions concerning questions now at issue The Century has more affinity than with the doctrinal tendency of the Evangelist.

As to the Christian Evangelist we feel that we are coworkers, not competitors. Our journalistic ideals are quite unlike. The services we are both striving to render to our readers are supplemental, not conflicting. We have chosen different fields. But our fields lie near together. The Christian Century's fixed policy in building up its circulation is to avoid the very appearance of hostility or even competition with any other newspaper.

Our circulation department plainly instructs its agents that they are to speak nothing but good of the Christian Evangelist and Mr. Long. Instead of trying to displace a Christian Evangelist with a Christian Century the solicitor is instructed to urge that an Evangelist in a home is only an added reason why a Century should be there too.

And in good faith we welcome the reverse of this policy. A Century in a home is an added reason why there should be an Evangelist there too.

No, our Crusade for what our circulation department happily calls "birthday subscriptions" to The Christian Century does not call for any "strike" at anybody, but is conceived and carried forward in the spirit of glad fraternity and co-operation.

PHILIPPINE INDEPENDENCE.

CAREFUL students of Philippine affairs are watching with solicitude the conduct of President Wilson in regard to the future relations between the United States and these islands. Judge Charles Lobingier, one of the leading administrators of justice at Manila, was recently in this city and expressed himself as anxious over the outlook. Several utterances of President Wilson have given the Filipinos grounds for believing that the administration plans the early independence of the islands. In fact the appointment of several members of the Upper House from the native population is a step in that direction. Against such a loosening of control the voice of commercial interests is being lifted constantly. Men who have invested money in the Philippines are fearful of a decline in prices and the ruin of their holdings if native control is permitted.

Men of Judge Lobingier's type accept the principle that ultimately the islands must be free, but believe that the time must be long ere the native peoples are competent to assume the highly responsible task of autonomy, and that an early liberation would be disastrous for the people themselves, as well as the interests that have found a place in the islands.

MR. MESSER IN THE ORIENT.

MR. L. WILBUR MESSER, the general secretary of the Young Men's Christian Association of Chicago, sailed from New York on October 21 to visit the Orient in the interest of Association work. Mr. Messer is one of the most valuable citizens of Chicago. He combines extraordinary business capabilities with a keen interest in the progress of Christianity and the welfare of young men. His administrative work in connection with the Association in this city has given it a commanding place, and has greatly assisted in making the work of the Y. M. C. A. an appreciated and efficient factor in the Christian life of Chicago. Mr. Messer is open-minded enough to appreciate the value of scholarly work in Association teaching, and yet he has the true evangelistic spirit which make his messages everywhere an inspiration to men and communities.

The Y. M. C. A. secretaries of the Orient are eagerly awaiting Mr. Messer's arrival. His journey will be a combination of pleasure and work, and we believe that no visitor who has traveled through the Orient in recent years will contribute more to the welfare, not only of Association work, but of the cause of Christianity in general, than he.

YUAN SHI-KAI.

YUAN SHI-KAI'S election as president of the Republic of China for a term of five years will perhaps have a tendency to quiet somewhat the revolutionary sentiments that have manifested themselves in various forms, all the way from mutterings of disaffection to open revolt in the provinces along the Yangtse. China is so vast a territory that unity of action seems difficult to secure, particularly with the rather slow methods of transportation and the lack of intercommunication of intelligence among the provinces. A comparatively small body of enlightened and eager patriots is attempting to bring to early consummation their hopes for a real constitutional government. The man who has been chosen president is not the ideal ruler of any of them, but perhaps the best man within sight. China's desperate need is leadership, and this will come from the schools, both those of the government and the missionary agencies so promisingly at work. But leaders are not quickly produced and China's need is urgent. Meantime Russia and Japan both watch ceaselessly to take advantage of any weakness in the young republic, and such opportunities are not wanting, especially in the effort to foment disaffection among the Chinese themselves.

The House That Baby Built

Telling How a Plotless Writer Found a Plot.

BY EDGAR DeWITT JONES.

HE WAS a young clergyman in his first parish which was a rural one and very poor. He was brilliant too, and the world was some time to discover him but it had not as yet.

The young clergyman was married to a slip of a girl, as poor and attractive as himself and they had one fine baby boy, blue eyed with a face like one of Raphael's cherubs. The young clergyman wrote well. Divine fire slept in his soul and tingled in his finger tips. He had the budding gift of letters and the sentences of his sermons fell upon the ears of his country congregation with a charm as unmistakable as it was indefinable.

Sometimes the young clergyman wrote stories and sent them on to the great magazines but they always came back. One day there came with one of the rejected manuscripts a brief note from a certain famous editor known on two hemispheres and in it he said:

"You write well,—far better than the average story writer whose goods get in our pages,—but you have no plots worth while. There is no heart interest in what you write. It is very beautiful but soulless. Some day I think you will overcome this fault, but till you do your stories will not sell."

The young clergyman and his wife read together this note several times and after a little while she inquired, "Dearest, what is the story you sent him?"

The young clergyman spread out the manuscript so as to exhibit its title, "'The House That Baby Built,'" he explained, "a story about a husband and wife whose palatial home, though luxurious, was barren and unhappy till a most wonderful baby came. Our own boy was the inspiration of the sketch. Not that we were unhappy before he came," he added quickly, "but because I tried to imagine what the coming of such a child into many a wealthy and worldly home might mean."

The girl wife and mother said nothing but took the hand of the young clergyman and led him softly into the room where the beautiful boy lay sleeping in his crib, over which they bent adoringly.

Through an open window the moonlight streamed across the child's face and head touching with glory the perfectly rounded cheek and tangled curls, the delicate, blue-veined eyelids and the marble-like temples.

"Dearest," whispered the young mother close to the ear of her husband, "did there ever live another baby so beautiful as ours?"

"No more beautiful than ours, little mother," replied the young man, speaking low and softly, "What shall we make of him, a second Beecher, another Spurgeon? How I should like him to be a great preacher of the Word."

The mother clasp of her husband's hand tightened, "Or a great doctor," she rejoined, "next to a great preacher a great doctor can best serve the world."

The child stirred slightly and made as though he were waking. The young mother laid a finger on her lips and looked at her husband and the movement and her eyes spoke as articulate words: "Let us leave him now." Very reverently the two still hand in hand stole softly from the room, leaving the sleeping babe alone in his crib on which the moonbeams lingered as if loath to depart.

And this was on a night in early spring—a night full of romance and poetry. The same year, when November was well advanced and the leaves were all fallen and there was a sharp suggestion of winter in the air, the young clergyman's church was crowded to the doors. It was the funeral of a little child—the child of the Raphael face.

A church funeral for a child is unusual and almost always unnecessary but that the child of this little church should be buried from its sacred precincts seemed peculiarly fitting. Besides the parsonage was far too small to admit a tenth of the great numbers that came.

The minister in charge of the service was from a nearby city and in the course of his simple, comforting address he said: "Having lost a little boy myself I think I can in a measure enter into the sorrow of this occasion. Home builders indeed are the little people—the wee boys and girls. Their little hands construct greater temples than Solomon's and the smile of their small faces lightens up many a window grander than art glass of cathedral. And the very wonderful thing is that even when these divine architects are gone from us their work of building stops not but goes on forever."

November passed and late December was come. A heavy snow covered the rural parish far and wide. The modest manse stood half buried by the deep drifts and the great silence of the outside world was not as great as the silence within the parsonage. It was Christmas Eve and husband and wife were all alone in the tiny room that served both as study and parlor. The husband sat at a table studiously bent over some sheets of paper. The wife, in a low rocker in front of the glowing grate, was darning a stocking, but much of the time her hands were idle in her lap, and she sat watching the blazing coal. Presently the young clergyman arose, gathered up the closely-written sheets from the table and going over by the side of his wife laid them in her lap. "It's the story, little mother," he said gently, "the one we talked about last spring. I have rewritten it. I wish you would read it, that is if—if you can."

It was February and in the editorial room of a great magazine, an even half-dozen of manuscript readers were poring over a pile of papers. Suddenly a door opened and the great man of the place came in, holding a number of closely-written pages in his hand. His eyes looked as if he were suffering from a cold and his voice was husky. "I am glad you passed this story on to me," he said, clearing his throat. "It's good stuff and it ought to go into our April number. The title's catchy too, it—." He dropped the manuscript on the table and turned abruptly and went back into his private office, closing the door softly.

There was silence among the little group for a full half minute. Then a thin, angular and slightly bald man sitting at the desk nearest the manuscript picked it up and glancing at the title page read aloud,

"The House That Baby Built."

The Eternal Goodness.

HOWEVER well and happy and successful we may be, sorrow and pain are never far away, and the world pain is everywhere; and there is no peace or joy for us at any time if we cannot feel that in and through and over all the sickness, sorrow, pain, and loss, and shame, and sin there is the Eternal Goodness.—John W. Chadwick.

How Far Is It to Childhood Town?

BY THOMAS CURTIS CLARK.

HOW far is it to Childhood Town?
A wee one asked of me,
Not knowing of the pain she gave—
My heart she could not see;
For as I sought, in simple words,
To please her eager ears,
A tear broke past unwilling eyes,
Which looked on other years.

How far is it to Childhood Town?
Oh, many miles, my child!
Beyond the Mountains of Defeat,
Where blasted hopes are piled;
Beyond the Vale of Sorrow, where
The trees with blight are brown;
Far, far away that happy place
We once called Childhood Town!

How far is it to Childhood Town?
Far past the sun-scorched plain
Where thronging men, with hearts inflamed,
Wage war for sordid gain;
Far o'er the Sea, where many ships
Have stranded and gone down.
Oh, far away that happy realm
We once called Childhood Town!

And yet your heart, my happy child,
Feels naught of human woe;
No mount, no vale, no stormy sea
Your simple life can know;
For you a river, passing fair,
Flows evermore adown
By that rare realm, sweet Fairyland,
Your own dear Childhood Town.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

MY OLD FASHIONED HABITS are revealed by the continued pleasure I take in reading Isaac Errett's "Evening's With the Bible." The three volumes of these studies by the great editor have been in my library for many years. They were published in 1884—the year, Mr. Editor, in which, I take it from your announcement of last week, The Christian Century was founded.

From them I have drunk more deeply of the thought-life and spirit of Mr. Errett than from any other of his published works. I like even now, though much has been changed in Biblical interpretation during these thirty years, to sit under the evening lamp and meditate upon the things of holy Scripture under the gentle guidance of this rare teacher upon whom the mantle of Alexander Campbell fell.

In candor I must confess that I get more help from Errett than from the younger Campbell. He does not possess the breadth of intellect, perhaps, but I think there is greater richness of content in his thought, and certainly there is a humanness of insight, a delicacy and a spirituality which I feel often the lack of in his great master.

IT IS POSSIBLE that a personal equation enters into my estimate of these volumes. They were in my father's library before they were in mine. We used, at the end of many a day, to close up the family circle around the hearth-fire and either my father or mother would read a chapter from this series. I always shall remember the hush that came upon me as the little prayer at the end of the "study" was read. Then came my father's prayer, and then good night.

The books fascinate me now, with their pencil markings in the margins and their underscored sentences and paragraphs. I am strictly orthodox in my theology, Mr. Editor, but I claim for myself the most radical powers of higher criticism in assigning the authorship of these marginal and interlinear markings. I know with infallible insight which are my father's and which my mother's. There is both "external" and "internal" evidence at my command.

My father's marks are rather straight and deliberate lines; my mothers are wavy and heavy as if she had concentrated her emotion at the tip of her lead pencil. My father simply drew a line down the side of a paragraph; my mother drew a separate black line under each word of her sentence or paragraph, so that I have to hunt for the printed words as one hunts for the limbs behind the leaves.

MY FATHER, I find, marked the exegetical passages; my mother marked the practical applications. It seems to have been my father's delight to find the text illuminated, the situation reconstructed, the word made plain for its own sake. I imagine that much of this was skipped over hurriedly by my mother that she might get to the author's application of the text to practical life. She underscored heavily the fine passages treating of home and love and prayer and sorrow and nature with her birds and flowers and sky.

And the beautiful stories of both Testaments are so well told that I wonder why we keep on writing new books when there's so much richness in the old!

These meditations on the Bible appeared at first, so the preface tells us, in the columns of the author's paper, The Christian Standard. I have been thumbing through the volumes this evening, tracing out the passages marked by my parents, and re-reading them with tender feelings as now this and now that one freshens my memory of my father's and mother's mental characteristics. They have long been gone. No more the dear voices are heard in reading or in prayer. But nothing reinstates their presence and brings us all together again in so vivid imagination as does the perusal of these marked volumes of exegesis and devotion.

Yet into my heart there creeps a thought marring the happy pathos of my meditation. How unlike these precious volumes has become the Christian Standard in which these chapters first appeared! Here is the note of peacefulness, of spirituality, of harmony, of inward culture, of communion with God. From these chapters one carries away a sense of soul-enlargement, of widened vision, of tolerance, of sympathy, of conciliation.

I FIND NOTHING analogous to these chapters or the temper of them in the journal founded by their great author. I have been trying to find a place for these meditations—and for these prayers—anywhere in the forty pages of that journal as it exists today, and I can find no column or corner where they would seem at home.

Their still small voice is drowned by the jangling of harsh controversy and the clang of commercial machinery, no matter where I try to put them. I find no message from contributors or editor with which these chaste and spiritual chapters could find companionable affinity.

With the spell of these chapters upon me the condemnation which the last decade's course of the Standard has created in me, and increasingly confirmed, passes into deepest pity.

What a fall is this!

From the gracious, oftimes mystical, words of Isaac Errett, prince and leader of his people's leaders,—words my mother pored over and treasured in her heart, to the recalcitrant and menaceful words which now fill the white pages these chapters once consecrated, how great is the distance!

AFTER all, is not the way of leadership the way of the spirit? Does not the fighter, the contentious person, the partisan, the faction-maker leave a short memory behind him? Do we not cherish longest in our hearts the quiet teacher, the good shepherd, the patient spiritual guide?

All the manifestations indicate the complete, the pitiable, failure of the vindictive policy. Dr. Medbury's speech at the closing session at Toronto—I refer to it again because it was singularly felicitous and significant—contained a solemn admonition to those who persistently stood in the way of the work—God's work—that they would inevitably be left behind while the body of workers moved on.

The continuance of the attitude of obstruction and threatening, notwithstanding the solemn lesson taught in the past few weeks, would seem to indicate that the spirit of Isaac Errett has not only departed from the paper but has departed not to return.

What our people need in these stressful times, Mr. Editor, is the revival of the spirit of Errett's "Evenings with the Bible" in our editorial offices. If I may be so bold, I commend the volumes to you, though I know full well you are familiar with them, and I commend them to all your readers.

Have we not at last reached a time when the disturber of our peace may be ignored—neither resisted nor indulged, but ignored—while our workers set their hands to constructive tasks, especially the building up of an inner life of fellowship with God?

The need of it weighs upon me.

I wish I might believe that we have entered upon an era of good feeling in our communion. I am strongly constrained by much that I see to commit myself to such a belief. I think one of the indications that most surely induces confidence that such an era has begun, is the fact that everybody seems tired to the point of irritation with the disturber and the contentious person.

We have great tasks on our hand. They call for much quiet study and meditation and prayer. We need to pass from the turmoil of the past decade to the twilight quiet, with our Lord's word in our hand, and perhaps the spirit of some teacher like the great Errett prompting our devotion, while the deeper truths of God fill our souls. This I pray for myself and for all my brethren!

HUGH MACDONALD.

THE CHRISTIAN CENTURY

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The Book World

BY ARTHUR GORDON.

EZRA AND NEHEMIAH, by Loring W. Batten, Ph. D., S. T. D. This is the latest of the Old Testament volumes in the International Critical Commentaries, of which Drs. Briggs, Driver and Plummer have been the editors. Dr. Briggs died while the present volume was in the press. Prof. Batten is connected with the General Theological Seminary (Episcopalian) of New York. His work on this volume maintains the very high standard set by most of the volumes of this series, which is the most exhaustive and scholarly work of biblical commentation produced in this generation. There are few books which present more puzzling phenomena than Ezra and Nehemiah. Their arrangement, sources, and value have long been debated questions among students of the Scriptures. The careful and exhaustive treatment given by Prof. Batten will be of great assistance to the general student who has not access to the large body of recent literature on the subject. Among the more important pronouncements are the following: The Apocryphal book of I Esdras is a close parallel to Ezra and parts of Chronicles and Nehemiah, and though not the original text as claimed by Howarth, it is superior to the LXX text. The sources of the book of Nehemiah are found in the personal journal of that leader, and, in opposition to Torrey, who maintains that the Ezra memoirs are a myth, the author finds a genuine journal of the reformer at the foundation of the book of Ezra. The date of Nehemiah is earlier than that of Ezra. This has long been the claim of many Bible scholars. Batten sums up the proofs and finds them convincing. The work of Nehemiah is placed in the reign of Artaxerxes I (Longimanns) 464-425 B. C. and extended from 444-432 B. C. How long his second administration lasted it is impossible to tell. The reforms of Ezra fell in the reign of Artaxerxes II (Mnemon) 404-358 B. C., though at what precise time is not known. The treatment given these books by Prof. Batten is adequate, constructive and satisfactory. And the commentary will prove a most valuable aid to the study of an intensely interesting period of Jewish history. (Scribner, $2.50.)

FORTITUDE, by Hugh Walpole. This is one of the strong novels of the year. Its scenes are laid in Cornwall and London, and of both the impressions conveyed are very vivid. The central character, a boy with deeply marked individuality, lives at first in a strange, unfriendly Cornwall home. Then a school, a typical English boys' school, takes him for a time. Next he is in London, a clerk in a second-hand bookstore, but always dreaming of the great story he is to write; and at last he achieves this purpose. But his troubles have only begun, for there are no publishers, the position is lost, dire poverty is faced in the East End, and his only companion is a faithful Cornwall friend, as wretched as himself. Then suddenly the unexpected publication of his book, a flood of popularity, wealth, social recognition, love, marriage, the child, and then an accumulation of tragedies that seem to mark him out for swift ruin. Yet it is not ruin that faces him in the closing chapter. What is it? One is not quite sure. But there is a gripping force to the story that makes one wish for and expect a sequel. (Doran, $1.50.)

MAKING GOOD IN THE LOCAL CHURCH, by Ernest Eugene Elliott. The problem of getting the church to perform its needed service in the community weighs heavily on the hearts of many ministers. In a large majority of cases the pastor is regarded as the professional hired man, who is to be held responsible for the efficiency of the church on the single condition that he is paid a (more or less adequate) salary. The utter failure of this system is outstanding in a multitude of cases. Such churches are killing their ministers and losing their own lives. Mr. Elliott has had competent experience to enable him to discuss with awareness some of the more serious problems of church efficiency. Just to read this little book will be a help to a preacher. To get the officers and members of the church to read it would go some distance toward arousing a conviction that there are simple and practical ways of improving conditions. Principles and plans are presented. A bibliography is appended. (Revell, 35 cents.)

A HISTORY OF GREEK ART, by F. B. Tarbell. The author is well known as professor of classical archeology in the University of Chicago. The work was originally prepared for the Chautauqua series, but has been revised and corrected for the Macmillan Standard Library. After an introductory chapter on art in Egypt and Mesopotamia, it deals with Greek art in nine chapters of admirable and illuminating comment, with a wealth of illustrations and closes with a brief treatment of Greek painting. (Macmillan, 50 cents.)

DOLLS OF MANY LANDS, by Mary Hazelton Wade. Here is a charming group of doll autobiographies. For nine dolls from Japan, Alaska, Holland, England, France, Korea, Persia, Egypt, and the lands of the North American Indians, tell the stories of their lives, their making and their experiences, in a manner both to delight and instruct girls of the doll age. Their pictures are given in color. (W. A. Wilde Co., $1, net.)

A LINE O' CHEER FOR EACH DAY O' THE YEAR, by John Kendrick Bangs. There is a bit of genial, helpful philosophy, mostly in short verse, for every day. Some of it is serious, some playful, and some in dialect. Here is the fragment for one day:

THE SURE ROAD.

The surest road to Happiness
That I've diskivered yit
Is wantin' nothin' more ner less
Than what I'm sure to git!

(Little, Brown & Co., $1.25, net.)

RACE ASSIMILATION, by John James Holm. A discussion of the problem of the negro race in America by one who believes that its solution is to be found in a removal of the legal barriers to intermarriage of whites and negroes, as a means of checking their immoral relations now widely prevalent. (J. L. Nichols & Co.)

THE YOUNG HOMESTEADERS, by J. W. Lincoln. A stirring, wholesome story of two ambitious boys who took up a quarter section and after journeys, hardships and adventures they win a home in the region of the great lakes. (W. A. Wilde Co., $1, net.)

A GLIMPSE OF SHADOWED LIVES IN A GREAT CITY, by Mrs. N. S. Bliss. An autobiographical sketch of work in behalf of the fallen. (Pub. by the Author, 35 cents.)

Any book reviewed in this department, or any other book, may be purchased from the Disciples Publication Society. We solicit our readers to send us their orders.
Disciples Publication Society.

Literary Notes.

IN A SERIES of articles in the Biblical World Prof. C. R. Henderson is discussing the "Social Significance of Christianity in Modern Asia." In his recent journey as Barrows lecturer he had large opportunity to observe the social activities which are springing out of missionary work. In the October number he mentions the social studies which are being instituted by the Y. M. C. A. and the mission stations, particularly in China, to discover the actual conditions in which some of the poorer groups, such as the 'rickshaw men, live, and what can be done to improve them. Such studies and opportunities for actual work make an appeal to the alert mind of the native youth which no programs of abstract studies can do.

THE FIRST ATTEMPT at a life of W. T. Stead has been published by his daughter. It is an affectionate and readable story of an exceedingly busy life. Mr. Stead was a journalist of a high order. His work as assistant editor, and then as proprietor of the Pall Mall Gazette, was the best of his life. He always wanted to be in charge of a daily paper, but his one effort in that direction ended in disaster. He was only fairly successful with the Review of Reviews. He had a host of friends, but few of them could follow him into his spiritualistic adventures of recent years. His death in the Titanic tragedy cut short a most industrious and useful, if erratic, career.

A SCOTCH BLESSING.

If after kirk you bide a wee
There's some wad like to speak to ye.

If after kirk you rise and flee,
We'll all seem cold and stiff to ye.

The one that's in the seat with ye
Is stranger here than you, maybe.

All here hae got their fears and cares.
Add you your soul unto our prayers,
Be you our angel unawares!
—From an old Manuscript.

THREE SONGS.

BY JULIA C. R. DORR.

Sing me a song of Living.
Exultant, strong and clear;
A song of the joy of Being,
Rolling from sphere to sphere;
A song that the choiring angels
Might lean from heaven to hear!

Sing me a song of Loving,
Tenderly, sweet and low;
Sing of its rose-flushed dawning
And its lingering sunset glow;
Of its heart like a ruby flaming
In the depths of Alpine snow!

Sing me a song of Triumph
Over the mists of death;
Over the deepening shadows;
Over the failing breath;
Over the lonely valley
Where no voice answereth!

Of Human Interest

Riley's "Same Old Cat" Story.

In none of his prose writings is James Whitcomb Riley more naive and gripping than in his "same old cat" story, in which he tells, in his inimitable way, the story of a "much-aggrieved and unappreciated lad" who made up his mind that he "could not stand the tyranny of home longer," and so early one morning he put a long-contemplated plan into execution, and ran away.

All day long he played down at the old "swimming-hole" with the other boys, making a raid on an orchard at noon to stifle the pangs of hunger. At night, when his companions went home, he was left alone, "with a lump in his throat that hurt worse when he didn't notice it than when he did." As it grew dark, he "oozed" toward home. He climbed the back fence into the big back yard, which had such a "homey" look that he had never noticed before. After roaming round getting acquainted with his home that he had left so long ago (about twelve hours since), he wandered into the sitting room, where father was reading the evening paper and mother was sewing. They took no notice of him, and he sat down on the remote edge of a chair and waited to be recognized. He could hear the boys playing out on the commons their nightly game of "town-fox," but he didn't want to join them. He just wanted to stay right there at home forever. The clock ticked, O! so loudly, but otherwise the silence was so deep that it was painful. Finally, when it became more than he could bear, he cleared his throat and mustered up courage enough to say:

"Well, I see you've got the same old cat!"

"Uncle Joe" as a Comic Actor.

Henry M. Goldfogle, congressman from New York, tells in a recent number of the Sunday Magazine of witnessing a scene on the House floor that was not only amusing but interesting on account of the weapon used by Uncle Joe Cannon to defeat a resolution that had been agitating John Wesley Gaines, of Tennessee, for several days. This resolution embodied inquiries as to the disposition of relics that had been in the White House and had been disposed of, and Gaines wanted Congress to make an appropriation to repurchase them and restore them to the White House. He was highly wrought up and said:

"It is with a feeling of deep humiliation that I call the attention of this House to the astounding fact that the mahogany sideboard, presented to Mrs. Hayes when she was mistress of the White House, is now located in a Washington brewery. The young ladies of Cincinnati presented this sideboard as a token of their approval of her action in barring wine from the presidential dinners. The sideboard, which remained wineless during the Hayes administration, is now filled with siphons, bitters, decanters, and liquor bottles. On the top shelf there is ranged a row of old German beer steins. Rightfully or wrongfully, a mirror and some candlesticks were sold at this same public auction that were national relics. My God! think of it! Such a sentiment, Mr. Speaker, would drag angels down! A land without ruins is a land without memories; but a land without relics—what a land! I understand that it is the intention of some person who bought many of these White House relics to furnish a White House saloon at the St. Louis Exposition and equip it with paraphernalia that he bought at the White House of our country.

"I would have these relics placed back for the sake of preserving the sentiment that has made our Republic. It is a question of doing violence to our love of country in allowing these old relics, which are as dear to our hearts as our own life blood, to be carried within the shadow of the Capitol to the auction shop and sold from our sight forever.

Here Mr. Cannon asked to interrupt, and Gaines yielded.

"Before I put the question or inquiry I desire to preface it with a statement of what occurred at the White House many years ago. Tradition says that when Madison was President the laundering facilities were not so good as they are today. On very rainy days or during cold weather it was difficult to dry the clothes. The East Room being then in an unfinished condition, the mistress of the White House used to cause the weekly washing to be hung in there. And that clothesline became historic."

Then, raising his eyes heavenward, as only Uncle Joe can do effectively, he exclaimed, "In the name of our beloved country, gentlemen, I ask you, what has become of that clothesline?"

The House was convulsed with laughter. That was the last of the John Wesley Gaines resolution.

When Mark Twain Joked With Royalty.

Martin B. Madden, representative from Illinois, states that once, when in London, he stopped at the same hotel with Mark Twain. Mark was on such friendly terms with King Edward, Mr. Madden says, that he was admitted to the king's presence almost informally at any time.

One day he said, "Madden, do you want to see the king?"

"Sure," I answered.

"All right, wait a moment. I'm just going over; but I'll telephone him first that I want to bring you along."

Presently returning, he said, "It's all right, Madden, the king will be glad to see you."

The visit was entirely informal, and with no more ceremony than one would expect at a downtown office. The king and Mark Twain swapped stories. Two of these I remember. Mark Twain told them.

An English rural school teacher, when giving a natural history lesson to her class, explained that sparrows were originally imported into England because the worms had become so numerous that they were destroying the trees; but, now that the sparrows had become so numerous, it was a question which were more destructive, the sparrows or the worms. When the teacher asked the class what they thought about it, all hands were raised eagerly.

One little boy was conspicuous by his diffidence, and the teacher singled him out.

Johnny rose bashfully at his desk and said, "I don't know, teacher, I never had the sparrows."

OUR PREMIUM STORY.

A Lack of Obstacles.

A Scotsman who had worked for many years on the railroads among the highlands of Scotland went to the United States in his later years and settled on a section of homestead land on the plain of the Far West.

Soon after his arrival, says Tit-Bits, there was a project for a railway through the district. The Scotsman was applied to as a man of experience in such matters.

"Hoot, mon," he said to the spokesman of the delegation, "ye canna build a railroad across this country."

"Why not, Mr. Ferguson?"

"Why not?" repeated Ferguson, with an air of effectually settling the whole matter. "Why not? Dinna ye see the country's as flat as a floor, and ye hae nae place whatever to run your toonels through?"

From Near and Far

Yuan Shi Kai, elected first president of the Chinese republic, October 6, is fifty-four years old. Born in the province of Ho-Nan in 1859, during most of his adult life he has been in official life. At the age of 23 he was sent with a Chinese detachment to Korea and three years afterward became Chinese imperial resident at Seoul. His election is for a term of five years. He received the necessary two-thirds vote of the united houses of parliament on the third ballot. The inauguration was attended with great pomp. It was enacted in the vast building called the Tai Ho Tien, or hall of supreme peace, which sits high up on triple terraces of marble and is decorated everywhere with dragons and imperial gold.

A new campaign for moral education in the public schools is on foot in Wisconsin, fostered by the State University under its Extension Division. Mr. F. J. Gould, an officer of the English Moral Education League, is to conduct the enterprise, spending a week in each town and giving demonstrations for the benefit of both parents and teachers. Some of the more important towns have already completed arrangements for the visitation. Afterward Dr. Gould will give similar courses in St. Louis, Rochester, New York City, Philadelphia, Washington, Pittsburgh, Louisville and Baltimore.

In her first address, delivered to an audience of 3,000, upon her release from Ellis Island, Mrs. Pankhurst said, among other things: "Women tried persuasion and argument in England, peaceful means that have been effective here. These failing, violence became necessary. Nothing was ever got from an English parliament except through violence. The machinery of the British government is an elaborate arrangement of how not to do anything. Whatever social legislation has been obtained has been due to women's civil war, and much of it was granted to soften the spirit of the suffragettes."

The answer of the Philippines to President Wilson's message, delivered through Governor General Harrison, came by cable October 21. It was in the form of a resolution adopted by the Philippine assembly, which says that the few days which have passed since the declaration of the Wilson policy "have sufficed to bring about a good understanding between Americans and Filipinos, which it had been impossible to establish during the thirteen years passed."

Disciples Table Talk

Canton, Mo., Church Finds Strong Leader.

Earle N. Todd, former pastor at Fort Wayne, Ind., but for the past seven months in charge of the Union Church, at Monroe, Wisc., has been secured by the Canton, Mo., church as leader. Mr. Todd is a man of remarkable intellectual and spiritual power, and this church is to be congratulated upon securing his services. He said in resigning the pulpit at Monroe that his reason for making the change was tnat the college town offered him more opportunities to do effective work. He will be accompanied to his new location by his sister, Miss F. Flora Todd, who will be the contralto soloist in the Canton church.

A. W. Conner, Boy Expert.

A. W. Conner, of Irvington, Ind., has received the thanks of all the schools that have engaged him for a week of his unique campaign for boys. Mr. Conner is a genius in his way, and for many years has been making a study of the much discussed "boy problem." He recently gave a week's addresses at University Church, Champaign, Ill., These lectures are a peculiar blending of fun and philosophy, and are exceedingly helpful. After hearing the lecture on "The Big Boy: His Nature and Power," one Champaign father said, "I would have given anything to have heard that lecture when I was a boy." The work being carried on in Champaign is backed by a number of business men.

Some Atchison Convention Results.

That the University of Kansas has a detrimental influence on young men studying for the ministry was the contention of several delegates to the state convention recently held in Atchison. They held that the influences could not be received there by the students for the ministry that are received at denominational schools. At a business session of the convention the following resolutions were passed: "To favor the establishment of a training school where young men in poor circumstances can study for the ministry and work their way through; to keep a record of the Sunday attendance at all Christian churches in the state; to institute a plan whereby all rural districts without pastors may become affiliated and support preachers and receive district evangelists; to use influence with the state legislature to pass and enforce a law that all working men shall have one rest day in the week." The Kansas Christian Missionary Society instructed a committee to prepare plans of building and financing a Christian college in this state. The school will be in the nature of an industrial university, in which students who are compelled to secure educations through their own efforts can become self-supporting while pursuing their studies. The school's chief mission will be to train young women for religious work. A site probably will be chosen somewhere in the Salina district.

Benton Harbor, Mich., Dedicates.

About five years ago, T. W. Bellingham came to Benton Harbor, by Lake Michigan, to become pastor of the First Church. Additions were frequent, and the growth of the work demanded enlargement, so about two years ago a new lot was secured in the growing section of the city and plans were laid for a new building. A structure has now been reared in the form of an oblong square, 40 by 80 feet, a two story building and as the financial conditions at this time would not permit completion the lower auditorium has been finished, with a seating capacity of over three hundred. A splendid primary department is provided and several rooms for Sunday-school work. The leading force in the movement has been Dr. Carl A. Mitchell, a physician of note in the city, and one of the elders of the church. He planned the building, and engineered the workmen, and it is due to his "sticktuitiveness" that success has come. On October 12, the basement was dedicated. J. F. Green, of Owosso, state secretary, preached. On that day funds were raised, and at 3 p. m. the pastor led the congregation in the vows of dedication.

Euclid Avenue, Cleveland, Celebrates.

"A great church like a great soul is not the creation of a dozen years or even a generation; but the product of generations." Of no church an this be said more truly than of the Euclid Avenue Church, Cleveland, which during the week of October 12-18, celebrated its seventieth anniversary. During the seventy years of its life this church has added 2,200 members,

Rev. J. H. Goldner, whose church in Cleveland has just celebrated its seventieth anniversary and who occupies the place of honor in Christian Century fellowship for sending the first check received on its Thirtieth Anniversary Subscription Crusade.

867 of them having been received during the past fourteen years. The present resident membership is 782. The growth has not been rapid, but steady and solid. The history of the church has not been in any way remarkable, but in some respects it is a unique church among the Disciples. Few churches are characterized by such a high level of intelligence and spiritual culture. Probably none has a more thoroughly worshipful and impressive Sunday service. The exercises of the Anniversary week began October 12, with a reunion and rally of the Sunday-school, attended by standing features of this service. Prof. Jabez Hall, of Butler College, for eighteen years pastor of the church, was the guest of honor and delivered the anniversary sermon in the morning. One of the most helpful services during the week was the Christian Endeavor reunion and rally, attended by 150 former and present members of the society. The address of President Miner Lee Bates, of Hiram at the evening service, dramatically pictured world conditions and the opportunities afforded educated young men and women today. On Wednesday evening Judge F. A. Henry read the history of the church. The climax of the service was reached when a six-year old mortgage was burned and the church property, valued at $170,000, was declared free of debt. The Thursday night service was addressed by C. A. Brooks, on "The Church and the Immigrant," and by David W. Teachout on "World-wide Conquest versus Local Supremacy." The Euclid Avenue Church has had but nine resident ministers, three of whom are still living: Jabez Hall, A. A. Knight, and J. Z. Tyler, the latter two being residents of Cleveland and elders of the church.

Missouri Leads in Ministerial Relief.

W. R. Warren, Secretary of Ministerial Relief, is happy over the gains in offerings to that cause. He reports that the receipts for the year ending September 30, 1913, were $33,960.16, nearly double the receipts of two years ago. The most gratifying gain of all is in church offerings, an increase of 45.03 per cent over last year. Missouri still leads with $2,420. Indiana continues to hold second place with $1,973. Kentucky moves up from fifth to third place by giving $1,256. Illinois is fourth with $1,135 and Ohio fifth with $1,118. The second division includes: sixth, Iowa $717; seventh, Pennsylvania, $650; eighth, Texas, $606; ninth, Tennessee, $398; tenth, California, $391; eleventh, Kansas, $327, and twelfth, New York, $274. The largest gain is in Texas, from $163 to $606 and from twelfth to eighth place. Tennessee, Kansas and Illinois each almost doubled her offering.

"Cost of Being a Christian" Discussed.

That being a Christian means a good deal more than reforming one's habits, such as smoking, swearing, card playing, etc., was emphasized in a recent revival sermon preached by J. R. Perkins, at Sioux City, Ia. "It will cost a man a great deal more than a few accidental and incidental personal habits in order for him to become a Christian," Mr. Perkins declared. "It will cost him his sin. Jesus treated sin as one thing and the weakness of personal habits as quite another. For example, toward those unfortunate derelicts in the social order of his day his attitude was one of tenderness, of understanding, of sympathy. But when dealing with those coldly respectable gentlemen who religiously kept the Sabbath, but who never scrupled to build their own success at the cost of their fellows, Jesus had only indignation. So that man who would become a Christian should first be taught that his relations with other men must be made right, whether he abstains from smoking and from reading his Sunday newspaper or not. To become a Christian will cost a man all methods for enriching himself that are wrong methods. It will cost him his old selfishness that the church in the past has tacitly allowed him to keep just because he has consented to obey a few forms of a creed. It will cost him every desire that he has that does not in some way make for the good of all men. And the hour is at hand when being a Christian will mean more than the average theological platform has conceived hitherto. For to be a Christian does not so much mean that a man must change petty personal habits that touch only himself, but his habits that create strife in the social order of which he is a part, doing hurt to untold numbers."

Another Sunday School Specialist.

Keeping pace with the advanced movement in church work, Broadway church, Lexington, Ky., has called J. Randall Farris, of Atlanta, Ga., to be its superintendent of religious education. He will have under his supervision all the educational work of the church. Mr. Farris spent seven years in college at Lexington. During this time he was very active in church and Philanthropic work. Since leaving college he has made a specialty of Sunday-school work, believing that the future of the church depends upon this department of activity. At present he is Southeastern Bible School Superintendent for the Christian Church. He will move to Lexington and assume his duties the first of January.

Pastor Writes Letter to Candidates.

Mark Collis, pastor of Broadway Church, Lexington, Ky., has addressed the following letter to the candidates for city commissioner in Lexington: "Gentlemen:—The public has read with interest much that you have said in regard to the man-

agement of the city, if you should be elected, but the undersigned has seen nothing reported as coming from you on the question of Sunday closing and the management of the red light district. That Sunday laws are openly violated is known to all, and that the closing of picture shows, barber shops, groceries, fruit stands, etc., would bring relief to many and would contribute to the moral and financial welfare of our city, no one would doubt. It is well known that the social evil exists to an alarming extent in our city, and our bad name in this respect stands in the way of our progress. Some of us have recently been to Toronto. It is a city of 450,000. There is no red light district there and Sunday closing laws are enforced. The opening of barber shops, groceries, fruit stands, picture shows, etc., are not looked upon as necessary there. As we saw the marvelous growth and prosperity of that city, it was very evident that a quiet Sunday and the banishment of the houses of shame do not kill a city. I should like to see Lexington killed in the way that Toronto is being killed. Gentlemen, if you will, kindly speak out on these two questions and help some of us to a decision in making our selections for commissioners. Yours for a bigger and better Lexington."

North Middletown, Ky., Dedicates.

The dedication of the new $25,000 church at North Middletown, Ky., marks the beginning of a new chapter in the history of that work. This is really a rural church, and the erection of such an expensive building speaks loud for the determination of this congregation. That the young men of the church were the givers of a $2,000 organ, is significant. For a church that draws men is a winning church. John Christopherson, pastor of the church, and also president of a college in Middletown, is to be congratulated. W. E. Ellis, pastor of the Paris Church, delivered the address of dedication. The history of the North Middletown church dates back to 1817, and for a time was closely allied to that of the Baptist denomination. The former church building which has been replaced by the new edifice, was erected in 1842, and its walls have resounded with eloquent sermons from the lips of some of the most noted preachers of the Disciples, viz.: Aylette Rains, Moses E. Lard, Robert Graham, John T. Johnston, C. M. Arnold, E. V. Zollars, J. W. McGarvey and others. L. H. Reynolds was pastor of the church for about six years, but on account of advancing age he resigned, and was succeeded by W. S. Willis. J. W. Ligon was pastor until his resignation about two years ago.

Jackson Blvd., Chicago, Burns Mortgage.

Sunday, October 26, was the date set for the mortgage burning at Jackson Boulevard Church, Chicago, where Austin Hunter ministers. For several months this congregation had been planning to celebrate clearing its records of several thousand dollars indebtedness. At the morning session were given two addresses, one by Edwin W. Stewart, for forty years elder of the church, and one by the pastor on the theme, "Go Forward." Leon L. Loehr, president of the Board officiated at the ceremony of mortgage burning. The sermon in the evening was preached by C. G. Kindred, of the Englewood Church. A reading also, "The Vision of Sir Launfal," was given by Mrs. Venice B. Jackson. On the Tuesday night following, a church dinner was given at the church.

Christian College Must Enlarge.

Christian College, Columbia, Mo., opened September 17, with the largest resident enrollment in the history of the institution. Over 160 students have matriculated and it was found necessary to enlarge dormitory accommodations. The enrollment in the Conservatory of Music is unusually heavy and additional studios were provided to meet the demand for increased space. Mr. Frank Parker, recently of the faculty of the American Conservatory of Chicago, is the new head of the voice department. Mr. Cady Kenny, recently of Baker University, is a new artist teacher of piano. Mr. Alvin L. Barton, recently of Alma College, and previous to that concert master at Cornell University, is the new head of the violin department. New members of the faculty of the School of Arts and Science are: Miss Hall, from Hamline University, who has courses in college history and English; Miss Mullenbach, the new head of the School of Modern Languages, whose graduate work was done in the universities of Halle and of Berlin; and Miss Bateman, of the Mathematics department who received her training at the Woman's (Goucher) College, Baltimore. A new building for the growing School of Home Economics, is being planned.

Pastor's Tribute to Toronto Sunday.

Edgar De Witt Jones, pastor at First Church, Bloomington, was especially impressed with the Canadian Sunday and gave the following tribute to Toronto on this achievement in the report of the convention given his people: "I was very greatly pleased with the courtesy of the Toronto people as a whole; the fine type of civic pride and the devotion and reverence of the people for the things of the spirit. A Sunday in Toronto is as different from the average Sunday of a large American city as one can imagine. All the shops and stores, and places of amusement are closed up tight. There are no Sunday newspapers for sale, and it would seem that every one goes to church."

Campbell Club Meeting at Yale.

R. L. McQuary, secretary of the Campbell club at Yale University, reports that the club, which consists of all Disciples enrolled in the university, with their wives met for the first time this school year on the evening of Oct. 8 with Mr. and Mrs. W. H. McLean. A short business period resulted in the choice of Mr. J. C. Archer as president for the year. Speeches of greeting were given by the new men as follows: Shields, Prewitt, Owen, Crown, Corn, Gish, McQuary, Pickett, Gordon, Burkhardt, Montgomery, and Cunningham. The president made his inauguration speech, and a helpful message was given by Prof. D. C. MacIntosh of the Divinity School faculty.

WE TAKE OFF OUR HAT TO—

Euclid Avenue Church, Cleveland, on the attainment of the seventieth milestone in the church's history.

Hillside Church, Indianapolis, which has established a public free clinic as a part of its work.

The "Greyfriars" of Paris, Mo., on the service it its doing in making the church a real factor in social betterment.

Broadway Church, Lexington, Ky., which has employed a competent superintendent to direct its educational work.

The Kansas Disciples, who have determined to establish a school for the Disciples in the sunflower state.

The Missouri Disciples, who still lead in the cause of Ministerial Relief.

Rev. A. W. Conner, for the service he is giving in working out the boy problem.

The Canton, Mo., church, which has shown wisdom in the choice of its new leader.

The Benton Harbor, Mich., Church which has, from little, wrought much.

Rev. Mark Collis, who has the courage to speak plainly for higher morals in Lexington, Ky.

Jackson Boulevard Church, Chicago, for its success in solving the down town problem of the city church.

The North Middletown, Ky., church, on the successful completion of its building enterprise.

The many readers of the Christian Century, who are sending in lists of names and checks in the interest of the Thirtieth Anniversary Subscription Crusade of that paper.

Greyfriars Entertain Judge Ragland.

"The Greyfriars" is the name of a men's club organized in the Paris, Mo., church, where Frank Waller Allen, preacher, novelist and social worker, ministers. The purpose of the club is to have some part educatively in bringing the local church abreast modern idealism and in giving to the Paris community itself a large and inspiring social vision. At a meeting of the Greyfriars, held October 12, the guest of the evening was Judge W. T. Ragland, circuit judge of his district of Missouri, holding court in Paris, Hannibal, New London, Palmyra and Bowling Green. He is a member of the Paris church, and is in hearty sympathy with all modern idealism. In clearing ground the speaker compared the typical church, adhering to dead forms and outworn dogmas, to the courts, now in travail in an effort to meet modern demands for justice on its merits by dispensing with senseless and antiquated procedure. He cited deserted country churches as proof that the old individualistic appeal no longer carries force and discussed the big social problems convulsing the world, and declared that the church, like every other institution, must be of value or die. That value, he pointed out, must be in applying the idealism of Jesus to the distressing problems now confronting the race. Judge Ragland paid a high tribute to Mr. Allen for his affective work in the Paris community.

Church Establishes Free Clinics.

A new line of church activity has been begun by the Hillside Church, Indianapolis, Ind., through the establishment there of free clinics under the direction of physicians. Charles M. Fillmore, pastor of the church, believes the church should lose no opportunity to do good, and that the ministration to physical needs as well as spiritual needs is a part of religion. The clinics are being held at the church each Friday afternoon. In regard to the need for free clinics, those having charge of the work at Hillside say: "We have been told by one in a position to know that there are two hundred children in the Washington school alone who need some attention to their eyes, ears, nose or throat. As many of the parents feel they can not afford to employ a high-priced specialist to do the work and dread taking them to the dispensary, the free clinic at Hillside is the natural place for them."

Passing of a Saintly Woman.

An interesting life closed when Mrs. Rebecca Faddis passed away at Seattle, Wash., Sept. 7, after an illness of about two months. Mrs. Faddis was eighty-four years of age, and was the widow of John M. Faddis, who died twenty-four years ago. She was a Presbyterian in early life, but became identified with the Disciples at the time of her marriage. Mrs. Faddis was best known by the congregations at Mankato, Minn., and at Hyde Park, Chicago. Nine sons and daughters were born to her, eight of whom survive.

At the recent session of the Central Kentucky Christian Ministers' Association which met at Lexington, Ky., there were forty members present. J. H. McNeill, president, presided. The paper of the meeting on "Modern Theology and Social Service," was given by Prof. W. C. Bower, and the discussion which followed was lead by Dr. Max Hall, of Uniontown, Pa. The discussion was continued by Prof. S. M. Jefferson, Prof. B. C. Deweese, Prof. H. L. Calhoun, Prof. A. W. Fortune, Dr. I. J. Spencer and President R. H. Crossfield.

At a recent evening service at the Massillon, Ohio, church, where H. E. Stafford ministers, the women's organizations had charge. An unusual feature of the service was the Scripture readings. A number of women characters of the Old and New Testament were alloted to selected women, who briefly related the life-setting of each and then read

a short biography or interpreted a favorite saying. The pastor delivered an address on "Woman and the Kingdom."

A. D. Harmon, resigning at First Church, Omaha, will possibly take three years' rest upon his farm in Wisconsin before again doing pastoral work. He has trouble with one foot, which develops when he uses it. He was given a call to Bethany, Neb., and friends thought that with a great deal of country traveling, he could accept that. But his doctors will not permit him to do much walking for three years.

Report of the Manila P. I., station for August: Forty-two baptized at Infanta Tayabas, making a total of seventy-five baptized there the past two months. Three baptized at Orion Bataan, four at Haragondong Cavite, four at Bai Laguna and six in Manila, a total of sixty-three baptisms for the month. In the medical work more than one thousand treatments were given during the month.

The Kansas State Convention, 1914, will be held at Newton, Oct. 5. The state officers for the new year are: President, Dr. J. H. Young, Hutchinson; vice-presidents, C. A. Finch, Topeka, and Jesse Bader, Atchison; executive board, W. S. Lowe, Belleville; M. Lee Sorey, Emporia, and E. A. Robinson, Topeka.

North Carolina Convention meets at Asheville, November 3-5; South Carolina, at Brunson, November 3-8; Georgia, at Macon, November 10-12; Florida, at Jacksonville, November 11-13; Alabama, at Bassemer, November 18-20; Mississippi, at Aberdeen, November 19-21.

The beautiful new church at Atchison, Kans., is surmounted by a brilliant glass cross which is illuminated at night and may be seen for miles. The cross is an invention of an Atchison man and Jesse M. Bader, the pastor, says all Atchison is enthusiastic.

On the occasion of its rally day, October 19, the Sunday-school of Central Church, Youngstown, Ohio, reached an attendance of 1357. Robert M. Hopkins was chief speaker. A message to the school from President Woodrow Wilson was received and read.

The Men and Millions Movement, widely exploited at Toronto, expects to have several teams of Missionary and Educational experts in the field doing intensive cultivation among the churches in communities of less than 5,000 population.

A number of Hear-a-Phones have been introduced by J. McD. Horne in First Church, Charleston, Ill., for the benefit of the older members of his congregation who are of defective hearing and are not able to always hear his sermons distinctly.

During the recent revival at Nevada, Mo., a United Brethren minister, D. C. Warren was added to the Disciple fellowship. Mr. Warren is a Wabash College graduate. He will take up work in southwest Missouri.

J. J. Tisdall is in charge of a class in story-telling at the Training School for Sunday-school Workers, at Columbus, Ohio, which has just begun its winter term at the Y. M. C. A.. Over fifty enrolled for the course.

R. H. Waggoner, well known business man of Kansas City, and for many years connected with the Standard Publishing Company, is just out of the hospital recovering from a serious operation.

There were 733 Brotherhoods and Men's Bible Classes organized and affiliated with our National Brotherhood since the Louisville Convention, according to the report of Secretary E. E. Elliott.

Atlanta, the next convention city, entertained Hill M. Bell, president, Graham Frank, corresponding secretary, and E. E. Elliott, executive secretary of the next convention, recently.

At a Sunday-school rally at First Church, Youngstown, Ohio, L. G. Batman, pastor, messages from President Wilson and John Wanamaker were read.

Dr. George H. Combs, pastor of Independence Boulevard Church, Kansas City, spoke for the current events department of the Athenaeum, on "The City Church and Its Social Mission."

Pres. Joseph A. Serena, of Keuka College, was on the program of the New York Baptist Convention in Buffalo, Oct. 21, bearing greetings to that fellowship from the Disciples.

A. E. Cory, leader of the Men and Millions Movement, occupied the pulpits of the Independence Blvd., and the Linwood Blvd. Churches in Kansas City, Sunday, October 19.

W. Garnet Alcorn, pastor at Monroe City, Mo., reports that the attendance at prayer meeting there has grown from sixteen to eighty-five. A goal of 100 has been set.

On October 26, the congregation at Markle, Indiana, celebrated with their pastor, Claris Yeuell, the twenty-fifth anniversary of the beginning of his work as a minister.

Graham Frank, Corresponding Secretary of the General Convention, is visiting the southern conventions in the interest of the general budget adopted at Toronto.

November 16-23 will be observed as decision week at Central, Youngstown, Ohio, where W. D. Ryan ministers. Evangelistic services will be held each night.

The fifth annual report of the National Brotherhood Movement is just from the press showing the activities, cost, and value of the National Men's Movement.

The congregation at Keokuk, Iowa, by an overwhelming vote has expressed itself as opposed to accepting the resignation of R. W. Lilley, its pastor.

N. M. Campbell, Bloomington, Ill., reports that Second Church, in that town, sent its pastor and wife to Toronto Convention.

A Boys' Brigade has been organized in the church at Owosso, Mich.

The Bethany System of Sunday School Literature

"We Would Not Turn Back"

We are using the Bethany Graded Lessons. We would not turn back. The service our Sunday School specialists are giving us as represented in this course is making a new day in religious education.

FINIS IDLEMAN,
Pastor Central Christian Church, Des Moines, Ia.

Disciples Publication Society

700-714 E. 40th St. CHICAGO

EVANGELISTIC MEETINGS.

Wellington, Kan., O. L. Smith, pastor; Chas. S. Early, evangelist.

Carlisle, Ky., W. G. Eldred, pastor; E. B. Barnes, evangelist.

Canton, Ohio, P. H. Welshmer, pastor, preaching; P. M. Kendall, singing; 62; continuing.

Rock Island, Memorial, M. E. Chatley, pastor, preaching.

Monroe Ctiy, Mo., W. Garnett Alcorn, pastor; B. G. Reaves, evangelist.

Monticello, Ill., J. F. Rosborough, evangelist.

DeKalb, Mo., M. M. Goode, evangelist.

Mt. Carmel, Ill., W. W. Weedon, pastor; Martin and Carroll, evangelists.

East St. Louis, Ill., W. T. Brooks and Bailey, evangelists; 30; continuing.

Bowling Green, Ky., Fife Brothers, evangelists.

Hudson, Ill., Osceola McNemar, evangelists.

Harristown, Ill., J. Kern, pastor, preaching.

Chapin, Ill., C. D. Hougham, pastor; Rochester Irwin and wife, evangelists; 19; continuing.

Painesville, Ohio, John A. Jackson, pastor; Sala company, evangelists.

Fremont, Neb., W. F. Shearer, preaching; Elmer Rice, singing; 17; continuing.

Alexandria, Ind., H. E. Wilhite, pastor, preaching; 102; closed.

York, Neb., A. F. Ritchey, pastor; Vawter and Seniff, evangelists; 90; continuing.

Odon, Ind., A. C. Trusty, pastor; John T. Brown, evangelist.

Ash Grove, Mo., J. A. Bloomer, pastor; Nathaniel Jacks and son, evangelists; 19; continuing.

Henryetta, Okla., T. L. Noblitt, pastor, preaching; 12; continuing.

Clark, Mo., J. D. Greer, Evangelist; 13; closed.

Ashbysburg, Ky., Geo. Swann, evangelist; 7; closed.

Long Point, Ill., H. H. Jenner, pastor; Robertson and Tucker, evangelists; 31; continuing.

Beaumont, Tex., A. E. Ewell, pastor; Minges company, evangelists; 400; continuing.

Lexington, Ill., Rev. Mr. Storm, pastor; F. B. Thomas, evangelist; 41; continuing.

Bowling Green, Ky., B. F. Cato, pastor; Fife Brothers, evangelists; 48; continuing.

Veedersburg, Ind., O. E. Kelly, pastor; Roy L. Brown, evangelist.

Excelsior Springs, Mo., J. P. Jesse, pastor; Harris and Shaul, evangelists; 49; continuing.

St. Louis, Dover Place, Charles Dugan, pastor; B. L. Wray, evangelist; 9; continuing.

McCune, Kan., G. F. De Vol, evangelist.

Forest Grove, Ore., J. B. Holmes, pastor, preaching.

Klamath, Ore., S. D. Harlan, pastor, preaching.

Fulton, Mo., T. E. Winter, pastor; C. H. Winders, evangelist.

Stewartsville, Mo., Granville Snell, evangelist; 4; continuing.

Vermilion, Ohio, W. D. Van Voorhis, pastor; O. L. Hull, evangelist.

Newton Falls, Ohio, H. D. Williams, pastor; M. J. Grable and J. E. Hawes, evangelists.

CALLS.

Earle N. Todd, to Canton, Mo.

J. E. Pickett, Modesto, to Orange, Cal.

L. W. McCreary, Hamilton Ave., St. Louis, to Third, Philadelphia. Declines.

J. H. Mohorter, to Boston, Mass. Declines.

F. L. Moore, to Stanford, Ill.

W. B. Oliver, Cuba to Roseville, Ill.

C. G. Baker, Douglas Park, Chicago, to Batavia, Ill.

Edward Wright to Miles City, Mont.

N. O. Williams to Liberty, Ore.

H. F. Jones to Monmouth, Ore.

A. B. Cash to Hood River, Ore.

W. L. Mellinger to Woodlawn, Ore.

G. W. Schroeder to Uniopolis, Ohio.

J. W. Utter to Corona, Cal.

Charles Darsie, Crawford Road, Cleveland, to Springfield, Ill., West Side. Declines.

James A. Crain to Groesbeck, Tex.

RESIGNATIONS.

S. M. Bernard, San Dimas, Cal.

S. J. Epler, West Liberty, Iowa.

Albert Hales, Augusta, Ky. Dec. 21.

O. W. Hearn, Harrison, Ohio.

T. F. Rawlins, Junction City, Ore.

J. H. Smart, Smyser Church, Ill.

Roy E. Deadman, Oskaloosa, Iowa.

Otto B. Irelan, San Luis Obispo, Cal. To Pacific Theological Seminary.

NEW BUILDINGS AND IMPROVEMENTS.

Central, Bartlett, Tex., will build $3,500 parsonage.

Bowman, N. D., $3,000 church dedicated Oct. 12, by S. B. Sapp.

Fort Worth, Tex., First, L. D. Anderson, pastor; will give contract for $125,000 church Jan. 1.

Pensacola, Fla., will dedicate new building Nov. 10.

Albion, Ill., will begin $14,000 building at once; T. J. Clark, pastor. Practically entire amount needed is raised.

BENEVOLENT ASSOCIATION.

While the offerings of money for the year —$97,406.95—were less than last year—$18,606.19 less—an analysis of the same shows a gain in the amounts received from individuals, Sunday-schools and churches for maintenance. Individual gifts received or reported at the national office ranged in size from eleven cents from a tiny child to four thousand dollars from a long-time friend. These offerings, however, were mostly in small amounts and came from a great multitude and from everywhere. The Sunday-schools in increasing number made offerings this year. An indication of their growing liberality is seen in the fact that the Easter offering, which comes largely from the schools, amounted to $25,584.39. This was over $4,000 more than last year and about twice what it was a few years ago. The offerings from churches are more numerous and larger than ever before. Many are adopting the budget plan.

A Personal Word to Pastors

You are interested, more than anyone else, in the character of the literature going into your school. Are you satisfied with the results in character, in moral backbone, in spirituality, you are getting through the paper you are furnishing your adult and young people's classes? Do your scholars read this paper, or throw it away? Millions of pieces of literature are distributed in our schools each week. Are there real results in the thing you are most interested in—character-building?

One of our pleasant experiences at Toronto was a conversation with Jessie Brown Pounds, the beloved story writer and poet of the Disciples, regarding "The Conquest," our new paper for young people and adults. In the course of this conversation Mrs. Pounds said she believes "The Conquest" is going to be just the kind of paper our schools need—readable, virile, spiritual.

Will you, as pastor, do these three things for us, helping in this way to make "The Conquest" what it should be:

(1) Send for sample copy of "The Conquest."

(2) Write us your opinion of the paper.

(3) Put the paper into *at least one* of your classes.

Yours for character-building literature,

Thomas Curtis Clark

Editor "The Conquest."

Disciples Publication Society

700-714 E. Fortieth St. **Chicago, Illinois**

The Sunday School

THE PASSING OF A PEERLESS PERSONALITY.

By A. Z. Conrad.

Life's withheld rewards tax faith and patience. To meet disappointment uncomplainingly is a mark of true greatness. To be turned to a new goal after eighty years of running and to accept the change complacently is unmistakable evidence of harmony with the Infinite Will. The day was closing. Evening shades were gathering. A solemn peace steals over all the world at eventide. The toils of the long day were ending. The hero-patriarch proves every inch a king. Reviewing yesterday in which God wrought his great deliverances for his dependent children, commander and director though he was, he now becomes a *Father* in his exhortation, admonition, instruction and appeal, to those from whom he soon must separate. He told his yearning love to Israel's host and occupied the closing hours of day in beautiful portrayal of God's ways with men. The book of Deuteronomy, fifth in the list of records that he gave, was mostly spoken at this momentous parting hour. In height and depth and breadth these final words surpass the best the sons of men have given to the world. In flights of oratory they are quite unmatched. In poetic strain they discourse sweetest music. They have the glow of holy inspiration. They have the wisdom of the seer and the sublimities of divinest truth. With winter on his head and eternal summer in his heart, austerity has united with serenity. No longer is it necessary that the war-horse spirit shall be curbed. Vigor and virility have ripened into triumphant tranquillity. With vision unimpaired and all his faculties alert this Prince of Men swept the tents of Israel with eye prophetic and saw them when the promise of the Lord shall be fulfilled, the battle fought and victory complete.

THE DAY'S WORK.

His life had been a series of surprises and of tragic triumphs. It had been a day's work arduous indeed. A morning rescue had been followed by a noonday parting of the ways, an afternoon of test and contest, and now the eventide had brought climax stupendous. We watched him at the mid-forenoon of life, rich in the privileges of luxury, with mind well disciplined, a body strong, and *will* to do and to endure. He stood beside the throne in favor first of all the courtly men about the king. He knows full well the meaning of continuance in favor with the court. The wealth and honor of all Egypt he places in the scale-pan. He turns, to see a race enslaved, maltreated, hopeless to the point of dark despair, with ties of nature kindred to himself. He thinks and then he prays. He prays and thinks again. Redemptive passion surges in his soul and then he boldly sets all this upon the other scale-pan. Wealth and luxury and the splendors that await him are lifted as though of nothing worth. His own great personality, now weighted with true love for men, outranks a thousand fold the weight of wealth and fame. The real day's work had just begun. Its hours henceforth could not be wasted. God had called him to enter on new training for a work he was not yet prepared to do. For forty years he studied in the wilderness enjoying privileges quite other than Egyptian schools had offered. In God's great outdoor temple of instruction the Eternal was his counsellor and tutor. At last in burning bush he saw the signal light for larger service and then, unafraid, he confronted Pharaoh with vigorous demand for liberation of the people whom he loved. Nine times he startled court and country with demonstrations absolute of power Divine. He then became the witness of the tenth command of God to Pharaoh defiant, when death stalked through the land from end to end. When now the relenting monarch bade the slaves depart he stood before them, the appointed of Jehovah, to lead them to the Promised Land. Behold him now, confronted by the waters of the sea, a lifted wand, a prayer, the breath of God, and then the waters parting while he led the anxious host to freedom! Complaint and accusation cruel he later braves without resentment. When thirst oppresses and the people faint, God speaks, and Marah sends forth waters sweet. He answers hunger's call with bread from heaven. Into the Holy Mount he goes for fellowship with God and hears the voice Divine speak forth the Decalogue. For forty days he lingers in the heights, receives the tables of the Law and pattern for the Holy House of God. The forward march brought new and greater dangers. Each one in turn the dauntless leader met, and conquered every one, until at last he saw the opened gateway to the Promised Earthly Paradise. In mutinous rebellion, the hosts, *affrighted* by the timid spies' report, made necessary a stern rebuke from heaven. Right nobly then their hero leader stood in earnest supplication, interceding for the ungracious company that had derided him and in contemptuous words had spoken of his God. When wrath Divine was on the people turned, he thrust aside the proffered crown and plead for their acquittal. No word escaped his lips of provocation or despair, when from the mouth of God a sentence fell forbidding this unholy host the conquest of the Land of Canaan and added forty years of desert journeying to their pilgrimage. When forty years had sped away he found the sons and daughters like their sires, and for one brief moment human weakness showed itself in doubt and anger. This evidence of incapacity for a conquest of the Land of Canaan relieved him of command and closed a day of splendor incomparable.

OUTLOOK AT NIGHTFALL.

"And so he died," but not until vouchsafed a vision of the land of glory up to whose very borders he had led the chosen tribe. Believers in Jehovah all conclude the earthly day but never do they close the book. The intrepid leader at his Lord's command mounts up to Nebo's heights, then passes on to Pisgah's peak, and looks upon the hills and vales of Palestine. Though not allowed to cross the turbid river flowing at his feet, he still has outlook. The way is never closed unto the eyes of faith. Right here the Christian has the fullest meaning of his life for God. Whatever may befall, he still has *outlook*. No matter how the path may wind about the hill, there is a look beyond for those who live within the circle of God's smile. Faith's holiest distinction we have in this, that even nightfall can ne'er prevent a further view. The scene beheld by Israel's deliverer from Pisgah's heights is like the glimpses of the Great Beyond vouched unto the children of the King of Kings.

FAREWELL.

And so he died.

"The boast of heraldry, the pomp of power
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour;
The path of glory leads but to the grave."

Thus it has been truly said: and yet not here do all roads end. It would be sad, indeed, if spirits like the son of Amram should journey up the slope and steps, enduring the whips and scorns of time, at last to find that discipline severe had gone for naught, and one cold word alone confronted pilgrims at the close of day, the hard, unwelcome "dead." But through this portal all must pass. "Set thine house in order," for western skies will soon be crimson with the glory of the day's decline.

GOD'S CHRONOMETER.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." It is then by Divine appointment that we live and die. His words gainsaid by none, stand sure as is the throne eternal. The hand upon the dial no man can stay and when they reach the appointed hour no error has been made in his decree. To know a wisdom Infinite is over all and that unmeasured power is yet directed by a holy love, ah, this above all else enables man to wrap the drapery of his couch about him and lie down to pleasant contemplation of a glad awakening in God's great beyond. Why wait for longer day and more of trial when wisdom Infinite decrees our work is ended? It were better far to be content with God's sweet will and say, "He doeth all things well."

THE SECRET SEPULCHRE.

How much ado we make of trivialities. The splendid sepulchre with lifted shaft of stone or sculptured marble, what are these to souls departed? They give to none a lasting name, but with the passing years they crumble to the dust. It were wiser far to trust in holy deeds for immortality. It is in loving service and compassion tender we build our monuments which last, untouched by tooth of time, through all the ages long. A life faith-filled and with a holy love directed, cannot and will not die. The unmarked grave of Israel's emancipator rebukes the vulgar lavishing of wealth to mark the resting place of mortals ordinary. It bids us look, not where the mortal lies, but to "the house not built with hands, eternal in the heavens."

GROWING OLD VIGOROUSLY.

"Yet was not his natural force abated." Let devotees of pleasure turning night to day and day to night, well know that for each hour of dissipation nature takes reprisal. She exacts her rights, not now, but in the near tomorrow. Think not to escape the paying of this toll. The harvest shows the seed. To grow old vigorously is much to be desired, but calls for discipline severe. Tempestuous passions must be kept in leash. Let energies be cautiously conserved against the day of need. A form erect, elastic step, with countenance aglow with hope and happiness when age has left behind life's trials and triumphs, gives evidence of fellowship with God and tells of glad obedience to his laws of love and life.

TRANSIENT TEARS.

V. 8. "And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses were ended." Alas, the transiency of tears! A leadership of eighty years has now reward of thirty days of mourning! God pity human frailty. And yet what matters it how little or how long they weep if so be God has said, "Well done." It matters nothing, to be sure, to those who pass beyond, but it may matter much to those who yet remain and toil. To hold too cheaply the sacrificial service of noble souls who pass beyond, is to ignore the value of our heritage. We best do honor then, the dear departed, when most we stand beneath the causes they upheld and thus continue that for which they gave their lives.

PEERLESS PERSONALITY.

V. 10. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Right here we have the secret of his power. 'Twas in the closeness of his fellowship with God. Though face to face with God we may not stand, as Moses stood, yet we may come into his very presence and through the Holy Spirit hear and see the things that are Divine. Not less unerringly may we be led than he, and though our power is not displayed in miracle, not less worthy or less wonderful is the Holy Word entrusted to our keeping which calls the dead in sin to life in Christ. To leadership we, too, are called who bear the name of Christ, nor shall we shirk the task divinely given. Our nearness to our Lord determines our successes and measures growth and glory for each soul. If some desired goal shall be withheld we can be sure the love that builded Calvary will lead us to a greater and a better goal than that of our own choosing.

Do well the appointed task at any cost and then the setting sun will hold no terrors of a threatening night. Love lights and lifts until in God's good time we see Him face to face our faith securing for us victory complete through Christ our Lord.

*Note.—International Sunday-school lesson for November 16. Scriptures, Deut. 34.

The Mid-Week Service

By Silas Jones.

THE BODY OF CHRIST.

November 5.

"Not only does the church, as the body, stand in need of Christ, as the head, but the apostle ventures the bold expression that Christ also needs the church, as the body, as that which belongs to his completeness, or makes his being first entirely complete." This view makes our relation to the church a serious matter. To hinder its work, to distort its message, delays the revelation of Christ to the world.

THE AUTHORITY OF CHRIST.

It has been said that force and love rule the world, force until love is ready. The authority of Christ has been misunderstood so often because we associate authority with physical force. The king compels men to obey his commands whether they feel that the commands are right or wrong. The rich man has the force that riches give and his opinions are held in respect for this reason if for no other. The power of a labor organization is at times more in evidence than its justice. Force has ruled the world so long that we are able only with difficulty to think of force as subordinated to love. We preach the message of Christ as if we were delivering the final pronouncement of an absolute monarch who demands abject obedience. The authority of Christ is spiritual. Men who obey him know why they obey. They bow to him because they are governed by their sense of what is right and fitting.

DISCLOSING THE WISDOM OF GOD.

We have added much to our knowledge of facts. We have been busy workers in the field of science, examining the things of sense, classifying them, and discovering their causal connections. The ways of men present and past have been carefully scrutinized by historian, philosopher, and moralist. We have at hand a vast amount of material to use in getting an answer to our question as to what is right and good in human conduct. In science and in ethics we find the wisdom of God. We rejoice in their disclosures, but we seek for further light. The church professes to have what we seek. The wisdom of God in Christ is the wisdom the church teaches. It is needed by the wisest philosopher and by the child. To teach it the church needs all her learning and all the pedagogical skill of the schools.

THE STRENGTH OF THE INNER MAN.

Organization is a prominent characteristic of the church of the present. We can do nothing unless we organize something. We have men's clubs, women's societies, young people's leagues, junior builders, Bible classes, social committees—the list has no end. Are these organizations expressions of deep convictions or are they substitutes for the love of goodness and truth? Are the men and women who encourage and promote them trying to find some way to be of service to mankind or are they searching for some form of respectable amusement?

A GLORIOUS CHURCH.

Barbarous display is sometimes called splendor. The glory of a nation may be identified in the minds of the unthinking with the pomp and circumstance of royal weddings and of coronation ceremonies. It would appear that for many the glory of the church consists in elaborate worship, robed ecclesiastics, and richly decorated houses of worship. These have their uses, but they are not the glory of the church. The father who loves his family more than he loves wealth and honor and pleasure, the mother who teaches her children how to live well and to reflect credit on whatever institution they serve, the workman who puts honest work above advancement or pay, the Sunday school teacher who imparts the knowledge of life freely and joyfully, the merchant who holds that profits are less important than honorable dealing, these and all others who live in the fear of God and render service with intelligence and fidelity, are the glory of the church.

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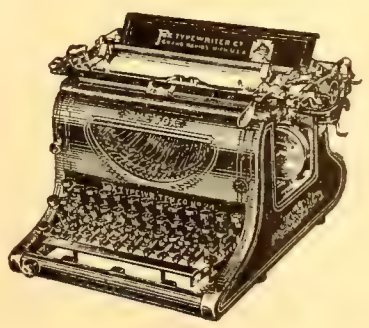

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This is written only for pastors who feel some measure of responsibility for the quality of literature going into the hands of their Sunday School scholars.

And, no doubt, all pastors who read the Christian Century are of that sort. Their point of view is that of religious education. The Sunday School to them is more than an aggregation of units brought together each week to go through a certain formal program—calling the roll, "doing" the lesson, "taking up the pennies," asking for birthday money, and telling the children to be sure to "have a good lesson" next Sunday!

The Sunday School is to them rather THE CHURCH STUDYING THE WORD OF ETERNAL TRUTH, and developing in minds and hearts the spirit of the Christian religion. It is, indeed, the Church's best chance to guarantee Christly men and women in the next generation, as well as in this.

To pastors who hold this high ideal of the work of the Sunday School, the matter of literature becomes a most vital one. Second only to the influence of the teacher in the life of the pupil is that of the literature upon which the scholars feed their minds and souls. And, in many cases, we are sure the influence of the literature comes first.

Roosevelt declares that one of the strongest influences that moulded his early life was a child's paper he subscribed for, and which he valued highly. Are not your children and youths just as likely to be so influenced?

ARE YOU WELL ACQUAINTED WITH THE LITERATURE YOU ARE USING IN YOUR SCHOOL? or would you, in ordering, ask for so many "blue quarterlies," so many "green quarterlies," as actually some persons have done?

If you are alert to the responsibility upon you as the leader in religious education in your church, by all means secure samples of all systems published, and see to it that your school uses the literature that it finds to be the most up-to-date, most virile, and BEST ADAPTED TO CHARACTER BUILDING.

Disciples Publication Society - Chicago

"Not for Profits, but for Character Building"

THE CHRISTIAN CENTURY

Sharpe Rev C M Dec 13
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Vol. XXX November 6, 1913 Number 44

Home Mission Expansion and the Social Gospel

By F. E. Lumley

Missions a World Work

By Charles F. Aked

The Rural Ministry

By L. E. Murray

The Fountain of the Great Lakes

By Lorado Taft

CHICAGO

The Christian Century's Thirtieth Anniversary Subscription Crusade

Thank You! Thank You! Thank You!

WITH THE EDITOR out of town holding an evangelistic meeting in Missouri how can the Circulation Man adequately do the honors of this great occasion? Congratulations! Congratulations! We are with you! Glad you've started something business-like! The Circulation Department will measure up to the Editorial Department if it keeps on! Here's my list of names! Here's my birthday gift! [not many say this, but they're mighty good!] Here's our hand! Put us down as Crusaders! It took you a long time to get started but you're sure started now on the right track! We feel responsible for The Century; it's OUR paper now!—this is the chorus that has been sounding in the C. M.'s ears every day at mail time.

How happy everybody is! It seems to the Circulation Man as if the friends of The Century had just been "waitin' 'round" to get an invitation to a party like this. They like it. Who doesn't like a "Donation Party!"

But the C. M. solemnly promised last week that he'd not talk much this week. He intends to keep that promise. But he just must rise and say:

Kind friends: We are glad and grateful for your words of congratulation and encouragement, and for your prompt acceptance of the invitation to be at our party. We hope you and all our friends will from this time on lend your best efforts in all-around practical co-operation to make our great Celebration a great success!

This Subscription Crusade is a perfectly frank affair. It wears no disguise. It does not talk about one thing and work for another.

It is an out-and-out SUBSCRIPTION Crusade.

We are asking for subscriptions—twenty thousand of them, and twenty thousand dollars to pay for them. The Crusade is just what it is, and nothing else! The editors of The Century have attained some reputation for their candor, and now your Circulation Man is being appreciated for the same quality! Here is a letter from Rev. H. W. Hunter, of Higginsville, Mo., which expresses this appreciation. He says:

> The Thirtieth Anniversary Subscription Crusade that you are starting in your columns is the most stupendous undertaking, besides being the most liberal, that has characterized any paper of recent years.
>
> The frankness with which you state your plan is very refreshing. There is nothing concealed. It's an open deal. *He who reads can run and not get his foot into something.* Everything is fair.
>
> The spirit of enlisting new readers should enter into the heart of every reader of your great paper. If a thing is good for us it is too good to keep to ourselves. We must share the contents of your Weekly with a multitude. You can count on me doing what I can to help the good work along.

That middle paragraph contains just what we want to make plain. We want everybody to know right from the beginning what our plan is, and everybody can find out all that the C. M. himself knows about this Crusade if he'll read pages two and three in each week's issue.

We are out after subscriptions, and money to pay for them—and we intend to be perfectly frank about it. Don't you like that way better?

That is my speech. Again thanking you, and so forth and so forth—I now propose that we hear from others.

Judge FREDERICK A. HENRY, Cleveland, O.

For thirty years of faithful Christian service well performed, The Christian Century is entitled to and has my hearty congratulations and my best wishes for many happy returns of the anniversary of its birth on New Year's Day of 1884. No one should, I suppose, agree with every utterance of his favorite periodicals; but in the main I have approved the spirit in which The Century has spoken its mind. To be vigorous without being quarrelsome or censorious, is a wholesome ideal which I believe The Century has both sought and realized in considerable measure. Under that rule of conduct our people can well support several religious weeklies, reflecting as many different points of view, and such competition will do both writers and readers good. I shall be glad to help in the form of birthday celebration which you announce.

Pres. HILL M. BELL, Drake University.

I am glad indeed to congratulate you upon your Crusade to enlarge the constituency of The Christian Century. I wish you the very greatest success.

Rev. E. L. POWELL, Louisville.

Permit me to congratulate The Christian Century on its past record and on the announcement of its splendid programme of endeavor. I hope you may be so gladdened on your anniversary that you will feel disposed to break forth into singing. I like the spirit of The Christian Century. I like its keen, incisive writing. I am half inclined to say that I like its heterodoxy, for it strikes me as being very close to orthodoxy. I like it because it proposes to work under a supreme sense of loyalty to Christ, and through the body of Christians known as the Disciples of Christ, and claiming the splendid independence within that body which is embraced in the two words—liberty and loyalty. I may not personally be able to be one of the Crusaders [Yes, but he will!—C. M.] but I am most glad to approve of the Crusade; and I pray the blessing of God to rest upon your fine paper.

Rev. GEORGE W. KNEPPER, Ann Arbor.

I certainly wish The Century success in its new venture. It seems to be the only paper we have ever had as a people, which recognized the fact that as a communion we are not the end, but only a means, and that emphasizes that other potent fact that we are not the whole but a part. Surely there was never such a need for the wide preaching of these truths as now.

Rev. JAMES N. CRUTCHER, Neosho, Mo.

The Century thirty years old! So youthful in spirit, so aggressive, and yet, I hardly realize that the years had grown into such lengths. Congratulations and best wishes for another thirty. The Century occupies a field rather unique. It is needed because it is unfearing; it is sometimes, in certain quarters, considered an irritant and the folks who do not like it apparently fail to realize the value of a journal that is not a follower, but a leader. I wish you every success in the campaign for twenty thousand new members to The Century household.

Rev. A. B. PHILPUTT, Indianapolis, Ind.

Your plan of increasing the subscription list of The Christian Century is legitimate and praiseworthy. Success to you. The "open mind" is the slogan for our times. There is no danger to truth in free discussion. There is no hope for it under other conditions.

Mr. WENDELL HUSTON, Carrington, N. D.

I have the last edition of The Century, and hasten to congratulate you on your enterprise in conducting this the best religious weekly I have read for many years. In fact it has been some time since I have subscribed for a religious weekly, but now The Century fills the place. The editorial page is so broad and full of scholarship, that it is a delight, and the Outlook or any other religious paper does not contain more strengthening views on the great live religious present day questions. Just as sure as thought progresses, so will your paper grow, for it represents the purest and best in religious thought.

I can be counted in class two, in your campaign for subscriptions and will mail in a few days a selected list of friends to whom you must appeal for support. I am sure they will respond. Sincerely believing in your message to men, and wishing you ever increasing power, I am, yours sincerely.

Rev. HOWARD T. CREE, Augusta, Ga.

The contemplated program to increase the circulation of The Christian Century rejoices my heart. Thousands should read it where now there are hundreds. What matters it if some do not agree with your positions? That very fact is an asset: if I do not coincide with your opinions you have performed for me the very great service of stimulating thought and always your rare spirit of grace ministers to my spiritual growth. I covet the privilege of every member of this congregation being a constant reader of The Century, but a selected list I shall immediately forward.

MR. SAMUEL HARDEN CHURCH, Pittsburgh, Pa.

Congratulations on the thirtieth anniversary of The Christian Century. I note a great improvement in matter and form recently. This week's Literary Digest has a full page of extracts from one of your editorials, which discusses God's leadership in a splendidly appealing and intensely spiritual way. I am proud that you could write an article so profound and so tender. Such work will give you tremendous influence in guiding the religious tendencies of the nation—an imperative need. You seem to put life—and the sympathy, love, and work which constitute life—ahead of the foolish intellectualities which men have heretofore called religion, and in doing that your course makes a great contrast to the bigotry and denunciation which we constantly meet elsewhere. I hope you will get your 20,000 new subscribers. You deserve them!

Rev. J. LESLIE LOBINGIER, Santa Monica, Calif.

I have just finished reading the splendid convention number of The Christian Century, and cannot refrain from expressing my appreciation and delight. To those of us who were unable to attend, you have surely given in large measure the inspiration of the Toronto gathering.

Mr. JOHN M. REID, Denver.

Permit me to say that I have been well pleased with the original research, the freshness and broad way in which you have treated questions of a religious and moral nature. As long as the paper remains a progressive one, making original and fundamental research along the lines for which it is established, you may count upon me as a subscriber and as a hearty supporter of your paper.

Rev. ALLEN T. SHAW, Macomb, Ill.

I find The Christian Century diet wholesome in the main, conforming to my idea of the pure food laws. I have gotten several good sermons from recent issues. I like your temper, open-mindedness and progressive methods. I hope you will receive the patronage you deserve.

Rev. C. R. MITCHELL, Montgomery City, Mo.

I wish you every success with The Christian Century.

Rev. WM. ROSS LLOYD, Flemingsburg, Ky.

Your report of Toronto Convention is in the things said and in the way they are said so fine and helpful that I must tell you. The quality of your paper is to me a wonder. I am proud to hand it to my friends. I believe you and the C. E. and the Standard are more together than ever.

Mr. A. J. BARTH, Cedar Rapids, Iowa.

After reading your announcement of the Anniversary Subscription Crusade I wish to offer you a word of encouragement in your work. The Christian Century has been excellent in the past, but the more recent numbers have been exceptionally fine, leading me to look forward from week to week for the new numbers. I occasionally find single items that are well worth the entire annual subscription price. May

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

I tender you my best wishes for the success of the Crusade you are now entering.

Rev. V. W. Blair, N. Tonawanda, N. Y.

Not only does The Christian Century deserve success in the contemplated Subscription Crusade, but it will be achieved. May I mention three features which cause me to support The Christian Century enthusiastically? 1. Your front page article nearly always is rich. 2. Silas Jones' Prayer Meeting "stories," year in and year out, are the best I ever have read. 3. Your editorial opinions have received more comment and recognition from such standard journals as "The Independent" and "The Literary Digest" than all the rest of our Disciple publications combined so far as I have noticed. I do not always agree with all The Christian Century says but that is saying nothing against The Christian Century! I have not a friend in this world with whom I agree in toto, and I never feel free with him who is not "square" enough to disagree with me. I believe in The Christian Century because it has proved its honesty, love of truth, constructiveness, spirituality and vital touch with the problems of today.

Rev. T. E. Winter, Fulton, Mo.

Congratulations on the approach of the thirtieth anniversary of The Christian Century, and also on the splendid Crusade you have planned. The Century is of very great constructive value to the Disciples' movement, and I wish you the highest degree of success in this crusade.

Rev. W. F. Rothenburger, Cleveland, O.

Accept my heartiest congratulations upon the forward step of The Christian Century on the eve of its thirtieth anniversary. The movement ought to command response from a host of Disciples of Christ.

Rev. Austin Hunter, Chicago.

The Crusade for twenty thousand new subscriptions and twenty thousand dollars to pay for them is a large and worthy undertaking. I hope you may have great success. The improving quality of The Century entitles it to this support.

Rev. Geo. W. Hemry, South Bend.

This week's issue of The Century proved so fascinating that I read it entire at a sitting. You are fulfilling your mission in an excellent manner and bestowing a great blessing even if you have made us anxious sometimes. The Christian Century has a "reserved seat" at my reading table.

Rev. Edgar DeWitt Jones, Bloomington, Ind.

I rejoice with you and others who have put so much of their very selves into The Century, that "the long night has rolled away." I mean the night of meagre financial resources, the night of misunderstandings and misrepresentations. A new day for The Christian Century has dawned. I predict that the Thirtieth Anniversary Subscription Crusade will be a success, a great success and I shall be glad to have some part however humble in helping.

Rev. Ralph V. Callaway, Clinton, Ill.

Permit me to congratulate you and The Century on the forward movement to secure twenty thousand new subscribers. The Century is worthy of heartier support than it has been receiving. I shall be glad to help in the way suggested.

Rev. Irving S. Chenoweth, Philadelphia.

I have been greatly pleased with recent numbers of The Christian Century—the convention numbers have been splendid and will serve as permanent records. Such improvement merits our generous support. I have wished that more of the people in our church were subscribers to The Century and when they have had it a year I know they will be. Congratulations and Godspeed!

Rev. Clark W. Cummings, Ipava, Ill.

What a glorious convention number of The Century you gave us. I am so glad the Disciples of Christ have such a paper. It is one I am glad to have the members of other religious bodies see.

Prof. Arthur Holmes, Pennsylvania State College.

Congratulations upon The Christian Century's thirty years of service and especially upon its latter years of expansion and progressiveness. May it continue in its new and broader field with the same vigor and broad-mindedness that has characterized it in the last years. It deserves success because it does good.

Pres. R. H. Crossfield, Transylvania University.

I wish to congratulate The Christian Century most genuinely upon the occasion of its thirtieth anniversary. I read every issue with great interest. What The Century has to say always stimulates thought and interest whether one agrees with its positions or not. This, it seems to me, is the most valuable sort of journalism.

Rev. H. J. Loken, Berkeley, Calif.

My heartiest congratulations on the plans of celebrating the thirtieth birthday of The Christian Century. May a new host of friends be raised up behind it to make the ideals for which it stands realized in our midst.

Rev. R. W. Gentry, Winfield, Kans.

I take pleasure in congratulating The Christian Century on the subscription campaign just begun. What thinking person can doubt that The Christian Century holds our future in its hands? It is certain that ten years from now the paper that voices the highest ideals of the Disciples, and speaks the deciding voice in their tendencies, will be The Christian Century, or a paper like it. Therefore, to labor in its interest is to choose that which abides.

Mr. Harris R. Cooley, Cleveland, O.

I want to congratulate you on the work which The Christian Century has done. "Who knoweth but thou art come unto the Kingdom for such a time as this?" The future years will demonstrate the great service The Christian Century has rendered to our religious movement. Best wishes for its future!

Mr. Horace G. Murphy, Muncie, Ind.

I am glad to be counted as a friend and well-wisher of The Christian Century. We differ radically in some important things, but I enjoy its sweet and thought provoking spirit. May it live long and prosper greatly.

Rev. A. L. Cole, Carthage, Il.

I rejoice in the present plan to secure twenty thousand new subscribers to The Christian Century. This is the most constructive period in the history of the Disciples and The Century seems to be leading the way. You may count on all your friends.

Rev. L. J. Marshall, Kansas City.

I believe in the mission of The Christian Century. I enjoy and appreciate it most thoroughly. I wish you great success in your new program. Enclosed find list of names.

Rev. W. G. Winn, Rensselaer, Ind.

I congratulate you on the plan that you have adopted, because it is not a selfish one since you are making it possible for all of those who believe in The Century to have a part in the celebration. With the experience of thirty years of loyalty, devotion, and progressive policy exercised in the development of the Master's Cause, The Century is better equipped today for a larger, riper and sweeter ministry than at any other period in its history. I shall be glad to know that the paper will be a weekly visitor to the homes of those whose names I am sending in this letter, for I am positive that the spirit of The Century will be an inspiration.

Rev. Roger T. Nooe, Frankfort, Ky.

I herewith send renewal and one new subscription. The Christian Century is an inspiring visitor to my study. It comes with morning freshness. Every paper has an atmosphere. There is nothing stifling about The Century.

Rev. Frank Waller Allen, Paris, Mo.

I am certainly with you in The Christian Century's Thirtieth Anniversary Subscription Crusade. There is no paper among us that so well deserves the loyal support of all Disciples as The Christian Century. I am with you because of your integrity, because you recognize the law of change, and because you are not afraid of the truth about life.

Rev. H. W. King, Beaver Creek, Md.

The Century is being delivered regularly now, and I have received all of the issues since the convention. I take this opportunity of saying that I am pleased with your paper. The editorials are thought-provoking and very suggestive; the devotional articles are helpful, and "At the End of the Day" is very interesting reading. I do not agree with some things that are said, but on the whole, if the paper continues to be as good as the few issues I have read, I will not regret the wherewithal that brings it to my desk.

Rev. C. H. Winders, Indianapolis.

I congratulate The Century upon the approach of its thirtieth birthday and you upon the splendid paper you are giving us. I hope your plans for a greatly increased circulation may meet with abundant success. In my judgment we have never had a better convention number of any paper than the issue of The Century for October 16.

Rev. B. A. Abbott, St. Louis, Mo.

Every sign of prosperity and progress of The Christian Century gives me pleasure. Its influence on us all has been wholesome and I congratulate you that you look into so bright a future. I trust your Crusade for more subscribers may succeed beyond even the large outlines drawn by The Century which always comes to us with the morning face.

Rev. H. E. Stafford, Massillon, Ohio.

That The Century is to go into several score homes of our congregation, that 20,000 new subscribers are to be added to its already splendid list, is a fact that gives me more real joy than anything I have felt for a long time. While you are worthy of the heartiest congratulations, I feel that the larger congratulations must go to the twenty thousand who are to be so richly blessed.

Rev. Wm. Mullendore, Franklin, Ind.

I congratulate you on The Christian Century's thirtieth anniversary and the subscription crusade for twenty thousand new subscribers. But more especially I congratulate you on the more solid financial basis of The Century and its outlook for larger usefulness, for I feel that the very life of the real plea of the Disciples of Christ depends upon the triumph of certain ideals some of which are voiced by The Christian Century alone at the present time. So long as The Century champions these ideals it will deserve to succeed and to deserve success is a greater thing than success itself.

Rev. J. H. Goldner, Cleveland.

Your thirtieth anniversary subscription crusade is finely conceived. Better is it that ten or twenty thousand men, distributed all over the Brotherhood, should give $20,000 than that the amount should be given by one man. This ought to succeed. I enclose my list and also my check.

Rev. J. P. Givens, Carbondale, Ill.

The Christian Century has the ear marks of a great religious journal. It has done some constructive work, is always fresh and for the most part has kept sweet.

Mr. D. F. Givens, Des Moines.

The appeal of The Century for a wider circulation to reach the heart of a progressive thinking Discipleship indicates a spirit that should meet a generous response. To take a forward step with a vision of optimism is characteristic of The Century's editors. Certainly as this virile type of religious journalism finds an opportunity to impress itself on a thoughtful reading constituency, a more lasting and tolerant interpretation of the Disciples' plea will be manifest.

Rev. John R. Ewers, Pittsburgh.

The Christian Century is a delight. It comes like the invigorating air from a mountain. I admire its policy of courageous leadership. Every communion needs one journal which is clearly committed to progressive ideas. The Century fulfills this mission perfectly.

Rev. Peter Ainslie, Baltimore.

I have been a regular reader of The Christian Century ever since it has been a newspaper, and I take pleasure in conveying to you my sincere congratulations on its attaining its thirtieth anniversary under your able editorship. You are making it one of the most readable papers in this country. I always enjoy its broad, catholic estimation of movements looking to the common good. I wish you every possible success.

THE CRUSADE BRIEFLY STATED

A Celebration in Gladness and in Service.

The announcement of a plan to celebrate The Christian Century's Thirtieth Anniversary, which falls on Jan. 1, 1914, by a Crusade for Twenty Thousand new Subscribers and Twenty Thousand Dollars to pay for them, was made in the issue of October 23. If by any chance you overlooked it or wish to refer to it again we will be glad to send an extra copy of that issue free of charge to any address. In brief the Crusade plan is as follows:

The Disciples Publication Society proposes to make a concession of $10,000 on 20,000 new subscribers, provided,

1) that present readers of The Christian Century send in 20,000 names, without cost or any other obligation, according to instructions on the blank enclosed herewith.

2) that the friends of The Christian Century donate $20,000 to send the paper to these names for one full year as a gift.

The list of names will include 4,000 ministers not now taking The Christian Century (this list of ministers to be compiled in the office from the Year Book, not by our readers) thus putting The Christian Century in the hands of virtually every preacher in the brotherhood.

Such a list of 20,000 new names (every name carefully selected because it represents an active church worker, if not a leader) added to our present list of subscribers, will give The Christian Century the most valuable subscription list of any religious newspaper in the United States!

During the year the publishers will be enabled to produce a paper as far ahead of the present Christian Century as the present Christian Century is declared by its enthusiastic readers to be ahead of any paper published for the Disciples.

The result will be that by the end of the year, 90 per cent of these gift subscriptions will be renewed on their own account, and The Christian Century will be established in the hearts of a constituency which, by ordinary methods of subscription increase, it will take many years to gain.

OUR PRIMARY INTEREST IS TO SECURE THE NAMES OF PERSONS WHO, AFTER READING THE CHRISTIAN CENTURY ONE YEAR, WILL BE LIKELY TO SUBSCRIBE FOR IT ON THEIR OWN ACCOUNT FOR ANOTHER YEAR.

Each name may represent almost any theological attitude. Open-minded "conservatives" find almost as much pleasure in The Christian Century as do open-minded "progressives." The paper appeals to no partisan constituency. It pleads for the "open mind." Let that hint guide you in selecting your names.

Another hint: Your list should include those who possess a degree of intelligent interest in church matters. We find that our subscribers who "stick" are almost always the more intelligent and the more earnest ones. The Century is a dead-in-earnest paper, devoid of claptrap, sensationalism, church gossip; and it makes its appeal to persons intelligent enough to desire the kind of aid it gives. Note however that we say intelligent IN CHURCH MATTERS. Not mere academic culture but Christian culture—this is what we want you to keep in mind in making out your list.

We trust implicitly your good judgment. You will try to make your selection of names not merely from the standpoint of bestowing a favor upon personal friends, but from the standpoint of securing ultimately a list of permanent subscribers for The Christian Century.

Let the names roll in!

Use the blank on next page. If not sufficient send for more.

Our Anniversary Subscription Crusade

For instructions in filling out this blank be sure read pages 2 and 3 in our issue of Oct. 23rd

Names suggested by_____ Address _____

_____ for one year's gift subscription to The Christian Century.

Be sure to write very plainly or use typewriter.——Be certain of all addresses.——Do not fail to give information as indicated in third column.——Use this prepared blank only—if it is not large enough for your entire list send for another or wait for next week's paper.——Do not put down any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss) *Mr. John Smith*	*Chicago Junction, Mo.*	*Farmer, Deacon, Sunday-school Supt.*
Mrs. Ralph Doe.	*162 N. Lincoln St., Buffalo, N. Y.*	*Husband a lawyer, Active in C. W. B. M. S. S. Teacher.*
Mr. James Phelps	*14 Century Ave., Indianapolis, Ind.*	*Clerk, unmarried, Pres C. E.*

Mail this list at once to H. E. MERRITTS, CIRCULATION MGR. THE CHRISTIAN CENTURY, 700 E. 40th St., Chicago.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Forgotten Good

"Ye did it unto me," said Jesus.

They did it unto Christ! That is most surprising. The people to whom they did good seemed so unlike Him. He is in glory, and these poor wretches were in shame. He lives in heaven, and these poor creatures lived in the slums. How in the world could it be true that they did these good deeds to Jesus? Surely, there must be some mistake! Some of them spent six months in heaven fairly rubbing their eyes with astonishment to find that they had ever done anything of importance for Jesus. Why, He lived from about 5 B. C. to 30 A. D., did He not? And they lived from 1860 or 1870 till nineteen hundred and something. How could they have done anything for Jesus?

They did it in the good they did to others in His spirit. Not all of them thought very much about it. Not all of them realized at the time that there was anything very religious about it. There was some one needing help, and they helped. That was all there seemed to be about it. And behold, the first morning in heaven, they are told that it was Jesus they assisted!

* * *

Can we make this a little more modern, and some way understand its meaning?

So much is said about right living, and so little about right living with people. A large share of the treatises on ethics would seem to have been written for Robinson Crusoe; but all the rest of the world is living and has lived in human relations, and needs to be taught less how to cultivate itself in spiritual life than to get on decently and righteously with that portion of the twelve hundred million inhabitants of the globe with whom they touch elbows.

The plan of salvation has been defined very often on its forensic side. But on its practical side, it is something like this. God cannot say to men, who differ widely in knowledge and ability, "Do these things and live;" for some can do more and some less. But He has displayed his own nature and spirit in terms of human life, and permitted men to say, "I accept Jesus as my Saviour."

Men may no longer minister to the physical needs of Jesus of Nazareth. Still, the same needs weigh on the world that did in His day. You show your attitude toward God and every duty, by your relation to Christ. You show your attitude toward Christ by your conduct toward your fellow men. We help God when we do good to our brothers.

It is not strange that Jesus reckons good done to his brethren as done to Himself. The Spirit of God, which was in Christ, is identical with the Spirit which He imparts to His brethren. There is double kinship between Him and His—a kinship both divine and human.

Moreover, by virtue of this kinship, there rests upon us the double obligation of calling out in every other man a Christ-like spirit; and in refusing to permit any other man to call out from us any other spirit than that of Jesus.

We have made our mistake in limiting the test to beggars and those generally whom we count unfortunate. The translation "unto one of the least of these" may seem to afford ground for such a limitation. But the revision gives it correctly: it is "unto one of these, my brethren, even these least." It may be a service rendered unto one of the Lord's great brethren, but it is not because of his greatness that the service is important. That is why "even these least" is added. It is the Christ-like spirit that makes the service great, irrespective of the rank of the person served. The text is not to be limited to service rendered to outcasts; the principle is of universal scope.

* * *

It would seem that God has endeavored to prepare us for living together in the widest possible relations by the variety of association imposed upon us wholly without our consent in the home. It seems a simple matter, this association within the four walls, and with a restricted circle. But there are two or three noteworthy things about it. The first is that we have no choice whatever about the homes into which we are born, or the people who are our associates there. The next is that the home circle, narrow as it is, has a very wide variety of association. And the next is that the welfare of each member of the home depends upon the acceptance of the arrangement in good faith, and the working of all to the common end for which the home is established.

If you have the true spirit of Jesus, these things will you do:

You will be considerate of the feelings of others.

You will not make sport at the expense of people's misfortunes or weaknesses.

You will never remind a black man that he is black, or a cripple that he is deformed, or an awkward man of his awkwardness.

You will never do to another a thing which you would not enjoy yourself, assuming that he does not mind it.

You will seek everywhere, and always, to treat men and women with the respect belonging to manhood and womanhood.

The Social Gospel

And Its Relation to Home Mission Ex pansion.

BY FREDERICK E. LUMLEY.

HITHERTO, emphasis has been placed chiefly upon evangelism of an introductory sort. Many evangelists have been at work calling the people to repentance. And our papers babble and sometimes scream with the reports thereof. Quantitative expansion has been and very generally is, the sort most desired, although some have felt that this craze for numbers was leading us upon thin ice. But there are many evidences of depth and permanency; higher educational standards, intensive Sunday-school work, a growing literature, a real desire to practice union as over against the excessive mouthing of it, a desire for the better organization of our unwieldy religious democracy, and other things, are proofs of enlargement which is healthy, desirable and reassuring. I brush them all aside, however, to speak of the upwelling fountain of interest in the social ministry, the tide of enthusiasm over the social gospel as the central message of future home mission expansion. Many have felt that our plea for Christian union was right but that it contained an impractical element or was deficient in some respect; but the social message fulfils this deficiency and makes union the most practical of all ideals. This means union on a basis of deeds and not on a basis of words. This is the unifying principle which all protestantism is adopting.

THE NEW CALL TO THE CHURCH.

In the first place consider the urgency and the appropriateness of the social gospel. God speaks to us in the times. Great as the church in general may be in promise there are streaks across her banner, not of sacrificial blood but made by rents in the fabric. The wrongs done to Christ by religions have again rent the temple veil. There is nothing wrong with the divine foundations but there are cracks in the superstructure which threaten to become breaches of large dimensions. There is a widespread disaffection and a recent prophet reasons thus about: "Most of our churches are operated today on an antiquated theory of the church's function. We have in the country 164 separate protestant denominations. For many years each of these boasted and paraded its reasons for separate existence but no church ever pretended that it offered a better opportunity to play the Good Samaritan; or that it was capable of producing a higher type of manhood or womanhood. No denomination ever boasted that it had a peculiar ability, fitness or willingness to feed the hungry, to clothe the naked, to visit the sick" and generally to practice the brotherhood of the burning heart. Every church has generally practiced the brotherhood of the burning head and stinging speech. Every one rushed into the over-crowded field of theological speculation and attempted to gain a foothold; not one has made for the unoccupied region of social service. Loyalty to Jesus was supposed to be identical with assent to a body of speculations; the function of the church was to formulate and defend this body of speculations; the function of the minister was to justify the existence of the denomination that held the speculations and convert people to belief in them.

But out of the great mystical movements of God among the sons of men have come new ideals of function and standards of judgment as a part of a new world view. The younger generation has no more than an academic interest in those splendid theological battles of the past. The young people of our day never go near those churches which dogmatize mostly and therefore fossilize completely. They have seen clear through this religious artificiality and to them it is not Christianity. The test of a religious life is no longer to consist of subscription to systems ingeniously extracted from the

Frederick E. Lumley.

Scriptures; it must consist in Christ-like life, vibrating sympathetically with the down-trodden of our age. Problems other than theological tower Swiss-like and formidable on every hand and demand a Christian solution; the Social message is indeed very urgent. And if the Christian church loses itself in the solution of these problems it will find itself according to Christ's word. Today it is being forced into the laboratory of social unrest to seek there the victories denied to its merely doctrinal propaganda. And there is a new spirit in all ecclesiastical watch towers; it is the spirit of research going beneath the methods and principles based on traditional assumptions and rising to the surface again with programs, Christ-prompted, solidly reasoned and socially masterful.

THE SOCIAL GOSPEL DEFINED.

But what is the social gospel and wherein does it differ in character and purpose from what is already preached? Manifestly a satisfactory answer is impossible here but some hints may be given. The social gospel is the message of Christ to the individual, not as an atom in a vacuum, but as a social centre; it is the message of Christ addressed to the environment of the man as well as to the man; it is a proclamation of the truth that the principles of Jesus must be injected into the social tissues, the infinite number of life-relationships; it is a message which should issue in a social religion involving at least, "clean living, social service and social justice;" it is a pronouncement against all schemes whatsoever that hinder the progress of the kingdom of light and love and opportunity and self-respect.

But is it Scriptural? Yes, it is the fulfillment of the Scriptures for it brings into the central foreground the ideal of the Kingdom of God, the central teaching of Jesus. In this light all Scriptural terms take on additional significance. Redemption is thus a far more comprehensive word than most of us have thought; "it encompasses every relation and realm of man's being, it circumscribes a circle which gathers up in its significance the unlimited purpose of God in the world." Thus the man who is completely saved is saved in all his relations, body, mind and spirit, family, church and society and not before. Redemption is a unity, a totality and it means that people are not saved in sections and fragments. The social gospel is fully buttressed in the Scriptures.

ILLUSTRATED BY A STORY.

It is also reasonable. Perhaps a story will impress this truth better than an argument. In a New York kindergarten one winter's morning, a frail, dark-eyed girl stood by the radiator warming her tiny blue and benumbed hands. Pinched by poverty and unutterably sad, she looked up to the teacher and asked:

"Teacher, do you love God?"

"Why yes, dearie, of course I love God," answered the wondering teacher.

"Well, I don't,—I hate Him," was the fierce rejoinder. "He makes the wind blow and I haven't any warm clothes,—He makes it snow and my shoes have holes in them,—He makes it cold and we haven't any fire at home,—He makes us hungry and mama hadn't any bread for our breakfast,—Oh, I hate Him."

A PERTINENT QUESTION.

Tell me what would you do or say to preach the gospel to this girl? How would you turn that hate into love? You know that the first effective message would include warm clothes, nourishing food and comfortable shelter. Now multiply this girl by almost ten million, the number annually in poverty in a land of wondrous plenty, and you have the chief home field at this hour in America. And multiply the message delivered to her by almost ten million and you have the social gospel adequately preached. Starving people, victimized by rampant injustice, are incapable of understanding theological dogmas and their time is too valuable to listen to them. Unmitigated destitution is the only hell thousands of people can think of, and a sufficient supply of food, clothes and fuel, the only heaven they want, immediately. "We cannot make saints in hell," says Batten, and while conditions are as they are it is simply impossible for converts to preserve their integrity. Hence the great losses after evangelistic meetings. Strike off the shackles of economic slavery, the worst of all forms of slavery now existing, and the people will leap forward to hear of the love and care of God. A certain reasoner of old said: "If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not

the things needful to the body, what doth it profit?'' And the thousands of empty pews in the land answer nothing. ''The things needful in order,'' that is the burden of the social gospel.

A FORWARD STEP NEEDED.

To survive the swift revolution of the present age, the worship of the church must take on some additional features and trim off those which are a hindrance to the Christian life. The Germans and Italians stated plainly that they did not come to the church where I once ministered because the worship was unintelligible to them. Is the average church service unintelligible only to foreigners? Is it not in many respects out of joint with the times? And if the church chooses to stand apart in worship as in other things, inflexible and unsympathetic, society will go its own way and leave it to its sublime isolation. Miss Ecclesiasticism is expected to be the aggressor in this case and win Mr. Worldly-wiseman. But having his interests neglected, he has gone in search of another spouse, it may be Miss Socialism, or Miss Trade Unionism or possibly Miss Agnosticism. This is a tragedy for all concerned. The preaching of the social gospel will help ''to remove the stuffy air and stuffier ideas of the meeting-house and prevent Christ from becoming a wooden part of a wooden scheme.'' There is a steep dip into fundamentals in such a ministry.

THE CAUSE OF RELIGIOUS EDUCATION.

Take the case of religious education. The best Sunday-school ever dreamed of can but be a temporary expedient, a mere ripple on the surface in the religious-education-for-the-young movement. Religion is a part of life; Jesus is the greatest name in history. What foolishness then to pretend to understand social evolution with a prime factor omitted? By resting content with any sort of Sunday-school, the leaders are helping to perpetuate this foolishness. The Sunday-school forces are strong enough, if a determined effect were put forward to put the Bible into the school curriculum where it belongs; this is the goal towards which they should work but of which we hear little. There are those who hold that if the working classes of the country were made dominant in politics tomorrow, they would undertake this particular task at the outset. It would be difficult to suggest a more far-reaching method of home expansion.

We believe in a united discipledom; we believe in a united protestantism; some have dared to believe in a union of protestantism and Catholicism. And these are good and desirable, but they alone will most assuredly not fully recover for the church its oozing power; a simple union would be scarcely less objectionable to the labor party, for example, than any one of the uniting bodies. Something more is needed; a united Christendom is vastly more than a consolidated protestantism, it is a union of all Christo-centric forces and movements whatsoever, ecclesiastical and non-ecclesiastical and it alone is equal to the task of ''Christianizing the social order.'' The destructive forces in society are more than a match for any lesser opponent. It is the splendidly conceived union for which Christ prayed that we must work and not only that which seems possible to us. As Christians we dare hold no lesser ideals as final. But what does this larger union imply?

THE FIRST TASK.

It is agreed by many students of social conditions that the economic system is the chief fortress to be taken in the present campaign against unrighteousness in the land. And, while the church has ''scouted around it, dived under it,'' and ballooned over it or like Saul's army has been in motionless array against it, fearing the attack, the labor movement like the spirited son of Jesse has not been so spineless; it has opened the attack with some very brilliant tactics. While the church hesitates, impetuous Peter Syndicalism snatches up the sword of ''direct action'' and carves off an ear just to show his mettle and as a hint of what may follow. But the time has now come when the church also must attack this last entrenchment of the predatory and unbrotherly spirit, for it is ''the strategical key to the spiritual conquest of the modern world.'' And one of the best methods of attack is by closer cooperation with those movements which have had nerve enough to begin the engagement. Not that the methods of the labor leaders can always be approved but why is ''the more excellent way'' not demonstrated? Is it true that the church has gotten itself into the position of Achan at the conquest of Ai? Must we ask the down-trodden to slip into the bottomless abyss of social injustice and make no noise about it? It would seem clear to penetrating minds that Christianity cannot be Christianity and remain a silent witness of such monstrous social wrongs. This battle for justice has been taken up by organizations outside the church and in an unschooled and often brutal manner they are doing a work for Christ. Why cannot the church work with them to soften their methods and be inspired by their enthusiasm? In their ultimate purpose they are akin to the church; they ''both seek to bring about a psychic change, a moral revolution, first.'' Both are ruled by the conviction that all the world ought to be brothers in fellowship with one another and with the Creative Power; they both desire a spiritual regeneration. At the present time these non-ecclesiastical movements have tremendous power politically, educationally and numerically. If through an exchange of leaders, and agreement on platforms of social amelioration, these forces and the church could be veered towards each other, a mighty work would be started and a mighty tide of enthusiasm would rise up in both.

A NEW CALL FOR UNITY.

In pleading for union, then, the Disciples of Christ can expect no less a consummation for nothing less was in the mind and purpose of Christ; union means this much and vastly more but this much is within our finite view. Our vision of union has been preserved plastic for this great leadership; our creed has remained broad enough and our church organization democratic enough to include all who believe in Christ. These things place upon us the ungainsayable responsibility, and the present frightful social diseases challenge us to captain the movement for uniting Christendom. The times are ripe for a re-affirmation of the call of Jesus to union; they are ripe for us to preach the glad tidings of converted wills, clean bodies, sanitary homes, wholesome cities, righteous politics, the abolition of child-slavery, the annihilation of commercialized vice and every other phase of the gospel of salvation to the uttermost; the times are ripe for us to sound forth the summons to every follower of Christ to make common cause against any and every obstructor of the King's highway.

''BUT WHAT SAYEST THOU?''

(St. John 8:3-11.)

By W. D. Nesbit.

We have saved the soul of the man that killed,
  We have turned to shrive the thief;
We restored the pride of the man that lied
  And we gave him our belief;
But for her that fell have we fashioned hell
  With a faith all stern and just—
It was so of old; and no man has told
  What our Lord wrote in the dust.

We have sighed betimes of our brothers' crimes
  And have bade them be of cheer,
For the flesh is weak, and the soul grown meek
  May yet read its title clear.
But we draw away from the one astray
  As the truly righteous must.
She is cursed, indeed! and we did not read
  What our Lord wrote in the dust.

For the men who thieved, and who killed and lied—
  Who have slain the woman's soul—
We have worked and prayed, and have seen them made
  All clean and all pure and whole.
But we drive her out with a righteous shout
  In our Pharisaic trust.
So the man goes free—but we did not see
  What our Lord wrote in the dust.

The Fountain of the Great Lakes

Chicago Sculptor Tells Origin and Meaning of His New Work.

BY LORADO TAFT.

IT happened in this way. Almost twenty years ago—I remember it was soon after the World's Fair—I was on my way one evening to Evanston, and chanced to sit beside Mr. Burnham. We were talking of the triumphs of that most beautiful of all expositions and Mr. Burnham criticised gently the lack of initiative of our sculptors, remarking that he was sorry that none of us had thought to make a fountain personifying the Great Lakes. I recognized at once the beauty of the suggestion, and felt appropriately ashamed that none of us should have thought of it. Later I made the sketch which has developed in the course of years into the group now completed. There was a long dreary period after the World's Fair; a hopeless eternity of depression and longing, illumined only now and then by the ghoulish hope of a death mask of a prominent citizen and a possible bust.

ARTIST'S NEW ATTITUDE.

It came over me gradually that the coy attitude of our artists—like a girl waiting to be proposed to—was not a success; that while our public needed sculpture it did not know it, and never would guess it unless someone showed it what it wanted! It was high time to visualize some of those pent-up emotions. But sculpture is an expensive craft—it is like architecture in that respect—and its most beautiful dreams are impotent unless you can externalize them. By good fortune I chanced to have at the same moment here in the Art Institute a large class of young people eager for something to do. I began to devise subjects for their united efforts. One year we did the Nymph Fountain which astonished the world. The next year, I think it was, five of my young sculptors made from a sketch of mine the first model of the "Great Lakes." They were less than life size; they were not very good,

"The Fountain of the Great Lakes" Chicago's New Statuary Group.

and being made separately they did not fit together very well. But people liked the idea, and I was encouraged to do them again. I did so, this time doing the work entirely myself, though at intervals between lecture trips and writing and teaching and "death-masquerading." It was a rather desperate time, but there was what musicians call a "leit motif" of hope running through those days and months. When at last the group was finished and exhibited, it found friends, and some never ceased to work for it until the order was assured. This first model was made in my little studio in the Fine Arts Building, a space but little wider than the group, so that I never saw the ends of the composition from any distance. Upon receiving the definite order from the Ferguson Committee I made the group all over again, enlarging the figures from seven and one-half feet to ten feet.

THE MOTIF OF THE GROUP.

The motif of the group is not profound. I have sometimes wondered if it were not too obvious. "Lake Superior" on high and "Lake Michigan" on the side both empty into the basin of "Lake Huron," who sends them on to "Lake Erie," whence "Lake Ontario" receives them. As they escape from her basin and hasten into the unknown, she reaches wistfully after them as though questioning whether she has been neglectful of her charge.

Some have thought that my personifications of the Lakes were, or should be, Indians. Naturally the idea suggested itself to me, but was never seriously entertained, since the Indian type of womanhood is hardly our ideal, while a classic Diana in moccasins and feathers —a prettified, characterless Indian—is no longer acceptable in art. Back of this, however, is the feeling that these creatures should be of no time nor race. They are the Danaides of the new world whose immemorial task was solaced for a moment by the canoes and camp-fires of the red-skins.

MR. FERGUSON'S PART.

All my work would have ended where it began had there not come into the plan a man like Mr. Ferguson, a man of means. I never met Mr. Ferguson, but I wish that I had. I remember what a thrill I felt when the significance of his unprecedented benefaction first dawned upon me. I felt that I should have known him. I wanted to thank him personally in the name of all Chicago, the Chicago of today and of the many tomorrows. And I would have thanked him with still greater emotion in the name of Chicago's new school of sculptors which this bequest makes possible—the group of men and women who will bring a fair fame to our city as a direct result of this gift.

I mentioned this desire to a friend who remarked dryly that perhaps it was well that I had not met Mr. Ferguson—if he had heard my wild talk he might have changed his will and left everything to an asylum or library. But whether or no he foresaw the workers as well as the work; whether the sculptors and architects entered into his consciousness, this remains to me the highest cause of enthusiasm and gratitude, that artists are growing up in our midst who shall win for our city recognition in the world of beauty; who shall crown our commercial life as was crowned the commercial life of Athens and Florence and Venice.

CHICAGO'S LACK.

What Chicago lacks, what all our new American cities so deplorably lack, is a background. Our traditions are all before us. Our homes, our streets, our lives are casual. We need something to give us greater solidarity—to put a soul into our community—to make us love this place above all others. This art alone can do. Jane Addams has understood it when she wrote:

"After all, what is the function of art but to preserve in permanent and beautiful form those emotions and solaces which cheer life and make it kindlier, more heroic and easier to comprehend, which lift the mind of the worker from the harshness and loneliness of his task, and by connecting him with what has gone before, free him from the sense of isolation and hardship?"

THE VALUE OF MONUMENTS.

Such is the value of monuments; such is the potency of this ancient awfully permanent art of sculpture. It bears its message through the ages, reaching a hand in either direction, binding together as it were the generations of men. On mouldering stone and corroded bronze we read the aspirations of a vanished race. In the same materials we send our greetings to myriads of souls unborn. There is elation in the thought. It is immortality.

The World Work of Missions

BY CHARLES F. AKED.

IN a recent issue of "The World's Work," there is an article entitled "The Business of Christianizing the World." The article is in itself remarkable; but the really striking thing is that it appears, not in a missionary magazine, but in "The World's Work." One needs a minute or two in which to take in some of the implications of this fact. But there is no escaping the conclusion. The business of Christianizing the nations of the earth is now a part of the world's work! It is not a fad. It is not an amiable weakness on the part of gushing simpletons. It is not a diversion for the idle leisure of maiden ladies of a certain age with more money than sense. It is not even a legitimate outlet for Christian enthusiasm too exalted for this work-a-day life of ours. In the judgment of sober magazine editors and publishers who are not in the editing and publishing business "for their health," missionary enterprise is a substantial part of the world's work.

MISSIONS A BUSINESS.

The writer has made no mistake in talking about "the business of Christianizing the world." He points out that it has long since passed a stage when it could be conducted by a few pastors meeting in the study of some city church. It is now a big business which demands and receives the attention of big business men—the words "big business" used here without their popular connotation of distrust.

Times have changed since the best that Charles Dickens could do to help on the "business of Christianizing the world" was to represent Mrs. Jellyby, "who carried the world in her eye," as intent upon supplying flannel petticoats to the Hottentots and moral pocket handkerchiefs to the native populace of Borrioboola-Gha!

One wonders what Dickens would have said of a "business" whose success enables this "World's Work" writer to report that it was a missionary who first explored Africa and gave the first impetus toward the development and enlightenment of that great dark continent. Within the last few months a missionary made the first complete ascent of Mount McKinley. An American missionary manufactured the first set of movable types for the Chinese, thereby making possible the development of the Chinese newspaper. The jinrikisha comes from the inventive genius of another. More than twenty-five years ago the American Board of Commissioners for Foreign Missions was able to fill a large book of five hundred pages with a record of the contributions of missionaries to science and a second volume of equal size would be necessary to bring the record up to date. The probability is that Dickens would have had to abandon his beloved Cockney and exclaim in pure American that this is "going some!"

VAST WORK DONE.

It is impossible to give the number of hospitals at present maintained by the "business of Christianizing the world." The "World's Work" writer says, safely "more than a thousand." And there are thousands of physicians and surgeons, men and women, engaged in this part of the "business." Dr. Sun Yat Sen received his first training in a missionary hospital. And he is only one of many now prominent in their own countries whose education was begun under similar conditions. This writer asserts that in the new Republic of China a surprisingly large number of city and provincial officials are graduates of the mission schools.

KIPLING ON MISSIONS.

The genius of Kipling has analyzed for us the emotions of a native who sees for the first time an automobile somewhere on the road beyond the Simla Hills. Dr. Patton, just back from India, writes enthusiastically of the utilization of the automobile—"the epitome of modern civilization." He pictures for us Dr. Kate Scudder, out in Southern India: "A finer sight can hardly be imagined than Dr. Scudder returning from one of her medical trips, her touring car, fitted up as a dispensary, loaded down with the garlands of grateful patients she has ministered to along the road. They meet her at designated points, as at a bridge, or under a large tree; and it is an unusual day when she has not treated one hundred such cases and brought back several patients to her excellent hospital at Vellore." And, to go back to the writer in "The World's Work:" In 1900 there was tragic testimony to the success of foreign missionary work in China, for during the Boxer outrages more than

thirty thousand Christian converts chose to be killed rather than deny their faith.''

San Francisco, or the religious part of it, is to take a hand in this business of Christianizing the world in 1915. It is probable that a great building, approved by the Exposition management, will be erected on the Fair Ground by the Christian organizations of the country. Here will be arranged exhibits, showing in massive proportions and splendid detail the progress of this great ''business.'' Here will be held meetings for the advocacy of the Christian religion, in which the gospel will be preached by men from all ends of the earth in all the great languages of the world. Of material triumph and artistic achievement the Exposition is assured. Its greatest achievement, its greatest triumph, may yet turn out to be a demonstration to mankind that the effort to Christianize the nations is an essential and inevitable part of the world's work.

The Rural Ministry

A Practical Discussion of a Timely Question.

BY L. E. MURRAY.

THE church has at last awakened to the consciousness of a new demand upon the church and her ministry. The church of to-day must minister to men of to-day. The church must have something on her program besides preaching, praying, singing hymns, and an occasional funeral or wedding. The ministry must have a message and type of service adaptable to every condition and to every type of mind. The same preparation and qualifications will not assure equal success in all fields.

The country church has some problems peculiar to the country. The country minister needs special preparation for his task. He should be just as well educated as the city preacher. He should be as devoted to his work and to his field as the foreign missionary is to his, and esteem his mission of equal importance. In addition to the usual ministerial education he should have some knowledge of the things in which the people he is to serve are interested. He should know something about agriculture and horticulture, of stock and machinery.

OPPORTUNITY FOR THE RURAL MINISTER.

An intelligent student of rural conditions will note the absence of two important factors of prosperous community life that may in a measure be supplied by an efficient minister. There is a lack of leadership and consequently of co-operation. Cities and towns have in their municipal government a kind of leadership provided and a form of co-operation. They have in addition many social and benevolent organizations. These bring people together into groups with a common interest. Laboring men have their unions, merchants and manufacturers their associations through which they express their common interest in the welfare of all. Not so the farmer. The grange which was intended to meet this need has not been generally successful. Moreover, there is a woeful lack of intelligent appreciation of the value of such co-operation. Here is an opportunity for the minister. He may be able to cultivate and lead to expression the desire for organization and co-operation. He can show how industrial interests may thus be conserved and at the same time an opportunity afforded for social intercourse and intellectual culture.

The efficient country minister will also provide for the entertainment of the young people. He will tactfully seek to give direction to their choice of amusement and their reading. The intelligent country minister who would render efficient service will recognize the absolute, imperative necessity of residence in the community he is to serve. The minister who lives forty miles away and comes into the community once a month for a Sunday engagement can not solve the problem of the country church. And yet few country churches have any other service from the minister. The Rev. Warren H. Wilson of the Department of Church and Country Life of the Presbyterian church says, ''It is almost impossible to find ministers who will live in the country with the farmers. Among forty-four churches in one presbytery only two have pastors giving all their time and only four have pastors living at any of the points for which they preach.'' In Ohio it was found that nine-tenths of the ministers of country churches were absentees. Once a month preaching is the prevailing custom.

HIS WORK AN HONORABLE ONE.

The country ministry should be recognized as a specialized ministry, fully as honorable as that of the city, demanding just as strong and fine a man. The minister who would render most effective service in the country must find here an absorbing life mission claiming all his powers and demanding a consecration as thorough and enthusiastic as the call to the foreign mission field. He should recognize his great task as a community builder. He should be able to see that his problem is one of industrial efficiency, economic progress and social co-operation and recreation; that it is a problem of home comfort, of educational equipment for rural life, of personal happiness, of religious vitality and institutional development for community service. With such a conception of his ministry and a proper appreciation of its importance in the wide scope of its influence he may feel a just pride in his position and have a humble consciousness of superior claims to public recognition.

God Is Not Far

BY THOMAS CURTIS CLARK.

GOD is not far from any one of us:
The wild flower by the wayside speaks His love;
Each blithesome bird bears tidings from above,
Sunshine and shower His tender mercies prove,
And men know not His voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare His love when daylight dies,
And men know not His voice!

God is not far from any one of us:
He watches o'er His children day and night;
On every darkened soul He sheds His light;
Each burdened heart He cheers, and lends His might
To all who know His voice.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

THE SPIRITUAL LIFE OF THE MISSIONARY.

Part of An Address Made Before the Conference of Foreign Missionaries at the College of Missions.

IT seems like presumption for one like me to attempt to speak to a body of missionaries on this spiritual life—it would be far more fitting for me to sit at your feet and learn of you; but the task was imposed on me by those whom I cannot refuse anything. I am glad, however, to render this service because it gives me an opportunity to express my feeling on a point that is not always emphasized, and that is, that there are many things on the mission field to test a man's spiritual fibre to the straining point, and that the church there is a church militant in a peculiar and trying sense. I once asked Mrs. G. L. Wharton what was the hardest thing she had to endure in India, thinking she would tell of some of her experiences in the great famine, through which she had recently passed; but she said it was the ever-present atmosphere of evil, as though Satan, the great adversary himself, was always at hand. We sometimes fail to appreciate this terrible oppression from the surrounding mass of heathenism, with its constant suggestion of low and degrading ideals. And how especially hard to train children in such an environment! With what heartfelt fervor must the missionary utter that petition, "Deliver us from evil—or the evil one!"

TESTS OF CHARACTER MET.

And in the community life we find in some of our stations, where a number live together in the same bungalow, there are often testing conditions to Christian character. Because people are good, it does not necessarily follow that they are congenial, and the fine art of living harmoniously and happily together is not always of easy attainment. Eccentricities, a hasty tongue, a quick temper, fault finding, lack of adaptability, all come to light in the close contact of daily intercourse.

With this depressing isolation from Christian surroundings, with this stifling atmosphere of heathenism always encompassing him, the missionary must know how to endure great strain with equanimity, and to maintain a high level of spiritual life, so that he may be at once a pattern and a guide to those to whom he ministers.

SPIRITUAL LIFE IN THE HOME CHURCHES.

I would also emphasize the necessity of a deepening of the spiritual life in the home church as a contributing force to the spiritual life of the missionary. In these days of frequent furloughs, and of missionary contact between the homeland and the mission field, the spiritual pulse of the western churches is making itself felt over the whole world. If our missionaries are to be fitly and fully prepared to convince the world, they must go forth from churches in which the spirit of Christ is evidently at work.

THE DUTY OF THE CHURCH.

Is it not, then, the perennial duty of the church of our day, and of all days, to search itself, and see if it be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ? Every thoughtful person must recognize a danger in conventionalizing and limiting Christian virtues to a certain set of qualities. The decadence in the Jewish church seemed to consist in such over-emphasis on a certain kind of loyalty to their form of worship and its traditions, mainly along lines of outward observance, that they almost lost the old prophetic ideal of "doing justly, loving mercy, and walking humbly with their God." What more terrible arraignment and philippic in all literature, than Jesus' denunciation of the religious leaders of His day! And yet his most scathing words were not against gross and outstanding sins, but against things that were masquerading as religious virtues—against their form of long prayers, of fasting, of Sabbath observance, their love of chief seats in the synagogues, their very gifts to the support of their

Miss Emma Lyon, missionary, whose thrilling experiences in China were reported in a recent issue of this paper.

worship, not because they were too small, but because the motive of the giver was wrong.

The most subtle peril, the most deadly blight that can attack the spiritual life of the church, is the danger of falling into the formalism of Pharaseeism, of emphasizing the outward semblance of the religious life, rather than the deep things of justice, mercy and faith. It is so easy, so natural, seemingly, to place the emphasis on regularity of church attendance and contribution to church finance—on things that minister to the outward minds of the local congregation, rather than on heart-searching teachings of the attitude of its members to their God and their fellowman. One might attend every service of his church, might give to its support, might lead in its prayers even, and do it for a selfish and sinister purpose, as the Pharisees did it—and Jesus called them "Sons of hell," and said that publicans and sinners would enter into the kingdom of heaven before them.

THE SUBSTANCE, NOT THE SHADOW.

So, in approaching the spiritual life of the missionary or of anyone, we must try to deal with the substance and not the shadow. The commission on The Preparation of the Missionary in its report to the Edinburgh Conference says, "Methods of religious thought and expression are changing, and we must recognize this change, if we are to maintain our hold on our ablest young men and women today." To express this life in pietistic terms is not enough—the garb, the phrase, the outward observance of Christian routine is insufficient—something more sincere and searching is demanded by the clear thought and clear eyes of today. We find this report warning against such fundamental lacks, as "inability to work with others, low ideals of honor in practical matters, failure to pay one's debt, straightforward sincerity," and it is especially emphatic on the necessity for self-control, and says, "No man, who cannot control his temper, can hope to exert spiritual influence in the mission field." These are the homely, every-day virtues, that we do not always include in the category of the spiritual life, but we must have them, before we can pass on to higher ground. Because they are the ideals of so-called worldly persons, is no reason we should undervalue them. My ideal of the Christian man is, that he should possess every virtue of the world, in the amenities of life, in veracity, in integrity, in honor, and should add to them all the graces of the indwelling spirit of God, until his life is changed into the very image of the Lord Jesus Christ.

THREE GRACES OF THE SPIRITUAL LIFE.

The Edinburg Commission on Preparation of Missionaries mentions three graces of the spiritual life which are indispensable in the missionary. The first of these is Docility, for a missionary more than most men needs the peculiar grace that belongs to a teachable spirit. Capacity for growth at any time depends on willingness to learn. This is preeminently true of the young missionary; no matter what his preparation before he goes to the field, his attitude to his senior colleagues should always show the humility, the hopefulness of the patient learner, entering a new and strange environment.

The report says of the second quality, that it is not easy to find an English equivalent for it, but for want of a fuller word it names it Gentleness. Possibly a better phrase for it would be Matthew Arnold's "Sweet reasonableness." It is at the very root of adaptability; it is the spirit of courtesy and forbearance, which produces the right attitude toward alien races, strange customs, and unfamiliar conditions of life; there is no place in the world where personal adaptability is more difficult and important than on the mission fields of Asia.

The third quality emphasized is Sympathy. The tact which comes from gentleness and forbearance is sufficient to prevent giving offense, but the secret of personal influence, the power that wins, is the capacity for sympathy. It was Paul's power of identifying himself with every class and every race, of being "all things to all men," that opened men's hearts to his gospel. The habit of generous and intelligent appreciation of the glories of an ancient civilization, of the childlike and often Christlike elements in the character of the backward races, must be cultivated, as well as the sense of their compelling need for the gospel of our Saviour and our Lord. I. W. H.

THE CHRISTIAN CENTURY

EDITORIAL

HOBSON FOR UNITED STATES SENATOR.

JUST how slightly political party lines ought to be held in the presence of a moral issue or a candidate representing positive moral progress is beautifully illustrated in the the candidacy of Captain Richmond P. Hobson for the United States senatorship from Alabama. Captain Hobson is now congressman from his district, and upon the recent death of Senator Johnson announced his desire to succeed him. Under the recent amendment to the Federal Constitution the selection of a successor will be by a state-wide popular election, for both the unexpired and the regular term.

Congressman Hobson's candidacy is being opposed by a combination of the basest forces of his state, including, of course, the liquor interests there and the federated liquor interests of the whole nation. Anybody who ever heard Capt. Hobson's temperance lecture—and hundreds of thousands have heard it—know what a tremendous force for the anti-saloon cause he would be if elevated to the Senate.

Ex-Governor J. Frank Hanly, of Indiana, has stepped boldly forward from the ranks of his Republican affiliation to declare that Hobson, the Democrat, ought by all means to be elected and that right-thinking men and women the whole country over should send contributions to E. L. Clarkson, secretary and treasurer of the Hobson Senatorial Campaign, Tuscaloosa, Ala., to see that he is elected. This is the way Gov. Hanly talks:

> Captain Hobson is a Democrat and I am a Republican, but I am so profoundly convinced that his election to the Senate will be a victory of such stupendous importance to the cause of temperance and ultimate national prohibition of the beverage liquor traffic, that I gladly waive all political differences and make common cause with him in his fight down there. His in signal measure is the Nation's fight, and is, therefore, our fight. It is not right that he should be left without support to meet the odds arrayed against him. If we want defenders for the temperance cause, we must go to the rescue of our defenders when they are assailed.

That is good doctrine, and we hope every enemy of the liquor traffic will have a part in bringing victory to Hobson, hero of the Merrimac and hard battler for the purest and highest social ideals.

TURNING LUMBER INTO BRONZE.

THE dedication of the Fountain of the Great Lakes was an event of unusual significance. The wide esplanade south of Chicago's Art Institute was filled with a large throng while Lorado Taft, the sculptor, told the story of the monument, and the president of the Art Institute presented it to the City of Chicago. It is the first of many monuments to be erected out of the income from a million dollar legacy.

The picture of the monument in this issue shows its general design. The five figures are grouped so that Superior pours her waters into Huron, Michigan also emptying into Huron from the side, Huron pours into Erie, and Erie with outstretched hand points where the river flows in far distance into the sea. The design has the merit of extreme simplicity; it is almost a personified map of the five great lakes; but it is characterized by dignity, strength and lasting beauty.

A city is often known by the historic places it possesses. Too many American cities have no historic background and remain unnoticed and unsung. There are few great events in the history of Chicago, for instance, which are of wide significance. The most important characteristic of Chicago is the city itself—unless it be its citizens. But a city in order to be great requires more than territory, buildings, business and inhabitants—it must possess a soul. A recent writer has declared that Chicago is striving to save its soul. One of the ways in which this worthy task is being pursued is by the widespread effort to make the city more beautiful. A unique agency for increasing the outward beauty of Chicago is a fund amounting to over $1,000,000 provided by a bequest of the late Mr. B. F. Ferguson, a former Chicago merchant. He sailed the great lakes, he bought and sold lumber, he unostentatiously saved his money. His will directed that after the payment of certain annuities the entire income should be paid to the Art Institute of Chicago, and entirely and exclusively expended by it under the direction of its board of trustees in the erection and maintenance of enduring statuary and monuments, in whole or in part of stone, granite or bronze, in the parks, along the boulevards or in other public places within the city of Chicago, commemorating worthy men or women of America, or important events of American history. The cultivated imagination of this far-seeing man is turning his plain lumber into enduring bronze. The first evidence of this modern miracle, which is not only by the alchemy of sentiment creating beauty out of commerce but is a notable contribution to the external beauty of the city, is the splendid Fountain of the Great Lakes, dedicated Sept. 9. The fountain gives evidence of the poetic idealism of the art of the sculptor, Lorado Taft. It is one of the first of many such works which will help to make Chicago beautiful as well as big.

It is also a prophetic illustration of the way in which rich men can be idealists as well as men of practical affairs.

THE COMMON PEOPLE.

THAT WEIRD, uncanny philosopher, Nietzsche, whose brain reeled and gave way under the strain of his sometimes profound and sometimes erratic thinking, held that as human life had risen from lower stages to its present condition, so humanity as we know it is only an evanescent stage in the process of evolution, and that we are yet to develop a "superman" far greater than the greatest of human beings past or present. This thesis has been popularized in the plays and writings of Bernard Shaw, and we now hear much about the coming "superman." Let him come. There will be work enough for him.

But we shall not be here to witness the deeds of the superman. Indeed, we much doubt his coming. The human body was arrested long ago. The superman will have to get on with much such a body and much such a brain as we have. We will not dogmatize about him; we are entirely willing he should come. But for a long time the world will have to get on as best it can with men and women. Let us hope they will be stronger in body and mind than we, and better in every way, but they will be genuinely human, and not superhuman.

We have to deal, not with supermen, but with men; and the majority of them are commonplace men.

It gives us a momentary shock to learn that the people who most nearly appreciated Jesus were the common people. It was not the learned who discerned the wisdom of His utterances. It was not the theologians who recognized the soundness of His theology. It was not the professional philanthropists who best interpreted His constant deeds of mercy. The common people best loved Him, and most nearly understood Him.

THE PROPHETS.

IN THE Boston Public Library is Sargent's famous mural painting of the Prophets, a composition which has been photographed and half-toned all over the country and the world. It is a work of marvelous technic, but as a work of spiritual interpretation it is a ghastly caricature. It is no more true to life than the stock stage clergyman—a pale, side-whiskered gentleman without enough backbone to ask for a second lump of sugar in his coffee. The prophets were men of their time, strong, virile, red-blooded men. They were far-sighted political economists; they were wise conservators of public interests. Above all, they were men of vision, able to interpret to their own people the spiritual significance of the age in which they were living.

The worst thing about Sargent's painting is its popularity. It either answers to the general idea of what the prophets were, or it finds the public mind such a vacuum on that subject that

it is ready to adopt the idea. So there stands on many a mantel, and is hung in many a hall, that hideous row of howling dervishes, chiefly studies in drapery. Does any one suppose that pallid, haggard, bloodless men like those could have stirred the moral depths of their own time and created ideals which have remade the world?

The prophets were preachers of righteousness, guided by the Spirit of God to interpret God to their own generation, and to find the spiritual truth of current events in the life of the world.

The world has small need of priests, but it has perpetual need of men of the prophetic mind and heart.

DOWN WITH THE SALOON.

THE FIFTEENTH Annual National Convention of the Anti-Saloon League to be held in Columbus, Ohio, November 10 to 13, promises to be the greatest assembly ever convened by the Church of Christ in opposition to the power of the saloon. Governors, senators, members of Congress, bishops, clergymen and men of affairs, with the great host of women who publish the tidings, will be there arrayed against the power of the saloon. Let the Church of Christ rally to this great convocation. May the powers of evil tremble at the assembled might of the hosts of the Lord.

SUCCESS AND BELIEF.

"SUCCESS is the science of being believed in," says Gerald Stanley Lee. Salesmanship is successful when the representative of a business house wins the confidence of possible purchasers both in himself and in his goods. Successful teaching rests on confidence in the integrity of the teacher and in the worth of the truth. In the work of a church especially is success founded upon mutual confidence. The minister who has brought his congregation to the place where they believe in him and in his message has succeeded. Jesus is the great example of success won through confidence. The ultimate fact in the triumph of the gospel is belief in Christ. Success is grounded in personal faith.

RELIGIOUS PAPERS.

GONE is the day when a newspaper can maintain itself by appeal to the abstract principle that "there ought to be a religious paper in every home," or on the assumption that "one owes it to his denomination to take the denominational paper."

Both of these propositions are true, especially the first one. But neither one is a good and convincing reason why a person should subscribe for the particular paper that urges it.

A denominational paper may narrow the vision of its readers and contract their sympathies.

It may foster a state of mind obstructive of the great forward-flowing tides of God's spirit in the modern world.

If it does, it is nobody's duty to take it, but everybody's duty not to take it.

And a paper may be religious enough but so dull that it makes the members of the family think of religion and the Church as dry and juiceless matters. If it fills its pages with local parish gossip in order to make the appearance of being a great NEWS-paper, its effect on the minds of its readers—if readers really read these padded pages—is vitiating.

Subscribers have a right to expect their religious papers to be interesting, color-full, graphic, broad-visioned, discriminating, interpretative of the great things of the world and of the soul.

The average religious paper has conceived its ideal in terms of harmlessness. It must do nobody any harm. It must suggest nothing new. It must reflect the consensus of opinion —it must not have positive opinions of its own that vary from this consensus.

But that day is gone. The sense of duty will no longer support the religious press.

If a paper succeeds it must be because it helps people and because they like it.

MRS. PANKHURST.

THE VISIT OF Mrs. Emmeline Pankhurst to America has awakened a considerable degree of interest, favorable and otherwise. She represents the aggressive, militant wing of the suffrage movement in England. There are many American suffragists who seem to believe that their Amazonian sisters across the Atlantic have been justified in the militant measures they have taken to attract attention, and that the destruction of property and the endangering of life are quite justifiable in so excellent a cause. It was regrettable that Mrs. Pankhurst was detained by the immigration authorities. There was no reason why she should not have been admitted promptly, to speak in America with entire freedom, even though the vast majority of American suffragists have no sympathy with the anarchistic methods of a small section of their British sisters. We believe that the cause of woman's franchise will win in England in spite of these outbreaks of misdirected energy. The Kingdom of Heaven has suffered violence from the beginning, and the violent have tried to take it by force. But in the end it is only education of the public mind that can win victories. Mrs. Pankhurst is a most ladylike and engaging speaker, and under the spell of her eloquence it is easy to see how women might be swept away into the actions which have brought discredit upon their name. There are great causes which need championing, and some of those interested have felt at times that violence was justified in the effort to arouse public attention. But neither the hatchet in the fight with the saloon nor the hammer in the effort to secure suffrage can ever advance these causes in the minds of balanced and impartial citizens.

HOW LONG MUST COLLEGES WAIT?

IT IS APPARENT that with the increasing emphasis placed upon beneficence in our churches, and the larger offerings now being gathered for missionary ends, there is imperative need of a crusade in behalf of educational endowment. Our colleges have too long waited for the opening of the large resources which the churches command.

Every enterprise in which the Disciples are interested depends upon educated young men and women. A campaign to secure five millions of dollars to adequately endow our colleges ought to be started at once. We have already raised one million for the equipment of our foreign missions. Two and a half millions more are contemplated as the imperative need of our united missionary work. Not less than five millions will satisfy the absolute necessities of those colleges among us which have a right to claim the regard of our churches, and to hope for a permanent equipment.

We hope to see the educational leaders among the Disciples unite in such an effort as will dignify the cause of education among us, and will obviate the necessity for individual and competitive canvassing, which so frequently fails of results.

A UNITED MISSIONARY MAGAZINE.

PROSPECTS FOR a united missionary magazine are brightening. The value of such a monthly exponent of all our missionary and philanthropic interests would be very great. The experience of those religious bodies that have tried this plan is assuring. Such a magazine would command a type of contribution and an attention from the rank and file of the Disciples that none of the separate journals published by the boards could ever gain. More than this, the constituency of such a magazine, being so much larger than that of any of the individual journals, would secure an education on all departments of our work which it is impossible at the present time to provide.

The editor who has been tentatively selected for this responsible work is in every way worthy of the position, and may be trusted to place such a journal in a conspicuous rank in missionary literature. We hope the boards may early agree upon the plan, and that it may be launched at no distant day.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

MANY are the rules that have been prepared for attaining happiness. Perhaps no rule is quite capable of general use. But I have today run across an illuminating formula that is fertile with suggestion. It comes pretty nearly going to the root of the matter, as well as a rule can.

I say as well as a rule can, because I am well aware that no rule, no maxim, can give us happiness. What we lack who are restless and discontented, or contented without being happy, is not a new rule but a new dynamic. Many souls possess a life of great richness and peace and deep gladness who have never had formulated for them the rule they live by.

But there are other souls who have been started wrong or have fallen into a self-regarding way of life, whose instinct for finding the great ends worth living for has been diverted, if indeed it was ever awakened. These souls often come into revolutionary experiences—of pain, of disappointment, perhaps of a deep-going love, that bring confusion and disillusionment into their little self-world. Suddenly such souls awake to find how empty their little life is, how really unhappy they are, and they want to know how to find happiness.

Amid the confusion of their inner life a rule, a formula, may help to guide their awakened spiritual impulses and interpret to them the true ends in whose attainment happiness also is found.

SUCH a prescription I found today, and I have been reflecting on it as applicable to the lives of most of us who go stumbling more or less selfishly along through life missing so much of its meaning.

"To cultivate the sympathies all the time and keep doing something useful"—this is the simple formula which I found in a novel I am in the midst of. The book is that very popular story, "V. V.'s Eyes."

A bit of philosophy in a novel has to be pretty gripping to deflect my interest from the plot. I confess that it is only by the exercise of considerable effort—intellectual conscience, you might call it—that I have overcome the childhood habit of "skipping" the descriptive or moralizing paragraphs so as to take up the thread of the tale which, I almost invariably discovered, I could pick up neatly enough in the short, juicy-looking sentences of conversation following these arid wastes of description or philosophy.

But this formula, appearing casually in a conversation between the serious young doctor and the gay society girl, seemed to pin itself to my brain, and so I have closed the book, letting the love-story take care of itself for a time, while I talk with your readers, Mr. Editor, about our "great task of happiness."

That word of Robert Louis Stevenson's which makes happiness a "task" for every one of us to work at is the secret presupposition of Dr. V. V.'s rule. Most of us are under the delusion that happiness lies along the way of indulgence, not along the way of stressful labor. But this girl is going to find out—I can only conjecture, but it is, I am satisfied, a safe guess—that happiness is attainable for her, only by an effortful direction of her impulses, a conscious investment of herself in others' lives and a deliberate forgetting of herself.

WHAT a wonderful world it would be if, some morning, every one of us should wake up determined to work this day at the great task of winning happiness! To really work at it, not just hope to slide into it. To set oneself at it with as much purpose as a farmer sets himself at the task of plowing his field. If we went at happiness that way we should all be inquiring in dead earnest: How shall I make myself happy? Where is the road that brings me out at the place where I can say in full truth, at the end of the day: It has been a good day, and I am glad that I spent its hours just as I did!

Dr V. V.'s rule discovers for us this road and takes us a long way upon it, if it does not bring us fully to the end.

"To cultivate the sympathies" is the first thing. Our world is just as big as our sympathies. By sympathy is not meant merely sentimental pity. Pity may inhere in specific cases of sympathy, but the latter is a much bigger experience than is denoted by pity. Sympathy means an imaginative grasp of the facts—the human facts—of the case. It means insight into the inner life of people, enabling one to "feel with" them.

How we differ from one another in our ability to enter into other people's lives! There are great-souled women and men of our acquaintance who always see the human side of a situation before anybody else does. If a boy is disobedient at school they see more than the lad and the broken law. They see his home life, the kind of discipline or license he has there; they feel the adolescent impulses that stir in him and they act toward him in the light of this sympathetic knowledge. Whereas the person of duller sympathies sees only the lad and the broken law, and judges mechanically.

OUR contacts with people are mainly in the outermost zones of their lives. Social conventions and the instinct of self-protection keep people from turning their warmer side out to the world's touch. And then there is, on our part, the habit of classifying people and reckoning with them as members of a class rather than as personalities with feelings and purposes like our own.

This is the great difficulty of our moral life: the difficulty of vividly conceiving other people and treating them as having a warm, insistent, passionate inner life JUST LIKE OUR OWN.

That was the fault of the young society woman whose soul Dr. V. V. seems (at the point I have reached in the book) about to awaken. She talked a great deal about "the poor." But she knew no poor PEOPLE. She never entered imaginatively into the soul of a poor PERSON. She mapped off a great section of humanity under the category of "the poor," but it never occurred to her that "the poor" were poor PERSONS who had precisely the same stirrings in their breasts that she had in hers.

She therefore lived in a very narrow self-world which was bound to be invaded now and then by fugitive hints and echoes from a larger world which would make her restless and wistful and unhappy. And soon or late there was bound to be an idea, or an experience, or some person, that would either gradually or abruptly shiver her little self-world through and through.

It looks as if something like this is about to happen now in this young woman's life, and the doctor tells her that her salvation lies in the enrichment of her sympathies and in keeping herself doing something useful.

OUR sympathies can be cultivated. The habit of taking the human point of view in our relationship with people can be cultivated just like any other habit. We can teach ourselves to think of the "butcher and baker and candlestick-maker," not as mere symbols of the things we get from them, but as human beings with a warm inner life of their own. And we will be surprised what a glow this attitude will bring to our souls in all our dealings with them.

I often sit in the street car and try to construct in my imagination the home life and the personal inward life of the men and women who come into the car. At times I have carried this process so far that, instinctively, I felt on leaving the car that I must say good-day to the care-worn lady opposite me, or the man with the knitted brow, or the kindly-faced man whom I pictured as having been a scatterer of kindness in his neighborhood all his life, so friendly had I become with them in my imagination.

This habit of admitting people clear into your soul, of peopling your imagination with them and their interests—this is the best thing in life. With it goes a wonderful sense of the expansion of one's world. It banishes cynicism and selfishness, the twin foes of healthy joy. And it brings happiness to one's soul.

It brings happiness provided there goes with this imaginative sympathy a systematic practical doing of kind deeds—"something useful," Dr. V. V. says. There is always a reaction where the imagination is indulged without doing something.

Happiness begins within, in our sympathies, our human appreciations, our sense of being part and parcel of the warm human lives that touch us; but it matures and maintains itself in overt deeds of service, in the practical virtues of neighborliness and love.

May all your readers, Mr. Editor, thus seek life's highest good, and seeking thus be not disappointed!

HUGH MACDONALD.

The Larger Christian World

A Department of Interdenominational Acquaintance.

CONGREGATIONAL COUNCIL EPOCH-MAKING.

"Not with a shout and cheer, not with the exultation of victory, but with the solemn hush which betokened humble submission to the Divine guidance," the National Council of the Congregational Church, meeting at Kansas City, Mo., approved the report of the Commission of Nineteen on Polity, which for the past three years has been conducting a referendum on the proposed advance steps in organization and polity urged by progressive leaders of the church.

In last week's issue of The Christian Century mention was made of four proposals, which would be presented to the Council by the Commission. Of these, three were passed with practically not one dissenting voice, the fourth being carried over for future consideration.

Powers of Council Enlarged.

Up to the present time the Council has had very little influence in determining the policies of the church. By the adoption of the following resolution a significant advance was made in its power:

"The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and works; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations."

Commission of Missions Provided.

A second proposal of the Commission of Nineteen was for a Commission on Missions, which should keep in touch with all the societies and make such proposals as it deemed wise to the National Council.

The Commission was provided for, whose duties are, according to the resolution: "To consider the work of the home and foreign societies, to prevent duplication of missionary activities, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment their work can be made more efficient or economical."

Enlarged Secretaryship.

The powers of the Secretary were greatly enlarged, among his duties being: To serve as Secretary of the Commission on Missions; to advise in matters of polity and constructive organization, and, with the Moderator, to represent the Council and the churches in interdenominational relations.

The New Creed.

Though Governor Baldwin, of Connecticut, proposed the cutting out from the Commission's report of the "declaration of faith," the new creed was adopted, in the following form:

FAITH.

"We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the "Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel of all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

POLITY.

"We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state and national bodies, for counsel and co-operation in matters of common concern.

THE WIDER FELLOWSHIP.

"While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one."

METHODIST MEN MEET.

At least two big ideas were before the convention of Methodist men, in session at Indianapolis last week, prohibition of the liquor traffic and world-wide missions.

Enthusiasm reached its highest point when a response to an address on "A Call for Advice in the Temperance Work" was made by Clarence True Wilson of Topeka, Kas. Applause followed nearly every paragraph.

"There is a better chance now," Mr. Wilson declared, "to get a prohibition amendment to the national constitution through both houses of congress than there was two years ago to get the Webb interstate commerce law through."

Dr. Wilson declared that President Taft waited until the last minute, when he hoped there would be no time for reconsideration before vetoing the Webb liquor bill, and said that his administration "went down to defeat beneath an avalanche of indignant protest, such as never has been duplicated in the United States."

"A great Christian leader is Secretary of State now," continued Dr. Wilson. "Our former Secretary of State used to send out letters to all American consuls, notifying them of brewers' conventions and ordering them to investigate and see what they could do to increase the exportation of American beers to their country. William J. Bryan will never do that."

After leaving C. A. Rowland, representing the Southern Presbyterians, A. E. Cory, representing the Disciples, and J. Campbell White, representing the United Presbyterians, tell of what their churches had accomplished in missions, the delegates separated into nineteen sectional meetings, each representing the territory of a bishop. At each meeting were discussed the propositions for the enlargement of the church, especially the new financial plan introduced in the convention.

A striking statement made by J. Campbell White was that if 15,000,000 of the 23,000,999 of Protestant church members in America would give as much per member, $3.50, as the United Presbyterians did last year, there would be funds enough to evangelize the world in the present generation.

Mr. Cory said the reduction of the sale of opium in China from $220,000,000 a year to less than $20,099,999 in five years was due to the efforts of Christian missionaries in China.

GENERAL CONVENTION A DEADLOCK?

On the face of the reports it appears that the General Convention of the Episcipal Church was a deadlock convention. It is conceded by the newspapers of the church that "the two Houses differed on rather more measures than usual," but accounts for that fact by mentioning the unwieldy size of the House of Deputies. It is elsewhere declared that "if there was not much that could be called vital legislation, it need be no matter either for surprise or for disappointment. The machinery of the church ought not to be materially altered once in three years."

As a more complete report will probably be given next week, it is enough to state here that the name of the church was not changed at this session; nor was a separate episcopate provided for the negroes; nor did the Bishops approve the resolution of the Deputies to accept the platform of the Federal Council of Churches, and thereby to constitute the Protestant Episcopal Church one of the affiliated bodies in that organization.

The Book World

A Page of Reviews and Literary Notes.

Some Worth-While Reading

BY EDGAR DeWITT JONES.

FOR all of ten years I have spent a part of my vacation in reading the best of the current books. Given a good book and a shady nook, and the long slow hours of a summer day in the country pass by with incredible swiftness. The best preparation for reading contemporary literature is the careful study of a discriminating book review column. In this way, men and women who are too busy or too wise to read even a little of the annual output of fiction, get their literary bearings. There are a few magazines in the land, the book reviews alone of which are worth their subscription price. A careful reader of the reviews of Arthur Gordon in "The Christian Century" will soon come to have a valuable knowledge of "what's what" among the new books, even if he should never so much as open a single volume. As a matter of fact, however, the average reader of book reviews opens many volumes in the course of a year. Of my summer reading for 1913 there are four books that I deem worthy of special mention.

"V. V.'S EYES."

No book of recent years has received such praise from the reviewers as this volume by Henry Sydnor Harrison, whose first popular success was "Queed." To begin with, this book has a title that is nothing if not unusual and striking. The reader may say he does not like the title, but he can not get away from the originality thereof and a really striking title, other things being equal, is half the battle of a best seller or a successful play. V. V.'s Eyes has much to commend it, despite of, or besides, its title—just as you prefer.

I opened V. V.'s Eyes at 8 o'clock on an August morning and with but two closings of the same, I finished the volume at 6:30 post meridian that very day. The volume is bulky, 509 pages in all, but the story is compelling in fascination from first to last. V. Vivian, M. D. is the hero, and a hero of finer grain was never made. He is as lovable as he is quaint and useful. He limps a trifle when he walks and his eyes—Oh, his eyes are wonderful! They see so far, so high, so deep! V. V. is a lover of all men and incidentally of one woman especially. The new social passion is in this book. The cry of the poor and the undone is in one's ears as he reads the book, and likewise the cheery answering cry of help is also heard. There is just a suggestion of the quaint, whimsicalness of "Queed" in V. V.'s character, only V. V. is twice the man that Queed was, and that is saying something. I do not marvel because of this book's success. There is every good reason for it. This story stirs; it is big and vital throughout.

I can not but believe that every one who reads this book will experience a rising respect for social reformers in general and the V. V. type in particular. V. V., in the end, after cruel misunderstanding and not a little scorn and much real suffering, is—but no, it would not be fair to tell what happened to this Prince of Heroes. That the reader must find out for himself at the end of this book, one of the biggest and best stories of the season.

"THE SOUTHERNER."

I read this book not because I care over much for Thomas Dixon's literary style, or the subject matter of his books, but because I was informed that here was a new Lincoln story. In truth Mr. Dixon has done in this book for Mr. Lincoln from the viewpoint of a staunch southerner what Col. Henry Watterson did for the great war president on the lecture platform; he has claimed him as a true son of the South and her greatest and best friend. Mr. Dixon gives his story two scenes as follows: First, "A Cabin in the Wood," second; "The White House."

In the first he shows the backwoods cabin of Tom and Nancy Hanks Lincoln before the boy was born and during his boyhood days on up to the time of his mother's death. The story is interesting to me chiefly because of the witness it bears to the transfiguration of Abraham Lincoln by all sections of our now Reunited Republic. Mr. Dixon claims in his foreword that "every word relating to the issues of our national life has been drawn from authentic records in my possession." I fancy that sooner or later there will be some interesting discussions over this feature of Mr. Dixon's latest book. But the spirit of the work is admirable and the eulogy the completest imaginable. Witness this closing paragraph:

"The curtains of the box in Ford's theatre were softly drawn apart by an unseen hand. The angel of death entered, paused at the sight of the smile on his rugged face, touched the drooping shoulders, called him to take the place he had won among earth's immortals and left to us the gentlest memory of our world."

The book is dedicated to "our first southern-born president since Lincoln, my friend and college mate, Woodrow Wilson."

"THE INSIDE OF THE CUP."

This is the latest of Mr. Winston Churchill's rather long list of widely read novels, all having the letter C prominent in the title line. This is a tale of the church and the ministry and the new conscience on methods of building fortunes upon which the white light of scrutiny is now playing remorselessly. This book is already the most talked of book of the season and interest in it continues to grow. The story centers about the rector and the wealthiest man in his parish, whose fortune has been made by methods which his pastor cannot reconcile with the teaching of Jesus. Theology plays a part in the story, particularly the kind labeled as "new." The book is a serious study of modern conditions as they bear upon organized Christianity. A weakness of this strong story would seem to be, not the minister's indictment of his millionaire parishioner, which is splendidly brave and true to the facts in his possession, but rather to his unbending and almost pharisaical attitude toward the millionaire who at once showed out and out hostility to the minister's social views. How this could be otherwise is the natural question. If John Hodder had dealt with Banker Parr, after the way and spirit of V. Vivian, M. D., one wonders if perhaps the rector might not have converted him after all. However this might have been, "The Inside of the Cup" is a strong story, vital and in parts thrilling, and it deals with a problem, a peril and a menace very much alive, though fighting for its life at this hour. Every minister should read this book through twice, the first time rapidly, the second slowly and with pencil in hand.

"THE HEART OF LIFE."

This volume is from the French of Pierre de Coulevain, who by the way is a woman and apparently coming into considerable vogue. "On the Branch" is one of her popular successes and "The Heart of Life" is selling widely. The book is not fiction, strictly speaking, though there is a slight and interesting love story wrought skilfully into the background. The charm of this book is the delightful conversational style that characterizes it from the first to the last page. The author is a philosopher and possesses a wholesome view of life. Christian Science, the Bible, marriage, love—all come in for brilliant and epigrammatic commentation. There are some fine passages of description in the book, which is to be expected since five of the six chapters center about some picturesque watering places. Concerning the philosophy of this readable volume consider this excerpt from page five:

"Life is stronger than death and hope never really leaves even those who commit suicide. The sigh of departure is perhaps as mechanical as the cry on arrival."

And here follows the author's closing paragraph:

"Others and still others later on will take up the unfinished task, and in the triumph of the one who attains the goal, will be the triumph of all those who have made the venture. In the glory of the one who sees God will be the glory of all those who have sought Him; for here below, and everywhere throughout the whole universe, everything is linked together, everything holds together, and as Frances Thompson, the English philosopher-poet, so marvelously puts it:

"That thou canst not stir a flower
Without troubling a star."

This is a capital volume to have lying around handy, the same to be taken up any time, opened anywhere and read as long as you are in the mood.

To these four worth while books I should like to add "My Little Sister" by Elizabeth Robins, a harrowing yet necessary account of the peril of the social evil. Of this book some one has said: "It is to White Slavery what Uncle Tom's Cabin was to Black Slavery."

Any book reviewed in this department, or any other book, may be purchased from the Disciples Publication Society. We solicit our readers to send us their orders.

Disciples Publication Society.

Of Human Interest

Janet, Higher Critic.

Mayor Gaynor, complimented in New York on a brilliant letter that he had written in defense of Sunday games, said with his quiet smile:

"Well, you know, some of these people would hardly have us breathe on Sunday.

"They are as bad as the old Scotchwoman on Queen Victoria's Balmoral estate. This old woman was scandalized because the queen went driving on Sunday afternoons. She even ventured to speak about it.

"The queen, who allowed a good many liberties to her Balmoral tenantry, smiled and said to the old woman:

"'But Janet, the New Testament tells us distinctly that the Sabbath was made for man.'

"'Aye,' said Janet severely, 'I know it does, and I think none the more of the New Testament for that.'"

W. R. Hearst's "Goat."

The first time William Randoph Hearst ever made a public speech was when he was nominated for Congress in New York some years ago.

He was nervous about it and spoke to Timothy D. Sullivan, according to the Saturday Evening Post.

"Sullivan," he said, "that convention of yours is going to nominate me for Congress and I suppose I've got to make a public speech to the delegates. I never made a public speech in my life and I'm scared. What shall I do?"

"It's simple enough," Sullivan replied. "The thing to do is to pick out one man in the crowd and talk to him just as you would talk to him if he was alone with you in a room. Select one man and make your speech to him, and forget that there is anyone else in the audience."

Sullivan was curious to see how Hearst would make out, and sent one of his men down to watch the proceedings and report. The man came back.

"How did Hearst do?" Sullivan asked.

"Well," said the scout, "he lost one good vote. He talked all the time to one man in the crowd, and that fellow got mad and nervous and left the hall, cursing Hearst for making a goat of him!"

President Wilson's Personality.

There never has been a president of the United with a greater genius for friendships than Woodrow Wilson, yet never before has there been a man in the White House who has lived so entirely alone and with a certain aloofness that makes one ask the other:

"Who are the President's friends?"

Their name is "Legion," because they are many, remarks the Record-Herald.

No one who meets the President for the first time, much less the person who has known him until the years have established the intimate friendship, ever speaks of him except with enthusiasm.

His predominant quality, honesty of purpose, which appeals to the popular soul as nothing else in the campaign speech, is not a unique characteristic; one turns back to the pages of history, and time is wasted in the attempt to find the President without an honest purpose when he realizes the solemnity and tremendous responsibility of his high office. But there is a certain force, an appealing power in the personality of President Wilson which even the 19-year-old American youth recognizes but cannot define, except in his own vernacular.

"* * * and what do you think of the President?" asked the typical mother of the American youth, who placed respectful stress upon her son's opinions.

"I cannot tell you, mom," said the typical American youth, "but he's great ——and there's something in him that gets my goat. I'm for him!"

Those who know just what it is that "gets the goat" of the American youth, aged 18, or what the quality that makes the man of the world "for him" may be able to explain the strong, compelling force of President Wilson.

Rockefeller on Debt.

John D. Rockefeller, at the end of a church service in Hartford, cautioned a group of young men against borrowing.

"Getting into debt," he said, "grows on one horribly. Getting into debt, in fact, is like going into the ocean for a bath—it's cold and unpleasant when you're only in up to your ankles, but when you get quite out of your depth you find you can float in warmth and comfort."

Senator Oliver Tells Story.

Senator Oliver was talking about a brazen-cheek lobbyist.

"He took rebuffs with the utmost sangfroid," said Senator Oliver. "He was like the youth whose fiancee, having discovered his unfaith, said hotly:

"'Permit me to return your ring.'

"'Oh, you needn't bother about the ring,' the youth replied. 'I buy 'em by the dozen.'"

On the Self-made Man.

Howard Elliott, the new president of the New Haven and Hartford Railroad, was talking at a luncheon in New York about a millionaire who had been boasting overmuch—boasting about his Raphaels, his Louis Seize furniture, his Gobelins and his Aubussons.

"Of course, he's a self-made man," said Mr. Elliott. "I'm very fond of self-made men. The only objection to them is that sometimes they've failed to put themselves together so as to work noiselessly."

OUR PREMIUM STORY.

Literary Preference.

A reference to books the other night reminded Senator John R. Thornton, of Louisiana, of the literary conversation between Mrs. Smith and Mrs. Brown.

Mrs. Smith, according to the narrative of the senator, was very fond of reading, and while on a visit to Mrs. Brown one afternoon she started a book talk with a view to discovering what work her hostess liked best.

"You have quite a number of books, I see," remarked the visitor, glancing around the room. "Which do you think is the most helpful to you?"

"Webster's Dictionary, without a doubt," was the prompt response of Mrs. Brown.

"You don't really mean it!" exclaimed the visitor, assuming for some reason a look of surprise. "May I ask in what particular way?"

"Certainly," was the obliging reply of the hostess. "The baby sits on it at the table, and it saves the price of a high chair."

They Should Have Known Better!

Richard Le Gallienne, the poet, was talking in New York about the hardships of a poet's lot.

"Poetry is popular," he said, "but there's no money in it. Have you heard the latest about the well-known poet, Pindar Oade?

"Mrs. Oade nudged her husband in the dead of night and whispered:

"'Pindar, wake up! There's burglers in the house!'

"'Well, what of it?' said Pindar Oade sleepily. 'Let them find out their mistake for themselves.'"

Time and to Spare.

When Senator Kern was running for governor of Indiana he stopped one noon at a little hotel in Brown County for some food.

"Hurry up, now," Kern said to the proprietor. "I have only fifteen minutes before my train comes."

"No hurry, governor," the hotel keeper replied. "You can eat all there is in this hotel in five minutes."

From Near and Far

No child in Chicago need weep this Christmas because there was no tree in his home. A municipal Christmas tree, which may be claimed by every child in Chicago as "his own," is to be erected in Grant Park on Christmas eve, and will remain until New Year's day. Besides the tree, there is to be a municipal celebration, with addresses by Mayor Harrison and other prominent men of the city.

Six hundred foreign daily and weekly newspapers have been asked by the American Association of Foreign Language Newspapers to join in a nationwide campaign against quack doctors who are preying upon immigrants and others in the United States. The recent expose made by The Chicago Tribune will form the basis for this campaign.

Chicago's public safety crusade was given added impetus when the pulpit united with the press to educate the people a wek ago, from at least 1,000 pulpits of the city. The word was sent forth urging the observance of the rules laid down by the safety committee.

The Society for the Prevention of Cruelty to Animals, of Amsterdam, Holland, has awarded a gold medal to Mrs. Russell Sage in recognition of her work in protection of wild birds.

Equal suffrage leaders of the world will be called upon to arrange a great international congress of women voters to meet in San Francisco at the Panama Exposition, 1915.

Three hundred pupils of a Cleveland public school who refused to go to school till a policeman was stationed at a dangerous crossing to guard them have won their fight for safety.

Clay tablets dug up from Nippur record that five thousand years ago the schoolchildren of that city were taught arithmetic, geography, history and grammar.

Disciples Table Talk

Will Teach "Theologs" Farming.

The agricultural extension department of Iowa State College, at Ames, Iowa, and the theological seminary at Drake University have entered upon a project of co-operation that is wholly unique in the educational field. Under arrangement just made by Director W. J. Kennedy of the extension department of the college and Dean Sherman Kirk of the seminary, six of the strongest lecturers of the extension department will go before the "theologs" and give them a "short course" in agriculture. There has been much talk of injecting a little of agriculture into the theological courses of men who are to preach in small towns and rural districts, but this is the first time this step has actually been taken. The six lectures will be delivered at Drake university at intervals during the year. M. A. Hauser will lecture on farm crops, in November; A. M. Ten Eyck will lecture on soils and farm management, in December; Director W. J. Kennedy will speak on animal husbandry, in January; James Watson will present the subject of dairying, in March; H. A. Bittenbender will lecture on poultry, in April; and R. S. Herrick will discuss horticulture and rural landscape gardening, in May.

Governor Clarke Addresses Brotherhood.

"It is the duty of churchmen to take an active hand in civic affairs and in legislative acts," declared Governor Clarke, of Iowa, before the Men's Brotherhood of the University Place Church at Des Moines, recently. "It is their duty to go before these bodies and obtain better laws and more humanitarian ones. The real spirit of Christianity," declared the governor, "does not consist alone in sermons and hymns, but in active work in the affairs of life and political administration. All men are entitled to the square deal and it is the duty of the church to see that they get this." The anti-pass law was praised as an example of the square deal and an illustration of twentieth century applied Christianity. "It is unchristian," declared the governor, "for a rich man to ride on a pass and a poor hard working man to be compelled to pay his fare." The public health condition was declared a prolific subject for church extension work and the pure milk crusade and employment bureaus were likewise set out as fields for church work. Prof. C. N. Kinney, of Drake university, presided at the meeting, which was attended by more than two hundred men and women. Dr. G. H. Summer, secretary of the state board of health also spoke briefly on the duty of the men of today to the churches. This brotherhood has only recently taken charge of Grand View and Mondamin Avenue Churches.

"The Village of a Thousand Souls."

A remarkable sermon was preached by Frank Waller Allen, of Paris, Mo., recently. The text was the familiar one embodied in the question asked Jesus, "Whose is this man's sin, his own or his father's?" and the sermon was based on a very startling article by Arnold L. Gessell, a professor in Yale University, appearing in the American Magazine for October. The article carries the heading, "A Village of a Thousand Souls," and is a scientific study of the effects of heredity in a Middle West town of that population whose history the author knew intimately through a period of 33 years—one generation. The article shows the increase of the insane, the feeble minded, defectives, eccentrics, alcoholics, misers, tuberculars and other diseased persons in that time, and of 250 families, only 110 had not been afflicted in some of the particulars mentioned. Of the total population 26 per cent could not be classed as normal, but appalling as these figures were, yet more startling was the statement that the village in question, located in the heart of a rich agricultural community and with no environmental factors, was not an exception, but typical of American small towns in general.

To test the matter three men of middle age and past, born and reared in Paris, made from memory a similar survey of this town, on a basis of 1,500 people, excluding negroes, for the same period, and furnished it to Mr. Allen. They had conducted the study unknown to him and the results showed up fully as bad as those cited by Mr. Gessell. Of 250 families 100 were normal in reproduction and 150 not normal. There were 36 insane, 33 feeble minded, 50 alcoholics, 75 tuberculars, 100 syphilitics, 25 prostitutes and near prostitutes, 10 chronic liars, and 7 misers. Of defectives, eccentrics and suicides there were 96. And yet Paris is a normal town. The figures visualized an alarming social problem to the audience and Paris, looking in on itself, was astonished. The sermon was an eloquent plea for the right of all children to be well born and an inspiring prayer for the adoption of the standards of Jesus in individual lives.

El Paso Church Has Good Report.

P. J. Rice is beginning his fifth year of service at El Paso, Tex. During the past four years there have been 329 persons added to the membership of the congregation. All but

Rev. Perry J. Rice.

about sixty of these have been added at regular services. An average of over four dollars per resident member is reported for missions during the past year.

"The Gospel to the Streets."

"The church has been getting away from the workingman for a long time—slowly, but surely," declared Burrus A. Jenkins, pastor at Linwood Boulevard, Kansas City, in a recent sermon. "Churches are moving to the suburbs, leaving the thickly populated sections of downtown districts where they are most needed. The workingman who used to drop into church on Sunday because it was a stone's throw of his home doesn't care to journey out to the suburbs after his week of work, so he either stays in bed or walks over to a pool hall for recreation. Many of them never hear a sermon. Besides, the church is losing its popularity, because it clings to doctrine and does not deal sufficiently with human life. The church is keeping aloof from the spirit of the times. It is undergoing a reaction from the time of our fathers. It is paying too much attention to working out dogma, and there is too great a tendency on the part of ministers to deal with philosophical, doctrinal and academic questions which do not reach the life of the people.

Mr. Jenkins would have every minister give over one day to helping the church to get back to the people. "There should be an extensive movement begun at once to reach the people who do not go to church," Mr. Jenkins said. "Every employer ought to be willing to throw open his shop or his factory for the purpose for an hour, say twice a year, or oftener. The employer would gain in the end, because Christianity means efficiency. Ministers should go out on the streets, down into the slums of the city, to the saloons, the brothels, every place in fact, that every man may have a chance to hear. The rich man in his pew has no more right to hear a good minister propound the doctrine than the poor man has to hear it."

Detroit Pastor on Young People.

Young people, the world's mainstay, also form the source of supply for the powers of evil and indicate the necessity of conserving the young men and women, declared C. J. Tannar, of Central Church, Detroit, Mich., in a recent utterance.

"Plenty of good, red blood is essential to life and vigor," the speaker stated. "Sometimes an invalid can be saved by the transfusion of blood from a young, healthy person. The prominence and importance of young people in every department of life is most significant. Bright, healthy, well-equipped young people are the joy and crown of the home and the greatest gift the home can give the world. The educational system exists for the young people. The business world would be paralyzed tomorrow morning if the young people as a body should boycott it. The devil depends on the young people to constantly fill up the depleted ranks of his followers and workers. Would it not be a strange thing if the church of the living God should be indifferent to or underestimate and neglect the young? The church can save young people from a worthless, wasted life; can give them an ideal of life and a life work that means success and happiness."

An Idea for Missionary Leaders.

The Missionary Education Movement, of New York, has published the text of a demonstration reproducing the examination of immigrants at the Ellis Island Immigrant Station, New York, and at other immigrant stations in the United States. The demonstration bears the significant title, "The Immigrant Gateway" and comprises the dialogue of an immigration inspector with eighteen different immigrants, full directions for presenting the demonstration and suggestions for making immigrants' costumes. In connection with the text of the demonstration, the Missionary Education Movement has prepared for rental, outfits of decorative and educational material on immigration, consisting of flags, charts and mounted photographs, which may be displayed in the room where the demonstration is given. The demonstration may be helpfully used in the home missionary campaign in the present year, a feature of which is the study of immigration. The demonstration is suitable for an entertainment, or a program for a missionary meeting. The text of the demonstration and the outfits may be obtained from the Missionary Education Movement, 156 Fifth Avenue, New York.

Church Practices Legitimate Communism.

When the church at Hamilton, Mo., paid off a mortgage of $300 on the home of one of its oldest members who was about to lose all, it was getting back to the spirit of the early days, when "they had all things common." Harley Swift is pastor at Hamilton, and is leading in a campaign of remodeling and improvement in church equipment to the cost of several hundred dollars.

"Beacon Lights" at Mid-week Services.

C. M. Watson, minister at First Church, Norfolk, Va., is making the mid-week services during October and November a medium of "edification, education and inspiration." Each week Mr. Watson is discussing one of the "Beacon Lights of Church History." The "lights" being discussed are: 1. The Apostolic Age; keyword, "Field." 2. The Prog-

ress of the Church; keyword, "Light House." 3. The Blight of Ecclesiasticism; keyword, "Altar." 4. Medieval Glory of the Papacy; keyword, "Darkness." 5. Foregleams of a New Day; keyword, "Dawn." 6. The Protestant Reformation (Luther, Zwingli); keyword, "Heart." 7. The Protestant Reformation (Calvin, Wesley); keyword, "Mind." 8. The Nineteenth Century Reformation (The Campbells); keyword, "Knight." 9. The World's Challenge to Christianity; keyword, "World."

G. A. Miller on "The Church of the Ages."

During November and December, Geo. A. Miller, at Ninth Street Church, Washington, D. C., is preaching a series of sermons on "The Church of the Ages." The following are the topics discussed: "The Age of the Apostles." "The Age Before the Papacy." "The Age of the Rise of the Papacy." "The Age of the Papacy." "The Age of the Crusades." "The Age of Wiclif and Huss." "The Age of Savonarola." "The Age of the German Reformation." "The Age of the English Reformation."

Fellowship Supper at Charleston, Ill.

"The Official Board of First Church, Charleston, Ill., has had an uncommon joy and rare blessing," writes J. McD. Horne, pastor. "The elders, deacons, stewards, trustees and ministers of our sister churches were our guests at a Fellowship Supper on the evening of Oct. 24. Our invitations to the church officiary and their wives were generously received and 90 per cent of them were accepted. In addition to these, our own people were invited to make the total number 200. Peter Ainslie gave his incomparable plea for the unity of the church. Other speakers gave short addresses. From every quarter comes the word of gracious appreciation and approval."

Pastor Becomes Drake's General Secretary.

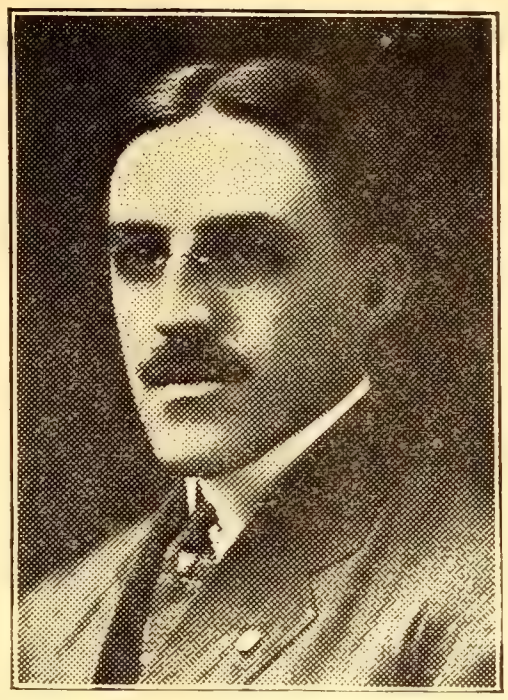
T. F. Paris has resigned as pastor of Second Church, Cedar Rapids, Ia., to assume the position of general secretary for Drake University. His work will be largely to visit churches and conventions in the promotion of religious education and the general interests of the university. Mr. Paris graduated from Drake with the class of 1911 and during his college course was prominent in the forensic activities of the university.

Teaching Hymns to the Children.

First Church, Richmond, Ky., is attempting what E. B. Barnes, pastor, reports is a modest experiment only. Mr. Barnes writes: "We are trying in our Sunday-school to teach the children the standard hymns of the church, believing that it is better to teach them something now that there will be no virtue in forgetting later. Then we have passages of scripture which we repeat every Sunday for a quarter, also some noteworthy prayer, endeavoring to have all take a part in the reading or in repeating the prayer. Room is left for the customary extempore prayer. Thus far we are well pleased with the venture. It is an attempt to eliminate the haphazard service of the Bible-school."

P. J. Rice on "Things That Abide."

The city of El Paso, Tex., highly appreciates the splendid work of Perry J. Rice, pastor of the First Church there. The city papers reproduce many of his sermons at length. We quote from a recent address of Mr. Rice on "Things That Abide." "Will the Scriptures abide? Yes, so long as people continue to find in them nurture for faith, hope and love. Will Christ abide? Yes, so long as men continue to see in him the express image of the Father 'full of grace and truth,' so long as he continues to speak the word that strengthens faith, that quickens hope, and that stimulates love. Will the church abide? Yes, just as long as she makes it her supreme business to nourish these abiding qualities of the soul. The church is not in danger save when she turns aside from her heaven appointed task and tries to rest her case in the doctrines and dogmas of men, which, valuable as they may be for the time, are more than likely to be cast aside in the course of the world's growing life."



E. E. Elliott, Author of the new book on "Making Good in the Local Church."

"Disciples Union" at Des Moines.

About 150 persons were present at a recent meeting of the official boards of the Churches of Christ in the city of Des Moines, Ia., held at Central Church. Following a social programme, those present banded themselves together as "the Disciples' Social Union," which organization will exist in the future for the purpose of promoting fellowship among the various churches of the denomination in Des Moines. Finis Idleman was elected president of the organization. President Bell, of Drake, was one of the speakers at the organization meeting.

"Building the Kingdom About the Child."

The following story of growth, from J. P. Rowlison, carries its own lesson: "When I became superintendent of the Sixth Missouri Missionary District, I was directed by the Board to move to Vandalia and preach for them the third and fourth Sundays of each month and give them the week intervening. One of the first things done was to get the official board of the church to recognize that they must build all the interests of the Kingdom about the child life of the community. This meant that they should become responsible in every way for the Sunday-school. At once the attendance and interest of the school felt the influence of the board's action. There has been a constant growth in the ten months that have elapsed, and on October 27 there were 227 present and the offering was $14.86. As the entire church membership is only 225, resident and non-resident, this seems to me to be a good showing. The school is graded, and as efficient as a school can well be that meets in one big room. We have partitioned off the various classes with curtains and that helps materially. We were expecting a modern church plant this year, but the drouth was too severe for us."

A Useful Evangelistic Worker.

J. R. Perkins. of Sioux City, Ia., who has just closed a successful meeting with the assistance of Zoe Pearl Park, of Chicago, writes enthusiastically of Miss Park's work. He insists that Miss Park should be engaged exclusively by Disciple churches. She has given much time to other communions. Her work with children is especially fine. As a contralto soloist she is excellent, Mr. Perkins writes.

"Intimate Sketches," by E. B. Bagby.

E. B. Bagby, of Twenty-fifth Street Church, Baltimore, gave on November 3, at Vermont Avenue Church, Washington, D. C., an evening's entertainment, under the title "Intimate Sketches." The "sketches" included the following interesting features: "Home Life in the Old South." "Memories of F. D. Power," "When the Coon Came to Vermont Avenue," "Confessions of a Dyspeptic."

Homecoming Week at Noblesville.

First Church, Noblesville, Ind., L. C. Howe, pastor, observed Homecoming Week October 19-26. Addresses were given on the several evenings of the week by E. S. Conner, E. L. Day, W. D. Starr and William Mullendore, former pastors of the church and now living in Indiana. Mesages from ex-pastors now out of the state were read. On Friday evening a recetpion was held in the fine new parsonage recently completed. On Sunday, Oct. 26, was observed Rally and Decision day. The pastor delivered on that day two special addresses, reviewing the history of the church in one, and speaking on fellowship at the union service in the after-

WE TAKE OFF OUR HAT TO—

First Church, El Paso, Tex., for its splendid report of the past four years' work and to its pastor, Rev. P. J. Rice for the influence his work has given him as a citizen of El Paso.

The Iowa schools that are proposing to instruct the ministry in practical farming, as ministering to their efficiency in rural fields.

Rev. Frank Waller Allen, who is doing practical work in eugenics.

The Richmond, Ky., church, which is making an effort to grow right ideals in young lives through the wise cultivation of the memory.

Rev. J. P. Rowlison, who has proved that a church can best be builded about child life.

First Church, Paris, Ill., for the practice of Christian unity in the recent "Fellowship Supper."

The DesMoines churches, on the organization of the "Disciples Union of Des Moines."

Lyon St. Church, Grand Rapids, Mich., which is again standing responsible for the work of Dr. Crozier.

Rev. Burrus A. Jenkins, for his appeal that "the church must get back to the people."

The several preachers who are instructing their congregations in the history of the church.

The host of preachers who are declaring their purpose to put the best religious paper published into their congregations.

"Day of Prayer for Moslems," November 9.

By Robert E. Speer.

The great Moslem feast of Sacrifice, known in Turkey and Egypt as the Bairam, falls this year on Sunday, November 9. The feast is a part of the rites of the Pilgrimage to Mecca, although it is observed also in all sections of the Mohammedan world, both as a day of Sacrifice and as a great festival. Tradition records that Mohammed observing the Fast of the Atonement by the Jew on the tenth day of the seventh month, asked them why they kept the Fast, and on being informed that it was a memorial of the deliverance of Moses and the children of Israel from the hands of Pharaoh, replied, "We have a greater right in Moses than they," and commended his followers to fast also. Later when Mohammed broke off his friendly relations with the Jews, Mohammedans preserved the day, only substituting in its observance the sacrifice of animals and a Feast. Mohammedans generally hold now that the Feast was instituted in commemoration of Abraham's willingness to offer up his own son as a sacrifice, and maintain that the son was Ishmael and not Isaac. Apart from its religious ceremonies Bairam is observed as a great time of rejoicing and holiday.

The Continuation Committee of the Lucknow Conference of Christian Missions to Mohammedans suggests that the day be made this year a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history and on this great day in their calendar to Jesus Christ, the Lamb of God who takes away the sin of the world, and that a feeling of compassion and kindness may spring up in the hearts of Christians toward the Moslem peoples.

noon. The purpose of the week of celebration was to stimulate church attendance, to give an impetus to missions and evangelism, and to celebrate the successful completion of the many lines of improvement that have been cared for. Miss Una Dell Berry, singer, was present to lend aid in the season of rejoicing.

Good News From China.

W. R. Hunt, Chuchow, China, writes: "Chuchow sanitation is now in the hands of our own church workers under the rule of a citizens' league. It is wonderful how God is using the evangelists. Our services are crowded. We must have a Sunday-school auditorium. Some classes meet on the veranda of my house, and my own senior Christian Bible class meets in my study. The Christian church in Chuchow is influencing adjacent cities and the hard work fills us with thrills of hope and enthusiasm."

Son of G. W. Muckley Weds.

The marriage of Mr. Dwight Hartman Muckley to Miss Eva Marie Right in Chicago recently is an event in whose announcement Diciples generally will take especial interest. The groom is the eldest son of Secretary Geo. W. Muckley, of the Church Extension Society. He graduated from the Engineering department of the University of Michigan, and with his bride will reside in St. Louis. The wedding was an event of marked social significance.

J. N. Crutcher in Important Work.

James N. Crutcher, of First Church, Neosho, Mo., is a member of the State Board of Charities, which has supervision over penal and charitable institutions. He is helping in campaigns in various counties in the interest of a better care of the inmates of almshouses. He is lecturing on "Forgotten and Forsaken Folks," "Modern Almshouse Construction," "Proper Care of Pauper Population," and kindred subjects. He is also giving the Bliss lectures on "Social Conditions" in his home church.

The congregation of First Church, Terre Haute, Ind., George Darsie, pastor, deserves commendation for its heroic loyalty. We take the following paragraph from the church bulletin: "Our congregation has been meeting some big interest accounts and has been rallying splendidly to the same. It met a year's interest on a $5,000 note the first of September, as well as paid $600 on the principal of another note. It paid $853 interest the first of October. The interest on some smaller notes has been met. The money has not been borrowed, but raised."

A movement toward a larger and more intimate fellowship among members of the congregation of the University Place Church of Christ was begun October 21, when thirteen neighborhood gatherings were held at various homes in the University district. The attendance averaged over 100 persons at each meeting. Dr. and Mrs. Charles S. Medbury and representatives of the Sunday-school spent a short time at each gathering with a word of greeting for the assembled members.

Under date of September 2, Miss Mary Kelly, writing from China, says: "For the last two weeks we have almost hourly expected to hear that Nanking had been taken by the government troops, but the rebels still hold out. Dr. Macklin has done the heroic thing again by going out and getting the government troops to promise not to allow wholesale slaughter when they come in. He secured a proclamation to that effect also."

The missionaries of the Tibetan Mission have recently had a meeting and decided that Dr. A. L. Shelton and family and Dr. Hardy and wife will proceed at once to Tibet. Mr. and Mrs. Baker of Tibet will remain in Central China until Mr. and Mrs. J. C. Ogden join them. It is reported that the house occupied by Mr. and Mrs. Ogden has been looted by the Tibetans.

Frank Moore, who recently retired from the pastorate of Hillman Street Church, Youngstown, O., because of a threatened breakdown in his health, has been chosen director of social center work in the public schools of Cincinnati, O. Before coming east Mr. Moore took special courses in the University of Southern California, and in Hiram college.

Mrs. Princess Long, well and favorably known throughout the brotherhood, and who was severely hurt in an auto accident during the convention at Long Beach, Cal., in August, is on the road to complete recovery. Ten weeks have elapsed since the accident. Mrs. Long is now a resident of Ontario, a suburb of Los Angeles.

Lyon Street Church, Grand Rapids, Mich., after a lapse of two years, will again take up the exclusive support of Dr. Jennie Crozier as a missionary in India. Dr. Crozier is a member of this congregation, but is now studying in a London, Eng., hospital. Her new service will begin January 1. The woman's missionary society will bear the expense of Dr. Crozier's work.

J. J. Tisdall, pastor at Wilson Avenue, Columbus, Ohio, reports that on rally day at this church, Oct. 26, $1,525 was raised to apply on the building fund. An attendance of 750 was aimed for, but 859 persons were present. Four additions by letter are reported.

The third issue of the "Christian Church News," the new state paper of California, is just received. This paper is edited by E. B. Ware, and published at Healdsburg, Cal., and is an attractive and newsy sheet that should be of real service to the California work.

At the corner stone laying of First Church, Fayetteville, Ark., held Oct. 23, N. M. Ragland, pastor there for twenty-three years, read an interesting paper on the early history of the church. This church was founded by Robert Graham 75 years ago.

L. D. Oliphant and wife, who were appointed missionaries of the Foreign Society at the last Executive Committee meeting, will sail for Japan soon. Mr. Oliphant is a graduate of Drake University and has been working in Denver, Colo.

J. E. Davis, pastor at Central, Spokane, is leading in a movement for a celebration of the establishment of the first Protestant mission in the Spokane country, the seventy-fifth anniversary of this event falling in November of this year.

The men of First Church, Youngstown, O., have planned for weekly "good fellowship" meetings, to run through the winter. The purpose of these meetings will be to afford the men of the church an opportunity to become acquainted.

During the fiscal year concluding Sept. 30, George L. Snively, of Lewistown, Ill., helped to receive 726 members into various congregations, and also to secure in cash and pledges for church buildings and benevolences $403,720.

The Brotherhood of the Uhrichsville, O., church has been holding meetings in the interest of better government in the city. It is reported that at these meetings "every candidate is being thoroughly wrung to see if he is dry."

The principal feature of the recent meeting of the Christian Ministers' Association of the Joaquin Valley, Cal., was an address by Dr. Harvey O. Breeden of First church, Fresno, on "The Minister for This Age."

Among the speakers at the convention of the Eastern Montana district, held Oct. 21-22 at Billings, were: L. C. Oberlies, Lincoln, Neb.; W. M. Danner, Boston; Floyd A. Bash and Mrs. Dr. Selby, Sheridan, Mont.

As first fruits of the first month in the new First Church building at Cedar Rapids, Ia., where Walter M. White ministers, are reported 32 persons added to the membership.

The Foreign Society has 300 young men in its Bible colleges on the foreign field preparing for the Christian ministry. This is one for each fifty of the church membership.

"The United Christian Campaign for Better Rockford," (Ill.) began Oct. 16. Evangelist Henry Ostrom and helpers are leading. W. B. Clemmer ministers at Rockford.

As an outgrowth of union services held during the summer the Congregational and Christian churches of Kinsley, Kan., are considering uniting their forces.

Miss Edna V. Eck, of the Congo Mission, expects to return to her field in December.

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DISCIPLES PUBLICATION SOCIETY
700-714 East Fortieth Street, Chicago.

She will stop in Belgium for a while to study the French language.

H. O. Pritchard, Eureka's new president, has been chosen as one of the preachers at the University of Michigan, at Ann Arbor.

C. E. Benlehr, of the mission at Damoh, India, sails November 5, on the S. S. Princess Irene of the North German Lloyd Line.

J. E. Moody and wife, new missionaries of the Foreign Society, will sail about January 15 for India.

Dr. H. L. Willett will preach at Evanston, Ill., November 9, his theme being "Missions in the Orient."

C. C. Morrison is assisting Geo. A. Campbell, at Hannibal, Mo., in a week of decision services.

EVANGELISTIC MEETINGS.

Joplin, Mo., First, G. J. Chapman, pastor; E. J. Meacham and C. E. Wagner, evangelists; 23; closed.

Madisonville, Ky., J. M. Goden, pastor; Wallace Tuttle, singing.

Lexington, Ill., W. H. Storm, pastor; F. B. Thomas and wife, evangelists; 64; closed.

Clinton, Ill., Ralph V. Callaway, pastor, preaching.

Barnes, Kan., W. Ellis, pastor; Ozro D. Thomas, evangelist.

Monticello, Ill., J. F. Rosborough, evangelist.

Galesburg, Ill., H. A. Denton, pastor, preaching; W. E. M. Hackleman, singing.

East St. Louis, W. T. Brooks, and A. A. Bailey, evangelists.

Hudson, Ill., Osceola McNemar, evangelist.

Indianapolis, Central, A. B. Philputt, pastor; John E. Pounds, evangelist. To begin Nov. 19.

Rock Island, Ill., Memorial, M. E. Chatley, pastor, preaching; Mrs. Katherine Scherubel, singing.

Princeton, Ill., S. E. Fisher, evangelist.

Tacoma, Wash., Central, J. S. Raum, pastor; A. L. Crim, evangelist.

Chapin, Ill., Rochester Irwin and wife, evangelists.

El Paso, Tex., Perry J. Rice, pastor; Hugh McLellan, evangelist.

St. Joseph, Ill., B. H. Linville, pastor, preaching; Wallace Tuttle, singing; closed.

Ft. Worth, University, Colby D. Hall, pastor; Ernest C. Mobley, evangelist.

Palo Pinto, Tex., E. V. Spicer, evangelist; 25; closed.

Yocum, Tex., A. J. Bush, pastor; Ham and Ramsey, evangelists.

Vinita, Okla., J. M. Miller and C. B. Funk, evangelists.

Danville, Va., A. F. De Gafferelly, pastor, preaching.

Virginia, Mo., J. W. Rogers, pastor, preaching.

Garden City, Mo., T. A. Abbott and Joseph Gaylor, evangelists.

Easton, Mo., Granville Snell, evangelist.

Edmond, Okla., W. G. Scates, pastor; Oscar Ingold, evangelist.

West Frankfort, Ill., Major Griffith, pastor, preaching.

Wolcott, Ind., H. D. K. Huber, pastor; O. G. Mozena, evangelist.

Sidney, Neb., H. M. Mitchell, pastor; A. J. Hollingsworth, evangelist.

Dana, Ind., A. L. Martin, evangelist.

Marshall, Mo., T. L. Read, pastor; C. M. Hughes, evangelist.

Bandana, Ky., J. W. Holsapple, evangelist.

Lawrence, Kan., E. T. McFarland, pastor, preaching.

St. Louis, Compton Heights, Clifford A. Cole, pastor, preaching; Harry Fritz, singing.

Cunningham, Kan., Dan. E. Smith, pastor, preaching.

Poseyville, Ind., G. W. Porter, pastor, preaching; W. F. Lintt, singing.

Grand Junction, Colo., Jasper T. Moses, pastor; Percy G. Cross, evangelist.

Washington, D. C., H. Street, H. F. Lutz, pastor, preaching.

CALLS.

Walter M. White, First, Cedar Rapids, to Third, Philadelphia. Under consideration.

Claude C. Jones to Phoenix, Ariz.

N. P. Poole, Stamping Ground, Ky., to Knoxville, Tenn.

J. H. O. Smith, First, Okla., to Little Rock, First. Under consideration.

Joseph Severance, to Stamping Ground, Ky.

Stephen J. Epler, West Liberty, Ia., to Fairfield, Neb.

S. T. Burgess, Norfolk, Va., to Charles City, Iowa.

W. B. Wright, Hartford, to Dawson Springs, Kentucky.

Frank G. Richard, to Nickerson, Kan.

C. E. Hunt, to Coleman, Tex.

John D. White, to Haskell, Tex.

J. W. Bolton, to Detroit, Tex.

Peter Cope, to Tecumseh, Neb.

S. B. Culp, to Eagle Mills, N. Y.

John Hamilton, to Effingham, Kan.

D. Park Chapman, to Taylorstown, Pa.

RESIGNATIONS.

L. O. Ferguson, Petaluma, Cal.

D. J. Elsea, Blandinsville, Ill. Will discontinue preaching to take up farming.

R. W. Lilley, Keokuk, Ia. Resignation not accepted. Has consented to continue work.

Frank M. Bare, Mesa, Ariz. Will take up salesmanship in Phoenix, Ariz.

F. S. White, Elwood, Neb.

A. T. Felix, Artesia, Cal.

W. T. Walker, Robinson, Ill.

S. Earl Childers, Dean Avenue, Spokane, Wash. Will become superintendent of missions in the Inland Empire.

NEW BUILDINGS AND IMPROVEMENTS.

Erie, Ill., church building repainted and improvements made.

Flanagan, Ill., will begin excavation for new building at once.

Norman, Okla., First, will remodel hotel into church building.

Belding, Mich. ,$700 mortgage on building burned.

Kingsville, Tex., building completed and money provided for.

Norwood, O., work on new $30,000 Sunday-school plant in rapid progress. C. R. Stauffer, pastor.

First Regular Issue January 3, 1914.

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The Sunday School

GOD'S INVINCIBLES IN LIFE'S CONQUESTS.*

By A. Z. Conrad.

SEPULCHRES AND SUCCESSORS.

"The King is dead! Long live the King!" The echo of the mournful dirge has not died away before we hear the stirring strains of victorious march. Such is life as we see it. Does it seem cold and heartless? But is it? It is not to sepulchres but to successors that the world must look for progress. Kings die, but kingdoms remain. The lament for a lost leader must not lose sight of the fact of a living nation. After Moses, what? Who could take the place of that fearless mediator? No one! No one ever did! There are no duplicate men. There are worthy successors and the new man has the new task. The greatest compliment to Moses was that his work was so well done that another Moses was not needed. Moses' grave was of far less concern than was Israel's greatness. A man's real monument is found in the momentum which he has given to a great cause.

HUMAN PILLARS.

God rests his great causes on human pillars. The withdrawal of one support is invariably followed by the transfer of the cause to new shoulders. God's introductions are usually surprises. The majority of the world's great leaders did not reveal the secret of their power until divinely introduced. Providence uncovers the veins of gold in the mines of manhood. The inauguration of a new movement has invariably called for a new man. God is never without reserves. Broken ranks are quickly filled. Worthy causes have never been without great advocates. When a standard bearer falls a new hand prevents the banner from trailing in the dust. Pisgah's secret was the people's despair. Doubtless the tongues that had lashed the living leader were noisiest in lament when he was lost. The knell of doom had not sounded because the weary and worn champion of emancipation had been called home, though they probably thought so.

FROM PILGRIMAGE TO CAMPAIGN.

"Now therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel." Who is thus addressed? A man eighty-three years young! His name was first Hoshea, which means, "salvation." But he had learned to gear into the Infinite power. He had linked himself with Jehovah and now his name is Jehoshua, which means, "Jehovah's salvation." The name was later contracted to Joshua. Forty years old when the oppressed people of Israel set out on the emancipation-pilgrimage, he had witnessed all the cruelties of Egyptian slavery. A boyhood and early manhood of slavery had not broken his spirit. A witness to the marvels of Divine revelation in repeated deliverances, he had come to be a man of mighty faith in the Eternal. In the hour of battle Moses had discovered in this stalwart man the qualities of generalship and he had already commanded a campaign against the enemy. He was chairman of the committee sent on a tour of inspection of Canaan and returned with an honest report of the delights, dangers and difficulties ahead, and with an earnest courageous appeal to undertake the conquest of the land. He was every inch a soldier, and a soldier was now needed. Ability must have opportunity. Circumstances do not make the man but furnish an arena upon which he can reveal his power and prowess. The shuttle may not be thrown until the threads in the loom are parted yet the parting of the threads cannot make the web, independently of the shuttle. The important thing is to know when the shuttle is to be thrown and throw it through. The hawser must be thrown at just the right moment to be seized and fastened.

COMMISSIONED FOR CONQUEST.

The first stirring word he hears is "Arise!" The business of his life will not be instruction, exhortation, the giving of the law. That had been done. His business will be to command. He is to be a man of action, making application of the great principles which Israel had already received from Moses. He is summoned to a sublime task. He is to be the guiding spirit through whom the ancient promise will become a realized fact in the occupancy of the Land of Canaan. The very first command was to *undertake the impossible*. The swollen Jordan was impassable. A disciplined army could not be safely taken across in the face of an enemy, much less a great nation of people. Yet the command is unqualified, unconditional. "Arise! Go over Jordan! Thou and all this people." A lesser man would have doubted the reality and the reliability of the communication received. Only a transcendent faith would respond to an appeal like that. It is noteworthy that God's commands are accompanied with a communication of power from himself which enables his obedient children, unappalled, undaunted, to face the difficult and the seemingly impossible. Evidence that a communication *is Divine* is the resultant empowering, almost to a supernatural extent, of the recipient of the revelation.

POWER TO POSSESS.

"Every place that the sole of your foot shall tread upon, that have I given unto you." Here is the great law of human and Divine partnership. They could never earn the Land of Promise. It was the gift of God. But even God's gifts are made available through human co-operation and effort. The best things of life are not earned, they are won. The distinction is striking. After we have done our utmost we are yet indebted to God for everything we enjoy. Nature abounds in illustrations. The gold in the mine is the gift of God, but the mine must be worked. The harvests are the gifts of God through sunshine and fountain, but they are never gathered without seed-sowing and reaping laboriously. The trophy won at the game is not earned by the athlete, it is won. Eternal life is never earned, it is won. It costs to appropriate Divine gifts. Eternal life which is the gift of God is only made *available* through surrender and self-sacrifice, through heroic devotion to holy ideals, through unremitting efforts to overthrow and overcome evil in the heart. Even Eden must be cultivated or its rewards forfeited. Heaven itself will not be merely a state of selfish enjoyment but its delights will demand true spiritual appropriation. Canaan was to be possessed through conquest. Until the feet of the invading army stood on the promised territory it could not be theirs. Faith is no substitute for applied energy. Even the manna had to be gathered.

YESTERDAY AND TODAY.

"As I said unto Moses." The permanence of promise is emphasized. The value of the study of history is a discovery of the ground and basis of hope for today and tomorrow. We may linger with the past only long enough to be inspired for present and future undertakings. Our God is an unchangeable God. His covenant is everlasting. The great principles, whether in the mechanical, moral, or spiritual world never change. All modern inventions are simply applications of principles which are as old and unchanging as eternity. New laws find new application. The fulfillment of a promise may be long in being realized, but the promise of God never loses its force. The arm of the Infinite is never weakened and never lowered. He who wrought miracles can, when occasion requires, manifest the same power today. The promises of God are sure, enduring forever. Unnumbered multitudes attest to the fact that God actually does things in answer to prayer. If He has in the past, He will in the future, hence, we can appeal with confidence and be positively assured that the experiences of yesterday will find repetition under similar conditions today.

PREVAILING PURPOSE.

"No man shall stand before thee," literally, "No man shall set himself against thee," that is, in successful opposition. Nothing is impossible that God commands. In present-day reform we have the encouraging testimony of history that God Almighty has never commanded any undertaking he has not led his children through. With respect to the White Slave Traffic and the Liquor Traffic men are continually saying, "Let it be regulated, it cannot be exterminated." God says nothing of the kind. He speaks to every reformer of today and says, "No man shall set himself against thee successfully." Again of many evils we hear, "It has come to stay." Nothing has come to stay but God and truth. Nothing is inevitable that God condemns.

LOYALTY.

Guarantees of promise rest upon a twofold loyalty, the loyalty of God to us, and of us to God. "I will not fail thee," literally, "I will not be weak toward thee." What a fine shade of meaning we find here. He had just demanded the impossible. It would require an appropriation of more than human power. The appropriableness of Divine power is intimated. "I will not be weak toward thee." Our commission invariably implies the co-operation of Jehovah. One of the tragedies of life is human disloyalty. There are scores of men wrecked financially and morally because they have been abandoned in the hour of their need. Desertion is despicable, but how often it is practiced. Every great cause suffers for the lack of dependable men. The call today, pathetic, persistent, is for dependable disciples.

FACING THE FUTURE FEARLESSLY.

"Be strong and of a good courage," literally, "Be strong and vigorous." Strength does not result from mere exertion or action. There is a reason for it. The very promises of God have power to awaken courage. Granted an arm strong enough and a love deep enough there is nothing to fear. Courage is impossible without confidence. But the appeal here is to moral stamina. "That thou mayest observe to do according to all the law." Many a general has courage to lead his army to battle who is afraid to kneel down at his bedside in the presence of one of his captains. Confessing is greater than commanding. Witnessing requires more bravery than warring.

DISASTROUS DEVIATION.

"Turn not to the right hand or to the left that thou mayest prosper whithersoever thou goest." Godliness is profitable for two worlds. Honesty is the best policy and it is also the best principle. Allegiance to the law of God assures the continuance of the love of God. A life of vacillation is a life of vexation. It only takes a slight deviation of the magnetic needle to belie the heavens and wreck the ship. God can do nothing with a fraction of a man. Joshua was to observe to do according to, not a part, but *all* the law. "The Lord thy God is with thee whithersoever thou goest." There is a definite relation between piety and prosperity. The fact that many prosper without piety by no means proves that devotion to truth and duty is a handicap. Transient successes are not prosperity in its best sense. All true prosperity has in it an element of permanency. Futhermore it carries with it a soul satisfaction which never obtains from mere acquisition. Real prosperity is a development rather than an acquisition. It is an unfolding rather than an ingathering. Nothing but companionship with God will make a man invincible in the presence of insidious foes. We are in an enemy's country and no fortress but the Everlasting Arms can prevent successful invasion. A sense of the presence of God empowers and calms. The gladdest thought is that of available Divinity. The conquest of Canaan is a true type of world conquest. The Church of God is bound to win. All the powers of earth and Hell will fail to stand before a courageous, God-accompanied, Christ-enthroned Church. The fight is on. Good can never compromise with evil. The holiness of God, like the sunlight of heaven, is an opponent of everything corrupting and degrading. Fear is failure in the seed. Courage is victory half won. Practice the presence of God and power which promises prosperity is yours.

*Note.—International Uniform Sunday-school lesson for Nov. 23, 1913. Scriptures—Joshua 1:1-9.

The Mid-Week Service

REPRESENTING CHRIST.

Nov. 12. John 17:17-25; 2 Tim. 2:19-21, 24-26.

We are the moral and religious representatives of Christ. It is allowable to use illustrations taken from military and political life, but these illustrations must not be understood to exhaust the meaning of our relation to Christ. We are ambassadors of Christ when we announce in the proper way religious truth. Let us beware lest we look upon our mission as that of a representative of Caesar. The kingdom of Christ is not built upon the ruins of human hopes.

Sanctified in Truth.

The sanctified person is one who is fit by motive and training for his work. "Beware of the over-pious ignoramus and the one badly trained," said the Jewish wise man. "The chief thing is not learning, but the deed." Pious ignorance has wrought much mischief in the world. The disciple who truly represents Jesus spares no pains to equip himself for what he is to do. He is not deceived by temporary success. It is one thing to see the evils with which we are afflicted; it is another to provide a remedy.

For the Sake of All.

The church is not a private establishment. All who name the name of Christ and unite with their fellow believers in worship and service must expect to have their motives and their conduct examined by critical eyes. They profess to have a great faith. Their confession that Christ is their Master commits them to definite obligations to all the world. If the Pope demands submission to his authority, we ask him how that will affect the church in its larger mission. Of the high churchman we ask what is of universal validity in his idea of churchly practices. What do our denominational shibboleths signify when we face the needs of the world? It is in order to inquire whether the demand for the practical in the teaching of the church comes from those who have a wide vision or from those who are moved by personal and local consideration. To represent Christ to the world is the business of great souls. He who knows the mind of Christ is able to say with George Eliot, "The great lesson of life is tolerance." To be intolerant in advocating the fundamental truth of Christianity is to misrepresent Christ about as completely as it is possible to misrepresent him

Separation from Unrighteousness.

If the good people with whom you associate do not know of the evil in your life, the bad people whom you denounce know it well. The lawless element know of your defiance of law. Even when you repent, they hold up to you your past and ask by what process of reasoning you have arrived at the notion that you are better than the men you condemn. The selfishness which you tell yourself is absorption in duty is well known to the man whom you are scolding for the sin of drunkenness. Naming your avarice economy does not change its character in the eyes of the man whom you have injured by it. The cruelties of your greed remain cruelties and are known to be such by your victims in spite of your attempt to pass them off as discipline. The tumult and shouting of the religious meeting are poor substitutes for faith, and they deceive no one. If we have been unrighteous, the world is slow to accept at its face value our profession of repentance while we cling to the advantages gained by unrighteousness. Sincerity and fair dealing distinguish the disciple. There is tremendous power in the upright life. The poor wretches whose passions rule them with a rod of iron have no hope unless they have before them examples of self-control. In a time of general laxity of morals, the few who see clearly and act from the highest motives are the salt of the earth.

These momentary upliftings of the soul to God, in shop and factory, in street and railway, keep the soul from hardening and make it responsive to the words of God.—Cosmo Gordon Lang.

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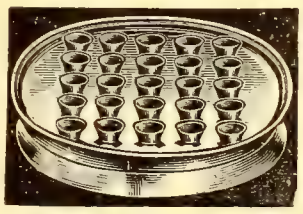

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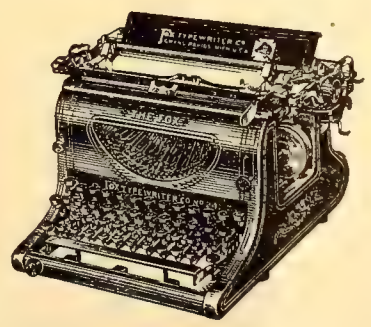

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This is written only for pastors who feel some measure of responsibility for the quality of literature going into the hands of their Sunday School scholars.

And, no doubt, all pastors who read the Christian Century are of that sort. Their point of view is that of religious education. The Sunday School to them is more than an aggregation of units brought together each week to go through a certain formal program—calling the roll, "doing" the lesson, "taking up the pennies," asking for birthday money, and telling the children to be sure to "have a good lesson" next Sunday!

The Sunday School is to them rather THE CHURCH STUDYING THE WORD OF ETERNAL TRUTH, and developing in minds and hearts the spirit of the Christian religion. It is, indeed, the Church's best chance to guarantee Christly men and women in the next generation, as well as in this.

To pastors who hold this high ideal of the work of the Sunday School, the matter of literature becomes a most vital one. Second only to the influence of the teacher in the life of the pupil is that of the literature upon which the scholars feed their minds and souls. And, in many cases, we are sure the influence of the literature comes first.

Roosevelt declares that one of the strongest influences that moulded his early life was a child's paper he subscribed for, and which he valued highly. Are not your children and youths just as likely to be so influenced?

ARE YOU WELL ACQUAINTED WITH THE LITERATURE YOU ARE USING IN YOUR SCHOOL? or would you, in ordering, ask for so many "blue quarterlies," so many "green quarterlies," as actually some persons have done?

If you are alert to the responsibility upon you as the leader in religious education in your church, by all means secure samples of all systems published, and see to it that your school uses the literature that it finds to be the most up-to-date, most virile, and BEST ADAPTED TO CHARACTER BUILDING.

Disciples Publication Society - Chicago

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THE CHRISTIAN CENTURY

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Vol. XXX November 13, 1913 Number 45

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A Sermon by E. L. Powell

In Old Nanking
By Herbert L. Willett

How Church Federation Works
By W. B. Millard

Mrs. Pankhurst Visits Chicago

The Ownership of Life
Editorial

CHICAGO

The Christian Century's Thirtieth Anniversary Subscription Crusade

The Mother of All Our Philanthropies!

DOESN'T it stir your blood, Mr. Progressive-minded Layman, to think of The Christian Century going into the homes of virtually every preacher in our brotherhood for one full year? When you consider the kind of current literature that circulates most widely among our ministers do you feel that you could spend $100, or $500, or $1,000, to any better advantage than to help send the light of The Christian Century right into 4,000 preachers' homes where The Century does not now go?

Four thousand ministers in addition to the large ministerial list we already have! It is a proposition to challenge the liberality of every person who knows the service The Christian Century is now rendering to the cause of constructive Christianity among the Disciples.

Four thousand ministers, besides the 16,000 names of church leaders—Sunday-school workers, elders, deacons and many others who make up the substantial part of our local churches!

Where is there a more direct piece of missionary service than this in which generous-hearted men and women may invest money?

Isaac Errett used to say that if the brethren would give his paper 100,000 subscribers he would see that all the missionary money was raised that our people had the ability to give. And he could have made good his promise, too.

A Christian press is the mother of all our church philanthropies and missions.

And the Christian newspaper that embodies the highest ideals of Christian missions and Christian unity is itself the most deserving philanthropy of the brotherhood.

The Circulation Man is accustomed to do calculating. He sometimes calculates in figures and sometimes in forces. This time he calculates in forces, and he can demonstrate that twenty thousand dollars given to The Christian Century by men and women who believe in the thing The Christian Century so ably stands for will go farther toward helping the great enterprises that our business men and women are giving millions to than twenty thousand dollars put anywhere else.

Here is a proposition this C. M. believes he is well able to demonstrate: Twenty thousand dollars given to The Christian Century right now will be worth more to the cause of missions than $20,000 given directly to the missionary society.

And here's another like unto it: Twenty thousand dollars put into The Christian Century's Subscription Crusade will advance the churches of the Disciples of Christ farther than $20,000 invested in evangelistic meetings.

And here's yet a third: Twenty thousand dollars invested in twenty thousand new subscribers, including all Disciple preachers not now receiving The Christian Century, will mean more to the cause of Christian unity than a like amount invested in any agency now in existence among the Disciples for promoting Christian unity.

No person who has read more than one issue of The Christian Century will take these propositions as implying the slightest reflection upon or any competition with our missionary, evangelistic or Christian union agencies. This C. M. rejoices in them and their great doing. The Christian Century interprets them and solicits support for them.

But the C. M. believes that, at the present moment, this paper is the most important constructive and progressive agency operating on behalf of Disciples' ideals. He believes that more hopes for progress along the right paths are centered in this newspaper than in any other single enterprise among us.

The three propositions above stated will not sound audacious to any one who takes into the reckoning these three factors:

1. The power of the press in general and among Disciples in particular.
2. The critical fork in the road at which the Disciples now stand.
3. The constructive program of The Christian Century.

And if reflection on these factors does not convince one of the strategic place occupied by this paper surely the reading of those words of appreciation from the leading men of our communion published in last week's and this week's issue will convince him that The Christian Century deserves the most generous support from men and women of means who believe in its message.

Judging from the way the names are rolling in, your C. M. has no doubt that twenty thousand names will be received before our birthday.

Now let the dollars overtake the names!

Salient Data in The Christian Century's History

Established as The Christian Oracle in 1884 by Rev. F. M. Kirkham and Gen. F. M. Drake, at Des Moines, Iowa. Attained a high degree of popularity as organ of Iowa churches. Removed to Chicago in 1891. Became a national organ, though featuring especially the Iowa work and the local parishes of Chicago. Mr. Kirkham continued as Editor and owner of The Christian Oracle, whose son, Mr. Arthur O. Garrison became Managing Editor. For a short time Rev. George A. Campbell was Editor.

In 1900 the stock of the Oracle Publishing Company was purchased by a group of men headed by Rev. Charles A. Young. The name of the paper was changed to The Christian Century and that of the company to The Christian Century Company. During the next seven years the paper was edited by a group of writers, including Rev. J. J. Haley, Rev. Frank G. Tyrrell and Prof. Herbert L. Willett.

In September, 1908 The Christian Century was purchased by the New Christian Century Company, a new corporation. Charles Clayton Morrison and Prof. Willett became associated as joint Editors.

At the beginning of the year 1913 the Disciples Publication Society, a corporation without capital stock and operating not for pecuniary profit, was chartered under the laws of Illinois. Its membership was constituted of representatives of the churches and Sunday-schools of the Disciples of Christ. This Society purchased The Christian Century and all other assets of The New Christian Century Company, and is now publishing The Christian Century in the unselfish interest of the cause of religious education and progress.

On Sept. 1, 1913, Mr. Morrison became sole Editor, Dr. Willett continuing as Contributing Editor in a no less vital relation to the paper than before.

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

More Congratulatory Messages!

REV. H. C. ARMSTRONG, Baltimore, Md.

I am sending you today a list of names for the anniversary subscription. I have selected them with some care and hope that many of them will prove to be permanent additions to The Century's list of subscribers and readers. Wishing you and The Century every success.

REV. J. W. UNDERWOOD, Pittsburgh, Pa.

Here is a list of my best workers, and I assure you that you will have my hearty co-operation in getting a Christian paper into their homes. Your offer is a liberal one and should bring results. Appreciating your efforts, with hopes and prayers for great things, I am, Fraternally yours.

REV. J. IRVING BROWN, Sac City, Ia.

Am enclosing list of names all good, earnest, Christian people and will know a good thing when they see it and they will see a good thing when they see The Century—one of the brightest and most up-to-date papers published. Am a subscriber to Century and Evangelist—can't "keep my religion" and read the un-Christian ————. Great success to you my brother. Your work is greatly appreciated.

REV. B. H. SEALOCK, Illiopolis, Ill.

I am taking the liberty of enclosing an additional list of names—there may be one or two duplicates but I hardly think so. One of the big things in selecting these names has been the thought of the "open mind" and while some of these are rather conservative it is not in a bad sense—they are for progress. Wishing you every success,

REV. CLAUDE E. HILL, Valparaiso, Ind.

I think you are making a great paper out of The Christian Century. I think it is one of the best edited religious papers in this country. I rejoice in the success you have achieved and in the good The Century is doing. You have my very best wishes.

REV. T. J. CLARK, Albion, Il.

I am glad to see the fine expression of sentiment favorable to The Century from our preachers. Since The Standard is going "loaded for bear," and cannot waste ammunition on a possible "cotton tail" in the bush, I want to urge that you do not get the idea that your business is to look for and go loaded for bear. That is the thing that has caused the sad deterioration of the splendid paper Isaac Errett published. The meditations of Hugh Macdonald on that phase of The Standard history were so true to my own experience that I enjoyed it greatly. Even if H. M. proves to be a "cotton tail" in the bush so long as he keeps up to his present standard of meditations "at the end of the day," he will be giving to us old time admirers of The Standard something of the helpful writing that flowed so easily from the pen of Isaac Errett, but which unfortunately never appears in the editorial matter of the present day Standard. H. M. is all right. Tell him to keep it up.

REV. LOUIS O. LEHMAN, Gibson City, Ill.

My congratulations on the present effort of The Christian Century are a little late but they are none the less sincere. There is a spirit among our people waiting for constructive leadership and ready to follow it and The Christian Century is the paper that seems to have sensed this. Many of us are feeling that new issues have come in to challenge our attention in the place of the historic controversies and we are groping our way to meet them. We are growing in the belief that The Christian Century is our coming leader in the new service that awaits us and are praying for her a larger audience. May the Father guide you in all wisdom and bless your labors for the kingdom.

PROF. J. G. MCGAVRAN, College of Missions.

The Century is making us think. We read it. We never know just where a stimulating thought may be tucked away, so we read it through. If we were always perfectly sure of your soundness we should lovingly file you away without taking the wrapper off. We don't want you to be so exactly right that all we have to do is to think your great thoughts after you. We like to think, a little, once in a while for ourselves. We don't mind your being judge, prosecution and defense, but we do want to be the jury. The money order I enclose is to pay my own subscription and to help along in the good work. The names I send are all worth sending.

REV. J. D. GARRISON, Fort Collins, Colo.

In the enclosed list is no name which should not be good for a subscription. They are all important to the church in some way. I shall be delighted to have you get a large list from this church. The plan you have adopted is a most generous and far sighted advertisement.

REV. ALLEN T. SHAW, Macomb, Ill.

The above names most nearly represent the kind of material you desire. I believe you will succeed in getting permanent subscribers wherever there is a painstaking reading of the paper; it certainly embodies many excellent things. I have been encouraging some of the above persons to take the paper, telling them it is their kind of a paper. I congratulate you on the auspicious outlook for The Century and shall take pleasure in doing something toward the realization of your plans for celebrating the anniversary of your excellent journal. I confess to a liking for your type of journalism, and am indebted to you for a needed mental stimulant which comes occasionally by way of disagreement with some positions taken. Wishing you an enlarged sphere of usefulness.

REV. H. V. WHITE, Berkeley, Calif.

The Christian Century is the hope of the Disciples of Christ in this generation. It is a source of inspiration and encouragement to us young preachers who face the colossal task of interpreting Jesus Christ to this modern day. We can do nothing less than help it in any way possible.

MR. S. R. REESE, Bergman, Ark.

Do as you are doing! I am unspeakably grateful for The Century, just as it is! I have no suggestions to make. May God, our Father, bless you.

REV. C. M. SMAIL, Beaver Falls, Pa.

When I began my ministry I subscibed for The Christian Century. The more I read it, the greater becomes my delight in it. Nothing cheap is entered upon its pages. I am glad that The Disciples of Christ possess a religious journal of such high order. Best wishes for a great increase in its circulation, which it deserves.

REV. N. M. RAGLAND, Fayetteville, Ark.

With all my heart I believe The Christian Century is in every way worthy of the proposed twenty thousand new subscribers and the twenty thousand dollars to pay for them. It will give me a great deal of pleasure to help you in every way I can. The Christian Century read in every home among the Disciples of Christ would hasten the coming of the better day for which we have hoped and prayed so long. With grateful thanks for the great religious journal you are giving us, I am fraternally yours,

MR. E. T. CLEMENTS, Blue Mound, Ill.

I am sending list of names. I have put down only names of those who I think will like the paper, all of whom are abundantly able to pay for it, if at the end of the year they elect to become regular subscribers. I was a subscriber for the Oracle, and since the name was changed to The Christian Century, have not missed a copy from the first number to the last. I love the paper and its editors. Have never felt that I had just cause for criticism or fault finding, of either the paper or its editors. I am 80 years old and quite feeble. Wishing you success in your splendid enterprise.

REV. C. R. STAUFFER, Norwood, O.

I desire to congratulate The Christian Century on the splendid improvements in the paper during the last few months. May the good work go on. I am enclosing a list of names of men prominent in the Norwood Church that I believe will enjoy The Century. I trust that you will be able to add thousands of readers to your list during the crusade.

REV. EDWARD B. BAGBY, Baltimore, Md.

It is my conviction that you have devised a scheme which will prove as successful as it is unique. A weekly visit of The Christian Century to twenty thousand new homes will mean a vastly enlarged interest in the truest and best things held by our brotherhood.

REV. HARLEY SWIFT, Hamilton, Mo.

I take The Christian Century; I like its Christian courtesy to those who are opposed to its policy; I like the life, the very spirit that seems to make it a living personality in the room, not cold type. I can hand a copy to a person, with the idea of interesting him in some phase of the Master's work, without being compelled to first look through it to see if there be that discord of bitter controversy written in such spirit that it takes the sweet out of all the rest of the paper. Papers of all communions, taken as a group, bear the marks of the average congregation. Some we visit are ever complaining and pessimistic; others seek to turn our gaze toward the rising of the sun. To be able to see conditions, but not letting them blind us, to the ideal, to feel the misery of the world, with its inconsistencies and inequalities and not become morose is, a Christian virtue. To me your paper has this quality.

REV. L. E. MURRAY, Indianapolis, Ind.

I find myself so often in hearty agreement with you that I have taken it as a matter of course and not worth mentioning. But I do want to tell you how much I appreciate and approve your warning against denominational tendencies set forth in your recent editorials on Delegate Conventions. Our opportunity for promoting unity lies in the fact of our undenominational attitude—if we can only maintain that attitude. This we are not consistently doing. Our practice of magnifying the significance of membership in the local church is a very serious departure and is one of the great obstacles. The "receiving of members" has been so magnified in significance that we sit in judgment in Christ's stead.

REV. PERRY J. RICE, El Paso, Tex.

I rejoice as I always have in the success of The Christian Century and I most heartily congratulate you and all others who are interested in it not only on account of its past achievements and present attainments, but also, and especially upon its prospects. Your Anniversary Subscription Crusade deserves the greatest success. In every way I hope your ideals may be realized.

REV. CHARLES E. SMITH, St. Louis, Mo.

I gladly send you in a small list of those to whom your paper may profitably go, both for you and them. I frankly wish I could make it much larger and send the money too. You are giving us a splendid paper. Such articles as those recently by Peter Ainslie and Bert Wilson either and alone are worth many times the subscription. E. B. Barnes sometimes says things with which I do not agree, especially as to the second coming of Christ, but I enjoy reading after him as after very few. Enclosed please find draft for my own subscription.

REV. J. I. CARTER, Hazel Green, Ky.

I appreciate The Christian Century and favor the move to make it a brotherhood paper. We need such an organ as you publish.

REV. HENRY PEARCE ATKINS, Birmingham, Ala.

While The Century takes off its hat each week to the men and churches who are doing things for the Kingdom, a host of us want to take off our hats to The Century for the splendid character of its journalism. You have my best wishes in the campaign for subscribers you are now conducting, and the small check I enclose is simply a good-will contribution to the expense account for Alabama. Apply it wherever you will. I wish it were large enough to send The Century to every family of my congregation.

THE CRUSADE BRIEFLY STATED

A Celebration in Gladness and in Service.

The announcement of a plan to celebrate The Christian Century's Thirtieth Anniversary, which falls on Jan. 1, 1914, by a Crusade for Twenty Thousand new Subscribers and Twenty Thousand Dollars to pay for them was made in the issue of October 23. If by any chance you overlooked it or wish to refer to it again we will be glad to send an extra copy of that issue free of charge to any address. In brief the Crusade plan is as follows:

The Disciples Publication Society proposes to make a concession of $10,000 on 20,000 new subscribers, provided,

1) that present readers of The Christian Century send in 20,000 names, without cost or any other obligation, according to instructions on the blank enclosed herewith.

2) that the friends of The Christian Century donate $20,000 to send the paper to these names for one full year as a gift.

The list of names will include 4,000 ministers not now taking The Christian Century (this list of ministers to be compiled in the office from the Year Book, not by our readers) thus putting The Christian Century in the hands of virtually every preacher in the brotherhood.

Such a list of 20,000 new names (every name carefully selected because it represents an active church worker, if not a leader) added to our present list of subscribers, will give The Christian Century the most valuable subscription list of any religious newspaper in the United States!

During the year the publishers will be enabled to produce a paper as far ahead of the present Christian Century as the present Christian Century is declared by its enthusiastic readers to be ahead of any paper published for the Disciples.

The result will be that by the end of the year, 90 per cent of these gift subscriptions will be renewed on their own account, and The Christian Century will be established in the hearts of a constituency which, by ordinary methods of subscription increase, it will take many years to gain.

OUR PRIMARY INTEREST IS TO SECURE THE NAMES OF PERSONS WHO, AFTER READING THE CHRISTIAN CENTURY ONE YEAR, WILL BE LIKELY TO SUBSCRIBE FOR IT ON THEIR OWN ACCOUNT FOR ANOTHER YEAR.

Each name may represent almost any theological attitude. Open-minded "conservatives" find almost as much pleasure in The Christian Century as do open-minded "progressives." The paper appeals to no partisan constituency. It pleads for the "open mind." Let that hint guide you in selecting your names.

Another hint: Your list should include those who possess a degree of intelligent interest in church matters. We find that our subscribers who "stick" are almost always the more intelligent and the more earnest ones. The Century is a dead-in-earnest paper, devoid of claptrap, sensationalism, church gossip; and it makes its appeal to persons intelligent enough to desire the kind of aid it gives. Note however that we say intelligent IN CHURCH MATTERS. Not mere academic culture but Christian culture—this is what we want you to keep in mind in making out your list.

We trust implicitly your good judgment. You will try to make your selection of names not merely from the standpoint of bestowing a favor upon personal friends, but from the standpoint of securing ultimately a list of permanent subscribers for The Christian Century.

Let the names roll in!

Use the blank on next page. If not sufficient send for more.

Our Anniversary Subscription Crusade

For instructions in filling out this blank be sure read pages 2 and 3 in our issue of Oct. 23rd

Names suggested by_____ Address _____

_____ for one year's gift subscription to The Christian Century.

Be sure to write very plainly or use typewriter.——Be certain of all addresses.——Do not fail to give information as indicated in third column.——Use this prepared blank only—if it is not large enough for your entire list send for another or wait for next week's paper.——Do not put down any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss) *Mr. John Smith*	*Chicago Junction, Mo.*	*Farmer, Deacon, Sunday-school Supt.*
Mrs. Ralph Doe.	*162 N. Lincoln St., Buffalo, N. Y.*	*Husband a lawyer, Active in C. W. B. M. S. S. Teacher.*
Mr. James Phelps	*14 Century Ave., Indianapolis, Ind.*	*Clerk, unmarried, Pres C. E.*

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Ownership of Life

The greatest single discovery ever made by a human being is that which draws a line of separation between himself and the rest of the universe. This discovery made by each of us in early infancy, lies at the basis of all our scientific knowledge. Everything else in the way of classification begins at this point of fundamental difference. "I am here and something else is here." The "something else" includes the stars in the heavens and the sawdust in the baby's doll, the baby's mother and the moon, houses, people, trees, money in the bank, stocks, bonds, mortgages and other playthings, great and small ancient and modern history, and all the people and things concerned therewith. All these go to constitute the "something else" that every human being comes in time to discover as inhabiting the world with himself. However far he carries his classification he resolves the universe ultimately into two groups, himself and everything else.

* * *

In the beginning of our thinking the first is a very large group and the second a very small one. It takes a baby some time to discover that the moon is not so much a part of him as his own chubby pink toe. It dawns but slowly upon him that some things in the universe have any other missions than to minister to him. It would not be strange if he had a feeling of incurable loneliness when he finally discovers how small he is himself and how large the rest of the universe appears to be. This first step in the classification of the contents of the universe leads inevitably to another. The world consists not only of me and something else, but of me, mine which is not myself but which I am able to control and possess and utilize. Next after the question, How much of this universe consists of me, rises the question, How much of the universe is mine? Here again the process is a rather discouraging one. Labor with what zeal you will, the world is larger than you are. No man ever has been able to drink all the ocean, nor breathe all the air, nor to take into his possession all that is outside himself. The part which comes to be his is really a very small part. We are not the whole universe, we do not possess the whole universe. We are a rather small fraction of it and the added fraction which we can control is really quite insignificant. Even a Morgan or a Rockefeller is able to gather into his own control only a very tiny part of the universe and he cannot keep it very long after he gets it.

Before the child gets very much farther, he discovers another class to be recognized in the "something else." There is not only that which is not me and not mine, but it consists of other "me's" each insisting on a division which gives to each a part of the "something else" and enables him to call it "mine."

But, there is still a further discovery to make and that forces itself upon us in a variety of ways, namely, that a man does not possess unlimited control even of himself. The apostle Paul is speaking here in no mere figure of speech, "Ye are not your own."

Ye are not your own because you belong to humanity. You are a social unit and you are also a part of various larger social units—the family, the community, the state, the nation, the club, the firm, the church. Life must be lived with exceeding simplicity if it does not involve a very large degree of co-operation, and co-operation imposes mighty limits upon independence. Every human relationship is a declaration that man is not wholly his own. He is a son, a brother, a husband, a father, a partner, a citizen. All that means that someone else has claims upon him. Some of these claims are very imperative, some of them exceedingly insistent. They compel him to work to feed other mouths than his own; they compel him to practice self-denial for the sake of his family, or his friends. They involve him in enterprises in which he must be helped by other men and must help other men in turn. They compel him to pay taxes and support governments.

These obligations impose tremendous restrictions upon man. They do not permit him to let Canada thistles grow in his field, nor to own cattle afflicted with tuberculosis. These restrictions compel him to work on the road, to pay poll tax, to be subject to jury duty and, if necessary, to take his gun and to stand up and be shot for the sake of a government whose president he may never have seen, and in support of principles which were wrought into constitutions before he was born.

We belong to God for God has possession of us. We cannot escape Him. We are living in His world. We cannot step off; we cannot flee anywhere from His presence. If we could take an airship and fly to Mars we should be no farther from God and no nearer than we are now. Only within the sphere of our own free choice has He made it possible for us ever to get away from Him.

* * *

We belong to God because He has redeemed us. Even when in our waywardness we had gone far into sin and sought our own ruin, God's love followed us and His mercy overtook us. The loving Lord gave himself for us and died for us and rose again that His eternal life might ever belong to us, and ours to Him.

Practical Atheism

A Sermon Preached at First Church, Louisville. Text: "The Fool Hath Said in His Heart, There is no God."

BY E. L. POWELL.

I SHALL NOT ATTEMPT in this sermon to prove the existence of God. It would upon its very face be not only an anachronism, but an absurdity. The Bible does not essay such a task. Its opening sentence reads, "In the beginning, God." Jesus nowhere attempts to prove the Being of God. He says to the Disciples and people gathered about Him, "When ye pray say, Our Father, which art in Heaven." If the existence of God is not self-evidencing, as a necessity of thought and as a necessity of the needs of the human soul, it is incapable of other demonstration. You cannot prove a spiritual fact by mathematics. And so, tonight, in speaking of atheism I am speaking of that sort of atheism concerning which the text speaks, when it is declared, "The fool hath said in his heart, there is no God."

No man who thinks, no man who uses even his intellectual processes, has ever said there is no God. Did it ever occur to you that such a denial as is here recorded in this Scripture, is an affirmation? To say there is no God is to deny non-existence. Can nothing be denied? Is it possible to deny other than something—a thought, an idea or a concrete thing? The very denial is itself an affirmation. If there be no God then it is possible to have thought without a thinker; it is possible to have motion without a mover; it is possible to have sensation and feeling without any influence or agency to create sensation or feeling; it is possible to have conscience without that which alone creates moral sanction; it is possible to have aspiration with nothing to awaken aspiration; it is possible to talk about being good and grow better when there is nothing to even suggest or intimate that there is such a thing as goodness or betterment in the world.

"MORAL INCAPACITY EXPLANATION."

The most absurd proposition that was ever entertained by a human mind is even the thought of the non-existence of God, who is the explanation of our own thinking, the interpretation of our own being, the inspiration of whatever there is in the world upon which approval rests.

But I want to speak of this atheism of the text. Observe that the fool hath said—not in his head—but in his heart, "there is no God." It is possible that the soul may become atrophied through wickedness as that moral incapacity is produced. If there be moral incapacity, then for that soul it is a fact that there is no God. If there were no air, there would be no sound; if there were no eye there would be no light; if there were no heart there would be no feeling, and if one has brought himself to that condition when all moral distinctions have been obliterated he not only does not feel the moral sanction or recognize what philosophers call the categorical imperative, but these things do not exist.

Only the man who says in his heart—his corrupt heart—there is no God, is speaking the absolute truth. For him the Heavens have been made black with the void of God's disappearance, and for him there is only the brazen sky, and all the glory of the right or the shame of the wrong have been taken away from him. His soul is atrophied, his heart is black, his vision has been extinguished; he cannot see God, and if the voice of Heaven were to sound in his ears in thunder tones it would be to him only discord and confused sound without significance or without meaning.

CLAIM TO INFINITE KNOWLEDGE..

I am persuaded, friends, that what the Bible calls the sin against the Holy Ghost is that moral condition to which it is possible, certainly exceptional, for a man to come when he cannot distinguish between light and darkness, when he cannot distinguish between God and the devil, when he cannot distinguish between an angel with the lamp or the

Rev. E. L. Powell.

minion of the pit. It is an awful truth that such atheism is possible, and its very possibility is a warning against the neglect of conscience, the dulling of moral sensibilities, the stifling of noble impulses, the thrusting back into the heart of high aspirations. It means that presently you shall say, as the fool says in his heart, there is no God.

You see, of course, the intellectual absurdity of the proposition even on the part of the fool using what intellectual faculties the fool may be possessed of, for when one says there is no God it is virtually a claim to infinite knowledge. Such a one virtually says, "I have searched the heavens above and the earth beneath, I have searched all corners and crevices of creation, I have gone down into the depths of the pit, and I have moved among the stars and nowhere, having searched every part of the universe, is there to be found a God."

Such tremendous intellectual self-conceit would seem to be impossible.

BELIEVES IN EVER-PRESENT GOD.

But, my friends, let me speak to you for awhile of what I regard as practical atheism. Atheism in the church, atheism in circles of culture and refinement, an atheism that is not conscious of being atheistic, an atheism that is denied and yet logically implied.

I speak, for instance, of that logical atheism involved in the denial through its theology of a present-day, living and immediate working God in the universe now and here and today. In the Nineteenth century, a century that has been called a wonderful century because of its wonderful inventions and discoveries, and its marvelous scientific and moral advance, there was a man named Darwin, who has been time and again denounced by the church as an infidel, and yet he, through his—shall I call it discovery of what has been denominated evolution—saved for the church a living, working, present God! A God who is immediate in the activities of the world, a God who never for one moment is absent from any of the developing processes, a God who never slumbers or sleeps, but who is in every part of His creation, and actively at work in every part of the creation.

NO ABSENTEE DEITY.

Now the old theology, so far as I was brought up to understand it, conceived of a God who built the world externally in seven days of twenty-four hours each, and then retired; henceforth, so far as His creation was concerned, He was an absentee Deity. Now I claim that an absentee Deity is no Deity so far as we are concerned. I claim that an absentee God is no God. The God who cannot do anything for me now, the God who has gone out of business, the God who has built His world and then left it, the God who has created man and then retired when the struggle was just beginning and the agony was just beginning to come on, leaving him without the inspiration of the Divine presence in the mighty struggle of life, that to my mind is an atheism which is not at all intended to be atheistic, but which none the less is logically atheistic. Atheistic evolution has saved God to the church; it has brought God down to the present hour, and it has declared that from the first atom unto the building of the last world, this God has been at work. It brings to us the thought which Jesus Himself enunciated when He said, "The Father worketh hitherto, and I work." A continuation of the Divine work goes on through the ages and the centuries, on through all of the processes of human history and human nature.

DEFINITION OF PRACTICAL ATHEISM.

I hope that thought is clear, because it does mean so much to the battling, struggling human soul. As between the two thoughts, or the two conceptions, the one thinking of God as once creating the world and then leaving it, and the other as an ever-present God, in His world, right here and now, still working, still creating, still showing the might of His strong right arm, still varnishing the heavens, as He is said to have done in the long ago.

Now out of this old theology which gives to us an absentee Deity has come another logical atheistic conception in the church, namely, this: inspiration or the Divine Spirit working in and through humanity exhausted itself when the last chapter of the Bible was written. There has been no inspiration of seer or prophet, of poet or general, of leader or thinker, since then. God exhausted Himself when He inspired Abraham and Isaac and Jacob and Moses and Peter

and James and John, and since then the dew is no longer on the grass, and the heavens are brass, and no voice comes from within, and no voice comes from above. Life is dull and dead and sodden and commonplace.

We are driven to think, in the light of this conception of God's inspiration, that while it was God who inspired Moses to bring the children of Israel out of bondage God had nothing whatever to do with George Washington when he set free the colonies and gave us the republic of America.

It was God that inspired those mighty writers of an elder time, but there was no inspiration in the transcendental advance of Shakespeare's art. We turn over to inspiration whatever is contained through personal uttering itself in the literature of this book, and then close the book an inspiration becomes an airtight compartment; outside of this airtight compartment there is no inspiration; there are no vibrant wings that fan our cheeks, there is no glory that comes from any shekineh; there are no longer Cherubim and Seraphim; the world is dead, and God has gone out of business.

DENIAL OF PRESENCE OF GOD.

To my mind, that is practical atheism. For myself, I believe that there are prophets yet to come who shall speak some other Word of God—needed Word of God; needed for the present hour, needed for the immediate emergency. Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I grant you that the Bible contains germinally, contains seminally, all that is necessary to send forth inspired leaders and inspired thinkers, but why should I limit Him to the reading of the specific utterances contained in the book and thus pinion Him, as it were, and bind Him, as it were, so that He shall speak in no other way, or enter into the human soul through no other door? I believe in an omnipresent God. So does theology; and an omnipresent God means that His presence is at work everywhere, through all sorts of agencies, through all kinds of men, everywhere, to fulfill His purpose concerning humanity.

And hence, to draw a distinction between the secular and the sacred is close akin to atheism in the denial of the presence of God in a certain realm called the secular, and keeping that Presence within a certain limit, a narrow realm called the sacred. Have you not heard over and over again, and do not you yourself say, government is secular, business is secular, literature outside of the Bible is secular, painting is secular, sculpture is secular, and only that which has its being within the narrow limitations of church activities and church pursuits and church endeavor is sacred?

What have you done? You have conducted God out of all of the realms about you save that realm known as the church. You have virtually admitted that the rest of it is atheistic, that God has nothing to do with it. Was it not God that made possible the birth of a republic in China? Was it not God who led the ragged Continentals, the old farmers of New England, to fire that gun which rang around the world? Was it not God who taught Burns how to sing? Was it not God who gave to us the immortal utterances of a Shakespeare? Shall we call the speech of Marcus Aurelius secular and the writings of St. Paul sacred because the one is found in a book called the Bible and the other is not in a Bible, when the same thoughts, in many instances almost paralleling each other, are found in both Paul and Marcus Aurelius?

"SECULAR THAT WHICH IS DEVILISH."

There is no secular, friends, except that which is devilish, and certainly there is nothing that is sacred wherein the presence of God is not manifest. But wherever there is truth, wherever there is beauty, wherever there is goodness, wherever there is noble endeavor, be assured that this working God, this living, active God, is responsible for the achievement.

And so again I would regard pessimism as another name for atheism. Who is the pessimist? The pessimist is the man who believes that we are getting worse instead of better, and that we are moving on, sometimes slowly, sometimes rapidly, toward inevitable doom; that there is nothing to give hope of redemption.

Pessimism is bowing God out of the programme. Pessimism is that vivid, intense lack of faith which does not reckon with God having anything to do whatsoever with the on-goings of society and the world. Optimism is faith, laying hold of infinite resources—faith that says not only has God spoken, not only has God wrought in the world in the past, but He is working, and if He is working, then righteousness is working, and if righteousness is working, then out of the evil will be made to come good, and out of the good will be made to come the better, and out of the better will be made to come the best.

SEES WORLD GROWING BETTER.

One sometimes feels like asking the question, is there any living, vital faith in the living God, when he hears the pessimistic utterance which comes from pen and platform concerning society and the human state. Because I believe in a God Who is in His world, because I believe in an immanent God, because I believe that that God has never ceased working from the time when the morning stars sang together and the sons of God shouted for joy, unto this present hour, because I believe that there is no instrumentality, good or bad, that He is not using for purposes of His own unto the final victory of righteousness, when all that is wrong shall be made right, and when all that is evil shall be conquered—because that is my faith I am just as sure that every foe will be vanquished and that God shall be all in all, all dominating everywhere, all dominating in everything.

It is a great day in which to live; that is a commonplace. It is a joyous day, for the world is getting better. True we are still in the twilight, and the glory of full moon has not come upon us, but just as sure as the bud gives promise of the flower, just as sure as the dawn is both promise and prophecy of the full coming day, just as sure as babyhood is prophecy and promise of manhood, just as sure as righteousness is stronger than wickedness, just as sure as there is a present God in the present hour doing the present work of the present day, the mighty seer's vision shall come true when every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father.

PRACTICAL ATHEISM IN CHURCH.

If the church shall ever permit itself to be pessimistic, despite the hard actual facts with which she has to battle, she is simply discountenancing, she is discrediting the Divine presence, she is reckoning without Him, and literally driving Him out of the programme; and therefore, the arm will be limp and the energy will be impotent. Given a living God and you have a fulcrum that could move the world; given a dead God or an absentee God, or a God who is indifferently and in an unconcerned fashion looking upon the work of His hands, and where shall inspiration for poet or prophet or leader come from?

So there is such a thing as practical atheism in the church.

God give us to make true that phrase of our President which has come to be so frequently quoted since he uttered it: God give us forward-looking men—men who catch the vision—not as a result of their own intellectual effort or endeavor, but as a result of their faith in Him who has never gone to sleep, who has never gone on a journey, who has never retired from business.

What is that parable that tells us of the stronger than he binding the strong man by coming into his house in order to set the captive free? What does the incarnation mean except that God has come down among bad people to set those bad people free from the powers of evil, by binding with His mighty strength the strong man, in that he himself is stronger than the strongest power of evil.

PLEA FOR FAITH.

Have faith in God and do not be croakers. Have faith in God, and do not for a moment cast your eye down on the little, weak, fighting, spitting, struggling evil, but rather look up unto the hills with their majesty and their might and their strength, for it is there where God lives. God is our refuge and strength, a very present help in time of trouble, in time of every worthy battle, in time of every human need.

Where Is God?

BY MINOT J. SAVAGE.

"OH, where is the sea?" the fishes cried,
As they swam the crystal clearness through.
"We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be!"

The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But flying and singing everywhere,
In vain I have searched to find the air."

In Old Nanking

With Two Pioneer Missionaries and at the Great University.

BY HERBERT L. WILLETT.

ALTHOUGH PEKIN in the north is the capital of China, Nanking on the great river Yangtse-kiang is much nearer the center of the land, and has distinct advantages over its northern rival. It was at one time the capital of China. The first and second Emperors of the Ming dynasty reigned here, and their tombs are objects of interest just beyond the walls of the Manchu quarter.

When the capital was moved to Pekin, the people of the south resented the fact that they were to be ruled from so distant a seat of government. They have never ceased to cherish the hope that the central power may return to the south, or at least to a place nearer the middle line of the land. Nanking satisfies this condition and it is not too much to believe that should China achieve real nationality in its quest for modern things, the capital will again be placed at Nanking on the Yangtse.

We were naturally interested to see Dr. Macklin and his work as soon as possible after our arrival. He came over to the Sarvis home to take us for a tour of inspection about the mission. The property of the Disciples is located a short distance inside the Drum Tower gate. A portion of it is inclosed in a wall, like most of the mission compounds. Inside this wall are the chapel, some of the school buildings and missionary residences. Near by is Dr. Macklin's hospital and home.

OUR PIONEER MISSIONARY.

He is our pioneer missionary in China. He came out with E. T. Williams in 1886. The work then started with faith and courage has become the most important mission of the Disciples anywhere in the world. Dr. Macklin is a physician and surgeon of note. He was well trained for his work, and might have enjoyed a large and lucrative practice anywhere in America. But he preferred to give his life to mission work. He first went to Japan, but believing that China was a more needy field, he located in Nanking.

Here he has labored ever since, with occasional journeys to America. While on these trips to the home land he has visited conventions and churches, as is the custom of missionaries, in the effort to interpret the ministry of missions to Christians at home. But he has also used much of his scanty leisure time in studies such as would better prepare him for his medical and surgical work.

On two different furloughs he has devoted himself for some weeks at a time to research work in the biological laboratories of the University of Chicago and other institutions. The leading authorities in these schools have recognized at once his ability and experience, and have placed their materials and apparatus at his disposal, welcoming the opportunity to aid so distinguished a worker in his field.

Dr. Macklin explained to us at once that at his home they were in the grip of typhoid fever, with which the younger children were ill. But he gave himself repeatedly to our instruction in matters pertaining to the medical side of the mission. We visited the hospital, and were interested in the wards, the patients, the operating room, and the dispensary. The cost of such an institution is very great. The income provided by our foreign mission board has never been adequate to support it. But Dr. Macklin built up a large practice in the city, and devoted the income thus obtained to the hospital work.

He was for years the local surgeon of the Shanghai-Nanking Railroad, and for a time, of the Tientsin-Pukow Railway. He had also an important practice in the Imperial Maritime Customs, and at the British Consulate. These brought in a large revenue, which maintained the hospital on a fairly adequate basis. But for several years past Dr. Macklin has been more or less of an invalid. On his visits to Chicago he took long walks and submitted to a severe dietary to keep himself in condition for his studies. The result has been a falling off in the outside practice he was able to take, and a diminution of the work of the hospital. On our visit there, the only work attempted was done by native assistants with Dr. Macklin's oversight and direction in serious cases. He lamented the curtailing of the medical work of the mission, but was unable to supply longer the resources for its maintenance.

Chapel, University of Nanking.

"BEGGARS' WARD."

He took us through his "beggars' ward." Here were many men who had come in from the streets, sick or wounded, with no means of paying for treatment or even food. Dr. Macklin believes that some of the best results of his work have been seen in the restoration of such men to health and competence. A Chinese friend, of whom he has many, gave him a few acres of ground adjoining the hospital, and this he has turned into a garden, where such men can work. They are able, in this manner, to make some return for the kindness bestowed, and not infrequently go out to efficient living.

But in all his work the Doctor mingles the gospel with the medicine. Every patient in the wards, every beggar in the refuge, is made a bearer of the message before he receives other help, and daily instruction is given to all who come. The gospel of cleanness, health and work, which is the gospel of Christ, is preached and practiced there. Every one who asks help is taught to render help, even the most helpless. It is in the facing of such need that all the missionaries find their hardest trials. A little money would go so far in providing comfort for the poor victims of disease, or ignorance or cruelty, and a missionary finds himself studying the strictest economies with his meager salary in order to have a little fund with which to help the most desperate cases of destitution.

Before we left Nanking we were able to get a look into the Macklin home, in spite of the partial quarantine maintained. Mrs. Macklin is a true missionary wife and mother. Readers of Mrs. Garst's, "My Little Sister in Far Off China," one of the sections of her book, "In the Shadow of the Drum Tower," know the romantic and thrilling story of that household. We do not usually know much about the wives of our missionaries, except as we happen to know them personally in America, or meet them in the mission stations. But we have to remember that back of every one of these men, save in those cases where death has intruded, there is a woman whose devotion, insight, tact and courage have helped to make his success possible.

ANOTHER VETERAN.

I hope to take you with me on a trip with Dr. Macklin to one of his outstations, and to speak of his work of translation, but that must be another day, and just now I want you to meet the Meigses. They live in a home near the chapel, a big, hospitable home, in which the stranger is always made welcome. F. E. Meigs, though still a young man in years, is one of the veterans of the Nanking mission. His has been the work of developing the educational side of the mission, and more recently of

bringing to consummation the most unique and impressive union of educational forces ever realized in any of the mission lands.

Nanking is perhaps the most renowned seat of learning in China. Its Examination Hall, with its long rows of cells for students, was one of the most celebrated in the Empire. It was natural that the missionaries of all bodies should recognize the fitness of establishing Christian schools at this seat of Confucian culture. In 1888 Mr. Meigs opened a boys' school, and about the same time similar work was started by the Methodists and Presbyterians. It was the feeling of Mr. Meigs that these foundations ought to be united for more effective service. He was able to secure the co-operation of his colleagues in a plan of union, and in 1906 the "Union Christian College" began its work, with himself as president. Later on the organization was more fully perfected, and the three Christian bodies united in "The University of Nanking." This institution is directed by a board representing the different bodies at home and on the field, and is carrying forward with enthusiasm the work of preparing young Chinese for leadership among their own people. The property of the University is splendidly located, within the walls of the city, but in a spacious, open section, near the mission compound of the Disciples.

THE UNIVERSITY BUILDINGS.

The buildings of the University are admirable. There is a chapel, a large science hall, a dormitory, a Y. M. C. A., a headquarters, and other buildings. The student body now numbers several hundred, the faculty is an excellent corps of teachers, foreign and native. There is a language school, in which the newly arrived missionaries are trained to use the Chinese language. Bible studies are required of all the students, and Prof. Meigs has been at the head of this department from the beginning. A University magazine is published, the student body is given such advantages, both intellectual and athletic, as American schools provide. Many of the upper class students understand English. We attended one day a class in economics taught by Mr. Sarvis in English. The University of Nanking is a magnificent example of united Christian work, and it is certain to be an example that will find imitation in other parts of China, and in other mission lands. We heard of it long before we reached China, and its work was well understood and approved in India. Its line will go out into all the earth, and its words to the end of the world.

The Disciples have already made notable contributions to this institution, and will make other and even more important ones. The hospital which Dr. Macklin has built up, and whose influence is so wide and significant, must become a part of the University Medical School. Already Dr. James Butchart, a surgeon of eminence, has been called from his medical service in Lu-Chow-fu to take the burden Dr. Macklin has been compelled in part to lay down. The addition of Dr. Butchart to the University staff will greatly strengthen it, and be a worthy contribution by the Disciples to so notable a union work. We have reason to be proud of these representatives, and the services they are rendering in our name.

But if union has been consummated in academic work with splendid results, even more remarkable is the enterprise of the Nanking Bible Training School and the Affiliated Theological Seminaries. In 1904 the Presbyterian Missions in China established the Presbyterian Union Theological Seminary in Nanking. The Methodist Episcopal Theological School was begun there in 1892. In July, 1908, the Mission of the Disciples voted to establish the Disciples' Bible College and Training School. Mr. A. E. Cory, now in America at the head of the Men and Millions Movement, was placed at the head of the school.

RAPID PROGRESS IN EDUCATION.

The first year's work was done in rented buildings. The next year the school was moved into new quarters, erected near the Drum Tower. The third year there was a graduating class of nine. A gift of $6,000 gold by Miss Mary M. Warren, for the erection of a more suitable building, led to the consideration of a still better location, and the possibility of uniting the three institutions for ministerial training. In accordance with this idea, the new building has been erected in the same compound with the structures of the Presbyterian Seminary, and the work of the united faculties has gone forward in perfect harmony.

This faculty is made up, in part, of Rev. J. C. Garrett, President, Prof. P. F. Price, Prof. H. F. Rowe, Prof. J. Leighton Stewart, and Rev. Frank Garrett, the latter the representative of the Disciples, and Professor of Old Testament Literature. Mr. Garrett is one of the most accomplished masters of the Chinese language connected with any mission in that land. His recent journey to America in the hopes that Mrs. Garrett's life might be saved, and its unsuccessful issue, are facts of recent history. No message brought to the Toronto Convention more deeply touched the hearts of the Disciples than that from Mrs. Garrett and her devoted husband, waiting by her side in Des Moines, and hardly had the convention closed when it became known that her sufferings were over.

In the published statements regarding this splendid co-operative work of three Christian bodies, the school is described as "interdenominational in character, thorough in intellectual processes, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim."

AT THE SERVICES.

The student body, both in the University and in the Bible College is such as to inspire the visitor with confidence in the future of China under such leadership. The chapel services at the Bible College were attended by an alert, eager minded company, many of whom are already doing the work of evangelists. The services of public worship held by the University filled the chapel building completely. Frequent lectures are given by members of the faculty and visitors. During last winter a series of evangelistic services was held by the members of the faculty, with admirable results. Pres. Bowen of the University is a man of fine culture and excellent leadership. He is now in this country, and was in attendance at some of the sessions of the Toronto convention.

The Disciples may well be proud of the part they have taken in these union efforts at educational work in Nanking. They are the prophecy of still further steps toward Christian unity. They prove that our missionaries on the field take seriously our historic mission as advocates of the unity of all God's people. Such an example, so admirably conducted and so successful, must prove of value as an object lesson to the schools and churches at home. It may be that China will yet teach us what Christian unity really means.

Foot Ball Team, University of Nanking.

To teach us the necessity of growth in believers, they are therefore often compared to things that grow; to "trees planted" in fruitful growing places, as "by the rivers of water;" to "cedars in Lebanon," where they are tallest.—Robert Leighton.

I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open.—Seneca.

Church Federation in Practice

A Narrative of How Federation Has Actually "Worked" Among the Chicago Churches.

BY W. B. MILLARD, Executive Secretary.

UNITED PROTESTANTISM in Chicago is an accomplished fact. Its possibilities in the line of growth and achievement are almost beyond imagination. In a conversation with my friend, Rev. Dr. Gardner, Pastor of the New England Congregational Church, he himself having but recently come to us from the old mother country, England, he told me that they find it exceedingly difficult to bring about church federation in England. He said, with his soft, pleasing, English accent, "The Island is so small, the lines so sharply drawn, and the competition so keen that it seems impossible at present to bring the denominations together in friendly co-operation." I want to say that in my work thus far I have found absolutely none of this sectarian jealousy. I have found among the clergy and, if anything, even more among our laymen, an utter contempt for anything that savors of schism, division, rivalry or self-seeking. I find absolute agreement in the belief that we are one in spirit and in aim, and that we ought to be brothers here as well as hereafter. Men seem to be possessed with a perfect passion for unity and Christian brotherliness.

POWER IN UNION.

We are just getting to the point where we realize that when Protestantism really does get together it forms the mightiest force in the Christian world. Last June at a meeting of the Good Citizenship Committee the great importance of the nomination of a good school board was brought up. Our public school system, with its budget of $17,000,000.00 per annum and its army of 7,000 teachers, offers a most inviting field for corrupt politics and graft. Acting under the direction of the Good Citizenship Committee I waited on his honor, the Mayor, to assure him that the United Protestant Churches of Chicago, representing 600 churches and a constituency of about a quarter of a million, were greatly interested in the nomination of a School Board which should be composed of our most representative citizens. I pointed out the fact that the Church Federation Council is not a self-appointed and self-perpetuating body, but that we are elected by the churches and officially represent them. I assured him that we had no favors to ask and no nominations to suggest, but that we were greatly concerned as to the maintenance of the high standard of the School Board. The Mayor listened most attentively and respectfully, and when I had finished he seized me warmly by the hand and thanked me for the message which I had conveyed to him from the churches, and assured me that that was exactly the kind of a School Board which he intended to name. That he kept his word is seen in the fact that the first act of the new board was to decline to accept the resignation of our splendid School Superintendent, Mrs. Young.

THE MARRIAGE AND DIVORCE BILLS.

An illustration of the power of United Protestantism was found in the case of the Marriage and Divorce Bills which were introduced into the last Legislature by the Illinois Commission on Marriage and Divorce. I went to Springfield and interviewed some of the Senators and Assemblymen regarding the chance which those bills had for passage. I was assured emphatically that they had no chance whatever. One Senator in a burst of frankness gave this as the reason; he said, "Most of us men here are lawyers. These bills would cut off a lot of law business. We don't like bills which interfere with our business. Therefore these bills won't pass." I returned to my office and, after a conference with our Social Betterment Committee, I addressed a letter to the 5,000 Protestant ministers of every denomination throughout the length and breadth of the great State of Illinois. Those of you who are ministers remember that that letter made an appeal for the observance of Mothers' Day with some reference to those pending bills. One thousand replies came to our office saying that the request would be complied with. And it goes without saying that, if one thousand would take the time to write a reply, perhaps an equal number would comply with the request without taking the trouble to write. Certain it is that on that particular Sunday the pulpits of our great State rang clear and true on the subject of the integrity of the home. Immediately after our honorable representatives in the Legislature began to hear from their constituents, and behold, they saw a great light. On several preliminary test votes it appeared that a good majority for the bills had been secured and their passing seemed a foregone conclusion. At almost the last moment, by a bit of legislative jugglery, Speaker Wm. McKinley consigned the bills to some committee from whence it was impossible to withdraw them before adjournment. The bills were thus defeated by the political trickery of the speaker, but the fact was notably emphasized that when the United Church speaks it is the most potent power in our civilization.

THE BOXING BILL.

Another illustration of the power of the protest of United Protestantism was seen in the defeat of the so-called Boxing Bill. When in Springfield I was assured by Senator Magill, Senator Cornwell and others of the leaders of both House and Senate that the Prize Fight Bill seemed to have an overwhelming majority in its favor. On my return, at the suggestion of the Good Citizenship committee, a special union meeting of ministers was called to meet in the First Methodist Church. At that meeting ringing resolutions were adopted denouncing the proposed bill. Dr. Boynton, Chairman of the Good Citizenship Committee, was sent to Springfield to present the resolutions and to voice the protest of the united churches before the committees of both House and Senate and to his Excellency, the Governor. Letters were also sent from our office to every member of the Legislature and to every Mayor, Sheriff and Chief of Police in the State of Illinois, pointing out the way in which the proposed bill violated the fundamental principle of home rule. Leading laymen and ministers also were induced to send letters and telegrams of protest. The effective element in this campaign was that it became clear to our legislators that this was not the protest of a group of individuals, but was the voice of United Protestantism. The result has gone into history. When the bill came to a vote, instead of receiving the 77 votes necessary for passage, it could command but 44, and was therefore overwhelmingly defeated. In the State of Wisconsin the same bill had just become a law and that state is now disgraced by open prize fighting, simply because they were not so effectively organized there to fight the bill.

LIQUOR AND DANCING.

At our last Union Ministers' Meeting in the spring, Mrs. Virginia Brooks-Washburn and Judge Mary M. Bartelme told us of the demoralizing influence which the sale of liquor at the public dances of the city has upon our young girls. They assured us that this evil has caused the downfall of more girls than low wages and all other causes combined. Resolutions were passed at once directing our Committee on Social Purity to draft an ordinance forbidding the sale of liquor anywhere in the vicinity of a public dance hall, and to demand of our City Fathers the enactment of such a measure for the protection of the girls of the city. It is a difficult thing to get anything which looks like temperance legislation in the city of Chicago, but the united churches can get it if they are insistent enough. Our Committee is now at work on that proposition.

UNITING CHURCHES.

The combining of two or more little struggling churches into one strong church is a movement which embodies the very genius of our organization. A number of such federated churches already exist and are both successful and happy. Three different groups of churches have sent representatives to our office asking for help in the matter of getting together. I have assured them that if they will call a meeting I will appear with model constitutions, rules of procedure, and letters from churches which have effected similar federations, and show them how to get together with what business men call one set of "overhead expenses." Then they will be brethren in truth as well as in name, worshiping side by side, and will no longer be guilty of the ecclesiastical crime of sustaining two little, rival, competing institutions, which differ in nothing but name. Such unions require patient negotiation and involve many delicate questions, but we are working along that line and that is one of the things for which our Federation Council is strong.

THE WAY TO FELLOWSHIP.

In the New Testament order repentance always preceded baptism. When the church, my church, your church and every other church has repented of its bigotry, its sectarianism and its self-righteousness, it will be found that baptism, the order of the ministry and every other matter that has to do with Christian life will right itself. Then with the open Bible we shall be willing to trust each other to do that thing which he believes is right without breaking fellowship with him if he dissents from our interpretation. —Peter Ainslie, at Congregational Council.

Mrs. Pankhurst Comes and Goes

Telling How the English Militant Converted Chicago.

MRS. PANKHURST, the soul of the militant movement in England, and in fact throughout the world, has come and gone, so far as Chicago is concerned, and the city is still doing business. No buildings have been dynamited, no trains held up.

In fact, Mrs. Pankhurst seems to have converted Chicago!

One of the Chicago papers is responsible for the following rhyme. It was no doubt written before the subject of the attack had waved her wand before the city's hosts:

TO MRS. PANKHURST.

If you would not
  Try out our jails,
Please drop no acid
  In our mails.

Please throw no bombs
  And yield no sticks,
Also forget
  The stones and bricks.

Here you won't need
  Those weapons, prized,
Because, you see—
  We're civilized.

The same paper atoned for its breach of courtesy by printing in a later issue some lines written in a different spirit:

EMMELINE PANKHURST.

Before you came we had a notion
That your labors 'cross the ocean
Were, at best, a vain commotion.

Now we see conditions Stygian;
All our sneers were sacrilege; and
What you preach is world religion.

Will our sympathy give fruit?
No longer are our heartstrings mute
In your brave battle 'gainst the Brute.

Mrs. Pankhurst won her effects by letting her statement of facts and ideas speak for themselves. She did not plunge at once into explanation of those militant acts which have been made familiar by the press. She began by telling the conditions that had driven the women to revolt. She named the three main reasons thus:

The present English laws upon all the relations between man and woman.

The laws dealing with moral offenses against women and children.

The laws safeguarding girls (marriageable at 12 years with the age of consent at 16 years).

This militant leader with the dispassionate aloofness of those who deal with truths that speak for themselves gave instances of the terrible injustice which English law and administration of law work upon women. The low sigh of horror all over the Auditorium that greeted her most cruel story told how true was the foundation that she was laying.

"A great deal of the opposition which we have met," said Mrs. Pankhurst, "is due not to evil hearts, but to misunderstanding."

One of the reporters for the Chicago Evening Post interviewed the Queen Militant, and reports the following "findings" as a result of his interview. They concern chiefly her personality:

"She's a little woman. Her face is lined and wrinkled. Every line's a story, every wrinkle a premature reminder of her battle against odds. When she smiles it makes you sad. The smile excites pity. It's a brave smile, but it doesn't beam or clear up her tired countenance.

"When she talks you listen; you dare not miss a word. Her command of the English language impresses you. She never pauses for a word, and her words are pearls of wisdom. When she discusses persons and affairs, national and international, they impress you as being insignificant to the woman talking. She's dynamic, but not nervous; she's explosive, but not affected, and her earnestness brings heartfelt admiration from you. She's a tired little woman, and looks it; but, greatest of all, you realize she has something wonderful, a great mission, and you feel genuinely sorry when she looks chagrined as she attempts to instill her enthusiasm into other persons—and fails.

STRIKING IN APPEARANCE.

"She's small in stature and frail. Her hair is gray and her forehead high. She is intellectual and looks it. Her cheek bones are prominent and seem to emphasize the sunken and heavy appearance of her eyes. Her eyebrows arch, but her eyes are mere slits and appear like splits in round marbles. The eyes themselves are dark and soft; they seem to seek sympathy as they focus themselves on you, yet to an enemy the very essence of contempt could gleam from them.

"Her personality isn't of the magnetic sort, and yet you feel drawn to her. When you first gaze at Mrs. Emmeline Pankhurst you feel sympathetic, but after you talk to her a few minutes you have added admiration to the sympathetic feeling, and you are inwardly hoping that you'll see the day when her mission is fulfilled.

"Don't picture Mrs. Pankhurst as cruel, for she isn't. She only strikes when she is struck at. When you hear scoffers scoff at her, remember that there were scoffers in the days of Christianity's dawn.

HER MISSION.

"When you hear women gaily discussing the voting privilege ask them if they know what it means. If they do not, tell them to hear Mrs. Pankhurst. If they cannot, tell them that—

"Mrs. Pankhurst wants to clear up politics by equal rights. She wants the feminine good to force out the corruptness and greed. When the corruptness and greed go, with them will go vice and immorality. And with that go disease and misery. And when disease is divorced from this world there'll be no need of a fight on quack doctors, and the undermined and weak physical mortals that crawl today will become Adams and Eves and life will be lived hundreds of years.

"Mrs. Pankhurst has a wonderful message. The evils the public is attempting to exterminate by teaching sex hygiene to school children Mrs. Pankhurst is wiping away by seeking to give the women the vote. Both are good methods, but hers is the better.

BATTLE IS FOR MEN, TOO.

"Mrs. Pankhurst's mission may never be fulfilled, but she's laying down her life for it, and by doing so is teaching every person the greatest lesson to be had if they are only willing to learn it. Her battle is for men. Don't think it is only for women.

"As Mrs. Pankhurst teaches, men are the weaker sex, and not women. When the day comes that men set for themselves the same standard that they expect a woman to keep, that day will see the birth of a new world, and a divorce from the misery, greed, horrors and corruption."

As Little Children

BY THOMAS CURTIS CLARK.

AS little children playing along the wide seashore,
  Gathering pearly shells, turning them o'er and o'er,
  Tiring of each in turn but to seek a brighter one,—
So play we, children all, till life's play hour is done.

As little children playing along the wide seashore,
Building their houses of sand where the wild waters roar,
Then, when the waves devour, crying out to the heedless deep,—
So play we, children all, and are left on the shore to weep.

As little children playing along the wide seashore,
Launching their fragile barks freighted with precious store,
Tracing their wayward course till the waves their treasures
  spend,—
So play we, children all, and shall unto the end.

THE CHRISTIAN CENTURY

EDITORIAL

UNION CHURCHES.

THE CAUSE OF Christian union goes forward in many directions. The quiet movement to unite the churches in fields where such union is economical and impressive proceeds. Disciple ministers ought to welcome the opportunity of ministering to such union churches, whether they are combinations of Baptists and Disciples, or include other Christian bodies as well. It is by this method that the cause of union is to be most effectually advanced.

And to this end the Disciples have come into existence. No congregation ever need fear the loss of its life by accepting a place in a union church where the principles for which our Lord prayed are given place. We hope to see the number of such union churches greatly increase. They are sure to be object lessons in economy and efficiency.

CAN YOU SPELL IT?

LAST summer a company containing a number of rather prominent people had assembled for an outing, and as they sat about after luncheon, one of the members of the party produced the following typewritten sentence:

"It is agreable to view the unparalleled embarrassment of an harassed saddler or peddler sitting on a cemetery wall, gauging the symmetry of a skillfully peeled potato."

He requested each member of the company to write that sentence and it was done. Then one by one, the group spelled it out as it had been written. There was not one person present who had not misspelled at least one word, and some had misspelled as many as five.

The man who wrought this mischief in that company added to the merriment of the occasion by saying that there was an unconfirmed rumor to the effect that President Eliot had given that sentence to President Lowell and that the latter had distinguished himself by misspelling seven of the words.

None of those words is difficult; none is unusual. Perhaps you would like to try this sentence on your friends, and afterward make up your own mind whether we need any such thing as spelling reform.

THE WILL TO GET UP IN THE MORNING.

THE "Will to Believe" has been discussed thoroughly and the psychologists have indulged in no end of study and debate over this matter of making decisions. The practical problem, however, is the will to get up in the morning. A distinguished French professor says that the readiness to get up promptly and go to work in the morning is the real test of character. To dawdle under comfortable blankets one minute after it is time to get up indicates a diseased will and a weak character. . The test comes very regularly every twenty-four hours. What spiritual state are we in? It's time to get up.

NO CHANGE OF NAME.

WE HEARTILY congratulate the Episcopal Church on the vote adopted at its General Convention, requiring a two-thirds majority to amend the Constitution. The effect of this amendment is to settle for years to come the vexed and divisive question of a change in the name of the Protestant Episcopal Church and of the title page of its Prayer Book. The High Church party has been urging this change with great vehemence. Had it taken place it might easily have produced a disruption in the Episcopal Church. It certainly would have turned the clock back, so far as any progressive action of that communion is concerned, and would have given aid and comfort to that body within the Episcopal Church which curries favor with Rome. The proposal to call the Episcopal Church "the American Catholic Church" was one, which if adopted, would have poured contempt upon the most glorious thing the Episcopal Church ever did, and the other name proposed, "The American Church," would have been resented, and rightly so, by every church organization in the United States.

Whatever hope there is of union or comity between the Episcopal Church and other Protestant organizations has been greatly strengthened by this amendment. We heartily commend the Episcopal Church, and felicitate it on this outcome of what threatened to be a very serious crisis.

BRUTALITY REVIVED IN FOOTBALL.

THE deliberately brutal practices which threatened a few years ago to cause the abolition of college football have reappeared. In some western games this season men have been sent from the field for using tactics disgraceful both to themselves and to the institutions they represent. Many similar but less flagrant violations of true sportsmanship have passed unpunished by over-lenient officials. Unnecessary roughness in tackling—quite a minor evil in comparison with the tricks of low ruffianism especially referred to—has been the rule in crucial games rather than the exception.

More or less concerted attempts have been made to disable star players, while a more or less general practice of "kneeing," "neck-wringing," and similar expedients well known to the "hooligans" of the game has characterized the play of some teams. Two western athletic directors have voiced public protest. It is to be hoped they will be heeded. Already good sportsmen differ as to whether or not even clean football is too dangerous a game to be allowed to continue.

Brutal and demoralized college football must not be tolerated.

FATHER AND SON.

OUR recent introduction of Mr. Floyd Price Willett to the readers of The Christian Century on the occasion of his departure to accept a professorship in the Syrian Protestant College at Beirut should now be modified by the substitution of the name Herbert L. Willett, Jr., in place of the one given then. The eldest son of the Contributing Editor of this paper has long persisted in the desire of wearing his father's name. Lest this wish might prove a mere youth's caprice it was not encouraged by his parents. But with the attainment of his majority—and some years besides—his graduation from the University of Chicago and his professorial appointment in the leading Christian college of the near East, Mr. Willett has reached the conclusion that he is competent to decide a matter of this sort for himself! The faculty list of the Beirut institution, consequently, contains the name, "Herbert L. Willett, Jr.," and his articles promised to The Christian Century will appear under his new appellation. Mr. Willett has chosen his distinguished father's field—Old Testament—as his special scholarly interest, and by the adoption of his father's name has revealed in an act as delicate as it is unmistakable the affectionate respect in which he holds him. From a private letter to his father written from Aley, in Lebanon, on Sept. 27, 1913, we have asked permission to use the following informal paragraphs to suggest to our readers something of the circumstances of Mr. Willett's new situation and also, by his style, to whet their appetites for the articles he is presently to send.

"As I sit in the cool breeze on a soft divan decorating the spacious porch of a most hospitable home which overlooks the valleys, hills, villages, fields, and air between Aley and Beirut I am almost moved to tears to think of my poor deserted family probably sweltering under the torrid rays of a desecrating sun in the realms of Ohio and Illinois.

For a sea-tossed soul with longings for friends and relatives very close to his heart this is a haven of rest, second to none but Pentwater, Michigan (after the Pere Marquette is safely left behind). Of course the railroad here covering twelve miles in two and a half hours (if lucky) is not much faster than our snail-like acquaintance of fifteen years' receivership. But then it has more to contend with since it travels up and down about as much as it

does to and fro. It got us here, and what more can we ask in the Orient.

"I am here with Professor Porter, head of the History Department of the Syrian Protestant College, and acting head of the institution during the absence of President Bliss.

"This is probably in virtue of his years, which number nearly seventy, and his services of nearly fifty years' duration. He's no fossil, I might add, and cleaned me neatly at croquet this afternoon, after walking my shoes into shreds all over the hills this morning. He will probably keep me up to the limit in the history work for, as I wrote you before, I am to take one of the vacant places in the history department for this year, as instructor in ancient history. Along with this I have a course in physiology (as if I knew a cornea from a cranium!)

"We rounded into sight of our future home about 3:00 p. m., Wednesday, and for an hour or more pandemonium reigned. I never saw people so pleased to get home, and as the ship passed the college grounds and the bell was rung and flags were raised, the enthusiasm of our party belonging to the college knew no bounds. While the quarantine inspection was proceeding, small boats laden with money-seeking Syrians and friend-seeking collegians were kept in a line some distance from the boat, and the passengers exercised their lungs to the fullest extent. Finally they were permitted to come aboard and we had a great reception. Then we all went ashore and by various means arrived at the college. I had enough coin to ride on a tram. Some walked!

"Today we walked most of the morning, seeing much of the country from the high rocky hills behind Aley, and jumping over stones and prickly bushes in our path. It is now eight o'clock and we have just had Arabic prayers with the servants. I am going to see if Hoffman or some of the others wants to go to Baalbek with me for a day next week. We will have several days before it is necessary to be back at the college, and that would be a good journey.

"I spent most of the morning in the company of Townsend MacCoun and Major Condor in roaming through the mountains and valleys of this ancient land, and find that if I could ever get a word in edgewise I would sometimes like to contradict or correct some statements of the former at least."

THE CHAUTAUQUA CIRCUIT.

THE severe criticism of Secretary-of-state Bryan has accomplished at least one good thing, in that it has brought out in clear light the true character of the Chautauqua assemblies which have been identified by overzealous critics of the Commoner with cheap vaudeville and other similar forms of entertainment. Just as the lyceum flourished east of the Alleghanies in the middle of last century, giving to towns and villages remote from the large cities and academic centers the best talent procurable in music and literature, so has the Chautauqua assembly at a later period been equally effective throughout the growing West. As a democratic form of popular education it has never been equaled, and no study of the social evolution of the United States during the past quarter of a century and more can fail to recognize the part it has played in national development.

What Emerson and Beecher were to the older lyceum, Bryan is to the more modern Chautauqua. Many of the great newspapers of the East, with characteristic provincialism, in the bitterness of their attack upon the secretary of state have brought into question the Chautauqua institution. Whatever one may think of Mr. Bryan's politics, we fancy there is little sympathy on the part of the average man with the evidently inspired assault upon a man who with one exception has a stronger hold upon the popular imagination than any other American. Only recently, an audience, only a comparatively small portion of which had probably voted for the party represented by Mr. Bryan, cheered his name to the echo.

Probably this is a most frequent occurence, and is a surer indication of the real feeling of the American public about Mr. Bryan's relation to the Chautauqua circuit than an editorial in the Boston Transcript, whose Brahmanism is so seriously offended by the shirt-sleeve philosophers of the tent.

MEXICO AND CHRISTIAN STATESMANSHIP.

PRESIDENT WILSON and Secretary Bryan are engaged upon the attempted solution of well-nigh as difficult a task as conceivably could confront Christian statesmen. Without doubt, the very fact that these men are true Christians as well as statesmen, and that they represent a Christian nation, causes the greatest of the difficulties they are facing. President Wilson, in his dealings with Mexico, is standing upon a principle more advanced than has ever before formed a basis of international diplomacy. He is demanding that justice and freedom shall be established in a neighboring nation.

A decade ago such a policy would have been deemed an impertinence, and probably would have caused foreign diplomats to smile at its naivete. Today, statesmen of the most enlightened nations, while recognizing the immense difficulty of applying such a principle, stand aside with respect and admiration, though probably with more or less incredulity, awaiting the issue. As to Great Britain, the later and more reliable among the conflicting advices indicate a hearty sympathy on her part. Her own Gladstone was a pioneer in Christian statesmanship, and her people can understand. Meanwhile the task is an heroic one, and increasing criticism at home makes it no easier.

Even from quarters where strong faith might have been expected, early rumors of foreign dissatisfaction and possible complications with Great Britain have brought expressions of grave doubt as to the wisdom and capacity of the president. Later news is more reassuring, however, tending to silence the faint-hearted and critical. It is a noble policy. The president should be given a fair chance to work out the great task he has set himself, that the nation may be worthy of its motto, "In God We Trust."

BEECHER ON HUMOR.

WHEN Henry Ward Beecher was lecturing on preaching in Yale College, one of the students interrupted him, saying: "Is it a proper thing to make an audience laugh by an illustration?" Mr. Beecher replied: "Never turn aside from a laugh any more than you would from a cry; but never try to raise a laugh for laugh's sake, when you are preaching on solemn things. But if mirth comes up naturally, do not stifle it; strike that chord, and particularly if you want to make an audience cry. If I can make them laugh, I do not thank anybody for the next move; I will make them cry."

At another time, Mr. Beecher gave his estimate of the power of humor as follows: "Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond flash compared to an eye flash and a mirth flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy. It is a light in the windows of the face by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either."

THE NEW AMBASSADOR TO HOLLAND.

DR. HENRY VAN DYKE has been appointed United States ambassador at The Hague, and has taken up his residence in the capital of Holland. It is one of the encouraging signs of the times that men of letters are having due recognition at the hands of the administration. Other nations have long made it a point of honor to send scholars to their diplomatic posts, on the general principle that they will bring to foreign capitals a better type of representation than the ordinary politician. More than this, it is one of the beneficent results of such recognition of scholarship that the work of research and inquiry into fields of archæology and history receives fresh and merited attention from men of scholarly habits.

The value to America of a diplomatic and consular service prepared to appreciate the values of historical and literary investigation would be very great. The appointment of Dr. van Dyke is a recognition of scholarship and literature, and at the same time an act of tact and wisdom on the part of the administration.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

I should like to see in The Christian Century an editorial discussion of the causes and significance of the withdrawal from the Disciples' pulpits of so many of our most capable and devoted ministers to enter the ministry of other communions. If one is to infer from the frequency with which this change of affiliation has recently taken place it would seem, Mr. Editor, as if this is about the livest subject to which I refer, and I am prompted to set out my reflections

In an evening's conversation with a well-informed friend, himself a Disciple minister, he counted the names of fourteen strong preachers who had within the past three or four years accepted calls to pulpits of Presbyterian, Congregational, Baptist and Episcopal bodies. Some of the names mentioned were very well known, conspicuous names, representing pastors of some of our best churches, a former college president and a divinity teacher or two.

It seems that the Congregational communion has received a majority of these ministers, although it is reported that a considerable number of younger men have passed quietly out of the eastern seminaries in which they were studying into the Presbyterian and Episcopal ministry without their departure being noticed in the public prints.

This procedure is becoming all too frequent not to deserve notice at your hands, Mr. Editor, and at the hands of the best interpreters of our church life and our plea for unity. I have been thinking much upon it since the conversation to which I refer and I am prompted to set out my reflections before your readers. If I may have your permission I think I shall use more than one issue in which to do so.

DOCTOR GARRISON, I notice, has something to say on this subject in a recent article of his. Perhaps his words afford as good a text as I shall find with which to begin. He says:

> Recently a fellow-minister was speaking to the Easy Chair Editor concerning some young ministers who had been connected with us, but had taken pastorates in another religious body, whose aims and ideals are quite different from those of the Disciples. He said that these men felt that their condition was much improved by the change; that they had less criticism and received larger salaries. One cannot but regret that anyone should entertain this idea of the ministry. If men are seeking easy places, large salaries and freedom from criticism, the ministry is about the last calling they should enter. Christ wants men who can "endure hardness as good soldiers of Jesus Christ." If there has been a change of conscientious convictions on the part of these young men, they did the proper thing in making the change, but it cannot be justified on the ground stated. One has never caught a worthy vision of the possibilities of this young and aggressive movement that is pleading for the unity of Christendom through a return to Christ and to the simplicity and catholicity of New Testament teaching, who, because of some nagging or criticism of persons who may be narrow-minded, is willing to forsake its ministry and its high calling for an easier task elsewhere. The men who have made this movement what it is—a movement that is attracting the attention of the religious world—were made of sterner and more heroic stuff. These men saw a heavenly vision and like Saul of old were not disobedient unto it even in the days of persecution and social ostracism.

I do not now recall a paragraph in my venerable friend's writings in which he so failed to sense the inwardness of a human situation—such as this is—as he has done in the above quotation. Many of these men who have left our ministry are personally well known to Dr. Garrison. For an understanding of their motives in crossing the line into other communions he could hardly be dependent upon information imparted by the fellow-minister with whom he was conversing..

ONE can hardly imagine that so just a man as Doctor Garrison seriously believes that sordid motives entered into the decision of these men to accept Congregational and Presbyterian pulpits. The truth is that in the case of every one whom my friend and I discussed the change was not made without deep agony of soul. In not a single case could it be said that the step was taken as the result of petty criticism or of a selfish desire for larger salary.

The important fact to bear in mind is that these men—barring now the student ministers whose mettle had never been tested—were among the most devoted and self-sacrificing of our entire ministry.

The financial and ease-loving explanation of their step does injury to some of the purest and highest-minded men who have ever stood in Disciples' pulpits, and I am surprised that the sympathetic discernment with which Dr. Garrison usually interprets the actions of his brethren has so completely failed him here.

For myself, I find a certain element of satisfaction mixed with my regret when I reflect upon the thing which Dr. Garrison without qualification deplores. There is something to be said for the new point of view which allows men to make trans-denominational movements like these without exciting great emotion either in the denomination left or in the one entered by the minister.

THE time was when the Congregational body would have felt a distinct sense of conquest over their Disciple neighbors at receiving in one state alone in a period of less than three years, three of the best known ministers of the latter communion. But I have not heard or read any allusion to the matter at all, on their part, save a bare statement of the fact. It does not now seem so extraordinary a thing as it once did.

Nor has a great stir been made among the Disciples over their loss. These men who have left the Disciples, many of them, still fraternize easily with their former brethren. They suffer no mark of ostracism at the hand of those with whom they formerly affiliated.

Surely the sharpness of denominational feeling has been wonderfully softened in our times! I derive a substantial grain of comfort when I reflect on that. None of us feels that our erstwhile co-workers have gone over to the "enemy." These Congregational churches and Presbyterian churches and Episcopal churches are not "enemies," but churches of Christ, we all nowadays frankly concede, and to be pastors of them is to do Christ's work and to win his blessing.

This feeling of appreciation and co-operation among the various Christian bodies is one which Disciples of Christ should foster. It is the only atmosphere in which the purposes they most passionately cherish can be wrought out. The differences and distinctions among the various sects have always been minimized and even ridiculed by Disciples. The basic presupposition of the plea for unity is that the essential things, the things wherein Christ's gospel consists, are the things upon which all of us are united; sectarianism consists in this, that we have allowed non-essentials to separate us into mutually exclusive groups between which no—or but little—ecclesiastical interchange was possible.

I can hardly imagine how Doctor Garrison's pen, which has pleaded earnestly for Christian unity so long, could let itself slip into writing that the "aims and ideals" of a Congregational church, for example, were "quite different from those of the Disciples." To me such a statement betokens the sorriest kind of provincialism, of sectarianism. It overlooks the great Christian "aims and ideals" which a Disciples' church and a Congregational church share in common, and it prompts one to unduly magnify the significance of the step taken by the ministers who have accepted the pastorates of these churches.

EASY trans-denominational exchange of ministers indicates the passing of the old exclusiveness, the old sectarianism, and the emergence of a new feeling of catholicity, of co-operation and unity.

My mind dwells upon this aspect of the matter, not in order to justify the step taken by these ministers—for this I do not do—but to keep myself from shrinking into a sectarian state of mind wherein I may make as egregious a blunder as I conceive our good Dr. Garrison has done in his unsympathetic judgment quoted above.

My thoughts have gone somewhat farther into this subject than I shall have space to indicate at this time on this page. We shall have to postpone to the end of another day the consideration of the more intimate significance of the departure of these ministerial brethren. This I will try to do on this page next week.

Meanwhile, Mr. Editor, I would suggest that a very instructive and pertinent thing for The Chistian Century itself to do would be to secure from a number of these brethren statements of their reasons for leaving the Disciples' pulpit and accepting appointments with other communions.

Such statements would, I venture to guess, be suggestive, if not illuminating.

HUGH MACDONALD.

The Larger Christian World

A Department of Interdenominational Acquaintance.

METHODIST MEN ADVANCE!

As an example of efficiency in convention activity to be set over against the late Episcopal General Convention in New York City, stands the meeting of the Methodist men, held in Indianapolis, Oct. 29 to 31. That things were actually done at this meeting may have been due to the fact that the laymen seemed to have control. To the fact that the Bishops ruled in the Episcopal convention was undoubtedly due the little accomplished there. For the deputies, representing the parish clergymen and laymen, voted through several important advance measures, but the Bishops straightway squelched progressive action.

Bishop MacDowell Praises Convention.

Five hundred officers, 1,000 ministers and 1,500 laymen constituted the Methodist assembly, which was in fact "the Methodist extension of the Laymen's Missionary Movement." The significance of the convention is well stated by Bishop W. F. McDowell, of Chicago: "The vision of the total task of the church at home and abroad, the sense of our very partial fulfilment of that task, the new consciousness of the used and unused power of the church, and, above all, the quickened consciousness of fellowship with God and the power of God were the outstanding features of the convention. The convention was saved from doing anything small and immediate by its resolute and sane and firm purpose to hold steadily to the thing that is large and permanent. The outcome of the gathering will not be fully seen for long years yet. The men who attended the convention can never be the same men again. They will go a long way toward leading the church to a larger and better fulfilment of the task Jesus Christ has put upon us."

The "mood" of the convention was different from most Methodist conventions. And yet, remarks the Northwestern Christian Advocate, there has probably never been a more representative Methodist assembly in the history of the church. Every state was represented by ministers and laymen. The personnel was considerably different from that which meets quadrennially at General Conference time. There was apparently an utter absence of personal interest or political aspirations, says the Advocate. There were no officers to elect, no positions to maintain. There was apparently only one mind and heart in the great assembly, and that was one of expectancy. For the first day or two the questions were asked: "What is to come of this convention?" "What do the leaders have in mind?" To these questions, it is said, there was a negative shake of the head. Everyone seemed to be in the dark, but all were apparently receptive. There was that undercurrent of confident expectancy which induced men to wait before the Lord to receive whatever he might send.

A Significant Report.

But just what was done at the convention? Principally, a committee on policy, consisting of fifty-four members, made a significant report, which was enthusiastically adopted. In this report the convention of Methodist men commits itself and calls the entire church:

"1. To a program of personal evangelism at home and abroad which shall enable the church to reach effectively the last man with the message of redemption; and that we set as a goal an annual minimum gain of 10 per cent in the full membership of every local church.

"2. To the principle of social redemption in all lands and the application of the spirit and teachings of Christ to the total relations of man.

"3. To the bringing of our youth everywhere into real Christian life and to their training for effective Christian service by all those agencies which the church has created for this high purpose.

"4. To the practice of the principles of stewardship by every member of our church as defined by our discipline. This recognizes God as giver and owner of all things, man as a steward, holding as a sacred trust all he has, the systematic application of a portion of income to the advancement of God's kingdom, and the dedication of one-tenth of income as a minimum.

"5. To the universal introduction of every-member canvass and the weekly offering by every man, woman and child of our church, with these two principles always in view:

"(1) The standard apportionments met in full as a minimum achievement.

"(2) At least as much for others as ourselves as our near goal.

"6. To the hearty and full support of those boards which are created by the church as the proper instruments for the application of benevolence of the church to the world's need. And we emphasize the paramount claims of those regular causes established and proved by the authority of the church.

"7. To the loyal and loving support of all those forms of Christian activity, in all lands, as expressed in our educational, philanthropic, and evangelistic institutions, looking everywhere toward the care of the sick, the aged, the orphan, the unfortunate, and toward the training of our youth in the spirit of Christ.

"8. To an inspirational and educational campaign having in view our full relation to the civic, industrial, social, educational, philanthropic, and missionary problems of our age—and to the enlistment of the unused energies of the men of the church under the leadership of the Son of Man.

"9. To an emphatic reaffirmation of the action of the General Conference on the subjects of higher Christian education and the imperative need of vastly larger funds for our schools, colleges and universities; the necessity of more liberal support for our ill-paid ministry, especially in view of the increased cost of living; the supreme claim of the retired veterans for an adequate support in their old age; and we commit ourselves with heartiness and devotion to the well-known attitude of the church on the subjects of temperance, social purity, and Sabbath observance.

"10. To the support and circulation and the faithful reading by ourselves and in our homes of that Christian literature in book and periodical created by our church for the training, instruction and inspiration of our people.

"11. To a program which shall bring to districts and local churches the principles, ideals, and methods which have found expression in this convention. And we ask all our boards to set aside their secretaries and other officers, as far as possible and necessary, for the service of the districts and area groups in a unified campaign for all these approved causes.

"12. To the utmost co-operation of our church with all other 'churches which exalt our Christ' in a common and united effort in all lands to bring in Christ's kingdom."

That twelfth recommendation sounds better to the church at large than any of the final results of the New York convention, above mentioned!

The Chief Result.

Of course the chief result of the Indianapolis convention was the inauguration upon a large scale of the "every member canvass," and this plan will undoubtedly be adopted in thousands of churches during the coming year. The program launched will mean greatly increased prosperity to the church.

WHY EPISCOPALIANS CANNOT FEDERATE.

Probably the disappointment of sister churches—if we are, indeed, "sister churches"—is deepest because of the refusal of the General Convention to vote the Episcopal church a constituent member of the Federal Council of the Churches of Christ in America, as proposed in resolutions passed by a majority of both orders in the House of Deputies, and rejected by the House of Bishops.

In looking through the exchanges for some really vital matters to report, we find that the leading editorial of the Living Church (Milwaukee) is given to explaining why this step was not taken. We quote the heart of the editorial:

The basic proposition of the Federal Council—that of "the essential oneness of the Christian Churches of America"—is directly opposed to the principle of one Catholic and Apostolic Church, in the sense that that term has always been used in the historic church. Its implications are the common ones of American pietism of a generation ago, when religious animosities were first becoming allayed and when multiplied sectarianism was first beginning to be deprecated. They were that "one church is as good as another;" that "we are all on the same road to heaven;" that "it doesn't make any difference what a man believes so long as he is sincere." These platitudes or half truths are directly implied in the acceptance of the principle of the "essential oneness of the Christian Churches." They are intended to be so implied. They are the principles that are held by the Protestant churches generally. In adopting that platform, the Federal Council has distinctly, if not deliberately, excluded from its body those churches that stand on the Catholic platform of the Nicene Creed, historically interpreted. If there is "narrowness" in the position that we cannot work together on that platform, it is the narrowness of those who drew up a platform on the basis of their own views, and then expect other Christian people who hold contrary views to waive them for the sake of coming into their federation. The only way to practice seriously the principles of friendly conference and co-operation is first to refrain from trying to commit other people to one's own point of view.

The Book World

BY ARTHUR GORDON.

THINKING BLACK, by Dan Crawford. You probably read Dr. Barton's graphic story of Crawford's years in Africa. It was printed in the Christian Century of Aug. 28th. If you did not read it, get out your copy of that date and do so. It will tell you of this remarkable "successor of David Livingstone" much more fully and interestingly than I can take space to do now. But when the big 500-page book came to my table for review, I promised myself a trip through the jungle in the best of companionship. Nor is the reading any disappointment. From the beginnings of that "boring in" process, which started on the west coast twenty-three years ago, straight through the three thick sections of the book you are kept in the grip of the subject. To be sure there is little method about it. You rarely have a date given, and when the author wants to add some new impression to a section already completed he heads it merely with the date "Later." Moreover the style is elusive and at times incoherent. Crawford is fond of proverbs—as are the black people he is trying to interpret—and in many instances the facts you are anxiously trying to elicit from his narrative lose themselves in by-paths of metaphor, word play and exclamation. He speaks of himself constantly as "the Missionary," yet he started in as a victim of tuberculosis, seeking relief in the tropic atmosphere, continued without support of mission board or committee, and came out without recording anything in the form of definite work undertaken in behalf of missions. But no one can doubt that such a man as he shows himself to be would lose no chance to preach his gospel, and from other sources we know that he has rendered a large part of the Bible into the Bantu language. The book is not a travel document, in spite of constant allusions to the trail and a few place names. It is not a biography, though there are places where for a moment one catches sight of the author himself. It is not a mission journal, though one hears fragments of sermons spoken to nameless and elusive natives, and there is much Scripture phrase. It is not a scientific study of Africa or the Africans, though it is full of half-told bits of folk-lore, fleeting scenes of horror or revelry, characteristic of the tribes, and glimpses of elephant droves, lurking lions, serpents coiled in the huts one seeks as places of refuge from the terrors of tropical storms, birds of wonderful plumage, and flaming sunsets across the levels of Lake Mivern. It is rather a book of impressions, and done from start to close in the impressionistic style. Some pictures of cruelty, lust, sub-human indecency and vileness a more practiced pen would have left unrecorded. Some scenes of heroism, suffering, beauty, a more restrained pen could not have set down. The smell of the jungle, the glimpses of the vanishing trails, the familiar sight of imminent and frightful death, the gnaw of starvation, the grip of agonizing thirst, the food of vile and abominable things, the courts of aboriginal despots, the orgies of villages, naked and beyond shame, the horrors of the slave trade, with its unspeakable vileness and its fearful waste, and now and then a white face in the enfolding blackness of African crowds, these are the things that keep one going on through the many pages, till the last word. A follower of Livingstone, Dan Crawford surely is. For he is returning, as he says, to live and die among his black people. "Thinking Black" has been his daily habit for a score of years, and he will go on thinking black to the end of the day. (Doran, $2.00, net.)

SOCIAL PROGRAMMES IN THE WEST, by Charles Richmond Henderson, Ph.D. When Mrs. Caroline E. Haskell of Chicago endowed a lectureship to interpret Christianity to the non-Christian peoples of Asia, she named it the "Barrows Lectureship" in honor of her pastor, the Rev. John Henry Barrows, who later became the first incumbent. At that time she wrote, "I cherish the expectation that the Barrows Lectures will prove, in the years to come, a new golden band between the East and West." There have thus far been four lecturers,

Rev. Newell Dwight Hillis.

John Henry Barrows, Andrew D. Fairbairn, Charles Cuthbert Hall and Charles Richmond Henderson. The last of these visited India, Burmah, China and Japan last winter, and delivered his lectures in the chief cities of those lands to large audiences of University instructors, students, professional and business men, and many women. In every instance the lectures were received with the greatest favor, and in many cases Dr. Henderson was induced to deliver additional addresses, and to visit points not originally included in his itinerary. The purpose of the lectures was to make clear to the oriental mind, in a region where Hinduism, Parseeism, Jainism, Buddhism, Shinto and Confucian teachings prevail, the practical workings of Christianity in the lands where it is best known. Former lecturers dwelt on the philosophy and literature of Christianity. Dr. Henderson wished to describe what it is actually doing to realize the brotherhood of man and the Kingdom of God. He pointed out the Christian conception of mutual relationship and responsibility, public and private relief of dependent and abnormal members of society, the treatment of criminals, especially the growing recognition of the principle of redemption rather than mere punishment, the methods used in preventing disease and promoting the health of the community, efforts to improve the economic and cultural situation of wage earners, and the attempts now making to provide for the progress of the nation and humanity. A syllabus was provided the hearers, giving an outline of the theme and suggestions regarding literature. Dr. Henderson went to Asia not only as the Barrows lecturer, but as an official representative of many social agencies of betterment and reform, with which he is connected. He also bore the credentials of the three French organizations, the International Associations for the Legal Protection of Workmen, for the Combat with Unemployment, and for Social Insurance. The book is the latest and best compendium of information regarding social progress in America and Europe, under the guidance of the Christian spirit, and is an ideal presentation of the theme to non-Christian readers. (University of Chicago Press, $1.25,

THE QUEST OF HAPPINESS, by Newell Dwight Hillis. One of the oldest subjects of human inquiry, and one of the latest, is here considered in nearly a score of chapters by one of the most popular preachers of our age. Dr. Hillis brings to the discussion freshness of spirit, the wisdom of experience, a wealth of illustration, and a genuine desire to render service to the multitudes who are trying to find happiness in impossible ways. He is convinced that it can be found by any one, the most unhappy, the most unfortunate, the most sinful. The story of Comfort as runs through the book like a golden thread, a revised reprint of a valuable volume. (Macmillan, 50 cents, net.)

ADVENTURES OF MISS TABBY GRAY, by Adelaide S. Baylor. A verse story of a cat. Four chapters of exciting times with dogs and mice. Illustrated. (W. A. Wilde & Co.)

LITERARY NOTES.

DAN CRAWFORD, AUTHOR OF "Thinking Black," who has been a missionary in Africa for twenty-two years and who is now lecturing in the United States, says that he translated the Bible into the Bantu language, which has nineteen genders. Don Marquis, commenting in the New York Evening Sun on this statement, thinks that astonishment at this "language having nineteen genders" will vanish upon reflection. "Everyone," says Mr. Marquis, "admits that there are three genders in English —masculine, feminine and neuter. And everyone has felt the need of more genders to indicate shades of personality which actually exist, but for which there exists no direct medium of expression. There is a Minor Poet type, for instance, which you would scarcely call masculine. Neither is it feminine; nor yet neuter, in the same sense that a tree is neuter. There is a certain Militant Suffragette type, which you would scarcely call feminine; neither is it masculine. Varieties, almost endless in number, will inevitably occur to serious students of our modern civilization."

PROFESSOR HENRY DRUMMOND is not usually thought of as a figure for fiction yet in Keith Fraser's recently published "Garden of Spices" his well-known love for children is delightfully pictured in a garden scene wherein a little child, fallen upon trouble, comes unexpectedly upon the great man, only to discover the outgoings of his deep sympathy to a little one in distress.

Of Human Interest

Longfellow as Rhymster.

Among the many glimpses of Longfellow to be found in the recently published "Letters of Charles Eliot Norton" is one illustrating his knack of writing nonsense verses. When Norton was a boy of 14 he and a cousin printed—with a pen—four copies of a little magazine. In the first number a "subscriber" challenged any reader to find an English rhyme for "assafoetida," and in the second the challenge was accepted under the signature, Mr. Grimes, H. W. L., as follows:

I once fretted a
Friend with assafoetida.
Which I regretted a
Great many times;
I send you this answer
To show you I can, sir,
As well as any man, sir,
Tag together rhymes.

The editors of the Norton letters vouch for Longfellow's authorship of this bit of fooling, and say that it may safely be placed beside his more familiar doggerel lines about the little girl who, when she was bad, was horrid, and Mr. Finney, who "had a turnip, and it grew behind the barn."

Holding Up America.

James J. Hill on the occasion of his seventy-fifth birthday talked of the marvelous speed of American trains.

"Three men," he said, "a Frenchman, an Englishman and an American, were once praising their respective railroads—for an American will praise his railroads abroad, though at home it's usually a different story.

"Well, the Englishman said:

"'Our express trains go so fast that the telegraph poles along the line look like a high board fence.'

"'Our rapides,' said the Frenchman, 'go so fast that the stations along the line seem continuous, like a city block.'

"The American puffed at his cigar thoughtfully.

"'Once, on an American express,' he said, 'I passed a field of carrots, a field of potatoes, a field of cabbages and a cow, and the rain, gents, was going so fast I thought I saw an Irish stew.'"

He Administered Till It "Took."

Norman Hapgood, the editor-reformer of New York, was talking about a political mutineer.

"Such fellows," said Mr. Hapgood, "ought to be served as Dr. Steenthly served his congregation.

"Dr. Steenthly, on a sultry September morning, preached with sincerity and vigor a sermon that he had prepared with great pains.

"But, for all the force of his argument and delivery, the good doctor was much vexed to see that a large part of his congregation slept. Several of his leading parishioners even snored.

Dr. Steenthly at the end of his discourse, pounded on the lectern, and, when all were at last awake, he said, very firmly and mildly:

"'My friends, this sermon cost me a great deal of trouble, and I don't think you have paid it the attention it deserves. I shall, therefore, repeat it. My text I take from—'

"And for a second time Dr. Steenthly preached his sermon from beginning to end."

Vanderbilt on Railroad Passes.

Cornelius Vanderbilt used to tell a story about the pass evil, of which the railroads are now happily rid.

Mr. Vanderbilt said that a man once called and asked him for a pass over the New York Central to Albany.

"Why do you ask for a pass?" said Mr. Vanderbilt.

"Because I'm so sensitive," the man answered.

"So sensitive? What's that got to do with the matter?"

"Well, I'll tell you, Mr. Vanderbilt," the applicant explained. "I went up to Albany on your line last week and I was the only man on the whole train that paid his fare. The other passengers guyed me about it, and, as I'm so very sensitive, I don't want to go through such an unpleasant experience again."

A Prophet Without Honor.

Two boys of Emporia, Kan., ran away from home to seek their fortune, after reading a biographical sketch of Dick Whittington, according to Collier's. They got as far as Kansas City, where the centurions encompassed them and took them to the police station. There the captain questioned them closely, and, having drawn forth much useful information, finally asked:

"Why did you boys run away from Emporia?"

"Well," replied the elder of the pair, thoughtfully, "there's nothing there but William Allen White, and we got tired of hearing of him."

Big Tim's Bowery Boy Story.

The late Timothy D. Sullivan had a great fondness for the Bowery boy, and used to tell a story to illustrate the Bowery boy's gameness.

"A newsboy"—so he would begin—"lay bedridden in the hospital. A friend of his, a bootblack, called:

"'How be ye, Jimmy?' said the visitor.

"'I'm mighty sick,' groaned the newsboy. 'Mighty sick, I tell ye; I got to lay flat on me back. The doc says if I turn over on me side I'll kick the bucket.'

"'Oh, rats!'

"'That's wot he says. If I turn on me side I'll kick the bucket straight off.'

"'I'll bet ye $2 ye won't. Try it and see.'

"'I'll take that bet,' groaned the sick newsboy.

"Wincing, he turned upon his side, and, sure enough, it killed him instantly.

"His friend, the bootblack, laid $2 on the small corpse's chest and departed solemnly on tiptoe."

John Purroy Mitchell's Story.

John Purroy Mitchell, recently elected mayor of New York, was talking about a new defense of Tammany.

"It is a ridiculously naive defense," he said. "It reminds me of Paint Rock.

"A visitor to the retired village of Paint Rock remarked to a native:

"'Mr. Scribbler was charmed with Paint Rock. In his book he calls it the quaintest, sleepiest town——'

"But here the native, biting viciously into a plug of chewing tobacco, growled:

"'Wall, Paint Rock may be quaint, all right, all right; but I don't see nothin' sleepy about a place whar everybody's up at 4 o'clock in the mornin', rain or shine.'"

OUR PREMIUM STORY.

Why the Big Ones Were on Top.

The old farmer was making his usual weekly call on Mrs. Wiggins, says The Chicago Daily News.

"P'taters is good this mornin', madam," he said, casting an admiring look at the basketful he had brought.

"Oh, is they?" retorted Mrs. Wiggins. "That reminds me. I wants to have a word with you about them you sold me last week. How is it that them at the bottom o' the basket is so much smaller than them at the top?"

"Come about like this," replied old John, a knowing look on his face. "P'taters is growin' that fast now that by the time I get a basketful dug the last ones is about twice the size of the first!"

From Near and Far

Joseph E. Choate, former ambassador to England and head of the New York State Charities Aid Association, affirms in his annual report that the nation is making headway in its fight on the white plague. He states that the reduction in the number of fatalities from the disease is proof that the nation is fighting a winning battle in its endeavor to stamp out tuberculosis. In the state of New York, where Mr. Choate is a leader in this battle, the success is notable. The decrease in the number of tuberculosis deaths in the first seven months of this year, as compared with the same period last year, is 183, and this is most promising in view of the fact that the population of the state has increased.

During December and January the Christian Endeavorers of Chicago are to have a "help our church" campaign, when a special effort will be made to assist the church and denomination to which the individual society belongs. The plan has ben outlined by the union officers and will at the same time be put into operation over Illinois through the state union. The standards of the campaign include attendance at the evening service of all the members in a body, and a systematic effort to invite others to that service. The prayer-meeting committee is charged with obtaining attendance and participation at the midweek meeting.

In harmony with the Atlantic City resolution of two years ago, "A saloonless nation by 1920, the three-hundredth year from the landing of the Pilgrims at Plymouth," and as the next step toward that great consummation, the United Society of Christian Endeavor has declared for national prohibition with an amendment to the Constitution of the United States.

The Young Women's Christian Association at the University of Illinois dedicated their new $60,000 building with impressive services November 9. The principal address was delivered by Bishop Wm. F. McDowell of Chicago.

Five Governors, five ex-Governors, five United States Senators, six members of the National House of Representatives took part on the programme of the National Anti-Saloon League Convention, just closing at Columbus, O.

Disciples Table Talk

I. N. McCash Highly Honored.

The high regard in which I. N. McCash, retiring secretary of the American Christian Missionary Society, is held by his co-laborers and friends in Cincinnati, was earnestly expressed at a dinner given in his honor, Friday, October 31. The resident members of the Board of the American Christian Missionary Society, the members of the Executive Committee of the Foreign Christian Missionary Society and the Cincinnati preachers met to bid Mr. McCash godspeed as he leaves Cincinnati and the society he has so honorably served for the four years past. The informal speeches sincerely expressed the sentiments of the thirty men who were present. A. McLean presided; A. M. Harvuot was spokesman for the Home Board; F. M. Rains represented the Foreign Society, C. L. Waite, the Cincinnati Ministerial Association; Grant K. Lewis and R. M. Hopkins spoke as office associates and President C. T. Paul and T. W. Grafton, of Indianapolis, paid tributes to the work of Mr. McCash in the brotherhood. Mr. McCash is soon to enter upon his new work at the university in Spokane, Wash.

Lexington Church in Educational Move.

"One of the chief faults of the old system of Sunday-school work was the inability of the Sunday-school to obtain trained teachers," declares Prof. W. C. Bower, at the head of the new "Department of Religious Education," at Central Church, Lexington, Ky. "This we are endeavoring to remedy in part by a series of lectures by some of the foremost educators in the country, men who hold a recognized position in educational work and who are abreast of the times in the development of new educational methods. These lectures are held once a week, and while they are intended for the better preparation of our own teachers, we are anxious that the workers of all the denominations should have the full benefit of them, so we are inviting clergymen, official boards, teachers and superintendents of other churches and Sunday-schools to attend."

The first lecture of the course was given by Dr. Charles Fordyce, dean of the College of Education, of the University of Nebraska. Dr. Fordyce lectured upon "The Art of Teaching." Dr. J. T. C. Noe, of the Department of Education of the Kentucky State University, delivered the second lecture on Nov. 6, his subject being "Mental Development." Prof. McHenry Rhoads, state supervisor of high schools, will deliver the third lecture of the series on "School Supervision," which is expected to touch one of the weakest spots in the religious education of children and adults as practiced in the Sunday-school. There will be two other lectures on Nov. 18 and 25, one on the History of Education, and one on the Correlation of the Secular School and the School of Religion. Dr. R. H. Crossfield, president of Transylvania University and of the College of the Bible, will lecture on Dec. 2 on "The Philosophy of Religious Education."

C. S. Medbury on Church Divisions.

"The glory of the church is its unity. The shame of the church is its division. Unity carries with it strength while divisions involve us in weakness," said Dr. Charles S. Medbury of University Church of Christ, Des Moines, in a recent sermon, which was a plea for unity of the Christian people in organization, life and work, and a commendation of the work of the inter-church council. Three stages of interdenominational relationships were noted. In the first place the fighting stage when the followers of the Prince of Peace were actually at war. In the second place was an era of toleration—a sort of live and let live day. "And now has come the era of good fellowship in which all devout men and women rejoice unspeakably," said Dr. Medbury.

"But beyond these—a fourth step—is the actual unity of the people of God—not a dreamy, sentimental unity, but a oneness of organization, life and work. For this consummation the greatest men of practically every communion are pleading and it is the brightest promise of the present day. Conservation is the word everywhere else. It must be made to apply also within the kingdom of God. The need of the world demands a conservation of means and forces. Waste is sin. In the face of nations that do not even know the name of Christ and in the light of unbearable social conditions here at home the present dissipation of the forces of righteousness is intolerable. And still beyond is the cry of the day for the true culture of men and women of God. Everybody recognizes that the atmosphere of division does not grow big men. And great souls are in rebellion against restraints put upon them. They are unwilling to have their love hemmed in by denominational

B. A. Abbott, St. Louis, Who is Planning Great Disciples Library.

walls and their interests narrowly bounded by ecclesiastical lines. Hence the clear cry of the day for the oneness of God's people to the end—and this is the preëminent motive after all—that great life may be given to the cause of Christ and that through the incessant propaganda of this great life, the world may be brought to believe in Jesus as the Son of God.

"But, even though the strength of unity and the weakness of division are recognized, the way out from denominationalism into the oneness for which the Master prayed is not so clearly seen. We are dealing with historic institutions, with revered traditions and with names and forms almost as sacred to many as life itself. It takes time, and we all have to grow, that right adjustments may be made."

Sane Revivals Proved Best.

As a result of a three weeks' revival conducted on the "educational" and "sane" plan, which has just closed at First church, Sioux City, Ia., Rev. J. R. Perkins, who conducted the revival, declares that he is thoroughly convinced that the "sensible" plan which he pursued is of much more value than "sensational" evangelism. "When I began this series of social meetings," said Mr. Perkins, "I explained to my audience that I was departing on new lines in revival work, and that my preaching would be much the same as at usual services and devoid of demoniacal and duck decoy methods. In these services I have absolutely refrained from preying upon the fear instinct of people to gain converts, but have aimed at educational preaching, in such a way as to get at the heart of problems that confront us in every day life. As a result we have had two baptismal services and will hold yet another this week. There have been about twenty additions to the church, and doubtless more conversions than this number. I firmly believe that these new members will be staunch supporters of the church, and earnest Christians, because they were won in a fair and open manner. The church has been well filled and often packed to its capacity during these meetings and the attitude of my audiences has led me to believe that common sense preaching is much more wholesome than flashy and sensational evangelism."

Great Disciples Library Planned.

B. A. Abbott, pastor at Union Avenue, St. Louis, has planned to establish at that church a library, which will be unique in the brotherhood, and may bring to St. Louis many students of religious movements. The collection will consist entirely of works bearing on the origin and development of the Christian church, especially those written by leaders of the denomination in the 104 years since the church was organized. A valuable nucleus has been provided in the ecclesiastical library of the late F. E. Udell, an elder at Union Avenue.

Among the works already obtained are volumes by Barton W. Stone, Walter Scott, the Creaths of Missouri, Moses E. Lard, John ("Raccoon") Smith of Kentucky and others well known. The library probably will be enlarged by works of earlier times, giving intimations of the principles taught by the church. Among these will be included the literature of the Haldane movement in Scotland, with all other leaders looking to the development of the democratic idea of religion. As the library becomes larger a librarian will be appointed. Dr. Abbott started the plan about January 1 and contributions have been made only through his personal request from the pulpit. "St. Louis is the best city in America for this purpose," declares Dr. Abbott, "and it is time that our church placed in permanent form its history and records."

Some Notable Sermon Lectures.

The following is a list of month end sermons, being preached at First Church, Bloomington, Ill., by Edgar D. Jones. Books of modern fiction with a moral bearing have been chosen as topics: October 26—"The Inside of the Cup," by Winston Churchill. Matt. 23:26. "Cleanse first the inside of the cup and of the platter, that the outside may become clean also." November 30—"John Barleycorn," by Jack London. Prov. 20:1. "Wine is a mocker, strong drink is a brawler, and whosoever erreth thereby is not wise." December 28—"V. V.'s Eyes," by Henry Sydnor Harrison. Ps. 18:35. "Thy gentleness hath made me great." January 25—"My Little Sister," by Elizabeth Robbins. Joel 3:3. "And they have cast lots for my people and given a boy for an harlot and sold a girl for wine, that they might drink." February 22—"The Price of Place," by Samuel G. Blythe. 1 Tim. 6:10. "For the love of money is a root of all kinds of evil." March 29—"The Great Adventure," by Louise Pond Jewell. 1 Cor. 15:55. "O, Death, where is thy sting." April 26—"The Iron Woman," by Margaret Deland. Prov. 22:6. "Train up a child in the way he should go and when he is old he will not depart from it." May 31—"Cease Firing," by Mary Johnston. Isa. 2:4. "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

E. L. Powell Says "Vote!"

E. L. Powell, at First Church, Louisville, last week, upheld the right of the preacher to participate in politics. "Rather than resign my political rights," he declared, "it would be incumbent upon my conscience to resign my pulpit." There are not two sets of duties for the preacher, Dr. Powell said. His duty to God and his duty to Caesar are one, the latter implied in the former. Dr. Powell said that he was prompted to state this

principle by an erroneous announcement in the press, giving the subject of his sermon as "The Preacher on Guard, or the Sacredness of the Ballot." The subject as it had been phrased by himself, he said, was: "The Citizen on Guard, or the Sacredness of the Ballot."

Before beginning his prepared sermon, Dr. Powell said, and speaking from the subject as announced from the press, he desired to state three principles dealing with the ethics of the pulpit in politics. These principles were:

First—That rather than resign his political right it would be incumbent upon his conscience to resign his pulpit. Second—It is not for the pulpit to declare partisan politics; the preacher, in choosing his party, must not speak as a representative of the church or of his fellow ministers. Third—Civic duties must be discharged outside of the pulpit.

Referring to the local situation, Dr. Powell said: "I think some evidence of the mood of this community has already been evidenced by the grand jury of certain men against whom have been brought charges of corruption in connection with the Democratic primary. Now, my friends, let me say this, as I expect to stand before the judgment bar of God: That above all party considerations, whether you be supporters of one party or another party, above all party considerations is the sacredness of the ballot, the foundation of civil liberty, the ark of the covenant of our Government. I may be wrong in my decision. My right to make it is mine, and my responsibility is to God. You may be right in your decision, and your responsibility is to God, and your right is absolutely unquestioned. We are both agreed that whether right or wrong, the vote which we cast on election day is so sacred a thing, so holy a thing, so fundamental as the basic principle of self-government, that to touch that vote with unholy hands is to loot the sanctuary; to steal as sacred a thing as the Bible from the pulpit and to sell it for gain!"

F. W. Burnham Resigns.

"Seeking to advance the cause of Christianity by accepting a call to a small congregation in Los Angeles, Cal.," is the way a Springfield daily puts F. W. Burnham's resignation from First Church, Springfield, Ill., where he has served for seven years. Mr. Burnham will accept the pastorate of a church of 150 members at the Wilshire Boulevard church, Los Angeles. This congregation has only a small frame building, but it is believed by the California people that the coming of Mr. Burnham will mean the rapid growth of the work. The change will not be made until Jan. 1. Mr. Burnham has worked in Springfield under ideal conditions. This congregation has reluctantly acceded to his wish to resign.

Meet Discusses Christian Science.

At the Ministerial Association of the Churches of Christ of western New York, held at Buffalo, Nov. 3, the paper of the day, read by A. E. Sebastian, of Forest Avenue Church, Buffalo, discussed such cults as Christian Science, New Thought and Theosophy.

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Budget Committee Report

Some recommendations presented to the convention at Toronto by the committee appointed to recommend an equitable percentage of distribution of missionary budgets.

First: That the Executive Committee secure from each society and board at least one month prior to the general convention each year, a carefully prepared estimate of the amount each society or board will need from the churches for the ensuing missionary year, together with reasons for these estimates and a general statement concerning how and where the money will be used. This estimate is to include only what is expected from the churches directly and is not to include amounts expected from individual gifts, annuities, legacies, income from permanent funds, income from foreign fields, or membership dues in those societies and boards having a local membership.

We recommend that an Advisory Committee be constituted of one representative of each society and board sharing in the budget, said representatives to be selected by the respective societies and boards. This Advisory Committee is to meet with the Executive Committee in an advisory capacity.

After considering with the Advisory Committee, and, if need be, revising the estimate of each society and board, the committee shall then add all these estimates together, thus making a general missionary budget. This budget shall then be submitted to the general convention for its consideration and when adopted by the convention it shall become the General Missionary Budget for the Disciples of Christ for the year.

It is estimated that the total income from all regular resources of all the societies last year was in round numbers, $2,000,000. On this basis the offerings from the churches, as such, for 1913-14, should reach $600,000, exclusive of offerings for state work.

We have secured the estimates from the various societies and boards for the coming year, have carefully considered them, and recommend that the following be adopted by this convention as the General Missionary Budget for the churches as such, for the coming missionary year:

	Received from Churches Last Year, 1911-12.	Amount Recommended for 1913-14.
National Benevolent Association	$25,881	$ 45,000
C. W. B. M.	106,791	110,000
A. C. M. S.	87,605	125,000
Ministerial Relief	8,680	35,000
Church Extension	24,881	45,000
F. C. M. S.	122,174	150,000
Christian Union Commission	75	10,000
Education	not known	75,000
American Temperance Board	975	5,000
Totals	$377,071	$600,000

Second: That after the General Missionary Budget has been adopted by the convention, the Executive Committee, in conference with the Advisory Committee, shall, immediately following the adjournment of the General Convention, make a suggestive apportionment of this budget to the various states and shall send these apportionments to the various State Boards and ask them to estimate and report back to the Executive Committee the amount to be raised by each church in their respective states for each of the above-mentioned interests. Leaving the principles of apportionment to be worked out by the Executive Committee, we recommend that in suggesting the apportionments to the churches, each church be given its total budget, the amount for each interest, and also the percentage in the state for the distribution of its offerings, and also that a copy of the apportionments be furnished to each society and board.

Third: That we recognize that any attempt to limit benevolence, to make arbitrary distinctions or to present consideration of other than "recognized" interests, would work injury and be out of harmony with the independence and autonomy of the local churches. On the other hand, we also recognize that the local churches are often imposed on by unworthy calls on their liberality. In view of these facts, we recommend that the Executive Committee give careful consideration each year

Rev. R. Graham Frank, Chm. Budget. Com.

to any and all causes desiring to share in the missionary offerings of the churches, and then recommend to the General Convention the interests which, in the judgment of the committee, should share in the offerings. We further recommend that when the General Convention has passed on this recommendation the local churches be requested to give preference to the interests thus suggested for their offerings.

Fourth: That the committee seek to devise some plan by which the fiscal years of State and District Missionary Societies and of local churches shall coincide with the fiscal years of the General Missionary Societies, in order that there may be uniformity in all our co operative work.

Fifth: That the committee conduct a campaign of publicity in advocacy of the adoption and use of the budget plan by publishing and distributing carefully prepared literature concerning the work of Budget Apportionment, Christian Stewardship, Financial Plans for Local Churches, and statements concerning the work of our Missionary and Benevolent Societies and Boards. It is understood that the various Boards will continue to publish literature concerning their own work, but the joint literature is to be used by the Executive Committee. We recommend that the committee present the plan before General, State, District and County Conventions, Ministers Meetings, Colleges and other assemblies, in order that our people may become well acquainted with the principles of the plan. To this end we would recommend that the committee be empowered to select a secretary, who shall devote all or part of his time to leading in such a publicity campaign, and that his salary be fixed by the committee. We recommend that the expenses of the committee be borne by the societies and boards, each being liable in proportion to its share in the total budget.

N. B. Report adopted at Toronto as the report of the executive committee of the convention.

history, church music, etc. Most of the classes will assemble Wednesday nights in connection with the church prayer-meeting. Music will be taught Friday nights.

It fell to the lot of C. H. Hilton, Healdsburg, Cal., to preach the funeral sermon of the world famous athlete, Ralph Rose. Mr. Rose died in San Francisco and was brought to Healdsburg and buried by the side of his mother. It was the most largely-attended service of the kind ever held there, not less than one thousand people attending. Mr. Rose was a giant, weighing 350 pounds, and was but 29 years of age.

On Sunday, Nov. 23, the American Missionary Society is calling for contributions from the Bible schools with which to further the gospel of the Christ in America. This should be hailed by our schools as an opportunity. Last year this society received almost $38,000 from 2,390 Bible schools. This year it hopes to receive not less than $50,000 from a greatly increased number of schools.

A debating team representing the Endeavor Society of First Church, St. Joseph, Mo., recently debated with the Philomathic Literary and Debating Society, which is said to include some of the strongest speakers of the city. The subject for discussion was, "Resolved, that Municipal Ownership of all Public Utilities Would be Desirable for Missouri Cities."

A net amount of $23,300 has been secured for the Herbert Moninger Memorial Fund. This leaves but $1,700 still needed to complete the fund. Recent gifts by generous donors have been upon the condition that the entire amount should be raised without further delay or additional expense. R. M. Hopkins, Carew Bldg., Cincinnati, will receive pledges.

R. M. Hopkins, National Sunday-school secretary, and C. L. DePew, State secretary, were chief speakers at a rally held at Memorial Church, Chicago, last Monday evening. Conferences for all departments were held. H. E. Merritts, Circulation Manager for the Christian Century, is the energetic superintendent of this school.

Daniel A. Poling, general secretary of the Ohio Christian Endeavor union, was the principal speaker at a recent union meeting of Cleveland Christian Endeavor societies. At Euclid Ave. Church, Nov. 10, a banquet was tendered Mr. Poling. W. F. Rothenburger, pastor of Franklin Circle Church, acted as toastmaster.

An attempt was recently made on the life of C. E. Elmore, pastor at Park Church, New Albany, Ind. A pistol was the weapon used. Mr. Elmore attributed the attempt to his criticism of the present Democratic administration for non-enforcement of the saloon and gambling laws.

The fine new building of the Richmond, Ky., First Church is to be dedicated th third Sunday in November. The building has cost $40,000, and is said to be one of the most modern in Kentucky. F. M. Rains will dedicate. E. B. Barnes is pastor at the First.

In a recent concert at Central, Spokane, the choir was composed of eleven Bulgarians, nine Chinese, two Russians, one Greek, one Servian and two Americans. One of the special selections of the choir was "Cast Thy Bread Upon the Waters."

H. H. Harmon, pastor at First, Lincoln, Neb., devoted a recent Sunday to the young people, of which this church claims the largest membership of all churches in the state. His morning message was on "Remembering the Lord in Youth."

The Disciples at St. Joseph, Mo., are already beginning a campaign to bring the international convention for 1915 to that city. The St. Joseph people declare that the convention that year should logically come to an interior point.

Dr. Herbert Martin, of Drake University, is occupying the pulpit at Liberty, Mo., during the absence for two Sundays of the pastor, Graham Frank. Mr. Frank is visiting the southern conventions in behalf of the 1914 convention.

The church at Franklin, Ind., where W. J. Wright ministers, was visited Nov. 2, by over 200 members of the Presbyterian congregation of the town. A similar visit to the Presbyterian Church was made by the Disciples last summer.

Under the title "Some Bible Rivers" Earle Wilfley, pastor of Vermont Ave. Church, Washington, D. C., has begun a series of sermons on themes suggested by rivers, mountains, valleys, shrines, etc., mentioned in the Bible.

One of the new accessions to the Clinton, Ill., church is H. A. Garriott, who is 84 years of age. It is believed that Mr. Garriot is the oldest man in central Illinois, to have been converted at such an advanced age.

The choir of the Pueblo Central Church recently gave a recital, the chief feature of the program being a musical one, Charles Wakefield Cadman's delightful song cycle, "The Morning of the Year."

Peter Ainslie gave a talk on the work of the Commission on Christian Union, at the first meeting of the Ministers' Alliance of Kansas City and vicinity, which was held at First Church, in that city.

First Church, Union City, Ind., was damaged by fire Nov. 3 to the extent of $25,000. The building had only recently been remodeled at an expense of $4,000. W. S. Buchanan ministers at Union City.

Captain H. D. Gough, formerly in charge of the Salvation Army in Aberdeen, S. D., has entered the ranks of the Disciples, and will serve the churches at Claremond, S. D., and at Amherst, N. D.

George H. Combs, at Independence Boulevard, Kansas City, Mo., recently attacked demoralizing influences in modern life, such as vicious theaters, moving picture shows, songs and dances.

At the cornerstone laying of the new Sunday-school building of South Side, Lima, O., A. B. Houze, of Central Church, and Superintendent Davison, of the city schools, were speakers.

B. S. Ferrall, pastor of Jefferson St. Church, Buffalo, N. Y., is conducting his third season of noon shop meetings at the great Crosby Sheet Metal Company plant, in Buffalo.

Dr. Ada McNeil, supported by Central, DesMoines as missionary in India, is on her way home on account of poor health. Dr. McNeil will visit friends in DesMoines.

Joseph A. Joyce, pastor of the Capitol Church, Lansing, Mich., has been elected president of the Michigan Christian Missionary Society.

The Men's classes of First Church, Spokane, met the men from two other churches recently, and decided to "cut out" slang in the future.

Dr. J. A. MacDonald, whose address created such enthusiasm at Toronto, was the University preached at the University of Chicago Nov. 2.

A free auto service has been inaugurated by the Stockton, Cal., Sunday-school during the membership campaign now in progress.

L. G. Batman, pastor at First, Youngstown, O., has been elected president of the Mahoning County Sunday-school Association.

Nov. 16-22 will be observed as Decision week by Central Church, Youngstown, O., where W. D. Ryan ministers.

J. J. Lockhart, pastor at Shreveport, La., has been seriously ill. For a while it was feared he could not recover.

The Men's class of Central, Terre Haute, is meeting in the Orpheum theater.

Mrs. W. T. Brooks, wife of the evangelist, is ill in a hospital at St. Louis.

EVANGELISTIC MEETINGS.

Port Arthur, Tex., Minges Company, evangelists.

Cantrall, Ill., T. L. Read, pastor, preaching; C. M. Hughes, singing; 9; closed.

Long Point, Ill., H. H. Jenner, pastor; C. J. Robertson, evangelist; Mr. and Mrs. Tuckerman singing; 40; closed.

Nevada, Mo., Levi Marshall, pastor; C. M. Sharpe and C. V. Cook, evangelists; 21; closed.

Lebanon, Ind., Central, A. L. Ward, pastor; preaching; A. A. Bailey, singing.

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Decatur, Ind., Benjamin Borton, pastor; preaching.

McAlester, Okla., J. B. Boen, pastor, preaching.

Cynthiana, Ky., J. D. Armistead, pastor, preaching; 97; closed.

Arkansas City, Kans., union meeting of seven churches, H. E. Henshaw, Disciple pastor; 464; continuing.

Niantic, Ill., R. E. Henry, retiring pastor, preaching; J. A. McKay, singing; 13; closed.

Newton Falls, O., H. D. Williams, pastor; M. J. Grable and J. E. Hawes, evangelists; 6; closed.

Indianapolis, Ia., W. J. Lockhart, evangelist; 91; closed; $2,200 raised for remodeling building.

Kaw, Ia., Floyd J. Evans, evangelist; 40, continuing.

Lanark, Ill., J. G. Waggoner, pastor; Lockhart, Hickman and Garmong, evangelists.

St. Louis, Dover Place, Charles Dugan, pastor; B. L. Wray, evangelist; 44; continuing.

East St. Louis, Ill., M. E. Dutt, pastor; Brooks and Bailey, evangelists; 75; closed.

Windfall, Ind., J. H. Mavity, pastor; W. T Brooks, evangelist.

Lexington, Ill., W. H. Storm, pastor; F. B. Thomas, evangelist; 64; closed.

Olney, Ill., W. S. Gamboe, pastor; F. B. Thomas, evangelist.

York, Neb., Rev. Mr. Ritchey, pastor; Vawter and Seniff, evangelists; 160; continuing.

Ft. Wayne, Ind., Third, John T. Brown, evangelist.

Nowata, Okla., S. T. Martin, pastor; E. E. Violett, evangelist; 45; closed.

Springfield, O., H. E. Beckler, pastor; E. E. Violett, evangelist.

Glouster, O., R. H. Fife, evangelist; 32; continuing.

Beaumont, Tex., A. E. Ewell, pastor; Minges Company, evangelists; 670; continuing.

Forest Grove, Ore., J. B. Holmes, pastor, preaching; 5; continuing.

Dallas, Ore., C. C. Curtis, pastor; F. M. Brooke and G. E. Curtis, evangelists.

Corning, Cal., T. M. Jones, pastor; D. D. Boyle, evangelist.

Monticello, Ill., H. J. Hostetter, pastor; J. F. Rosborough, evangelist; 12; closed.

Columbia, Mo., M. A. Hart, pastor; C. M. Chilton, evangelist.

Danville, Va., A. F. De Gafferelly, pastor, preaching.

Council Grove, Kans., R. W. Woodside, pastor, preaching: 24; continuing.

Grant City, Mo., Ben F. Hill, evangelist.

Centralia, Okla., W. T. Cummins, evangelist.

Quaker City, O., F. H. Scattergood, pastor; Sala company, evangelists.

Park View, Lynchburg, Va., J. T. Watson, pastor, preaching.

Steubenville, O., First, E. P. Wray, pastor; Fife brothers, evangelists; 275; continuing.

North Platte, Neb., H. G. Knowles, pastor; Whiston company, evangelists; 122; closed.

CALLS.

C. W. Allison, Keosauqua, to West Liberty, Iowa.

D. C. Steins, Dodge City, Kans., to Centenary, Indianapolis.

J. E. Slimp, Yorktown, Ind., to Dayton, Wash.

Gilbert Jones, Lovington, to Mattoon, Ill.

H. F. Jones, to Monmouth, Ore.

J. F. Ghormley, to Waco, Tex.

E. W. Barnes, to Dayton, Ore.

W. B. Crewdson, Logan to Elliot, Iowa.

Elam F. Murphy, to Joliet, Ill.

Healdsburg, Cal., C. H. Hilton, pastor; preaching; A. W. Shaffer, singing.

Orting, Wash., Straub and Webb, evangelists.

Everett, Wash., O. H. King, pastor, preaching.

McLean, Ill., Rev. Mr. Starbuck, evangelist.

Rock Island, Ill., Memorial, M. E. Chatley, pastor, preaching.

Lane, Ill., Lew D. Hill, evangelist.

Red Oak, Ia., O. A. Wright, pastor; W. J. Wright and Frank Pierce, evangelists.

Brazil, Ind., First, Evangelist Jordan and wife.

C. H. Hopkins, to Waterville, Ore.

A. B. Cash, to Hard River, Ore.

H. G. Rowe, First, Danville, Ill., to First, Indianapolis. Declines.

Glenn O. Mills, Paxton to Heyworth, Ill.

J. H. Versey, to Cadillac, Mich. Has begun work.

Milo W. Nethercutt, Moweaqua to Carlock, Ill.

A. W. Luce, Stansbury, Mo., to Paola, Kans.

J. M. Delzene, to Troy, Kans.

Will J. Slater, Humboldt, Kans., to Crockett Mills, Tenn.

H. W. Laye, Traverse City, Mich., to Peru, Ind.

C. R. Neel, Salt Lake City, Utah to Bethany, Neb.

Edward J. Wright to Miles City, Mont.

D. Somers Robinson to First, Billings, Mont.

RESIGNATIONS.

J. E. Adams, Dayton, Wash. Will cultivate voice.

S. W. Traum, First, Madison, Ind.

NEW BUILDINGS AND IMPROVEMENTS.

Herington, Kans., H. A. Pearce, pastor; $20,000 building dedicated by O. L. Cook Nov. 2.

Neodesha, Kans., debt of $2,700 paid, $1,600 raised for improvements.

Lowell, O., E. L. Karstaedt, pastor; new building dedicated by I. N. McCash.

East Lincoln, Neb., dedication Nov. 2.

Baker, Ore., First, J. Q. Biggs, pastor; building dedicated by G. E. Williams Nov. 2.

Bethany Church, Randolph, Vt., to be rebuilt.

Mattoon, Ill., building redecorated.

Belding, Mich., mortgage burned Nov. 4.

Peoria, Central, has bought lot for $12,500.

Hamilton, Mo., building being redecorated.

ADDITIONS TO CHURCHES.

Georgetown, Ill., L. R. Hotaling, pastor, 17.

Havana, Ill., R. E. Henry, pastor, 5.

Oklahoma City, Okla., J. H. O. Smith, retiring pastor, 34.

First Regular Issue
January 3, 1914.

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The Sunday School

WRECKING RAMPARTS WITH RAM'S HORNS.*

By A. Z. Conrad.

PERCEIVED BUT NOT POSSESSED.

Forty years of wilderness worry. What next? Water and war. Once more the water question. Too much or too little water had been the bane of the pilgrim life. The Red Sea, Marah, Elim, Rephidim, Meribah and now the Jordan. From the Accacia Plateau the tented host could see the rich Jordan Valley which was the gateway to the Land of Promise. But they saw something far less welcome. Stretching in front of the gateway was a sign, tortuous and terrifying, two hundred miles long and from eighty to five hundred feet in width with the significant words, "Positively No Admittance." It defied but did not dishearten the new Deliverer. The man who had heard, "Be strong and of a good courage, the Lord thy God is with thee whithersoever thou goest," was neither disturbed nor depressed. The turpid, angry challenge rolled between promise and possession. The swollen Jordan, swirling and surging its bared breast five hundred feet wide, masked in foam, told of inward fury and dared the invader to attempt transit. It could neither be bridged nor barred by any human instrumentality. Boats there were none, and bold was the swimmer who could breast its swift current. It seemed to mock every promise of advance. It is a mighty faith which can face a force like that without a tremor of fear or a change in purpose. Unhurried and untroubled the newly appointed Commander-in-chief proceeds with preparation for the great campaign of conquest. Leagued with the Infinite he knew there was a way on and through. He believed that the God who sent the river on its course could stay it at his own sweet will. While yet the flood was at its height he gave command to fold the tents, break camp, and meet the challenge of a raging river with advance to the very brink. (Joshua 1:11.) He risked his reputation by a definite declaration that Jordan would be passed within three days.

GLORY AND THE GOAL.

God's plan for man is progress. It is more. It is possession! The privations of the pilgrimage had been passed. If progress were to end at the Jordan's brink, had the march been worth while? Approach is not arrival. To perceive is not to possess. "At" is not "Into" and "To" is not "Through." A view is not victory. Desert difficulty and disaster fail if they fall right at the point of possession. The voyage is not worth while if the ship is to be wrecked in sight of port. Even the wrath of an angry sea can well be faced if disembarking in a safe harbor is granted at the end of the voyage. It is the goal that makes the race worth while. Does it pay to struggle and strive through trouble and trial and then stop just short of success? Exactly that is just what multitudes are doing who are seeking to maintain a relatively high moral standard of living, yet stop on the Moab side of the Jordan. Such a life pushes up, presses on, prevails in peril and pursues in pain and then—then stops on the Accacia Plateau and—dies! Does God intend this? Could his plan be so wasteful? Watch Israel and see.

PURPOSE AND PROMPTITUDE.

Joshua 3:1. "And Joshua arose early in the morning, and they removed from the Accacias and came to Jordan, he and all the children of Israel." Profiting by previous experience he had sent spies, not to discover the dangers of the land, not suggesting the difficulties, not even resting his cause on their report, but he secretly commissioned them to view the land and Jericho. He showed his generalship in selecting two, rather than ten, and in requiring them to report to him direct. They gave their reports which included an enthusiastic description, the details of a narrow escape, the conviction that possession was immediately possible. There was every reason for delay, until the waters subsided. From a human standpoint it seemed like presumption to attempt advance. Yes, if alone, but not when Joshua could say, "God and I." He made his preparation as though the waters were already divided. He proceeded with an utter disregard of impossibilities which confronted him. He had only to do with the possible. The impossible was God's business. It was his business to undertake and God's to consummate. This is only true when the commandment is clear and the requirements unequivocal. Had he taken as his slogan, "Nothing beyond the natural order," the bones of the children of Israel would have bleached on the hillsides of Moab. The most momentous movement since the first passover was now to be undertaken. It was sufficiently important for Divine intervention.

THE FLYING WEDGE.

The officers went through the midst of the camp and they commanded the people: "When you see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then shall ye move from your place and go after it." Have you watched the flying wedge on the gridiron? It is a mighty obstruction that can stand before the athletes pushing toward the goal. It is the picture before us. The sharp point of the wedge, the ark, behind it the priests and after them the people. This tells the story of human progress. The ark was the mysterious chest which proclaimed the presence of Jehovah. It had taken the place of the pillar of cloud and of fire. It symbolized a communicating deity. In it the wand of majesty and mystery, Aaron's rod, had been placed. Also the sacred tables of the Law. Manna was carried in it, symbolic of the bread from heaven. Upon it was the Mercy Seat, proclaiming the Christ of redemption. It stood for the Law and the Gospel of Grace. But more than this, for the actual contributing presence of Infinite love, majesty and might. The obedient might follow it without fear of failure. In the largest sense it represents religion. This has ever been the pioneer in human progress. The Cross precedes the flag. Behind the ark the ministers of religion, to be followed so long as and only as they followed the Ark.

REVERENTIAL REGARD.

"There shall be a space between you and it about two thousand cubits measure;" Joshua 3:4. Is it possible to be unduly familiar with sacred things? That depends upon the nature of the familiarity. It is possible to treat sacred truth triflingly. Prayer may lose its power through presumption and assumption. Levity and listlessness are intolerable when life is at stake. When will we learn that Christianity itself is a question of life and death? There can be no superficiality in matters of salvation. The sublimities and sanctities should not be treated sacrilegiously. God gives us of himself just as much as we are willing to receive reverently. The burning glass may collect the rays of the sun to such a degree that it will destroy and not bless. Fire is our best friend until we become unduly familiar with it, then it consumes. In a great power house where both light and power were electrically generated a man carelessly placed his hand on a bit of steel. It nearly cost him his life. He said, "I took it for granted a thing not concealed might be touched." Immediately afterward there was posted in the establishment, "Take Nothing For Granted Here." Is there anything more demanded in America right now than the inculcation of a spirit of reverence in young people? With a carelessness which cauterizes conscience the Temple of Truth is too often profaned.

PREPARATION FOR THE EXTRAORDINARY.

"Sanctify yourselves: for tomorrow the Lord will do wonders among you." V. 5. The way was a new and an untried one. They were not to trust to human guidance. Extraordinary things demand extraordinary preparation. Ceremonial cleansing emphasized the necessity of holiness of life. You can only get the full results from battery or dynamo when the contact points of connecting wires have been cleaned. Impurity can never come into contact with holiness. God does not and cannot communicate himself through uncleanness. Confession and repentance clean the contact point and make possible communications of grace.

THE CREED FOR LIFE'S CRISIS.

Joshua's creed explained his courage. In verses 10 and 11 we read, "The living God," "The Lord of all the earth." It was enough. Not an absent deity, but a present personal power would prepare the way through the foaming flood. Whoever actually realizes the presence of God is neither appalled nor unbalanced by manifestations of deity called "Miracle." A personal presence, with purpose to bless, is Joshua's thought of the Infinite. But more than this, "He is the Lord of all the earth," having full control. His power of manipulation is measureless. Whatever he wills he works. It is needless to exercise ourselves unduly as to *how* God accomplishes his purposes. It is enough to know he does it. In undertaking the supernatural is it bravery or bravado which leads man to undertake the work of *super man?* It depends upon his motive, his call and his command. The supernatural is not contranatural. Joshua was simply undertaking to perform a superhuman task in Divine strength. He was revealing the possibilities of partnership. "And Joshua spoke unto the priest saying, 'Take up the Ark of the Covenant and pass over before the people.'" "And they took up the Ark of the Covenant and went before the people." It was a call, not for speculation, but demonstration. The same call exists today.

SECURITY AND CERTITUDE.

The priests stood firm in the Jordan River bed, literally, "were caused to stand upright." The ark was symbolic of the security and the certitude of the leader who *knows.* Their act awakened confidence in the people who followed unafraid because their leaders knew whom they believed. Encouraged by example, in obedience to command the entire nation "passed clean over Jordan, right against Jericho." There was no retreat. The walled waters rushed once more on their course. They were now finally and fully *committed to conquest.* In this lies the guarantee of ultimate success. There will be no more talk of the fish and the leeks and the onions and the melons of Egypt. Now it is fight or die.

LIVING LESSONS.

The Jordan symbolizes the barriers to the higher life.

To believe the Bible, to believe in the church, and even to believe that Christ was and is, is not salvation.

The tragedy of life is a wilderness wandering which stops short of the Promised Land.

Follow the minister only so long as he stays with the ark.

Where the ark goes, follow, and the mercy seat of the ark was a token of Christ. Jesus said, "Follow me."

It is as natural for God to act supernaturally as for us to sow seed and reap a harvest.

Nothing could be more irrational than for God not to act supernaturally when the good of his children requires it.

It is a shriveled faith that will not follow the ark into the Jordan channel.

No current of evil is so swift and so broad that God cannot stop it in the interests of human progress. The best leadership is ineffective until the people are willing to follow. What the pulpit proclaims the new must prosecute.

Crisis-faith is never given until crisis-event.

Jordan-grace is unnecessary and indeed impossible until we make the Jordan-journey.

God's barriers hold until the church passes the danger point.

Do not expect the waters of opposition to retreat until you wet your feet in the forbidding flood.

Faith to undertake invariably means power to achieve.

*Note.—International Sunday-school lesson for Nov. 30, 1913. Scritpure, Joshua 3:1-17; Psalm 114.

The Mid-Week Service

CONSERVING FOR CHRIST.

Nov. 19. John 6:12; Matt. 16:5-12; 18:10-14; Luke 16:9-16; 17:1-4.

Christianity is unalterably committed to the policy of conservation. The ministry of Jesus was distinguished from that of the popular religious teachers of his day by the attention he gave to rejected human material. Men and women whom the religious leaders had pronounced unfit and who had accepted this estimate of themselves discovered that they were capable of heroic service that placed them by the side of the great benefactors of the race.

Many of us have the anti-Christian habit of thinking that when we have seen the defects of a man and assigned him to an inferior place in life we have reached the limit of our obligations to him. Christianity begins with a man's possibilities. It endeavors to overcome his weakness. It offers him a reasonable basis for hope. It furnishes motives for self-control and sacrifice. It assures him of help from God and from man.

PROTECTING THE CHILD.

Juvenal formulated a principle of education in words which Christians may adopt when he wrote, "The greatest reverence is due the child." Children are not brought into the world for the profit of factory owners. They have a right to be happy, to play, to grow strong in body, to learn what life is at its best, to be trained for efficiency in the economic and social world. The cities must be built for the child as well as for the manufacturer and the merchant. The amusements that are tolerated must be examined with respect to their influence on the children and recreation must receive as much attention as the curriculum of the school. The school is a place where the life of the child is increased, its vigor of body, its intelligence, and its sympathies. The studies are to be chosen because they minister to life.

RESTORING THE OUTCAST.

"Come and be as good as we are," is the meaning our invitation to unite with the church has for many persons. The Pharisees whom Jesus condemned thought they were good because they avoided certain gross sins of which the outcasts were guilty. Being pleased with themselves, they were unsympathetic toward those whom they designated as sinners. We are quite successful, often, in imitating the Pharisees. Instead of making it easier for others to do right, we make it harder. We throw over certain sins—our own—the sanctity of religion, and we exaggerate the guilt of those whose sins we are not tempted to commit. If we really desire to help the outcast, we can do nothing better for him than to get rid of our Phariseeism and learn from Jesus how to treat with respect a man because a human being and not merely because of past success in living.

SAVING OUR INFLUENCE.

The spoken word is powerful if it comes from the mind and heart of the right person. We cease to care for what the scold says. Such a person annoys us, it is true, but we accept no warning from a source of that kind. When we speak in the name of the church, we ought to be exceedingly careful to measure our words. The influence of the church is a matter of concern for every Christian. It therefore becomes his right to be indignant and to express his indignation when men speak folly in the name of the church. Much has already been lost through the attacks of ignorance on the work of science. The impression has been created that the church shuts its eyes to the light. The intemperate advocacy of temperance harms the church. Militant speeches in favor of peace strengthen neither the hands of lovers of peace nor the power of the organization that lends its influence to the effort to abolish war. The sensationalism that amuses the people today and leaves them in cold indifference tomorrow is a serious menace to the influence of the church. And what about the methods we adopt for raising money? Perhaps we get the money, but what does the community think of the church? And what will be the condition of the church ten years hence?

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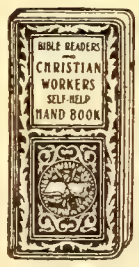

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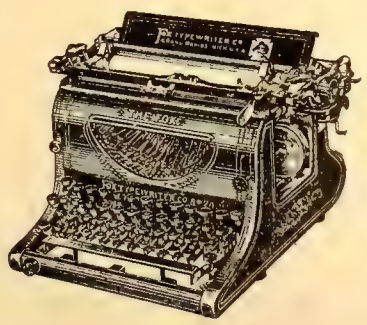

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Pastor Central Church, Des Moines, Ia.

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EDGAR DeWITT JONES,
Pastor First Church, Bloomington, Ill.

"Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

P. J. RICE,
Pastor First Church, El Paso, Tex.

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The Christian Century's Thirtieth Anniversary Subscription Crusade

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OUR main difficulty in this Crusade for twenty thousand names has been to get folks to realize that it is a STRAIGHT-OUT GIFT OF THE CHRISTIAN CENTURY FOR ONE FULL YEAR that we are arranging to make. It seems too liberal to be true! Here is a note from a reader who hesitates to send in his list until he knows how much it will cost:

H. E. Merritts,
Circulation Manager The Christian Century,
Chicago.

My dear Brother:

What are the monetary returns we are required to make for a list such as you ask or permit us to send? Such a list without any money value returned looks too liberal for your good. Fraternally, WM. ROSS LLOYD, Flemingsburg, Ky.

P. S. So far as enlarging The C. C. is concerned, I doubt the advisability of it because it is all one can read and digest in a week. And as to improving the quality, I doubt your ability to do it.

It will not cost you one cent, Brother Lloyd! Neither will it cost the persons whose names you send one cent!

Nor will it cost The Disciples Publication Society one cent! It isn't our gift! We simply put the price of these twenty thousand subscriptions down to one dollar—just the mechanical and material cost of printing the paper—and we ask every friend of The Christian Century to contribute to a fund of twenty thousand dollars to pay for them. The Disciples Publication Society could not afford, of course, to send the paper free. And our Uncle Sam would not allow us to do so even if we could afford it. Our subscriptions, according to the law, have to be paid for by some one—if not the one to whom the paper goes then by some friend who sends it to him as a present.

We are asking our friends to make a great Christmas present of twenty thousand Christian Centurys for one year to twenty thousand persons who do not now receive it. We are expecting men and women of means to give large sums, and we expect many gifts of smaller amounts. We have had tentative assurances of several good-sized gifts if we could collect the twenty thousand dollars. We have faith to believe that there will be a generous response in money when we have rounded out the list of names. It all depends upon our getting the names—selected names, of church workers and Christian-minded people.

And we are getting them. As our readers come to understand the plan their imagination catches the purpose in it and the mails are loaded with lists.

Pastors in all our churches see the far-reaching possibilities of putting The Christian Century for one full year in the hands of their interested homes.

One pastor sends eighty-eight names, with the desired information about each one. Another—with a membership of 800—goes to the trouble to draw off 140 names and adds the desired information about each one. It must have taken him more than a full day to do it. But think what inspiration will come to his church during the year as a result of it! It will make his work easier! There will be more intelligent response to his preaching! He knows that, and so he takes pains to send us his list.

But here is a pastor who is altogether too modest. He sends in nineteen names out of a membership of 900. He does not realize how generous our offer is! We would like more than 100 names from that church. How many more it would be left to him to determine. We trust his judgment in making the selection as we trust the judgment and good-will of every reader who sends a list.

Twenty thousand new names—that is a tremendous list! Do you take in the magnitude of the undertaking, gentle reader? Do you, gentle friend who can afford to make a liberal donation, do you take in the magnitude of this opportunity to serve the greatest cause among us?

Thousands of names are already bursting the Circulation Man's desk-drawers and additional filing space has to be found! But we can find it! Let the names roll in!

Salient Data in The Christian Century's History

Established as The Christian Oracle in 1884 by Rev. F. M. Kirkham and Gen. F. M. Drake, at Des Moines, Iowa. Attained a high degree of popularity as organ of Iowa churches. Removed to Chicago in 1891. Became a national organ, though featuring especially the Iowa work and the local parishes of Chicago. Mr. Kirkham continued as Editor and owner of The Christian Oracle, until 1889, when it was purchased by Dr. J. H. Garrison, whose son, Mr. Arthur O. Garrison became Managing Editor. For a short time Rev. George A. Campbell was Editor.

In 1900 the stock of the Oracle Publishing Company was purchased by a group of men headed by Rev. Charles A. Young. The name of the paper was changed to The Christian Century and that of the company to The Christian Century Company. During the next seven years the paper was edited by a group of writers, including Rev. J. J. Haley, Rev. Frank G. Tyrrell and Prof. Herbert L. Willett.

In September, 1908 The Christian Century was purchased by the New Christian Century Company, a new corporation. Charles Clayton Morrison and Prof. Willett became associated as joint Editors.

At the beginning of the year 1913 the Disciples Publication Society, a corporation without capital stock and operating not for pecuniary profit, was chartered under the laws of Illinois. Its membership was constituted of representatives of the churches and Sunday-schools of the Disciples of Christ. This Society purchased The Christian Century and all other assets of The New Christian Century Company, and is now publishing The Christian Century in the unselfish interest of the cause of religious education and progress.

On Sept. 1, 1913, Mr. Morrison became sole Editor, Dr. Willett continuing as Contributing Editor in a no less vital relation to the paper than before.

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

Our Anniversary Subscription Crusade

The Disciples Publication Society is now engaged in soliciting $20,000 to send The Christian Century as a gift for one year to twenty thousand new names, including four thousand Disciple ministers not now subscribing. Our readers are given the privilege of making up this list of names (with the exception of the ministers' list which is made up at the office.) It is only asked that you select the names of persons who possess an intelligent interest in church life, bearing in mind that our primary interest is to secure the names of persons who, after reading The Christian Century for one year, will be likely to subscribe for it on their own account for another year.

Names suggested by_____ Address _____

_____ for one year's gift subscription to The Christian Century

Be sure to write very plainly or use typewriter.——Be certain of all addresses.——Do not fail to give information as indicated in third column.——Use this prepared blank only.——Do not put down the name of any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss) *Mr. John Smith*	*Chicago Junction, Mo.*	*Farmer, Deacon, Sunday-school Supt.*
Mrs. Ralph Doe.	*162 N. Lincoln St., Buffalo, N. Y.*	*Husband a lawyer, Active in C. W. B. M. S. S. Teacher.*
Mr. James Phelps	*14 Century Ave., Indianapolis, Ind.*	*Clerk, unmarried, Pres C. E.*

This blank may be indefinitely lengthened by pasting an additional sheet on the bottom.

Mail this list at once to H. E. MERRITTS, MGR. THE CHRISTIAN CENTURY, 700 E. 40th St., Chicago.

Subscriptions—Subscription price $2. If paid strictly in advance $1.50 will be accepted. To ministers if paid strictly in advance $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

THE CHRISTIAN CENTURY

Published by the Disciples of Christ in the Interest of the Kingdom of God.

Disciples Publication Society, Proprietors

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Dr. Willett's Latest Book

"The Call of the Christ"

WE will give FREE of charge with every new $1.50 subscription to The Christian Century, a copy of Doctor Willett's latest book, "The Call of the Christ." This book is scholarly, yet simple and understandable. It is a positive yet persuasive presentation of the claims of Christ. It will strengthen the faith of those in doubt and impart to every reader a satisfactory and realistic vision of the Master. The regular price is $1.00 per copy postpaid. We are making this special offer for a short time only. You cannot afford to miss it.

Here is an opportunity to get THIS BOOK WITHOUT COST. If you already have it get another copy and give to a friend for a Christmas present.

It is easy to get subscriptions for The Christian Century. All you have to do is to give to a prospective subscriber, or your friend, a sample copy and ask him to read it carefully, and the next time you speak to him about the matter he will be ready to give you his name and the $1.50 for a year's subscription.

If you already receive the paper and want the book, send The Century to a friend for the coming year and get the book yourself.

While you think of it just get the subscriber. Fill out blank below and forward to us with your remittance.

Disciples Publication Society, Chicago, Ill.

Gentlemen:—I enclose herewith $1.50 for which send The Christian Century for one year to the following new subscriber:

Name .....

Street Address .....

Town .....State .....

Send my copy of "The Call of the Christ" to the address below:

Name .....

Street Address .....

Town .....State .....

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Naming of the Church

The Church of the Lord Jesus Christ began without a name. It was years before it had a name. No one thought of naming it. The first disciples had no realization of their need of a name. No prophetic vision of the future of the Church gave them a suggestion of what must surely come to them and to the world by their possession of a name. The Church began in anonymity. Jesus did not name it. The word "church" was not a new name, nor at the first was it distinctive. It was a name applied to many gatherings both in the Old Testament and in the usage of Greek and Roman politics. Twice Jesus referred to "the church," but those references did not name the movement.

* * *

The early Christians called themselves "brethren," "disciples," "saints," but that was all. They spoke of their religion as "the Way." So far as we know they had no other name for it. They gave themselves no name. At first their enemies did not name them. They called them impostors, fanatics, insurrectionists and perverters of the people. It has never required much wit to invent names like these, and the early enemies of Christianity were not lacking in such ingenuity as was necessary for the invention of them. But none of these rose to the dignity of a proper name. They are the cheap and ready epithets which the world has for those who do strange new things which it has not time or inclination to investigate. They were not intended as names. They were scornful epithets. Even so the world has condemned more than one great movement because some one had the skill, such as it was, to select from out the rather meager list of vulgar epithets one that caught the popular fancy, and with it slew a great cause. But it was not so with Christianity. None of the opprobrious names had sufficient distinction to attach itself to the new faith. Christianity went for years nameless. Neither its enemies nor its friends addressed themselves seriously to the task of selecting a name for the new heresy.

It would have waited long for a name had its friends been compelled to name it. Nor would it have fared much better had it waited for a name from its enemies. No one in Jerusalem, whether friend or enemy, had any serious thought of naming the religion of Jesus.

It was in Antioch that the new religion found a name. Antioch was a heterogeneous city, which tolerated all faiths and professed none. It was a new, bustling, commercial city, about as unlike Jerusalem as two cities in the same region could well be. It was not a religious city. It was a big, cosmopolitan, polyglot town where a man might have any faith or none. In popular parlance it might be said that "everything went" in Antioch. It was in that town that the discovery was first made that Christianity was something more than a mere sect of the Jews.

Is it not pathetic first that Christianity should have gone so many years unnamed, and that at last it had to come for its baptism to a heathen font? Yet it is not wholly inappropriate. There is a certain felicity in the fact that the new religion waited till the world decided by what name it ought to be called.

Jesus had never been in Antioch, but when the heathen heard Paul preach they never thought of naming the religion after him, but after Jesus. Well will it be for us if we thus preach our Lord so that the world shall see not us but Jesus.

The disciples came very slowly to use the new name. Paul never used it so far as we know. The name appears in none of his epistles. Once it occurs in a conversation in which the king Agrippa flings it at him in sarcasm, "With a very little persuasion thou wouldst make me a Christian!" Paul assented. Yes, he said, he would the king and all others were as himself, except for his bonds. He was not ashamed of the name. But he did not use it. Peter used it once. He said, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." It is the one time in the whole New Testament that the name appears on the lips of one of the disciples. It shows that it had become current; that the Disciples had come to use it among themselves and of themselves. They had adopted the name which the world had given them in scorn. Even so they adopted the cross, and made it something glorious.

* * *

All the time, and inevitably, the world is looking at us and endeavoring to discover by what name it shall call our religion.

The world is not always just in the names it gives. But the world has a rough and ready way of making up its mind as to what seems to it the vital thing in what we profess. It had no doubt what to call Christianity as it beheld it in the early disciples. What would the world name Christianity today if it judged by us?

The world is judging, and in its own rough way is naming. It cannot displace the old name, but it is giving others.

Let us see to it that our lives suggest to the world the one great and holy name and that we honor the name Christians.

Fellowship With Christ

Vital Relation With the Master in Prayer for World-wide Evangelization.

BY J. H. GOLDNER.

THE MASTER IS praying. His disciples say, "Lord, teach us to pray." This must have been to him the most encouraging request they had ever made, because it revealed a sincere desire for fellowship with him in prayer. We are not fit for fellowship with Christ in anything until we have fellowship with him in his prayer life. Not until we have gone with him into his Gethsemane of prayer, are we prepared to go with him to his Galilee of service, his Golgotha of self-giving, his grave of self-effacement, his reward of a world redeemed. Christlike prayer is the simplest, saintliest, Christliest art of a cultured soul.

I will mention four items involved in fellowship with Christ in prayer.

1. First of all we must really pray. Christ never stopped to theorize about prayer. He prayed. In his life prayer was a fact, a force, a necessity, a divine reality. Such he sought to make it in the life of his disciples. When they said, "Lord teach us to pray," he did not stop to explain the mystery of prayer; he told them to pray. He did not give them a talk about prayer, he gave them a model prayer.

WHERE CHRIST PLACED EMPHASIS.

If there was one thing about prayer that Christ emphasized above everything else, it was that when we profess to pray we must really pray. "And when ye pray ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men." "And in praying use not vain repetitions."

A devout old army officer said to me: "I never prayed more than two or three times in my life." Then he quickly added: "Do not misunderstand me. I say my prayers every day; but I am learning that it is one thing to say a prayer and quite another thing to pray." All of us say prayers; but how many really pray? At the Edinburgh Conference a committee submitted the following: "We would lay special emphasis upon the fact that the real problem is not the increase or the improvement of the aids to prayer, or the multiplication of exhortations to pray; but the securing of a body of people who by earnest and sustained effort have become proficient in the practice of prayer." The pressing need in our brotherhood is not more prayers, but more actual praying.

THE PRICE OF FELLOWSHIP.

2. In order to have fellowship with Christ in prayer we must be willing to pay the price. It costs more to have fellowship with Christ in prayer than to have fellowship with him in giving, or serving, or suffering or dying. The kind of praying Christ did costs much. No Christian experience is as expensive as real prayer. On being asked to give money, or time, or service to a missionary enterprise we hesitate, we wish first of all to count the cost; but when we are asked to pray for it we instantly respond, never stopping to count the cost, thankful that so little is required of us, not realizing that the most exacting and exhausting expenditure of self takes place when we really pray.

We are allowed to look at our Lord in prayer. "In the days of his flesh he offered up prayers and supplications with strong crying and tears." A holy, a costly experience. Is it possible that during such praying his disciples dared to say, "Lord, teach us to pray?" Did they desire fellowship with him in that kind of praying? Look again; "And being in an agony he prayed more earnestly and his sweat was, as it were, great drops of blood falling to the ground." Would we have fellowship with Christ in prayer? Then the ravishings of his soul in passions of intercession must be-

Rev. J. H. Goldner, pastor of Euclid Avenue Church, Cleveland, Ohio.

come the actual prayer experiences of our souls. His Gethsemane must become our Gethsemane; his Calvary our Calvary.

Who is fit to unite with Christ in prayer for a lost world? Not he who hates a brother and is unforgiving; not he who is malicious and entertains evil designs against God's fellowworkman; not he who is envious and jealous, seeking only his own; not he whose heart is foul and hands stained; not he who is indolent and penurious. The price of fellowship with Christ in prayer is a continuous course of unsparing spiritual discipline, resulting in a heart that is pure and loves steadily; eyes that are clear and see far; a mind that is sober and thinks wisely; hands that are clean and skillful in service; a life with "Holiness unto the Lord" written everywhere.

PRAYER TO BE PUT FIRST.

3. To have fellowship with Christ in prayer we must, like him, give prayer the preeminence. In the beginning, at his baptism, he prayed. Before choosing twelve students for his college of missions he devoted a night to prayer. Before going to his rest at evening time or his toil in the morning he prayed. Before his ascent to Calvary he stopped in Gethsemane to pray. Before dying he prayed. In all things prayer had the preeminence.

Such is his desire for us. "And he spoke a parable unto them to the end that they ought always to pray and not to faint." He was touring the numerous villages, towns, and cities of populous Galilee. "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." Then said he to his disciples: "The harvest is truly plenteous but the laborers are few." What, under the circumstances, is the first thing he suggests? A collection? No. Sending out missionaries? No. "Pray ye the Lord of the harvest." It was after he had said, "Pray ye" that he said, "Go ye to the lost sheep of the house of Israel." Before giving, or sending, or going comes praying.

MISSIONS BORN IN PRAYER.

Missions were born in prayer and can prosper only in the prayer atmosphere. Our missionary work moves forward and upward no faster than we pray. We regard it an occasion for widespread rejoicing when a five thousand dollar pledge to missions is announced. There is a reason for infinitely greater joy when a righteous man pledges himself to a life of prayer for missions. No matter what a man's contribution of money, time or service may be, he has not given his best and most needed gift until he has dedicated himself to a daily programme of intelligent, specific and importuning intercession.

From every mission station we hear the insistent appeal of the workers. It is not an appeal for money or men. Louder than the imploring call, "Come over and help us," is the passionate cry, "Brethren, pray for us." God knows that we sadly need money and men, but deeper lies our need of a continual stream of intercession. That is fundamental to all else. Back of our money and methods, back of our missionaries and missions, back of our mission boards and churches, back of everything must be the prayer-life of a consecrated brotherhood. If we do not have fellowship with Christ in his intercession we cannot hope to have fellowship with him in his gospel conquests and victories. Omit prayer and we have a perfect machine, but no power. Neglect to pray and we have a superb body, but devoid of the vital breath of God. There is but one place from which to approach our world task and that is from above. There is but one way to approach it and that is upon our knees.

POWER THROUGH PRAYER.

4. To have fellowship with Christ in prayer means power. The missionary task is not so much a question of men and money, of methods and machinery, as of power. The power problem is hardest to solve. The power problem is another name for the prayer problem.

When Christ prayed there was power. At the time of his baptism he prayed; the heavens opened and the Holy Spirit descended upon him. After this he returned to Galilee "in the power of the Spirit." In one of his prayers he said, "Father, glorify thy name in me," and God answered, "I have both glorified it and will glorify it again." At the grave of Mary's and Martha's brother he prayed and after praying he spoke the words of power, "Lazarus, come forth," and the dead man arose. He prayed in the Garden, "and there appeared unto him an angel strengthening him." There is a vital connection between Christ'.

prayers and power.

God's reserve of power is unlimited and accessible. Prayer is the process of tapping it. When Christian people have fellowship with Christ in prayer they have power, for whenever they really pray something happens. Every missionary advance, every religious awakening, every victory in a time of crisis has been preceded and accompanied by prayer. A small group of persons met for intercession. In the summer of 1886 a larger group met at Mt. Hermon for a month of intercession. Out of those periods of spiritual travail was born the Student Volunteer Movement. A little company of men waited on God in prayer in New York, and later at Silver Bay, and the Missionary Education Movement was conceived. In November, 1906, fifty business men and ministers spent six hours in the chapel of the Fifth Avenue Presbyterian Church of New York prayerfully waiting for the leadings of God's Spirit and the Laymen's Missionary Movement was launched.

WHAT PRAYER CAN ACCOMPLISH.

Our Million Dollar Campaign began, continued, and triumphed, not in the wisdom and cunning of the holy men in charge; but in the wisdom and power of God released by prayer. All over our land that company of believing, praying, venturesome spirits has left a trail of intercession. Wherever they went they revived the low-burning altar fires. Their most valuable service to missions was not in securing ten hundred thousand dollars but in teaching us to set free the irresistible energies of God by means of prayer.

PRAYER BEFORE PLAN.

We are to engage in a Men and Millions Campaign. Before the exercise of our cleverness must come the exercise of our faith. Before there is any planning there must be passionate praying. Create a church-wide contagion of prayer and there will be a deluge of giving. In the words of another, "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives."

The last persons we pray for, if we ever pray for them, are the members of our missionary boards. They ought to come first on our list. We have no right to charge them with the sacred responsibility of administering so much money and precious human life unless we support them with unceasing intercession, that they may have constant access to the source of wisdom and of power.

As a result of our giving, talented men and women are in foreign lands, often at the mercy of an inhospitable climate and under the influence of a depressing heathen environment. Only, when in addition to our financial support, we assure them of our spiritual support in prayer, have we fully met our obligations. We can double our efficiency and effectiveness in non-Christian lands without the addition of a single missionary, by doubling our prayer force at home.

Through our missionaries God is leading men and women out of heathenism into the Christian fellowship. How radical this transition is, God only knows. If we would have fellowship with Christ in prayer what must we do for these tender, untutored babes in Christ? Listen to the Master; "Neither for these only do I pray, (that is, his missionaries) but for them also that believe on me through their word."

LOVE THROUGH PRAYER.

That God should condition the generosity of the rank and file of our churches, the wisdom of our missionary boards, the effectiveness of our missionaries, and the faithfulness of the native Christians upon our praying is at once a mystery and a reality. When Christian people enter into fellowship with Christ in prayer, his love will become their love; his life their life, his death their death, his victory their victory, and his crown their crown.

"Lord, teach us to pray."

How a Hero Died

Story of the Tragic Death of R. Ray Eldred, Missionary on the Congo.

BY STEPHEN J. COREY.

SEVEN WEEKS AGO the cablegram came telling of the accidental drowning of R. Ray Eldred in Africa. Letters have just arrived telling the particulars concerning his death. Mr. Eldred and Mr. H. C. Hobgood were on a long journey, preaching the Gospel in the native villages when the sad accident occurred. They had traveled hundreds of miles through the forest visiting missionary outposts and preaching in many new places where the Word of God had not gone before. The letter from Mr. Hobgood was written to Mr. and Mrs. Hedges, who are located at Lotumbe Station, from which point the long journey was begun. We are giving the whole letter so that all the details may be known. Added words are unnecessary—indeed our hearts are too heavy to add them. One needs but to read Mr. Hobgood's letter and those from the others to know of what material our Congo missionaries are made. Brother Eldred died at his work while he was in brave self-forgetfulness carrying the message of God's love into the remote regions. The experience which resulted in his death was not an unusual one in the experience of our American missionaries. Brother Hobgood, with aching heart, wrote the letter that the other missionaries might know the sad news, and then stayed bravely at his post in the lonely forest village, that the work might not be hindered.

The steamer Oregon is too long to turn around in these small, swift rivers. We must have a smaller, auxiliary launch to navigate in these places. The words of Mr. Hedges about the need of such a boat are all too true. Bert Wilson, Herbert Smith, of Africa, and Dr. Dye are now among the West Virginia churches

R. Ray Eldred.

people are responding gladly and the sum needed, $5,000, is nearly subscribed. The launch will be sent to Africa at the earliest possible moment.

Mr. Hobgood's Letter.

Tumba, Sept. 4, 1913.

Dear Mr. and Mrs. Hedges:

With a heavy heart I write at this time. Yesterday at noon Mr. Eldred was drowned in the Lokolo River. We had come over a very bad path, the last half hour of which was black mud, when we reached the river. We wanted to cross to the town of Eyengo, but the town is a half hour back from the river and there was no canoe close. The men tried to call some of the villagers, but couldn't make them hear, so my washboy and

across, intending to go hunt a canoe. In talking about the men crossing, we both expressed confidence in our ability to swim over. I said I wouldn't mind trying it in the morning or late in the evening, but that I didn't guess it would be wise to try it in the heat of the day when we were hot from our journey. He replied that we had cooled off till our journey wouldn't hurt us.

In a minute we had decided to swim across. The river is something like 125 feet deep there, and very swift. To allow for the current, we went out the distance of the crossing above the beach where we intended to land. I removed my shoes and outer shirt to escape their fearful drag on me. Mr. Eldred removed only his trousers, keeping on his light rubber soled shoes. I told him he could swim better without them, but he thought he didn't need to take them off.

We struck out and being the faster swimmer, I passed on some distance ahead. We found the water unexceptionally cold and the current swifter than we had thought. I swam pretty fast, taking care only not to overexert myself. I was just getting out of the current, and was some thirty feet ahead, when I heard him speak. I looked around to hear what he had to say, when he repeated, "Hobgood, don't get too far away." He spoke very quietly and showed no sign of fear. I hurried back to him for he was still in the swiftest current. As I came up he said, still very quietly, "I suspect you had better help me a little." I had already caught him under the armpit with my left hand, which left me only my right hand and feet to swim with. He was still swimming pretty strongly, but I saw that I couldn't get him out alone if his strength failed, so I called sharply

and help. One of them grasped the situation and plunged in, but he had put on his shirt after crossing and this entangled him a little so that he stopped. I called sharper and he came on. When he was still ten feet away, I saw Mr. Eldred's mouth go under, and he drew in a little water. I made a hard effort to raise him and we both started under. My strength was about gone, so I saw the only chance was to get him to Bosako in a hurry, so as we started down I shoved him forward as hard as I could, drinking in a big gulp of water as I did so. Bosako reached him. They were now in fifteen feet from the bank, but the water was yet deep. As Bosako pulled him forward, Mr. Eldred, apparently as his last conscious effort, tried to reach firm footing, but the water was over his head, and he began sinking. Bosako shoved him forward to a strong Longa workman, who was rushing out, and he pulled him to a standing position in shallow water. As soon as I could get out we dragged Mr. Eldred out, and immediately placed him face down and tried to force the water from his lungs. I don't think he had ever gotten more than a half foot under water, so I at first thought he had very little water in his lungs.

THE FIGHT FOR LIFE.

After trying to get the water out, I turned him over and began working his arms to try to start artificial respiration. Four times I tried to force out the water, following each trial with an effort to start artificial respiration. I got out only about a teaspoonful of water. After half hour I got artificial respiration started. I ascertained that his heart was still beating freely. Then for about two hours we kept respiration going, I working one arm, and the workman following my movements with the other. When we got respiration started, I thought we would win the fight, nor did my hope begin to wane for an hour and a half. But not till his pulse had stopped entirely and his respiration failed, did I give up the fight. In the meantime one of the workman had found a canoe and the rest of the workmen had crossed with the goods. All the time we were praying help from the Heavenly Father.

We wrapped the body in blankets and placed it on a boanga in the canoe. A little before four we started down because I wished to bury the body here at our mission. Last night we slept in the woods. From the strain of those hours of effort to restore life I was a little sick, but am about to get straightened out again. We buried the corpse here this afternoon. We had no boards to make a coffin, so had to use a covering like the boanga, wrapped around the body.

I am sending this by two strong men overland and they will reach Lotumbe in six or seven days. I wanted to send a small canoe to make the trip in three or four days, but couldn't get one. Entonge you will know, the other is one of Mr. Eldred's men. I am keeping all the others back to paddle the big canoe down.

I think it best that I stay here and finish the work with inquirers and helpers. That will take me until Sunday, the 14th. Then I will cross to Wafania and come on down river, perhaps reaching Lotumbe by Monday, the 22nd.

Up here the state is pressing the people for tax, so many of them are in the forests hunting rubber. One chief who had 50 wives has put away all but one, and will be baptized. There may be as

the last time, so you see I have lots of work to do. I can't leave without doing it, in spite of my great inefficiency in the language. The work here is growing marvelously. Except for Mr. Eldred's untimely death, this trip would have made an impression which years could not efface. But it has already done great good, and has strengthened our work in this locality, both in its appeal and in its dignity.

Let us pray the tender watch care of the Father over the little Eldred children, and that someone may speedily come to take up the work which Mr. Eldred has left. In the Longa and Lotumbe fields he was loved and greatly respected. He has been a strong man in our work. I pray that I may be able to close the work here so that there shall be no great loss. I cannot hope for as great advance as we would have had.

It is late, so I must retire, for I got little sleep last night.

With prayers and affection,
H. C. Hobgood.

Mr. Hensey's Letter.

Bolenge, Sept. 14.

Dear Brother McLean:

Letters have just arrived from Lotumbe, telling us of the death of Brother Eldred. I am sending a cable tomorrow, and Brothers Hobgood and Hedges are writing you the details.

No words can tell how heavy and sad are our hearts at this cruel loss. Our senior missionary, he was to all us younger men as a father and friend. Since 1907 we have been very closely associated with him, and Mrs. Hensey and I held him in high respect and affection. A tireless toiler, an enthusiastic preacher, a missionary statesman, a friend to the oppressed, a pure-hearted Christian man—all that and more was Ray Eldred.

He was of the pioneer type, and belonged to Livingstone's class. Ever before his eyes was the vision of the "Regions Beyond." After spending five years at Bolenge, and seeing the church here grow strong, in the fall of 1908 he went to open the new station at Longa. But still the unentered fields impelled him, and he died on the banks of the Lokolo river, nine days beyond Lotumbe station, and fifteen days beyond Longa. There in a lonely native village, far from the grave of his beloved wife at Longa, far, far away from his three boys at Hiram, Ray Eldred sleeps in peace.

A SORROWING PEOPLE.

The news came to us today just as we came out of church and a sadness came upon all. As I write, the people are gathered in sorrowing groups, talking of the teacher who helped to found the church, and who baptized so many of them. And at Longa and Lotumbe and Monieka it is the same.

I cannot help but think today of how fine and strong this athlete and football player of Kentucky University looked when he came to the Congo in 1902, and of how wearied and worn he was when I saw him the last time—two days before he started on this last trip. He literally wore himself out for his Christ and these people.

Pray for us in this hour of loss and sadness. Other hands must carry on the work he loved so well, and other hearts will try to bear the burdens he bore so gladly, but our hearts will be sad and lonely.

Your in the Master's service.
A. F. Hensey.

Mr. Hodges' Letter.

Lotumbe, Congo Belge.
Sept. 12, 1913.

A. McLean,
Cincinnati, Ohio, U. S. A.

Dear Bro. McLean:

Sad news comes in just now from one of our outposts on the High Lokolo river. Mr. Eldred was drowned while crossing the river. Brother Hobgood says the journey thus far was very successful and he will continue the trip a few more days, but with a heavy heart. O, Brother McLean, heavy hearts are here now. Africa's salvation comes high but by the will of our Heavenly Father we will give the children the "Words of Life."

While sore of heart we must still plan our work. Longa has always been undermanned as well as Lotumbe and Monieka. Now as new workers were coming out we were hopeful. I suppose now, that we will go to Longa and leave Hobgood and Dr. Frymire up here. Brother McLean, send us another man at once. We will be heavy-hearted because of Brother Eldred's death and because of our condition so undermanned. Brother Eldred's little boys twice and thrice orphaned. Don't forget those boys.

"Let no one think the price too high," are the words Brother Eldred used many times in conversation and in his correspondence after his wife's death last November. Now the price is greater and were we to hear from him he would say again as confidently as ever, "Let no one think the price too high."

LIFE LOST IN SERVICE.

Brother Eldred lost his life in service. To him it was a beautiful life that was spent in service. We, his fellow-workers, honor him for his devotion. His wife's grave is at Longa and shows the care of a loving husband's regard. His grave is four or five hundred miles beyond, at a lonely outpost, Tumba, where seldom a white man places his foot. This grave will soon be covered by dense and tangled vegetation of the relentless tropical growth. It may be lost to the memory of human knowledge. In a few years, even, Brother Hobgood who so tenderly and lovingly laid the body in its last resting place, may not be able to find it. The body will perish and its retreat be forgotten, even his name will gradually die out on the lips, except at times the older people will talk of past days and recall him. But his influence here in Congo is permanent. He helped make Bolenge so that it is as widely known as Bethany. He gave of his time, strength, and prayers to Longa, Monieka, and Lotumbe. And it was in helping us of Lotumbe at our outposts that he lost his life.

I have heard Brother Eldred say, "For fame I have no wish, I am here to serve my Master and if my work is unknown, but helps to make Christ known, I am content." But, dear brother and friend, your work is known! The Congo Mission is yours as well as ours! Your influence will not die!

Brother Eldred was pacific. His motto was to think carefully before speaking. He was painstaking, going into the minute details. This is manifest to all those who associated with him. He was patient and devoted much time in helping these folk. He was prayerful, and neglected not to read daily from the Book.

We shall miss from our Committee meetings his counsel. We shall miss his kindly smiling face. We looked up to him as some one better than ourselves. We looked to him as father, and many

times we used the endearing name instead of his own. We nearly always referred to him as Brother Eldred, while "Mr." or "Dr." was the title for the rest.

The last time Brother Eldred preached here at Lotumbe he made such an impression on the people that those who heard him will always remember. His manner was so simple. He knew the nature of the people and so he knew what they needed. The people here always liked to hear Is'ea Mpela preach, and they will miss him.

Last Sunday as I referred to some of the other missionaries that have given their lives for the Congo, when I told of Is'ea Mpela the sorrowful hearts poured forth tears. They will miss their Is'ea Mpela.

Very truly,
Chas. P. Hedges.

P. S. Had we a launch of the type Brother Smith suggests to get, Mr. Eldred had not been drowned. Don't let us go another year without one is the prayer of your sad stricken fellow-workers for the Christ of God.

"The Best Society"

Some Facts About Some Doings of Some So-Called "Best People."

BY SYLVANUS STALL.

THERE IS SOMETHING which many people call "Society." In almost every community there is what the public denominates the "best Society." Sometimes the people who compose it are called the "leaders in Society," the "hoi aristoi," the "upper ten," the "four hundred." It is oftentimes an exclusive set, and because it is exclusive, many people otherwise informed who do not understand what this "best Society" really is, desire to get into it and become a member of it. They are like the flies that are struggling to get into a trap which has been set with a savory smell. Poor, deluded ones, they do not know that the thing they crave is the thing that kills.

Sometimes this "Society" is spoken of as being composed of "the best people." That does not mean that they are righteous, that they are pure and clean, or even outwardly moral in their conduct. The fact is that the "best Society" may be and often is the worst society in the community in which its members reside. The people who compose it may be wealthy, may be thought cultured, may even be members of some "fashionable church," but the fact is, that the influence of that "best Society" is often baneful to the last degree.

The "best Society" is often composed of the leaders in every extreme, extravagant and vulgar fashion. When a dance more obscene than the rest is devised, they are the first to welcome and adopt it. If the saloon invents a new form of evil and introduces into it indecent, degraded and prostitute women who serve drinks to besotted and degraded men, moving up and down among the tables only half clad, exciting the basest passions, and by their very bearing inviting the vilest suggestions and engagements for the most immoral purposes—I say, if the saloon introduces a thing of this kind, and calls it a "cabaret," then these people who call themselves the "best Society" introduce a cabaret party, and appear in costumes which simulate the costumes of the girls in the real cabaret, and whose appearance cannot do other than excite in the men vile passions and, indeed, in some considerable measure at least, the same moral degradation and the same social and physical ruin as the real cabaret. These "best people" instead of imitating the best things and setting the best example, imitate the worst things and exert the worst influence upon the community at large of any people who reside within its bounds. The dastardly doings on the first floor of a "house of shame" are not more disgraceful than what these "best people" of the "best Society" often pride themselves upon in many of their fashionable public gatherings. And even then, if they were ashamed of their doings, it would not be so bad; but, in their cabaret attire, they have pride and pleasure in posing before the camera to aid in the penny-policy of the editor who is willing to use the pictoral pages of his Sunday issue to debauch the public at large by giving the indecent exposures of these "best people" of the "best Society."

When you come to analyze the character of the "best people" of this "best Society," as judged by their entertainments, their cigarettes and the effects of their champagne, a sane and sensible person cannot but be forced to the conclusion that as for himself, his wife and his children, their social and moral well-being is greatly advanced, and their happiness greatly increased by contentedly dwelling without the pale of the "hoi aristoi," the "upper ten," the "four hundred," the "best Society."

In the small towns "the society people" may not be able to frame their entertainments upon the basis of an outlay of from $15,000 to $20,000, spending as much as from $6,000 to $8,000 for plants and cut flowers for use in a single evening. Champagne, cigarettes and indecencies may not constitute so prominent a feature in their entertainments, but too often these "people of the best Society" are nevertheless the leaders in the very worst that the public sentiment of the community in which they live is willing to tolerate.

Roosevelt as "Confessor"

A Human Interest Story About the Ex-President.

A CERTAIN MOTHER wrote to Roosevelt, confiding to him the fear that she was becoming commonplace to her husband, and her belief that because of the care of her large family she had "gotten behind the times," according to the Chicago News. Mr. Roosevelt wrote the following letter in reply to hers:

"New York, Jan. 11, 1913.

"My Dear Mrs. ——: Most certainly your letter will not go into the waste-paper basket. I shall think it over and show it to Mrs. Roosevelt. Will you let me say, in the first place, that a woman who can write such a letter is certainly not "hopelessly dull and uninteresting?" If the facts are as you state, then I do not wonder that you feel bitterly and that you feel that the gravest kind of injustice has been done you. I have always tried to insist to men that they should do their duty to the women even more than the women to them. Now, I hardly like to write specifically about your husband, because you might not like it yourself. It seems to me almost incredible that any man who is the husband of a woman who has borne him nine children should not feel that they and he are lastingly her debtors.

"You say that you have had nine children, that you did your own work, including washing, ironing, house-cleaning, and the care of the little ones as they came along; that you sewed everything they wore, including trousers for the boys and caps and jackets for the girls while little; that you helped them all in their school work and started them in music; but that as they grew older you got behind the times, that you never belonged to a club or society or lodge, nor went to any one's house, as you hardly had time to do so; and that in consequence your husband outgrew you, and that your children look up to him and not to you.

"If these facts are so, you have done a great and wonderful work, and the only explanation I can possibly give of the attitude you describe on the part of your husband and children is that they do not understand what it is that you have done. I emphatically believe in unselfishness, but I also believe that it is a mistake to let other people grow selfish, even when the other people are husband and children.

"Now, I suggest, that you take your letter to me, of which I send you back a copy, and this letter, and then select out of your family the one with whom you feel most sympathy, whether it is your husband or one of your children. Show the two letters to him or her, and then have a frank talk about the matter. If any man, as you say, becomes ashamed of his wife because she has lost her figure in bearing his children, then that man is a hound and has every cause to be ashamed of himself. I am sending you a little book called 'Mother,' by Kathleen Norris, which will give you my views on the matter. Of course, there are base and selfish men, just as there are, although I believe in smaller number, base and selfish women. Man and woman alike should profit by the teachings in such a story as this of 'Mother.'

"Theodore Roosevelt."

The Mind of Christ

How His Mind Differed From Others, and Some of Its Qualities Considered.

BY JOSEPH FORT NEWTON.

"WE HAVE the mind of Christ." Perhaps never since St. Paul was martyred have these words echoed so persistently in the minds of men as they do today. When men think about religion in our day, it is about the mind of Christ that they think, his life and words—his attitude towards life and death, and all that lies between. If they read the Gospels, it is not to illustrate a creed, but to listen to a Voice that "spake as never man spake." Still as of old he speaks as one having authority, and it is his words that men are eager to hear.

Since this text offers just what our age is seeking, we may well ask its meaning. In the context the Apostle makes mention of three types of mind. There is the carnal mind, swayed by passion and prejudice, to which divine things are foolish and unreal. Then there is a higher mind, described in our version as a "natural mind"—an unfortunate term because it implies that the highest mind, the spiritual, is unnatural. The exact word used is "psychical," but for us that term is linked with processes and associations equally misleading. If we use the word "intellectual" we are not far from what St. Paul means, and, oddly enough, he anticipated the reigning thought of our day.

JESUS AND THE GREAT THINKERS.

Somehow we feel that it is incongruous to speak of Jesus as a great thinker. Not timidity, but a certain wise instinct makes us aware that there was that in him above and apart from what we mean by the term intellect. We have only to think of him alongside a great dialectician like Socrates to see that he belongs to a different order. Keen, restless, logical, Socrates pricked the bubbles of ignorance and vanity, and laughed to hear them explode. Jesus could do that, too, as we see in His debates with his critics—parrying their thrusts and so outwitting them that they dared not ask him any more questions. But what was a supreme power in Socrates was only a by-play with the Master. Kant was a great metaphysician, undermining one by one the presumptions of common sense and the axioms of the intellect—leaving only the moral imperative undissolved in his analysis. Yet when we turn from the Critique of Pure Reason to the Gospels, what a different world it is. Jesus might have had a curious interest in the argument of Kant, but he would have been unmoved by it.

SCHOLARS ADORE JESUS.

Or let us imagine Jesus reading the Darwin thesis on the Origin of Species. There he would find a great and patient mind, bringing together a bewildering mass of data, microscopic and macroscopic, seeking a law of unity and growth. How unlike the two types of mind! The same feeling comes over us, again, when we pass from the many-mirrored plays of Shakespeare to the simple parables of Jesus. Shakespeare makes it easy for a man to believe in miracles, so fertile is he, so like a printed edition of the universe are his dramas. Who else has fathomed the human soul with all its flaming and chaotic passion? Yet Shakespeare humbly bowed before Jesus as one who knew what he would have given everything to know. Lamb said truly that if Shakespeare were to enter the room all would rise in admiration, but if Jesus were to open the door even Shakespeare himself would kneel.

Surely, it may be thought, we find something akin to the mind of Christ among the great religious geniuses. Yet even in that shining company our search is in vain; so much so that we feel that to call Jesus a genius at all is inapt. Take Pascal, with his abject faith, his sense of "that unbearable need which disturbs the heart of man, and will not be comforted;" take Newman, with his unearthliness of intellect, and his awful vision of the unseen—yet how far they are from Jesus, though they were seeking him day and night. In her new book, "The Mystic Way," Evelyn Underhill calls Jesus the Master-Mystic of the ages; and yet we find in his life none of the agonies and ecstasies of classic mysticism. The introspective method of Boehme, the passionate quest of Teresa, the deep, still quietism of Molinos—beautiful as these experiences are, we do not find them in Jesus. His fellowship with God was direct, simple beyond analysis, open and unobscured. All those angelic souls confess that Jesus was what they sought so earnestly to be.

It is indeed strange. The whole world of scientific knowledge, of esthetic culture, of practical achievement, which we think so essential, Jesus seemed to ignore. And true, how tawdry, how unsatisfying all that vast and noble world seems beside what Jesus knew! He did not write a poem, or paint a picture, but he knew how to take a poor, knotted, twisted, bespattered, sinful soul and make it straight and strong and lovely! He knew how to heal a broken heart, and how to set a besotted mind at liberty! There is a center from which all truth can be surveyed, and Jesus lived at that center. As someone has said, he throws light on everything, and everything throws light on him. How wonderful beyond words he is, how unique and supreme above all who have ever walked this earth.

THE MYSTERY OF THE MIND OF CHRIST.

The better to feel the mystery of the mind of Christ, let us look for a moment at some of its qualities. He did not learn from books; he drank from the fountain of which books are the spray. It was a powerful mind, amazing in its depths and scope and grasp, projecting its ideas and visions through thousands of years, giving lovely and enduring form to the faith and hope of humanity. It was a positive mind. He did not grope and guess; he knew. Insight, not logic, was his guide, and his words are a series of grand affirmations. There was no mist in his mind, no film over his eyes, but the lucidity and poise of God-like sanity. It was a seer-like, prophetic mind, over which the future cast its light and shadow. Much of his sadness may have been due to this deep prevision, and much of his joy also—for he saw the far-off victory of his spirit and his truth in the world. Yet he was no mere predictor, and set no dates when his dreams are to come true; he was greater than all the prophets.

It was a practical mind, in no sense speculative. One who sees and knows has no need to argue or conjecture. His insight was as clear as sunlight and as sure as the order of the world. He dealt only with the truth which is vital, usable and makes for faith and the conduct of life. One may cull from the sayings of Jesus a body of homely wit and wisdom, unequaled anywhere. Yet he was no maker of maxims, no purveyor of paradoxes. The proverbs of Bacon are wise, but cold and glittering with gem-like hardness—nor did they make him a good man. Men must have something more than sagacity; something higher than cunning; they must have spirituality. Always the truest worldly wisdom comes from the most unworldly minds. If Jesus had common sense, he also had an uncommon sense rare in this world and precious beyond price. He was so wise that he was simple, and so simple that he was wise.

ARTISTIC QUALITY.

It was an artistic mind to which truth was beauty, and beauty truth. Of a great Greek it was said:

"Our Euripides the Human
With his droppings of warm tears
And his touches of things common
Till they rose and touched the spheres,"

but those lines are even more true of him who walked in Galilee; he loved flowers; he mused over seeds; he knew the birds and the brotherhood of the winds. In his sermons lilies grow, sparrows fly to and fro, the sower goes forth to sow, the housewife is busy at her toil, suns rise and set. At his touch little familiar things are lifted and become teachers of ultimate truths. There is an air of out of doors about his words, as if a sky full of stars were his chamber of meditation and prayer. His words are the acme of art that is artless in its felicity of simplicity. The parables were not made; they grew.

Yet these traits, so rare and beautiful, were only minor qualities in the mind of Jesus, only the foothills of a mountain range. Far above them towered that awful clarity of vision whereby he walked through the world undeceived and unillusioned, knowing what is in man. He lifted "the painted veil, which those who live call life;" and saw behind it. No glitter of rank or robe or caste dazzled him. No disguise of hypocrisy, no fictitious sanctity, no solemn make-believe deceived him. His all-seeing everywhereness of mind reversed the ideals and ideas of the world, making the first last and the last first. His swift divination of motives, his sure perception of values, brought hidden things to light. Truth swayed him, ruled him, and he uttered it with a freedom, a fearlessness which no flattery, no threat, no venerable and consecrated authority could deter. He was the one free spirit of all time, bound only to know the will of God and to do it.

The first great rule is that we must do something—that life must have a purpose and an aim—that work should be not merely occasional and spasmodic, but steady and continuous. Pleasure is a jewel which will only retain its luster when it is in a setting of work; and a vacant life is one of the worst of pains, though the islands of leisure that stud a crowded, well-occupied life may be among the things to which we look back with the greatest delight.—Lecky.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

MILITANT METHODS IN WOMAN SUFFRAGE.

The lecture tour of Mrs. Emmeline Pankhurst in this country has brought the question of the use of militant methods in woman suffrage campaigns sharply before us. Mrs. Pankhurst is a woman of pleasing personality and refined manners, with unusual gifts as a public speaker, and seems to be commanding a good hearing wherever she goes. While one can hardly doubt that she champions and practices her peculiar methods from real devotion to her cause, and from convictions that they are the best means to be used in her own country, yet we must remember that she represents but a small fraction of English suffragists.

At the convention of the International Suffrage Alliance, held in Budapest last summer, the National Union of Suffrage Societies was the only English association regularly affiliated, and one of its delegates introduced a resolution to the effect that in a country enjoying free speech, free press, and freedom of organization, constitutional methods were best adapted to gain the enfranchisement of women. Mrs. Pankhurst's society, the Women's Social and Political Union, was only allowed representation by fraternal delegates, and the sentiment of the convention was strongly opposed to the use of militant methods.

Just before Mrs. Pankhurst came to this country, the Woman's Liberal Federation, of which the Countess of Carlisle is president, passed the following resolution:

"The executive committee, on behalf of the Woman's Liberal Federation, records that it has for six years consistently deplored and condemned the lawless methods of the militants which have so grievously set back the cause of woman's suffrage, and it recognizes that the outrages which are at present daily shocking the moral sense of the community are laying a serious obstacle in the way of those who are striving to carry this reform into law; nevertheless, the executive committee trusts that the wrong-doing of a mere section will not be unjustly visited upon thousands of conscientious, patient women who have for so many years striven by law-abiding methods to win the franchise for their sex."

The opinion recently expressed by Miss Jane Addams on militancy is doubtless that of the thoughtful, intelligent American woman. She is quoted in the Chicago Inter-Ocean as saying:

"The ballot represents the substitution of public opinion for force.

"Women want the vote because it means equal consideration for their opinions, irrespective of the fact that they are physically weaker.

"When women go back to the use of force, they break the very principle they are endeavoring to establish.

"When men and women use force against each other, there can be but one result: Men with their brute force will win.

"Militancy is therefore a great mistake, both fundamentally and politically."

While in this land of free speech, we may go to hear Mrs. Pankhurst without in any way endorsing her methods, yet suffer our word of caution and exhortation from a plain, practical person:

Do not let Mrs. Pankhurst take any of your good American dollars back to England with her, to promote a line of conduct that is working a serious injury to the good cause of woman suffrage!

SUFFRAGE BABIES LEAD.

A heavy blow has been given to the doctrine that equal suffrage for mothers means destruction for babies. The world's record was broken at the Better Babies contest lately held at the Interstate Fair in Spokane, Wash. There were more than 1,400 babies entered. So many of the youngsters were nearly perfect that, after the preliminary tests, an additional competition had to be held to settle the relative merits of the babies who came up to 98 per cent or over. At the close, the winning babies and their mothers were put into seven big touring cars and taken around the Fair grounds amid the enthusiastic cheers of the great crowds that had been waiting patiently to see them.

This news will please Miss Julia C. Lathrop, head of the Children's Bureau at Washington, D. C., who is a strong advocate of equal suffrage. In her address at the last National Suffrage Convention, Miss Lathrop said: "Instead of being incompatible with child welfare, woman suffrage leads toward it, and is indeed the next great service to be rendered for the welfare and ennoblement of the home."

MISS WILSON'S WEDDING CAKE.

Miss Jessie Wilson's wedding cake was baked last week. It is said to have cost $500.

The first layer of the cake is four inches thick and twenty-two inches across. When ready for the knife the cake will weigh 135 pounds and will be two and one-half feet tall, if one counts the vase of white orchids to be placed on top. It will contain nineteen ingredients. In 2,000 dainty white boxes, tied with satin ribbon, the cake will be distributed, each box the proper size to go under one's pillow to dream upon.

"Then," to quote the artist who is making it, "there will be a design for the initials of the bride and bridegroom. It will be done in silver. And then there will be lilies of the valley in white sugar on the sides."

CHICAGO CHRISTMAS FUND.

A public appeal for funds for the "Chicago's Own Christmas Tree" celebration, which will be held in Grant Park Christmas eve, was issued last week by Charles L. Hutchinson, president of the Municipal Christmas Festival Association.

The appeal asks for small contributions to defray the expense of the large tree, which will be illuminated and put in Grant Park and the decorations which will be made along Michigan avenue and in the park.

In order to make the festival a celebration of all the people of Chicago small gifts from a large number of people are being asked in preference to a few contributions from wealthy men.

Mayor-elect Mitchel, of New York, is going to recognize women in politics. It was announced at the city hall last week that he intends to appoint a woman as a deputy charity commissioner and will appoint several of them as deputy tenement house commissioner.

A Column of Verse

A SONG PRAYER.

By Reuben Butchart.

All that I long to be,
  That Lord, me make;
All that I ought to be,
  Though my heart break.

Welcome the toil and stress,
  Cherish the strife;
Griefs that may heavy press
  Purge but the life.

Calm thou my coward soul,
  Steady my heart;
Fill me with strength, till whole,
  Bear I my part.

Through my vain thoughts reveal
  Thyself, divine;
Make me to see, to feel
  Love like to thine.

Save from my selfishness
  Brothers that be;
Fold thy dear tenderness,
  Christ, over me.

Clad in the garb of faith,
  Shriven by prayer;
Armed by the Spirit's breath,
  May I, then, dare,—

Dare to be true to God,
  Serving my brother;
Whether on sea or sod,
  This world, or other.

Toronto, Ont.

GUIDANCE.

By Alanson Tucker Schumann.

Upon the corner of a village street,
Close to the limits of my homestead lands,
An unpretentious upright firmly stands,
In workmanship plain, commonplace and neat:
To make its purpose clear, its form complete,
Below its top, like fingerless still hands,
A lettered board, transversely placed commands
To the right path the stranger's doubting feet,
And when the vision widens, and the stars
Majestically move across the night,
And God seems near in their eternal glow—
When no harsh voice the sacred silence mars,
I see, beyond the structure's slender height
The shadow of a cross upon the snow.

TODAY.

This little strip of light
'Twixt night and night
Let me keep bright
  Today!

And let no fumes of yesterday
Nor shadows of tomorrow
Bedim with sorrow
  Today!

I take this gift of heaven
As simply as 'tis given;
And if tomorrow shall be sad,
Or never comes at all, I've had
At least
  Today!

THE CHRISTIAN CENTURY

EDITORIAL

MINISTERIAL INSURANCE.

ONE of the valuable suggestions made in the report of the committee on Ministerial Supply at the Toronto Convention was in reference to the wisdom of an adequate insurance protection for ministers. No vocation demands more in the way of financial sacrifice than the ministry. This does not mean that it involves penury, but rather that the minister from the first faces the high probability that his income will always be modest. He has not much opportunity to accumulate a competence for advanced age, and cannot hope, fortunately, to lay up much money for his children. But he ought at least to make wise provision for his immediate family so that they will be absolved from anxiety at the end of his life.

It seems certain that life insurance affords one of the simplest and most efficient provisions for this emergency. The purchase of a reasonable amount of life insurance at as early an age as is practicable makes such provision, and relieves the minister and his family of no little anxiety regarding the future.

Whether the ministy of our own churches desires to adopt the suggestion involved in the recommendation of a particular ministerial insurance company, is a matter for individual choice. But the principle of preparing for advancing age by the purchase of life insurance is thoroughly sound and commendable.

REALITY IN THE CHURCH SERVICE.

THE public services of the Church are useful just in so far as they minister to the actual religious life of those who attend. The danger is always that they may fail in making upon the minds and souls of the worshipers the impression of reality in religion. No point needs to be guarded with greater care than the peril of merely passing through a form of service, either of prayer, music, or preaching, and especially the celebration of the ordinances, without an impressive sense of the significance of every step of the service to the people who attend.

It is sadly true that the sense of reality is lacking in not a little of the church service of the present time. Forms are adhered to because they have seemed worthful in the past, whereas they are no longer actually vital in their values. The minister and those who advise him must be constant students of this question of a really worthful meaning in the things which are done in the house of God. The difference between an inspiring and a wooden ministry is precisely this. Nothing can more quickly deaden the religious interests of any individual or group of people than the perfunctory and unalert performance of customary religious functions, such as prayer, the conduct of the Lord's Supper, or even the notices of church worship and work.

Only an eager sense of the vital nature of every word spoken and every act performed can make the services of the house of God worthful and inspiring.

THE INLETS AND OUTLETS OF POWER.

GREAT sources of power are not utilized by the activities of men. Behold with what difficulty we produce power for use in manufacture. We dig deep in the earth. We employ labor and gunpowder at great waste in digging out coal. We expend more power in hoisting the coal to the surface, and more in hauling it hundreds of miles to where it is to be utilized. We shovel it into a furnace, by hand, and amid great discomfort; we pump water and boil it and make steam, and then with shafts and belts and other cumbersome devices we transmit the power to where it is to be used. If we subtract from the power which the coal produces for the turning of the machinery, the labor which from the beginning has gone into the production of the coal, we have a pitifully small return for our pains. All the time the winds are blowing over the surface of the earth, and save for an obsolete sailing vessel here and there, or a farmer's wind-mill pumping water, the wind bloweth where it listeth, and we let it go by. The energy of the sun's heat, centuries ago, under the skill of Themistocles, set fire to a Persian fleet. But we do not generate power through the direct rays of the sun. The tides are gradually lengthening our days by acting as a brake upon the motion of the earth; but we have few tide mills. The inlets of our power are accompanied by great waste.

We talked this summer with an electrical engineer who is supplying power to many small manufactories from a central plant. He told me that it is not uncommon in small factories running their own engines, not only to waste enormously the power they might generate, but that which is actually transmitted often suffered a loss of 50 per cent in the friction of the machinery, the belts and shafting. So both in the inlets and outlets of power there is a great waste. It is the problem of economics and of religion as well to conserve the waste, and utilize it. There is no inlet of power without an outlet. You cannot perpetually charge a Leyden jar. It has its short limit, and is a peril all the while.

Every water-wheel, to turn at all, must provide an outflow as well as an intake. Every steam cylinder must provide a space into which the piston may be pushed and an exhaust for the steam. Every electric circuit must provide its ground wire and its current.

Christian activity must result or power above is paralyzed. God cannot do many mighty works unless we provide both an inlet and an outlet for his power.

THE WOMEN NEEDED.

RECENT elections in Illinois resulted in no gain for the liquor forces, and wherever the issue of "wet" and "dry" was on in territory hitherto "wet," the victory in a large majority of cases was on the "dry" side. The women helped in the achievement of this great victory. If woman's suffrage shall continue to register this kind of a verdict at the polls it will justify the hopes of its advocates and go far toward dispelling the forces of those who have opposed it. Let the good women remember, however, that this is only the beginning and they must keep it up.

BILL BOARD RELIGION.

THE following twice-clipped clipping is from the Poster from which it was copied into Printers' Ink:

At a meeting of the Educational Committee of the Poster Advertising Association held September 29 it was resolved that the religious and inspirational posters that the organization decided to post in every plant in the country should be made at once and that they shall be exploited everywhere December 1 and run through the holiday season.

The religious poster will be a composite of the two world-famous paintings of the birth of Christ in the manger of the Bethlehem stable and the wise men of the East led by the star to the place where the young child was. The caption, addressed, of course, to the rising generation, will be as follows: "Ask your Sunday-school teacher to tell you the story."

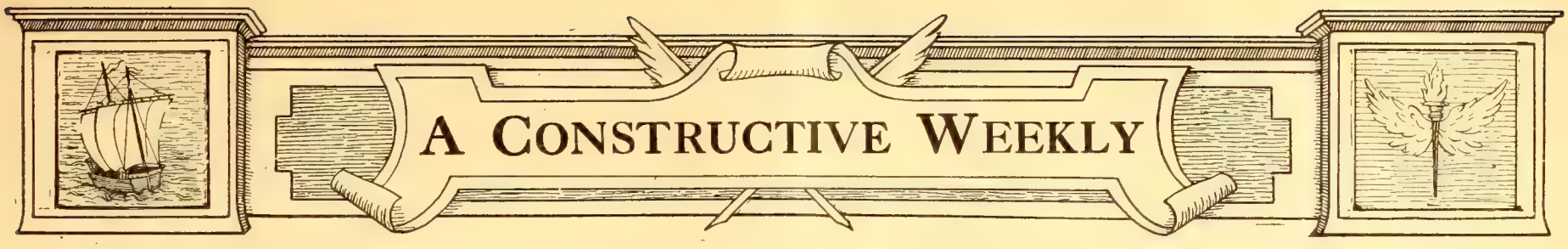
General Grant has been selected as the subject of the first inspirational poster. There will be an eight-sheet panel of the humble birthplace of the soldier; the middle section will present General Grant at the zenith of his career, showing the surrender of General Lee at Appomattox, and the third panel will show General Grant in the White House.

The significance of this combination will be pressed home upon the minds of those who see the poster with this question: "What are you doing with better opportunities?"

Across the top of the poster will run this caption: "What one poor boy accomplished."

A series of these religious and inspirational posters will be run during the month when the plants are not filled, so that the vacant space may be used to some advantage and in the interest of humanity.

Is not this a sign of the religious spirit of the age? Let the gospel story be so proclaimed that he who runs may read.



WHAT ABOUT MEXICO?

THE relations of the United States toward Mexico are, and for some time have been of an exceedingly critical character. American interests in Mexico have been increasing. Vast sums of American capital are invested there, and the number of Americans residing south of the Rio Grande has been growing year by year. These people and their interests, financial and otherwise, deserve and demand the protection of the government. The assurance of such protection is not mere "dollar diplomacy," but, on the other hand, powerful interests have been at work to exploit the political power of America and make it the instrument of selfishness and greed. In Mexico itself, Roman Catholicism on the one hand clashes against powerful and secret influences contending for the control of the government.

The past week has seemed to bring a crisis perceptibly nearer. Huerta's government, baptized in blood and having little apparent right to call itself republican, appears to be tottering to its own fall, and the question of the duty of the United States is a serious one. Under the Monroe Doctrine the United States stands answerable to the nations of the world for the good behavior of the American republics. We have undertaken to be their "big brother" in that perilous experiment of self-government. It was this which took us into Cuba "for better or for worse," and Cuba's problem is by no means yet a solved one. What we yet shall have to do in Mexico is not yet revealed.

It is a good time for Americans to keep calm. It is a good time for the press to be very temperate in its expressions of opinion. We have been hurried into at least one war, if not two, in response to a demand from men who showed more ability to shout than to exercise good sense. President Wilson and Secretary Bryan are men who are disposed to do the right thing, to protect American interests without bluster or belligerency. Let us be calm and wait the issue with a fervent hope for peace.

A MANIAC'S PRAYER.

THERE are many men living in Chicago who would remember, if someone were to mention it, that twelve years ago, a prominent business man had a breakdown brought on by worry and overwork, and that for a few months he was out of business, and for a shorter period away from home for his health. But this is not frequently thought of, because for more than eleven years he has been at work, rugged and strong and successful. A much smaller company of intimate friends could supplement the narrative with very interesting and somewhat remarkable details.

The nervous break-down was nothing less than violent insanity, and his place of retirement was to an asylum in the outskirts of the city. There one night he broke from his room, tore out a window and bars—how he did it no one could imagine—and ran across an open space to the lake with full intent to end his life. He was overtaken by the attendants and, fighting all the way, was borne back to the asylum.

They pushed him into the padded cell, and locking the door securely, left him alone; and he threw himself beside his cot and tore his hair with rage and disappointment.

"O God," he cried, "why didn't you let me die? O God, why didn't you let me die?"

After a time his shrieks died down, and he prayed without fury but with even more of grief.

"Why should I live?" he asked. "My career is ended; I am a burden to my family; why could I not have died?"

And still another spirit came as he knelt there by his cot. He had not been accustomed to prayer. When he realized that he was really praying the fact came to him with a strange sense of comfort. In such an hour it was a relief to think God cared, and that he could tell God his disappointment. God cared! What a comfort in his loneliness to believe that!

Before morning he was praying, "O God, who hast forbidden that I should die, help me to find the purpose for which Thou dost will that I continue to live."

Part of the history of that night's experience is lost to the man who passed through it. There are intervals which he remembers and others that have slipped away from him. But the certain fact is that he began to pray a maniac, and finished his prayer a sane man. When morning came he met the suspicious looks of his keepers with a calm and intelligent look in his own eyes, nor did he ever again become violent.

A few days later they sent, at his request, for his wife. "I know the doctor will think it premature," he said, "and I am content to wait. But I am ready to leave when you think best."

The doctor advised against it, but the wife believed that her husband was well, and took him home. A few months' rest in his own home, and a restful journey with his wife, and he returned to work, and remains to this day a sane man, trusted with large responsibilities.

"Nothing so very remarkable about it," says the doctor. "There was the violent reaction from the attempt at suicide, and the mind recovered its equilibrium in the sense of trust which came with the prayer. About the supernatural, I don't pretend to know; but for nervous troubles there is no better remedy than the faith and repose which accompany sincere prayer."

STRIKERS AND THE CHURCH.

NEWS of labor agitation and strikes grows more ominous every month. In recent weeks the street railway system of Indianapolis seemed to be almost completely paralyzed by one of these periodical disturbances. In every one of the labor disputes which has resulted in strikes and the consequent damage to the public interest, the non-participating observer is sure to ask himself the question, Is it necessary that these strikes, ruinous in their consequences and barbarous in their methods, should continue?

Up to the present time Christian leaders have seemed to take the attitude of non-interference, under the impression that such industrial misunderstandings must be worked out to a satisfactory conclusion by the laborers on the one side and their employers on the other. Has not the time come for the Church of Christ as the great instrument for the realization of an era of good will in the world, to take a vigorous hand in such conflicts, and demand by the right of its unselfish love of human rights that the strife shall cease and that an equitable ground of adjustment shall be found.

The Church has never assumed this right.

We believe that it is not only a right but a duty, and that our disturbed industrial life will not regain its composure until a higher factor is involved in the problems at issue. The leaders of the Church in almost any community could have an influence with both disputants in labor controversies which no other factor in the community possesses.

THE PRAYER OF ONE GROWING OLD.

WRITTEN FOR THE CHRISTIAN CENTURY.

BE with me Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do thy will
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And for the Crowning grace!—O Lord, renew
The best of gifts Thy best of saints have had;
With the great joy of Christ my heart endue,
To share the whole world's tears, and still be glad.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

IN TALKING with men who have recently left Disciples' pulpits for those of other communions I find that their own frank explanation of their course consists usually of three parts. They were unfortunate in the practical matter of securing a field in which to work; they felt themselves called and equipped to work at a special task which they found the Disciples' mind slow to support; and they were disillusioned as to the sincerity of the Disciples' talk about Christian unity.

This is my diagnosis, Mr. Editor, of a condition which I think it is very important all of us should just now dispassionately study. Harsh condemnation of those who are leaving our communion not only gets us nowhere but may prove to be highly unjust. At any rate, before we express a judgment of any sort it is plainly our duty to study the specific facts in the case. To say, as has been said, that these men are leaving our pulpits because other pulpits pay them better salaries is to betray a gravely inadequate understanding of the situation.

But a more grave injustice is done when the question of the minister's livelihood is treated by his accusers as if it were with him a sordid question. Every minister has to earn a livelihood. It is neither selfish nor sordid for him to do so. He owes it not alone to himself but to society to support himself and his family, and to educate his children so that they may in their turn be fitted for lives of the largest usefulness.

THERE is a pious falsehood in the speech of many men who are called from one pulpit to another with a larger salary. In their resignation of the old charge they usually take care to impress on their parishioners that the increased salary has nothing at all to do with their change. It is the wider field and the vague "call of God" that impels them.

My own conviction is that this salary matter need not be so sensitively left out of our talk. It does enter into the minister's thought. It does enter into his motive. And it ought to enter into his motive.

If it is the whole of the motive, or the chief element in the motive he is a hireling, and has no place in the true ministry of Christ.

But if a man feels that his ministry in a small town in Missouri will count as much for Christ's enterprise as his ministry in his present church in St. Louis, or New York, or Chicago, then the fact that he is offered one thousand dollars more per year by the rich church in the small town may become not only a legitimate but an important consideration in making his decision. The larger salary may enable him to educate his children, or pay off the still surviving debt incurred in securing his own education, or own his own home, or take out adequate life insurance, or lay by something for the rainy day.

All such considerations are as important for the minister as for the layman, and his ministry should suffer not the slightest discount in the public estimate, if in their proper relation to the chief end of his ministry they are given their due place.

IT IS not inconceivable nor by any means unprecedented that a situation might arise in a minister's life where questions of preference or duty as to particular fields might be wholly swallowed up, and that without taint of sordidness, in the sheer question of securing a livelihood. The doors which he might wish to enter are closed to him. The fields in which he feels especially called and equipped to work may be full of other laborers, or the owners may be prejudiced against employing him. Meantime his family suffers, just like a merchant's or a carpenter's family would suffer under like conditions.

Finally a door opens toward a parish. He sees that it will afford him but little scope for the kind of service he yearns to render, but it will afford him a livelihood, perhaps a better livelihood than the field where he desires especially to work. There is nothing left for him to do but enter it and faithfully minister to the needs of that parish. And he does so, not with sordid satisfaction at his good salary, but with pangs of regret that the task to which he had consecrated his life and in preparation for which he had spent years of discipline has to be done by other hands than his.

If it seems to you, Mr. Editor, that I am allowing my reflections to wander far afield I beg you and your readers to keep in mind the occasion of these particular reflections. I quoted last week the statement of a very influential and unusually discerning leader among us Disciples in which he imputed a desire for ease, social prestige and material comfort to the ministers who have recently left our pulpits to enter those of our neighboring communions. They were criticised because they could not "endure hardness as good soldiers of Christ." Men who have made our movement what it is, it was said, "were made of sterner and more heroic stuff."

THIS interpretation I conceive to be not only unjust and ungracious but unbecoming. The three men who more than any others have "made our movement" are Alexander Campbell, Isaac Errett and J. H. Garrison. The first named lived and died a rich man, a very rich man for his time, and not a particularly generous man. The second built up a flourishing business on the patronage of his brethren, and at his death left a large estate. The third recently received a large fortune in cash for a similar business which his brethren's patronage had produced for him.

I do not believe that the men who have made our movement were made of sterner or more heroic stuff than some of these men who have recently left our movement for other pulpits. They never felt the pinch of necessity where some of these men have felt it. They knew nothing of the economic pressure upon their home-life due to the widespread sowing of suspicion among the churches by wanton and relentless hunters of heresy. These heroic men—Campbell, Errett, Garrison—were, true enough, accused of heresy, but they were in a position to make capital out of the accusations. Their accusers were never able to touch their bread and butter.

But these later men have had to face their duty to their children, to their wives, as well as to the special ideals to which they had consecrated their talents. In the face of many closed doors they have had to ask this question: Will I make my life serve Christ better by remaining with the Disciples or by accepting this call to another church which, though it wears another name, is still a church of Christ?

FOR my part, I believe this question has been answered on their knees by nine out of ten of the men who have recently left us. I personally know of the anguish with which some wrestled with it before they could make their decision. They sought Christ's answer. It is not for me to judge them.

What would you do, Mr. Editor, or you, gentle reader, if, having prepared and educated yourself for the Christian ministry and finding your present pastorate unhappy or unfruitful, you should seek by the usual ways to find another where you could continue your work for Christ? In some parishes where you appeared as a "candidate" you would gain the enthusiastic response of the congregation, but two, or perhaps only one, office bearer of the congregation having seen your name branded in his church paper as a heretic would threaten to make trouble if the church called you, and just to keep peace in the congregation you would be told to pass on. This procedure would be repeated many times. At last you would find a small parish which could afford you neither stimulus nor room to exercise the special talent which had been cultivated in you, and the pulpit of this parish you would accept. What would you do if with this experience behind you a call came from a Congregational or Presbyterian or Episcopalian church? I do not ask you what in a moment of weakness you might do, gentle reader, but what in the moment of your greatest strength would you do?

The question is not easy to answer. I do not intend by appealing to this sympathetic side to suggest that the course chosen by those who have left us is the wise course or the strongest course. I intend simply to suggest that it is no case in which I can judge for my brother. And when he has chosen I cannot judge him.

But my reflections take me in a much more practical direction. They bring me face to face with my own duty, with our duty as a movement, as a brotherhood, in respect to the condition that makes possible the loss to us of these men of light and leading, these men who in leaving us suffer more, perhaps, than do those who stay.

I shall have to continue my reflections on this subject to another issue, Mr. Editor, if I may have your continued indulgence.

HUGH MACDONALD.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Baptist Paper Sounds New Note.

Can the Disciples represent the principles for which the Baptists stand, thus making it unnecessary for the latter to enter a field where the former are established?

"The Watchman and Examiner" (Baptist) of New York City so thinks. Speaking of Honolulu as a city so strategically important in the political and religious world it says:

"Many of our people have been troubled because we have no work there. It would seem that a Baptist church is needed in every community. . . . And yet it is fairly open to question whether it is wise to start another church in Honolulu. There is a vigorous Christian church there led by a pastor who is alert and capable. Baptists have here an excellent opportunity to demonstrate the genuineness of their belief in the essential oneness of these two great Christian bodies. Perhaps the best way for us to discharge our responsibility to Hawaii may be for us to do our utmost to strengthen the Disciples there, to advise the Baptists in Honolulu to unite in fellowship with it and perhaps add to its staff of workers, a pastor's assistant."

General Secretary for Congregationalists.

The appointment of Dr. Herbert C. Herring, of the Congregational Home Missionary Society, to be the general secretary of the entire denomination was one of the important advances made by the Congregationalists in the National Council at Kansas City. The cry of "Bishop" has already been raised, but as Doctor Herring's work will be advisory rather than executive the opposition to the new office will doubtless pass.

The Congregationalists have felt the need of more unifying forces within, just as the Disciples feel, and the appointment of a man beloved and trusted who can create enthusiasm and at the same time help the church to a common understanding in times of crisis will lessen the friction that is usually found in communions where democracy is sometimes construed to be a sort of unbridled freedom. Any democratically governed religious body could do what the Congregationalists have done in this instance without either sacrificing principles of polity or of endangering the church in any way through vesting power in a person.

Doctor Herring has hitherto served as general secretary of the Congregational Home Missionary Society. He is described as a man who has displayed a keen and comprehensive insight into the entire work of home missions, which has given him the confidence of the churches in thorough measure. His personal influence among the secretaries, the superintendents and the pastors on the field, it is said, has been of even greater worth than his administrative efficiency, although he is by no means lacking in the latter quality. A true spiritual leader, and of an evangelistic temperament, he is depended upon to perform with earnestness and power the heavy work he has before him. Doctor Herring began his pastoral service in Chicago, in the Presbyterian fellowship; later he served as a Congregational pastor in Omaha, from which he was called to serve as secretary of the Home Missionary Society.

Doctor Capen Pleads for Co-operation.

Samuel B. Capen, President of the American Board of Congregational Foreign Missions, gave a notable address at the assembly in celebration of "one hundred years of missions," which met in the Town Hall, at Bombay, India, November 7. In this address Doctor Capen pleaded for a closer co-operation with the boards of other fellowships than his own: "We want to work in closest co-operation with our brethren of every name. Let us be the first to propose joint work, wherever possible. Minimizing our differences, let us present a common front againt every form of evil." These are inspiring words, revealing a spirit in full sympathy with twentieth century ideals.

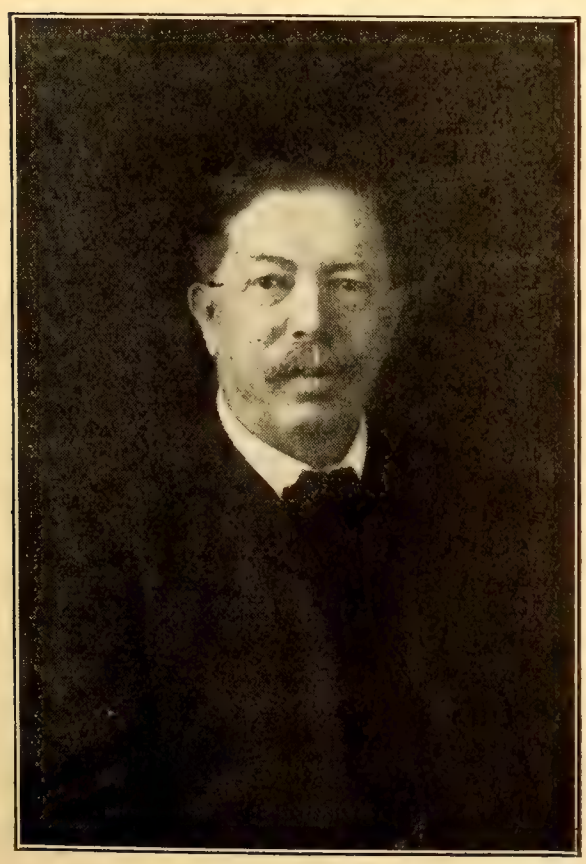
Dr. Robert A. Hume, Senior Missionary of the Board, reported in his address at the assembly that ten millions of dollars has been expended by the Congregationalists in India.

Reducing Crime Through Missions.

A very interesting experiment in reducing crime in India has been reported recently to the American Baptist Foreign Missionary Society, as the novel method was first attempted in a Baptist mission station on the foreign field.

The government of India turned over about two hundred people of notorious criminal character to this mission to see if anything could be done with them. The missionaries accepted a task the government had failed in, and set to work to reform and to educate. A labor colony, as well as a reform school, was established, and so successful was the experiment that the crime in that section was reduced 75 per cent.

The older people were put to work on farms, but accorded sympathetic treatment in every instance; those younger were placed in a school of reform that actually reformed—a school wherein they did not have to associate with others of like criminal tendencies. They were allowed to mingle with more normal children and the results have proved most satisfactory, doubtless suggesting both to the government and the missionary societies a possible point of closer contact.



Dr. Robt. A. Hume, speaker at Bombay Missionary Celebration.

Dr. Herbert C. Herring, new Congregational secretary.

Dr. S. B. Capen, prominent speaker at Bombay celebration.

Of Human Interest

Tim Sullivan on Human Nature.

The charities of the late Timothy D. Sullivan made him beloved in New York's East Side.

But these charities also gave Mr. Sullivan an insight into human nature, and he would sometimes say with a wry smile:

"Give a poor man help and he'll love you for a week. At the end of that time he'll hate you because you don't give him more help."

The Point of View.

Judge Curtis Dunham, Milwaukee's Prohibition leader, said of Tammany Hall the other day:

"Your typical Tammany politician looks at every political movement from the single viewpoint of extortion and graft. Direct primaries, police reform, the social evil—these things mean graft, and graft only, to him.

"He's like a tramp to whom a farmer said:

"'Looking for work, my man?'

"'Wot kind of work, boss?' the tramp asked cautiously.

"'Well, my man,' said the farmer, who was very short-handed, 'what can you do with a pick?'

"'I could brile a pullet on it,' said the tramp, his dull eyes brightening a little."

A Bryan Story.

An old negro went into a drug store in Richmond and said: "Boss, will you please, suh, call de Colonel on de telephone?"

"Yes," and he called the Colonel. The old darky said: "Colonel, dat ar mule done stall right in de main street right out here in front of de store.

"Yaas, suh; I done tied strings round his ears, but he didn't budge.

"What's dat? What's dat? Yaas, suh, I build a fire under him, but it didn't do nuthin' but scorch de harness.

"Yaas, suh; yaas, suh; I took de things out, but he wouldn't budge.

"No, suh; no, suh, Colonel, I didn't twist his tail.

"Yaas, suh; yaas, suh, another gemman twis' his tail; he looks like a Northern gemman.

"What's dat, Colonel? Yaas, suh, dey tuk him to de hospital.

"No, suh; no, suh; I ain't heard yit."

John Burroughs on Woodchucks.

John Burroughs contributes to a recent Century "In 'The Circuit of Summer Hills,'" in which we find the following characteristic passage:

"I tried to dine on a woodchuck once when I was a boy, but never have felt inclined to repeat the experiment. If one were born in the woods and lived in the woods, maybe he could relish a woodchuck. Talk about being autoesthonous, and savoring of the soil—try a woodchuck! The feeding habits of this animal are as cleanly as those of a sheep or a cow—clover, plaintain, peas, beans, cucumbers, cabbages, apples—all sweet and succulent things go to the making of his flabby body; yet he spends so much of his time in pickle in the ground that his flesh is rank with the earth flavor."

Would that "John of Birds" might give us an American "Jungle Book!" But perhaps, by entering the field of fiction, he would risk a counter attack by the "nature fakers" still writhing under the assault led by him and by his fellow-naturalist, Theodore Roosevelt.

Jack London Tells Cannibal Story.

Jack London, preparing to embark on another cruise around the world, told in Santa Barbara of the strange experiences of his last cruise.

"But we had no such hair-breadth escapes as that of a missionary we met in Samoa," he said. "This good fellow was preaching in one of the islands in which cannibalism is practiced. While trying vainly to make converts he was captured by a cannibal king. To his surprise he was immediately released. His release, however, was made on the condition that he carry a small sealed packet to a neighboring king.

"The missionary was so grateful that, meeting unexpectedly a detachment of English sailors, he refused to accompany them to safer territory. The sealed packet from his benefactor would be delivered, as he had promised. But an officer, in the midst of the decision, opened the packet.

"Therein, beside a number of pungent little onions, was a letter containing these simple but significant words:

"'He will be delicious with these!'"

It Seemed Rather Inconsistent.

Beerbohm Tree once related an amusing story about a boisterous voyage from New York. He was having a "rather bad time of it," when suddenly there was an extra special lurch, and Mr. Tree was knocked to the ground by a heavy weight and lay half stunned.

On recovering his senses he looked to see what it was that felled him. It was a splendid affair, and on it was painted in bold letters: "Life Saving Apparatus."

The Sentimentalist.

William Travers Jerome said recently, at the Union Club in New York:

"The Canadian people in their admiration of Harry Thaw showed a mawkish and hysterical sentimentality.

"A visitor to the Coaticook jail passed down the corridor with a bouquet of violets in her hand. She was young and pretty, and she knocked at Thaw's door.

"A head appeared at the grating and a hoarse voice said:

"'I guess them vi'lets ain't for me, miss. I'm only in for stealin' a ham. The feller wot murdered the New York architect has been shifted to No. 17.'"

A Cruel Tale.

A story is in circulation about Richard Harding Davis, author.

Mr. Davis, as everybody knows, is a wit. He was therefore terribly annoyed the other day to hear that a brother author had spoken unfavorably of his witticisms. Coming upon this brother author at the Ritz Carlton, he said:

"My boy, I hear that in a house where other people were kind enough to consider me witty you declared that I was not so. Is this true?"

"No, not a word of truth in it," the other answered cheerily. "I was never in a house in my life where anybody considered you witty."

OUR PREMIUM STORY.

Thoroughly Competent!

A man who had been troubled with bronchitis for a long time called on a rather noted doctor. After a few questions the doctor told him he had a very common ailment that would readily yield to treatment.

"You're so sure you can cure my bronchitis," said the man, "you must have had great experience with it."

"Why, my dear sir," confided the doctor, "I've had it myself for over twenty years!"—San Francisco Argonaut.

From Near and Far

A review of the election of last week show substantial gains for anti-saloon forces. In Illinois the wet and dry issue was fought out in some thirty towns, and with the assistance of the enfranchised women, the temperance forces won 90 per cent of the battles. The political struggles in other parts of the country resulted quite favorably to the Wilson administration, though Tammany, ostensibly a Democratic organization, received a decisive beating at the hands of the Fusionists. John Purroy Mitchel, whose kinsmen have been foes of Tammany, was elected mayor of New York by the largest vote ever given by that city for that office.

The churches of Los Angeles, led by Rev. Baker P. Lee, of Christ Church, Episcopal, have launched a movement for the erection of a great "Peace Cross" on the summit of Mount Hollywood. It will be 250 feet high; lighted with 200 electric lights; and a powerful searchlight will be added. This cross will be seen from passing steamers, and the plan is to hold Easter and Christmas services at the foot to promote peace and mutual helpfulness among the people of Southern California.

Prof. Hurgronje, a Dutch scholar, will give the Lowell Lectures the coming year. The subject of the course will be "Mohammedanism." Dr. Hurgronje is perhaps the best authority on Moslem life in any country, as he has made a particular study of the relation of Islamism to the life of that region. At the present time he is an adviser to the Dutch Colonial government concerning Arabian affairs.

The family home of George Washington's ancestors in England will remain for the present on its original site in Northamptonshire. Negotiations recently opened by Sir Thomas Lipton with the idea of purchasing the house, which is known as Sulgrade Manor, for $40,000, with the idea of having it moved to Washington have been rejected.

The appointment of Officer Gleason as new police chief for Chicago has given hope to some who long for a cessation of vice and crime in the big city. But others seem to have grave doubts.

Six per cent a year is made the legal rate of interest in the Panama Canal zone by an executive order promulgated by President Wilson.

The Book World

A Page of Reviews and Literary Notes.

BY ARTHUR GORDON.

THE HORIZON OF AMERICAN MISSIONS, by Isaac Newton McCash. Archibald McLean, the former secretary, now the president, of the Foreign Christian Missionary Society, has written several works bearing upon that important work, and thus helped to interpret the enterprise of universal evangelism to the Disciples and their neighbors.

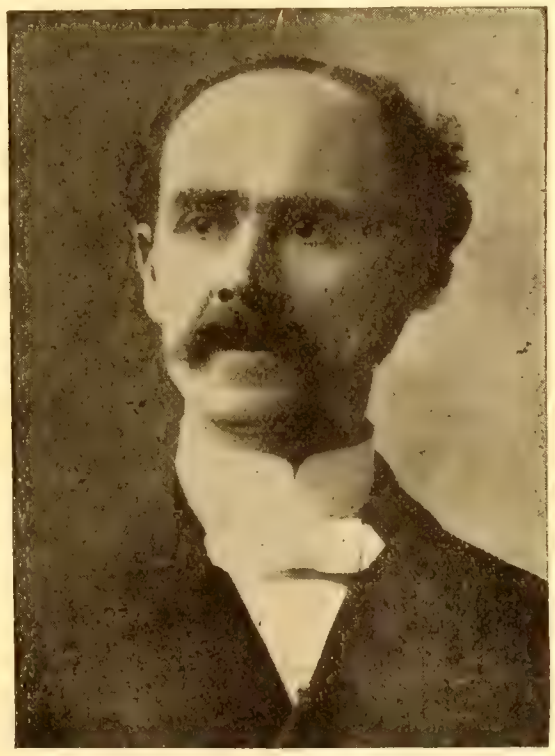
It is gratifying, therefore, to have some representative of our home mission field speak of his theme in a more permanent and authoritative manner than can be done in convention addresses or newspaper paragraphs. This, Dr. McCash has undertaken to do in the eight chapters of this book.

We have the right to expect our missionary specialists to give to us and to others such interpretations of their causes as shall set them in proportionate worthfulness with the other activities of the church. This includes a statement of the most outstanding facts. But it involves as well the arrangement of the ideals of the subject in convincing perspective. It is well worth while, now and then, to play up some arresting detail of the enterprise of missions, but that incident must be thrown against a background of balanced information to have any vital significance. It takes a leader-like mind to be able to gather and arrange material in this comprehensive manner. But it is really the only method which contributes permanent additions to the store of missionary literature.

Dr. McCash, as one of the secretaries of the American Christian Missionary Society has had admirable opportunities for the study of the theme. It is perhaps a misfortune that he is not to continue in this work, after the years he has spent in mastering many of its problems. But it is fortunate that he has prepared these chapters, first as addresses, and then in this more enduring form. His survey of American religious propaganda is excellent, though brief. A regional inspection of religious needs is almost wholly concerned with the western portion of the continent, following the findings of the Home Missions Council in 1911. One would like to have had a much fuller and more discriminating treatment of immigration than chapter three presents. That is really one of the most vital elements in the entire problem of home missions. The chapters on Loyal Church Efficiency and Supply and Location of Preachers do not really belong to the subject of the book, but are very useful statements of present conditions.

It is difficult to tell whether Dr. McCash intends the volume for Disciples alone, or for the larger reading public. In nearly all regards it is well adjusted to this latter audience. Yet he includes the weekly communion service among the essentials of an efficient church and in a reference to "the Year Book" on p. 147 he apparently uses statistics limited to the Disciples. These are not blemishes so much as the result of a rather loose arrangement of material. The book must be judged entirely on the grounds of its undertaking. It does not claim to be a survey of American missions, for that valuable material, and its study is certain to result in a more adequate sense of responsibility for American populations on the part of the church. Its wide circulation should be promoted. There is a reference to "F. W. Robinson" on p. 168. Who was he? Pres. Paul of the College of Missions, where the addresses were first given, furnishes an introduction. (Revell, $1.00, net.)

THE WAY HOME, by Basil King. Do you remember that story of A. C. Benson's, about the literary man who after the publication of a book suddenly discovered that he had no more strength or will to write and that the altar fire was quenched? Something of that loss of power is set out in this story by the author of the "Inner Shrine." But here it is not intellectual, but moral power that gives way. Charley Grace, the son of the rector of St. David's Church in New York, was a shy, observant boy, whose mother was a second wife, not quite the equal of her position. That fact wore her out, and Charley's first real vision of the



Rev. I. N. McCash, LL. D.

world was at her funeral. Then came his father's dismissal (polite, but imperative) from his pulpit, and the boy, coming back from Harvard on the news of the event, denounced the church to his father, and threw away his own religious faith. Then came long years of successful work, but with a cynical, hard spirit. The woman he thought he loved he married, against her protest, only to discover that she had been right, and they were unsuited to each other. Nothing he did pleased her exacting nature. Even his best intentions were misconstrued, and his doings were wrong. Worse than all, he felt himself actually going wrong. One night, after an evening with an old friend, a half sweetheart of the early days, an evening that had begun quite innocently, he came out at midnight to face the facts and call himself a "rotter." How love, disillusionment, a renewal of moral purpose, and an awakening of the old religious motive of his childhood set him on "the way home" is the climax and justification of the story. The funeral of his old friend Remnant in the later St. David's the mystery and sorrow of life has become the vision of its mystery and hope. (Harper's, $1.35, net.)

NOTES.

The different way in which life is regarded in the East and in the West is one of the many interesting contrasts which Albert Edwards brings out in his new book, The Barbary Coast. The following conversation which Mr. Edwards had with Abd Allah, the Shareef illustrates this: "I wonder," said Abd Allah, "if you Christians ever realize how strange, how inexplicable, you seem to us. We cannot understand your interest in mere matter. It is wonderful, your science. How you have weighed the air and measured the sun, how you have traced the genealogy of all living things, how you have classified the microscopic vermin which live on fleas. But all this seems irrelevant—irreverent—blasphemy against the sovereignty of man. All these centuries, when we have been thinking about ourselves you have been thinking about things. Your scientists spent these centuries in their laboratories to find the truth. La Verite, that is the God of the Franks. Did you find it? How could you? You sought it in inanimate things, in stones and dirt and filth, in things you could stew in your little glass test-tubes, in things you could dissolve in your acids, things you could dissect with your knives. Your heat will never be great enough, your acids will never be strong enough, nor your knives sufficiently sharp to reach the Master Truth. For it is not in these dead things, but in living man. Truth? Man wants to know what he should do; your science tells him what he is made of. Man asks what he should believe—your science tells him what he can know."

Professor George A. Reisner, author of "The Egyptian Conception of Immortality," has spent the last year excavating in Egypt in behalf of Harvard University. Last week Mr. Reisner shipped a collection of Egyptian objects of art of great archæological value, including a number of historic skeletons and pottery, and word has just been received by the authorities at the university that the collection was damaged by fire at sea. The ship took fire shortly after the departure and was forced to put back into port.

Mr. Lawrence Beesley, who was one of the survivors of the Titanic, and who subsequently wrote what has come to be regarded as the most graphic and authentic account of the greatest ocean tragedy of modern times, "The Loss of the S. S. Titanic," has again come to our shores. Mr. Beesley doesn't seem to be able to avoid ocean disasters, for it is a strange coincidence that while the steamer which brought him was still on the high seas, only a few miles away the ill-fated Volturno slowly went to her doom.

On the testimony of the British Weekly we learn that an American editor who started about twenty years ago with only fifty-five cents is now worth $100,000. His accumulation of wealth is owing to his frugality, good habits, strict attention to business, and the fact that an

Disciples Table Talk

A "Christian Union" Tour.

Peter Ainslie has just concluded a four thousand mile journey through the West, lecturing on behalf of the Christian Union Commission of the Disciples. He addressed the National Council of the Congregational Church at Kansas City, sharing the time with Dr. Newman Smyth, of New Haven, Conn., and Dr. Oliver Huckle, of Baltimore. This was the first time that any one outside of the National Council of Congregationalists ever addressed it on the subject of Christian union. After delivering lectures at Texas University, Dr. Ainslie went to Little Rock, Ark., and addressed the Missionary Union at the Second Presbyterian Church. On Sunday evening, at Trinity Episcopal Cathedral, he and Bishop Roots, of China, spoke to a great audience. On Monday, a platform meeting was held at the First Christian Church, and was attended by Bishop Roots, several Episcopalians and Presbyterians taking part. "A great influence went out for Christian union," says Dr. Ainslie. "I wish it were so that I could go out often for this work. I believe the times are ripe for a great educational move in the interest of union."

A Service to a Shut-in.

The Ever Ready Circle of King's Daughters, of J. H. Goldner's congregation, Cleveland, has rendered a valuable and a beautiful service to J. Z. Tyler, who for the past fourteen years has been an invalid. For eleven years this society has sent some of its members to read to Brother Tyler two hours a day, five days in each week. And they have read six hundred volumes on theology, philosophy, biography, history, sociology, the drama, books of travel, and the best fiction. This explains Brother Tyler's freshness of thought and the fact that he has kept abreast of the life of the world. Fourteen years ago he was stricken, and his condition at this time is not encouraging at all. His power of speech is nearly gone, and he is unable either to dress or feed himself. Quite recently he dictated, though with great effort, a beautiful letter to the Euclid Avenue Church on the occasion of the celebration of its seventieth anniversary. J. H. Goldner writes: "When we look at Brother Tyler we wonder, but when we consider Sister Tyler we are puzzled. She is a heroine without medals, but the glory of the Highest overshadows her."

Larger Meaning of the Church.

"The church first must teach every man what he is, disclose to him his spirit self and lead him to give his spirit preëminence over both body and mind," declared George B. Van Arsdall, in a recent sermon to his congregation at Denver Central. "The church is too often judged by the passing doctrines that cease with the using, and not enough by the larger place which it supplies as the shaping force in the life of the race. The larger function of the church is to discover to man the reality of things. It is when man sees himself as a spirit being that he begins to estimate himself and his fellows in terms of things that can not be seen with the human physical eye." Mr. Van Arsdall feels that it is a besetting fault of the age to estimate forces and agencies by the superficial and transient, because the surface thing is so evident; so inescapable. The church does not show well on the material side, and men forget tnat the very greatness of our civilization is dependent on the spiritual forces the church has generated.

What the Church Can Not Afford.

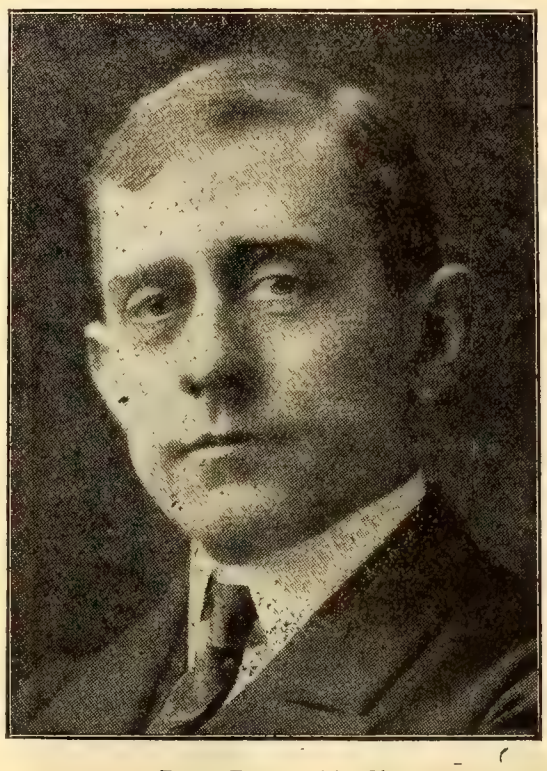
In the opinion of H. D. C. Maclachlan, pastor of the Seventh Street Church, Richmond, Va., the church can not afford a cheap preacher, nor cheap music, nor "slip-shod" services.

"The church can not afford to quibble about a thousand dollars or two." Mr. Maclachlan declares that its bible school was one of the most efficient that had come under her observation. Mr. Jones' work for the year is interesting. Aside from officiating at sixty weddings and conducting more than fifty funerals, he has managed to deliver forty sermons and addresses out of his own city, filling his own pulpit most of the time meanwhile. Department rooms have been made to accommodate the large Bible school. The church for several years past has kept the building open from morning till late afternoon, and will continue this policy. There was a net gain of sixty to the membership during the year.

to his congregation. "The man of today is not interested in little things; it is the big thing that catches his imagination; that taps his pocket-book. It is the little business that is hardest to finance. It is the 'stand-pat' church that does not even 'stand-pat.' It is only vision that begets liberality." Mr. Maclachlan is leading his people in a splendid social vision, and has plans for extending the work of the congregation in a more definite and practical way, using the new annex of the building to further the social, educational, and moral life of the immediate community.

"Ancient Gospel in Modern Fiction."

Under this caption, Edgar Dewitt Jones, pastor at Bloomington, Ill., is preaching a series of month-end sermons that will extend through the year. The past twelve months have been very fruitful. The Bible school averaged 45 per Sunday, and during the summer there was no slump in attendance, though no "high pressure" methods were used. Miss Eva Lemert, who is conducting a Bible school campaign for the Second



Rev. Peter Ainslie.

Presbyterian Church, was a guest at the annual meeting of the Christian Church, and declared that its Bible school was one of the most efficient that had come under her observation. Mr. Jones' work for the year is interesting. Aside from officiating at sixty weddings and conducting more than fifty funerals, he has managed to deliver forty sermons and addresses out of his own city, filling his own pulpit most of the time meanwhile. Department rooms have been made to accommodate the large Bible school. The church for several years past has kept the building open from morning till late afternoon, and will continue this policy. There was a net gain of sixty to the membership during the year.

Death of Two Prominent Disciples.

News comes of the death of two Disciples, known throughout the brotherhood. Dr. F. M. Kirkham, for many years editor of the Christian Oracle (later the Christian Century), passed away at his home in Los Angeles, Cal., the first of the month. Brother Kirkham was a brother-in-law of the late Governor Drake, and for many years preached and edited his paper in Iowa. He had attained to a good old age, and was spending the evening of his life in Southern California.

J. H. Smart, of Decatur, Ill., started last week, in company with his wife and niece, to California, with the intention of spending the winter there. While on his way, at Clovis, N. M., he passed from this life, with a sister of Mr. Smart's, and while there he was taken fatally ill. His wife returned with the body to Decatur, where the funeral services were held and the body interred. For many years, it will be recalled, Mr. Smart has regularly presented at the Illinois conventions, the report of the necrology of the Illinois ministry. This service was always performed with touching fidelity and sympathy. This task will fall next year to other lips, but Mr. Smart's name will be mentioned with deep emotion when the list of departed preachers is read.

$50,000 Edifice Dedicated At Richmond, Ky.

Ellis B. Barnes and congregation of Richmond, Ky., are now worshiping in a beautiful church home that cost $50,000 and that was dedicated by F. M. Rains, Sunday, Nov. 16. The week was rounded out with special addresses by President Crossfield of Transylvania; Prof. Fortune of the chair of Biblical Theology, Lexington; and Henry C. Garrison, pastor at Danville, Ky. An organ recital, dedicating a $4,000 instrument, by Mr. Bert Williams of Columbus, Ohio, assisted by Miss Marion Noland of Richmond concluded the first week of special program. Beginning the week of Nov. 23, a series of special services will be conducted by William E. Ellis of Paris, Ky. With a seating capacity of a thousand; with sixteen class rooms and a primary department that are above ground; and with a fine pipe organ, the joint gift of the women of the church and the Carnegie Corporation of New York City, this historic congregation enters on a new day of larger usefulness. The church was organized in 1844, and the old building was razed in 1912 to make room for the present structure, which was used as a hospital during the war between the states. Many of the first families of Madison County have belonged to it, and it has been ministered unto by some stalwart preachers of another generation. The present pastor, Ellis B. Barnes, is among the foremost Disciple ministers of today, and with this modern church building he will be able to lead his people to social, religious and educational achievements in this fine city of the South.

No Longer An Experiment.

Word comes from Prof. H. H. Guy of the Pacific Theological Seminary that H. H. Loken's congregation at Berkeley, Cal., is in the period of its greatest growth. Those who predicted that the church would fail and be destroyed if the unimmersed were admitted to fellowship should make note of the present condition of the work. The Berkeley church, almost within the shadow of the University of California, has always been more or less a problem. The more liberal policy that was inaugurated more than a year ago has resulted in the congregation coming to its own. Dr. Guy writes: "I am sure that you will be interested to know that the Berkeley church is making remarkable progress. The membership is increasing steadily and unity prevails. Mr. Loken is preaching sermons that strike bottom. In the city of Berkeley he has an enviable position, with few equals for a broad, scholarly presentation of the truth of Christianity." It will be recalled that the Berkeley church was a storm center in a controversy to admit the unimmersed into its fellowship, provided they came with the proper credentials from other religious bodies. As the opposition to the policy has been persistent, though small; and as there has been some interference from the outside, the victory of the Berkeley pastor and congregation is all the more notable.

Gives $35,000 For New Church.

Announcement has been made by the First Christian Church of Danville, Ind., of a gift of $35,000 to the congregation by Edgar W. Shirley on condition that the church raise a $10,000 endowment fund. This is one of the largest single gifts to a local church that has been made among the Disciples. Mr. Shirley is the only son and heir of John N. Shirley, a wealthy merchant, who died recently. It is said that he made the donation in compliance with a request of his

Chicago Disciples in "Retreat."

What bids fair to become an established institution among Chicago Disciples is an annual "Retreat" which was held for the first time a year ago at Memorial church and repeated with even greater success last week at the same place. The suggestion originated in the mind of Rev. E. L. Dakin, pastor of Memorial church, who invited ministers and office-bearers of our Chicago churches to spend a whole day in conference and prayer. The invitation this year was extended so as to include Sunday-school officers and teachers to whose work the evening sessions were devoted, with State Superintendent Clarence L. Depew and National Superintendent Robert M. Hopkins leading in conferences and speaking at a large public gathering. The ministers met in the forenoon and spent the hours until lunch time in prayer and intimate conference on the minister's personal religious life. In the afternoon they were led by Rev. O. F. Jordan in a study of their parish problems such as advertising, pastoral calling, church finances, sermon making, etc. Prepared talks and free discussion of these practical aspects of the minister's life continued for three hours. During this time, in another room a large company of women led by Mrs. Sarah J. Russell, was praying for the deepening of the spiritual life of our churches and for the success of the Men and Millions Movement in the brotherhood. At five o'clock both these sessions adjourned and the entire company, augmented by a number of elders, deacons and Sunday-school workers who had just arrived, sat down in a large upper room where the Lord's Table was spread. Rev. C. C. Morrison presided at the supper; Rev. C. G. Kindred made a mystical and deeply moving interpretation of the passion of Christ; Rev. Austin Hunter and Rev. A. R. McQueen offered thanks for the bread and wine and the emblems were passed to the congregation by Mrs. H. L. Willett, Mrs. C. C. Buckner, Rev. E. M. Haile and Rev. Asa McDaniel. A closing prayer was offered and the benediction pronounced by Rev. E. S. Ames. Following the communion service dinner was served in the church dining room by the members of Miss Frantz's Sunday-school class of young women and the company divided into two groups, one of Sunday-school workers, the other of church officers. Dr. P. L. Prentis, of Austin, led the church officers' conference, Dr. H. L. Willett making the chief address which was an interpretation of the dignity and a plea for the earnest functioning of the lay offices of the church. At the close of Doctor Willett's address one elder was so moved by his words that he offered to start a fund with a gift of ten dollars to secure the delivery of this message in the various churches of the city. With the close of the general meeting in the auditorium the company went home carrying a new sense of strength and vision and divine guidance in the work of Christ's Church.

The next union minister's meeting, to be held as usual under the auspices of the Chicago Church Federation Council, will be held Monday, Nov. 24, promptly at 10:30 in the auditorium of the Y. M. C. A. A great meeting is being planned. Some of the most successful pastors of the city will address the meeting on the subject, "The Dominant Note in My Preaching." Among those who have been invited to speak are Drs. Frank W. Gunsaulus, Chas. Bayard Mitchell, Herbert L. Willett, Melbourne P. Boynton, John Timothy Stone and Wm. T. McElveen.

A farm, worth $8,000, has been given the National Benevolent Association, a Missouri couple making the bequest. This annuity gift of course guarantees a dependable and regular support for this couple the remainder of their lives, and it will also bless through the years the people under the care of the association. There is no safer investment than this for Disciple men and women of some means, and no better way to serve the orphan and the aged destitute. The society is to be congratulated on this fine gift.

The Disciples Union of Cleveland will erect a new church and "Social Center" building on Engle avenue, near Broadway. In addition to the auditorium and Bible-school quarters there will be a gymnasium, club rooms, domestic science room, and shower baths. It is to be a building for the people of the neighborhood and open house will be kept. Close co-operation will be made with the Y. W. C. A. F. D. Butchart will have charge of the religious and social settlement work.

The leave-taking of J. H. O. Smith from Oklahoma City was the occasion of an interesting program in the auditorium of the First Christian Church. The president of the chamber of commerce, and representatives from the ministerial alliance and the Provident Association made addresses of appreciation. The mayor, the judge of the supreme court commission, the governor, and members of the carpenters' union were in the receiving line at the reception tendered Mr. Smith and wife.

The First Church of Galesburg, H. A. Denton pastor, is to erect a beautiful edifice—a modified type of English Gothic, but adapted in every way to modern needs. An open baptistery of beautiful design will be a feature; also "Mizpah Chapel," that will adjoin the pastor's study. There will be a "Brotherhood Room," and a Boys' Club Room." The capacity for church services will be about 1,000, and for the Bible-school the same.

The Eureka Church has been very happy in the calling of V. W. Blair of North Tonawanda, to become its pastor. A Butler College and Yale man, Mr. Blair will be a valuable addition to the religious and educational life of Eureka. His resignation at North Tonawanda occasioned profound regret both in the city and in the church. He will begin work at Eureka about the first of the year.

New Building at Richmond, Ky.

The Sixth District Convention of Christian churches that was held at Markle, Ind., was largely attended. Great enthusiasm was created when State Secretary Cauble announced that a friend in Columbus had offered to give $5,000 to the State work, provided the churches would raise a like amount. He outlined new plans for district work; each will be under the supervision of a superintendent.

The Men's Club of the First Church, Davenport, Iowa, heard B. W. Garrett of Des Moines, clerk of the supreme court, in his lecture, "Man Plus God," on the evening of November 4. C. A. Moses, president of the club, presided; J. T. Houser gave an address of acceptance of a large American flag to be used at the west side settlement—a present from the W. R. C. of Davenport.

One hundred and fifty Denver churches observed "Church Attendance Day" the first Sunday in the month. Fifty thousand people, in the different churches, bowed in prayer at a given time; distinguished officers of state and citizens laid aside personal cares and duties and joined in the services. The Central Christian Church was among the leaders in the movement.

Graham Frank accompanied E. E. Elliott from Kansas City to Birmingham; at Atlanta they were joined by Hill M. Bell and entered at once into a conference with the church leaders to make preliminary arrangements for the general convention. Mr. Frank writes that the auditorium will seat 10,000 people. It has a $90,000 Austin organ.

W. H. Hampton, pastor of the Central Christian Church of Fairmount, W. Va., says that he caught a splendid vision at Toronto, "Not of my church, but of Christ." He writes that he has met many splendid people in Fairmount who have been driven from the principles the Disciples plead for because of a reactionary element in the community.

The church building at Rensselaer, Ind., has been remodeled and on Sunday, Nov. 9, was dedicated by Dr. I. N. McCash. The pastor, W. G. Winn, and the congregation rejoice in this new edifice valued at $30,000. A church efficiency campaign has quickened the spiritual life of the entire church and added to its membership.

B. L. Wray has closed a very successful meeting with the Dover Place Church, St. Louis, Mo., Chas. E. Dugan, pastor, Thos. Moody, singer. There were sixty additions, and the Sunday-school was quadrupled. Mr. Wray has removed from St. Louis to Kansas City, but will continue his work for the A. C. M. S.

A Decision Meeting lasting a week at the High street Christian Church of Akron, Ohio, of which L. N. D. Wells is pastor, resulted in sixty-five being added to the congregation. The meeting was preceded by a Bible-school institute conducted by E. W. Thornton, E. J. Meacham, and Miss Lillie Farris.

More than one thousand people attended the Sunday-school rally at the First Christian Church, Davenport. The pastor, J. T. Houser, taught a class of 226 men. There were 341 women in another class. The Orphan's Home band attended and furnished music. The new building easily accommodated the large school.

The Georgia Christian Missionary convention met in Macon, Ga., Nov. 10-13. Two hundred delegates were in attendance. E. E. Elliott made a Brotherhood address and F. M. Rains told of his missionary travels.

The First Christian Church of Fort Worth, Texas, has decided to erect a building that will cost $100,000. The edifice will be three stories high, of brick and stone, and will be modern in every detail. L. D. Anderson is pastor.

F. H. Lemon, well known in Iowa, was killed by the kick of a horse at Boise, Idaho,

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Church History in the Modern S. S. Coleman. Cloth, 50c; paper, 25c.

Mountain Peaks of Missions. Paul. Cloth, 50c; manila, 35c.

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two weeks ago. Brother Lemon was a graduate of Drake University, and held pastorates at Marshalltown and Lake City. He went West about seven years ago, and finally engaged in the real estate business, though preaching as opportunity afforded.

B. L. Wray has been in a highly successful meeting with the Dover Place Church of St. Louis; Chas. E. Dugan, pastor; Thos. Moody, singer. The Bible school has been quadrupled, and there have been sixty additions to date. As an evangelist of the A. C. M. S. Mr. Wray is doing a notable work.

Isaac Bussing, pastor at Adrian, Mich., is leading the religious forces of his city in an attempt to prevent the theaters from running on Sunday. He appeared before the city council and declared that Alderman Koehn should be recalled for his activity in campaigning for Sunday theaters.

B. H. Bruner, pastor at Erie, Pa., addressed the Young People's Federation, the Business Men's Bible Class of the Central Presbyterian Church, and represented Ohio in the Inter-state oratorical contest of the inter-collegiate Prohibition Association at Columbus on Nov. 11.

The Northwestern Christian Home of Walla Walla, Wash., was dedicated Nov. 4. This institution will care for the homeless children and for the aged of the Christian church of Washington, Oregon, Idaho, and Montana. J. A. Lord and C. E. Sanderson gave addresses.

The Federated Religious Work Committee of Cedar Rapids, Iowa, has secured Newton Riddell to lecture at the First Christian Church. Mr. Riddell insists that he who serves best profits most. He makes a strong plea for honesty in selling and in advertising goods.

At the Kansas State Convention the proposition to establish a college was discussed. The particular thought in the mind of the convention delegates was the founding of a school that would pay more attention to the training of preachers for rural communities.

Forty Bibles have been sent to the State Penitentiary at Huntsville, Texas, by the Good Literature Club of the Central Church at Dallas. W. T. Lawrence, the chairman, will endeavor to supply all the inmates with copies of the Scriptures.

The Queen Anne Christian Church of Seattle, Wash., W. E. Adams, pastor, has cleared a current expense indebtedness of $1,300; organized a Teachers' Training class of fifty members, and started a mission study class.

The officers and members of the Kansas City Mission Board, representing twenty-six churches and missions, met at the First Church, November 9, and planned the work for the coming year. Fletcher Cowherd gave the main address.

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Atlanta, Ill., $30,000 building dedicated November 9.

Pensacola, Fla., new edifice, dedicated November 9 by J. L. Haddock.

Goodland, Kans., dedication of $15,000 edifice. B. A. Channer, pastor; A. M. Haggard, dedicator.

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EVANGELISTIC MEETINGS.

St. Joseph, Ill., B. H. Linville, minister, preaching; Wallace Tuttle, singing; 45; closed.

Madisonville, Ky., J. M. Gordan, minister, preaching; Wallace Tuttle, singing.

Lebanon, Ind., A. L. Ward, preaching; A. A. Bailey, singing.

Selma, Cal., E. T. Nesbit, pastor; C. L. Beal, evangelist.

Napa, Cal., evangelist, J. T. Stivers.

Angola, Ind., John R. Golden, pastor, preaching; Edward McKinney, singer.

Tipton, Ind., G. I. Hoover, pastor; O. E. Hamilton, evangelist; the Stewarts, singers; 140 accessions; continuing.

Birmingham, Ala., H. P. Atkins, pastor; Carey E. Morgan, preaching.

Olney, Ill., W. S. Gamboe, pastor; F. W. Thomas, evangelist; 31 added first week.

CALLS.

J. H. Wright, Farmer City, Ill., to Mt. Pulaski, Ill.

W. E. Revis from Paris, Mo., to Huntsville, Mo.

S. J. Epler, West Liberty, Iowa, to Fairfield, Neb.

Roy E. Deadman, Oskaloosa, Iowa, to Auburn, Neb.

J. M. Gainer, Scottsboro, Ala., to Dallas, Texas.

George R. Southgate, Bloomington, Ill., to Niantic. Under consideration.

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The Mid-Week Service

By Silas Jones.

RISEN WITH CHRIST.

Nov. 26. Rom. 6:4-11; Phil. 3:8-11, Col. 3:1-4.

That we must die in order to live is a belief that is widely held. "In the religions of the East," says T. H. Green, "the idea of death to the fleshly self as the end of the merely human, and the beginning of a divine life, has not been wanting; nor, as a mere idea, has it been very different from that which has been the ground of Christianity. But there it has never been realized in action, either intellectually or morally. The idea of the withdrawal from sense has remained abstract. It has not issued in such a struggle with the superficial view of things, as has gradually constituted the science of Christendom. In like manner that of self-renunciation has never emerged from the esoteric state. It has had no outlet into the life of charity, but a back-way always open into the life of sensual license, and has been finally mechanized in the artifical vacancy of the dervish or fakir."

THE OLD THAT IS DEAD.

The applicant for admission into the church used to be asked to renounce the devil and all his works. There is at the present general dissatisfaction with the form in which the demand for surrender was for centuries stated, but we can hardly call the church Christian if it ceases to insist upon the doctrine and practice of renunciation. It is true that we gain vastly more than we lose by choosing the life of discipleship. This is no reason for denying that the choice is often difficult or that the sense of loss is real. Bad habits that are of long standing are not always seen as bad. Associates who corrupt our morals are apt to be very agreeable companions. Paul's connection with Phariseeism was a matter of conscience. When enlightenment came and his conscience bade him join himself to the disciples of Jesus, he did not hesitate, but he felt keenly the loss of friends, who had known him from his youth, and he put away with reluctance ambitions fostered by parents and teachers. The old that must die is not all vile and repulsive. It may be very good; it falls short of the highest good.

THE NEW THAT LIVES.

The good that was in the old reappears in the new. Paul's knowledge of the sacred writings was turned to the uses of Christianity. His sense of duty was as serviceable to him after he became a Christian as it had been in the days when he was a Pharisee. The wise men of the gentile world who accepted Christianity brought their learning and their skill in debate to the defense of of the new faith. Eloquence that has been at the command of the highest bidder may be employed to make attractive the principles of righteous conduct. Personal charm that has caused men and women to forget honor and duty may be consecrated to the task of quickening the sense of loyalty to home and native land. Physical vigor and intellectual strength are needed by the disciple. The new life is one in which all human values are recognized and respected. It sacrifices neither the future to the present nor the present to the future. The rights of both are acknowledged. The things of sense retain their power to please, but they are kept within due bounds.

THE THINGS ABOVE.

The things above, where Christ is, are close to every one of us. Knowledge of mathematical astronomy is not required of those who enter upon the search for them. David Livingstone found the heavenly life in Africa, General William Booth was able to render exalted service in the neglected quarters of great cities and in the prisons to which states send those whom they pronounce failures. Frances Willard was living with Christ when she went about teaching that men ought to be sober and that nations through their laws should encourage sobriety. The thousands who believe that cleanliness is next to godliness and who live up to their creed are exhibiting a part of the life from above. Those who at great cost to themselves are maintaining churches for the holding forth of the word of life show us how close Christ is to his people.

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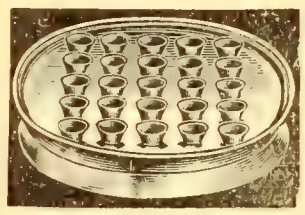

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The Sunday School

RAMPARTS WRECKED BY RAM'S HORNS.

By A. Z. Conrad.

The odors of leeks, onions, and garlic of Egyptian gardens lingered with the Israelites for forty years. They were finally weaned from Egypt when the terrifying tide of the Jordan forever stopped them looking backward. If it took four decades of wilderness wandering to wean them, let us not be impatient with the young convert who occasionally glances backward. It was the Jordan that gave the final jolt to flesh-pot folly. The walled waters had waited the bidding of God. The ark in the midst of the river had encouraged them until they passed over. With a returning flood which forbade their retreat, at last they were committed to a campaign for possession. It is the irreversible that leads to the irresistible. Twelve stones were placed to witness forever to the *wonder-work of Jehovah.* Memorials mark the miracle. Food from the fields now took the place of the miracle manna. The bread from heaven fell no more. A self-indulgence which enervates is never encouraged by the Infinite. Exigency enlists the Eternal. When the emergency passes the burden is placed once more upon human pillar. A new life was opening to the invaders. They were moving forward under Divine mandate. The struggle was now on in earnest. They were irrevocably committed to conquest. They must blaze and blast the way in and on. Only the committed life conquers. Divided interest invites defeat. To look two ways is to go neither. The burning glass focuses the light and heat until it blazes. Only concentration compels. The element of finality in any decision is what gives it its force. Put yourself beyond alternatives and barriers are banished.

CONFIRMING THE COVENANT.

After commitment, consecration. There is no consecration without covenant. The broken covenant was confirmed. Only this would make possible communion. Nowhere else but in the circle of the covenant is cooperation with God possible. The Holy Partnership depends upon mutual promise. Three miles from the Jordan straight toward Jericho the tents of the new nation are pitched and they wait for a new revelation. Right well the leader Joshua had learned the secret combination whereby the treasury of God would afford them resource for their righteous cause. Through religious ceremonial he fixed the attention of the people on the source of their power and the hope of their progress. Josh. 5: 2-9. Just forty years to a day since the fateful night in Egypt when they sprinkled blood on the door-posts and lintels and partook of the Paschal lamb; and now at Gilgal they commemorate their redemption and dedicate themselves to the impossible task to which Providence has called them. It was the fourteenth day of the first month of the forty-first year of their emancipation life. Two miles distant was Jericho, a walled city whose inhabitants watched the invaders and waited attack. The feast, then, was one less of jubilation than of supplication to Jehovah to relieve their jeopardy. Religious ceremonial fixes attention, calls to obedience, awakens courage, and prepares program. Covenant restoration and renewed consecration were the completest preparation for progress Israel could make.

THE SWORD AND THE ANGEL.

General Joshua knew "the race is not for the swift nor the battle to the strong," but he also knew that Divine intervention can only be expected when human prevision and provision have reached their limit. Unattended he proceeds to survey the situation with the earnestness of a man who knew that in the next move were the issues of life and death. Jericho was the "Key to Palestine." Defeat here would mean permanent disaster. Suddenly he was confronted by a soldier with a drawn sword. He remembers his great commission; "Be strong and of good courage." He challenges the stranger: "and Joshua went unto him and said unto him, 'Art thou for us, or for our adversaries.'" Josh. 5:13. Right well he knew that in great issues there are only two sides. There was no middle ground. There never is in matters of principle and of the two sides one is right and one is wrong. The unaffrighted heroic leader was overawed and humbled when he heard these words, "I, the captain of the Lord's hosts have now come." It was a declaration that the struggle was now imminent and that Divine relief was offered.

COMMISSION AND CAUTION.

Then and there the commission from the "captain of the Lord's host" was received by Joshua. Victory was not only promised but was declared to have been already accomplished. When a human cause is identical with the plan of God that cause has already won. "I have given into thine hand Jericho," was the glad word which re-enforced and re-encouraged the valorous knight who was to lead the hosts of Israel in their siege of the city and their strange attack. From a military point of view the detailed direction was utterly absurd. The investiture of the city for six days and seven times on the seventh day, with a shout of triumph before a stone was displaced or a brick shaken seemed the height of folly. How can we justify the requirement of utter destruction and annihilation? What constitutes a forfeiture of the right to life? The deliberate, persistent, unremitting and incurable prostitution of sacred power to unholy uses, "Sin, when it is finished, bringeth forth death." The inhabitants of the land of Canaan had become so self debased, so brutalized, their degeneracy so disastrous, that the continuance of their occupancy of the Land of Canaan would have been a curse to themselves and to all the world. The Israelites were the appointed agents for the overthrow of unspeakable abominations. They were to supplant the unworthy inhabitants of the land and reveal to the world the results of righteousness in national and individual life.

THE DOOMED CITY.

In the annals of time no more inspiring scene has been presented to humanity than the silent siege of the doomed city on the plain of the Jordan. A few years ago, standing at the ford of the Jordan, I followed the course of Joshua to Gilgal and thought of the solemnity of ceremonial when only two miles from Jericho the people of God waited the word which began the war of conquest. Low, dust-colored Bedouin tents were pitched on the site of ancient Jericho. The undulating plain reaches out toward the Dead Sea at the South and near at hand are the mountains at the North. Rivulets were flowing here and there from the springs. The flood of the Jordan had overflowed its banks, as in the olden time. But the most impressive thing about all the scene was the picture of that weird procession which for six successive days had passed about the city whose ancient walls have been brought to light by the German excavator, Sellen. Eleven hundred and ninety feet long at their greatest length and five hundred and twenty feet wide at their broadest point, the walled city frowned on the foe whose weapons were worthless against obstructions of brick and stone. The people of Jericho had seen the smoke from the Gilgal altars which symbolized saving supplication. Already they were overawed by the mystery of the parted waters of the Jordan. In obedience to the command of "the Captain of the Lord's host," the program and procedure had been fixed. Following the armed men is the sacred ark and the seven priests with the "trumpets of jubilee," blowing the instruments as they advanced. Following them, all the men of strength proceeded. The circuit of a mile was made, since they moved at some distance from the walls, and they returned to their tents. From a human standpoint, how utterly foolish, and to their enemies it would have seemed absurd save for the recent miracle. The significant thing about the siege was the *sovereignty of silence.* Not a word was uttered. This in itself gave an air of mystery and of majesty to the procedure and for all time it brings to us the truth that the majesty of the Infinite is too great for noise and that the sublime realities of life are behind the visible and the audible.

MILLENNIAL MOMENTS.

There are moments in life in which millenniums are determined. A familiar phrase today is, "The psychological moment." It is a good one. It tells the story of the tremendous meaning of a single second when direction is determined and destiny fixed. All through life there are times when instantaneous action is all that can save the day. Such came to Paul at the moment of his conversion; to Philip when he was commanded to join himself to the passing chariot; to Jesus in the moment of his temptation when he said, "Get thee behind me, Satan." The supreme moment was at the conclusion of the seventh march about the besieged city when the command was given to *"shout."* Joshua said unto the people, "Shout, for the Lord has given you the city." So the people shouted and the priests blew the trumpets and the walls fell down flat, so that the people went up into the city, every man straight before him and they took the city. The literal translation would be, "And the wall fell down in that place." The simultaneousness of the shouting and the falling of the wall constitute the mircle. It is not to be supposed that either the blast of the trumpets or the shouts of the people in themselves could have in the slightest degree upset the walls. Whether by wind or earthquake it does not matter. The miracle is the same. No human being would have anticipated the exact moment of any natural action which would result in the demolition of the ramparts of Jericho. The ram's horns played their part simply in the declaration of the faith of the people in Jehovah, who himself accomplished the delivering of the city into the hands of God's chosen people.

THE SCARLET CORD.

What the ramparts of Jericho could not do a single scarlet cord accomplished. It afforded protection and secured preservation of one household. Rahab had declared her faith in Jehovah. She had doubtless repented of her sin. She had protected the spies whom Joshua had sent into Jericho. In the day of retribution she had been promised deliverance, but only on condition that she should manifest her faith in the word of the servants of the Lord and in Jehovah himself by binding the scarlet cord which she had employed to save the spies, in the window. It stands forever as the symbol of faith in the sacrifice of Christ. Vain are the dependencies upon human instrumentalities.

LIVING LESSONS.

The strongholds of evil can never stand against the persistent assaults of righteousness.

Iniquity must not be merely controlled, it must be eliminated.

Compromise with sin precludes the possibility of conquest.

God's manifestation is in accordance with human requirements; to the reformer, a partner; to the lonely, a friend; to the weak, strength; and so on through all human requirements.

Consecration is more effective than strategy in great undertakings.

There is no protection comparable with that afforded by the sword of the captain of the Lord's host.

Invisible battallions are ever enlisted in the war against entrenched vice.

Secondary motives and world ambitions paralyze all holy purpose.

All the earth is made holy ground through the Incarnation.

All defilement is disastrous to both duty and delight.

The alternative to victory today, as then, is annihilation. Only the aggressive life can become the possessive life.

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*Note.—International Sunday-school lesson for Dec. 7, 1913. Scripture.—Joshua 5: 10 to 6:27.

This is the first page of the first issue of The Conquest, our new weekly for adult and young people's classes. On page 2 is a short story, "Sweet 'Tater Billy." Would you like to read it? Send for free copy of this issue. You can put The Conquest into your class at our special introductory price of 10 cents per subscription FOR FIRST QUARTER. The regular price is 50 cents per year, in advance, in clubs, 75 cents single subscription. The serial "Out of a Chip Basket" begins in January.

The CONQUEST

VOL. I. NO. 1. DISCIPLES PUBLICATION SOCIETY, CHICAGO. JANUARY 3, 1914.

MAKING NEWSBOYS INTO MEN

A Story of the Work of John E. Gunckel, "the Newsboys' Friend."

"Make bad boys good. Never give up a bad boy"—that is the motto of the Toledo Newsboys' Association and of the National Newsboys' Association both of which are the husky children of the big brain and heart of John E. Gunckel, "The Newsboys' Friend."

A minister of the gospel, looking over a pamphlet containing the history of this wonderful movement said: "When I read stories like that, it makes the ordinary preacher's work look small!"

But the "ordinary preacher" must consider that Mr. Gunckel began this work back somewhere in the last century—in 1892, to be accurate; and only in recent years has he come to his own. He is now being recognized as one of the world's philanthropists, in deed and in truth.

The Toledo Newsboys' Association, organized on Christmas Day, 1892, with 102 boys, today has developed into the National Newsboys' Association, which has an enrollment of 8,851. A thousand towns and cities have chapters. The Newsboys' Building, costing, with equipment, $112,000, was dedicated February 22, 1909.

The early history of this marvelous work is of intense interest.

An early rule was that no boy was eligible to membership unless he had a bad habit, acknowledged or discovered. The newsboys had a self-earned reputation of being bad, with formed habits of stealing, swearing, gambling, drinking intoxicating liquors, smoking cigarettes to excess, and many other minor moral failings. Notwithstanding there were Ohio laws forbidding all these, no one seemed to assume the responsibility to enforce them. Out of a membership of one hundred and two, twelve boys, leaders of "gangs," bold, daring, unscrupulous, impulsive, thoughtless little fellows, were chosen as officers. These boys were given the entire charge of the association work, with no financial responsibilities. They had authority from the President to enforce the laws of the association. They made the rules governing the punishment of a boy. They gave no quarters. They punished a bad boy in their own way, wherever they found him, any place, any time. After several years' trial as a result of this method, of a bad boy finding and punishing a bad boy—bad habits were knocked out of the boys, and it had a lasting effect upon them.

The self-governing plan proved to be successful, even beyond the expectation of the President. It was surprisingly wonderful in producing good and lasting results. Lasting, because good was always cultivated in every boy.

Some members of the Newsboys' Business Men's Club of Toledo. These young men were picked up off the street, as newsboys, by John E. Gunckel, "the Newsboys' Friend."

The citizens of Toledo were not slow in recognizing the new self-governing plan of making bad boys good by using the raw material. On April 6, 1905, The Toledo Newsboys' Association was incorporated, and an active board of trustees in charge, the most influential and prominent business men in Toledo, whose untiring and persevering work made it possible for The Toledo Newsboys' Association to be the most successful, of its kind, in the world. In fact, it stands alone in the peculiar work of managing bad boys.

As a result of the work the trustees by a general popular subscription, six thousand subscribers, erected the Toledo Newsboys' Building, the only one of its kind in the world, and all paid for.

It has one of the finest Auditoriums in the country, library, reading and reception rooms, large modern equipped gymnasium, swimming pool, game and billiard rooms, association hall, and play grounds adjoining.

It need not be stated that one of the most popular features of the Newsboys' Home is the swimming pool. During one year 21,000 members take advantage of it. About 110 cakes of soap are used each month by the boys.

That the newsboys have been thoroughly trained in honesty is evidenced by the fact that there have been $51,000 worth of articles found by members of the association in five years, and these have been returned!

The Newsboys' Business Men's Club was organized October, '11, for the purpose of keeping alive the hustling abilities of the ex-newsboys—boys of yesterday, men of today—and conserving to the benefit of Toledo, of cultivating a greater civic pride, of boosting and assisting. In fifteen years 2,760 positions have been secured for the boys through the agency of the Association.

Believing that every boy should speak well of his native town and become familiar with the locations of prominent places, public building, amusement places, hotels, streets, depots, on Sept. , 1912, the "Ask Me About Toledo" Auxiliary was started, with a membership, limited, two hundred. The boys are being educated and trained for conventions and all public gatherings where guides are needed. Each member wears the badge: "Ask Me About Toledo"—and are furnished with city guide books from which they can find any place in the city.

It has ever been Mr. Gunckel's wish to develop the principle of self-government in his boys, and with this in mind for many years have been elected at a stated time the Association's officers. Here is "Article 9" of the Constitution

Is your school dissatisfied with its literature? Perhaps it is not using the right kind. Read what some of our Sunday-school leaders are saying about

The Bethany System

"Nothing Could Pry Us Loose"

We began using the Bethany Graded Lessons at their first issuance and have increased the supply from year to year as the literature for all grades was published. There is nothing in the series that is not now used by our school. Nothing could pry our superintendents and teachers loose from these lessons. They meet the needs of pupils of all years and make the teacher's work a joy. We have no word with which to express our satisfaction with the series.

H. H. HARMON,
First Church, Lincoln, Neb.

"As Nearly Perfect as Can Be"

We have used the Bethany Graded Lessons for three years, and the longer we use them the better we like them. They are the latest and best thing in Sunday-school material, and when all of the text books have been prepared it will offer a Sunday-school course as nearly perfect as can be. They certainly make teaching and learning easy, and cover in a most adequate way the whole ground of education in Christian service. The teachers' text books are especially valuable and constitute in themselves a course in Sunday-school pedagogy.

H. D. C. MACLACHLAN,
Seventh Street Church, Richmond, Va.

"Thoroughly Edited"

I have recently had the pleasure of examining closely a set of the Bethany Graded Lessons, together with a recent copy of "The Conquest." I want to congratulate you upon the high quality of this literature. It is certainly a great satisfaction to feel that we are now able to put into the hands of all our Sunday-school pupils, material so splendidly classified and so thoroughly edited as is the above mentioned.

L. J. MARSHALL,
Pastor Wabash Ave. Church, Kansas City, Mo.

"We Would Not Turn Back"

We are using the Bethany Graded Lessons. We would not turn back. The service our Sunday-school specialists are giving us as represented in this course is making a new day in religious education.

FINIS IDLEMAN,
Pastor Central Church, Des Moines, Ia.

"Unanimously the Bethany Series"

After a campaign led by Miss Eva Lemert of Kansas City, Mo., resulting in the thorough grading and departmentizing of the school, we had to decide the matter of graded helps. A committee of three was appointed, consisting of the pastor, superintendent and one member of the Executive Committee. This committee made an individual examination of lesson helps and decided unanimously in favor of the Bethany series, arriving at their decisions independently and solely upon the merits of the literature. So far as I know these lessons are giving entire satisfaction.

EDGAR DeWITT JONES,
Pastor First Church, Bloomington, Ill.

"Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

P. J. RICE,
Pastor First Church, El Paso, Tex.

"Have Created Enthusiasm"

Over a year ago our school adopted the Bethany Graded Lessons, upon vote of our teachers, who had examined personally the texts for their respective grades. They are a delight to all. The missionary lessons appeal very strongly to pupils and teachers. The first year Senior lessons have created enthusiasm on the part of both pupils and teachers. I most heartily commend the Bethany Graded Lessons to all who may think of grading their schools or have found other lessons unsatisfactory.

T. E. WINTER,
Pastor First Church, Fulton, Mo.

"Delighted"

Our Sunday-school, which has lately begun the use of the Bethany Graded Lessons, seems to be delighted with them. I have heard no word of unfavorable criticism and very many words of appreciation. Our teachers like the form and material of these lessons.

GRAHAM FRANK,
Pastor Liberty, Mo.

"Best on the Market"

We consider the Bethany Graded Lessons for the Beginners and Primary department the best on the market of our own brotherhood and second to none of other communions. Congratulations!

J. J. TISDALL,
Pastor Wilson Avenue Church, Columbus, O.

Let this literature speak for itself
Send for samples today

Disciples Publication Society 700-714 E. 40th Street Chicago -- Illinois

Vol. XXX. No. 47 November 27, 1913

THE CHRISTIAN CENTURY

Sharpe Rev C. M Dec 13
6528 Kimbark Ave

THANKSGIVING NUMBER

"WHEN THE FODDER'S IN THE SHOCK."

The Christian Century's Thirtieth Anniversary Subscription Crusade

More Good Words From Our Readers!

JOHN P. LONDON, Marietta, Okla.

I am sending you seven names—the perfect number. And my prayer to God is that they all may become permanent subscribers to The Christian Century, and be edified and uplifted as I have been by reading your excellent, sweet-spirited paper for the last ten years.

Dr. F. E. LUMLEY, College of Missions, Indianapolis.

I must congratulate you on your great campaign and its certainty of success. No doubt The Christian Century has a great future. May you have every good thing according to your desires.

Rev. T. A. LINDENMEYER, Bridgeport, Ill.

I have gone through my membership list and carefully selected the enclosed list of our workers. We have some others that I might have sent and there is a country congregation near here that has some choice workers, but I thought I had made this list long enough. I had intended sending you this list when I first read of your announcement in the Century, but was hindered from so doing until now. I am also sending you herewith my draft for $1.00 together with the enclosed bill for my subscription, which you will kindly receipt and return to me. I have greatly enjoyed reading The Century the past year and if it is to be as you say "far ahead of the present Christian Century as the present Christian Century is declared by its readers to be ahead of any paper published for the Disciples," it will surely be an easy matter to retain and increase your present subscription list. As a friend of former years, I would say that so long as you will keep the paper free from fads and destructive criticism, you can count on my co-operation in lending my influence to assist you in retaining your subscribers and securing new ones.

Mrs. H. F. REED, Fiske, Saskatchewan, Can.

Words cannot express to you the value of The Century to us out here on the western prairie where we have but little Christian activity. We are glad to view the work in general and The Century helps us not to be too self-centered. The subscription campaign which you have begun is unique. I wish that I might belong to team three instead of team two for I think it quite probable that team two will outnumber team three. But I shall not cease to pray for team three that it may be large and that The Century may be powerful in its mission to the world.

Mr. JOHN C. GATES, Princeton.

I append below list of names of prominent members of the congregation of Disciples at this place, to whom I suggest that you send The Christian Century for one year under the terms of your inspiring anniversary subscription crusade. I have only been taking The Century since my visit to the Toronto Convention, and unhesitatingly say that it fills a place in religious journalism hitherto unfilled by any Disciple publication.

Rev. W. H. TRAINUM, Crystal Lake, Ill.

You are giving us a great paper, not only the best in our brotherhood but a stronger paper than any other I have seen.

Rev. C. M. CHILTON, St. Joseph, Mo.

I trust you may realize all your hopes in the Crusade.

Rev. CHAS. A. LOCKHART, Canton, Mo.

You and the brotherhood are to be congratulated on the issuance of the announcement of the Thirtieth Anniversary Crusade for subscriptions for The Christian Century. It is a periodical which has made itself a place among us by its frank and fair attempt to meet the needs of a reconstructive thought and life. Perhaps it has not always voiced the sentiments of the majority of its readers, but it has done that which is still more important. It has accentuated a phase and treatment of our position as a people which must be regarded as an actual contribution to our times and a help to our ministry. It has stimulated thought along new avenues of approach when former subjects and methods were becoming hackneyed and threadbare. You have a great constituency who are not demanding that you agree with them in all things but are anxious to hear a voice in the direction of progress and the best scholarship of our times. Such brethren are pleased with the strong note of appeal you are urging, and will be glad to be counted friends in this campaign.

TOLBERT F. WEAVER, Pendleton, Ore.

I greatly appreciate The Christian Century because of its broad vision, its rich supply of spiritual food, and for its reports on world-wide questions. I wish you great success in its publication, notwithstanding I do not always agree with all it advocates. Neither do I agree with other papers in all they advocate. But we are after the truth and more bread for the soul.

LOUIS D. RIDDELL, Fayetteville, Ark.

I am enclosing you today a list of names for The Christian Century for free subscription for one year according to your generous proposal. I have tried to send you a good list. I believe it will be a rich blessing wherever it goes. I enjoy it more and more and find it ever increasing in helpfulness.

R. P. INGLES, Chicago.

I had thought I could not take The Christian Century this year, but begin to think I cannot do without it. So I enclose $1.50 for subscription. I shall try to find some new subscribers, but fear most or all my friends take it. However, I shall try. If all knew its worth, none would be without it.

Mrs. PERSIS L. CHRISTIAN, Eureka Springs, Ark.

I cannot express my appreciation of The Christian Century. It is a great thing to stand for intellectual freedom in the fellowship of Christ, and for the universal human relation and brotherly kindness as The Century is doing. It should be generously sustained.

EDW. L. BAIRD, Shelbyville, Ind.

I will always put in a good word for The Christian Century when I have opportunity. It certainly deserves the support of all our people. I have been sending my papers, after reading them, to a friend in Lafayette, Ind., who is an instructor in Purdue University. He writes: "I received your bundle of Christian Centurys. Thank you. I have read most of them. I always find out more about what is going on religiously there than anywhere else. When I am through with the papers I am going to take them to the Y. M. C. A. reading room."

Send Your List!

Hundreds of our readers are sending in their lists of persons to whom they wish The Christian Century sent, as a free gift. Have you some friends for whom you wish this favor? Remember, it does not cost you a single cent, even if you send in a list of a hundred names. Send the list, and the financial side of the mattter will be taken care of. There is no danger of your getting your foot into something. This proposition is entirely above board. We have made it clear that we hope the persons receiving The Christian Century as a gift for a year will become permanent subscribers. But you do not object to that, do you? We repeat it,

Send Your List!

Salient Data in The Christian Century's History

Established as The Christian Oracle in 1884 by Rev. F. M. Kirkham and Gen. F. M. Drake, at Des Moines, Iowa. Attained a high degree of popularity as organ of Iowa churches. Removed to Chicago in 1891. Became a national organ, though featuring especially the Iowa work and the local parishes of Chicago. Mr. Kirkham continued as Editor and owner of The Christian Oracle, until 1889, when it was purchased by Dr. J. H. Garrison, whose son, Mr. Arthur O. Garrison became Managing Editor. For a short time Rev. George A. Campbell was Editor.

In 1900 the stock of the Oracle Publishing Company was purchased by a group of men headed by Rev. Charles A. Young. The name of the paper was changed to The Christian Century and that of the company to The Christian Century Company. During the next seven years the paper was edited by a group of writers, including Rev. J. J. Haley, Rev. Frank G. Tyrrell and Prof. Herbert L. Willett.

In September, 1908 The Christian Century was purchased by the New Christian Century Company, a new corporation. Charles Clayton Morrison and Prof. Willett became associated as joint Editors.

At the beginning of the year 1913 the Disciples Publication Society, a corporation without capital stock and operating not for pecuniary profit, was chartered under the laws of Illinois. Its membership was constituted of representatives of the churches and Sunday-schools of the Disciples of Christ. This Society purchased The Christian Century and all other assets of The New Christian Century Company, and is now publishing The Christian Century in the unselfish interest of the cause of religious education and progress.

On Sept. 1, 1913, Mr. Morrison became sole Editor, Dr. Willett continuing as Contributing Editor in a no less vital relation to the paper than before.

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

Our Anniversary Subscription Crusade

The Disciples Publication Society is now engaged in soliciting $20,000 to send The Christian Century as a gift for one year to twenty thousand new names, including four thousand Disciple ministers not now subscribing. Our readers are given the privilege of making up this list of names (with the exception of the ministers' list which is made up at the office.) It is only asked that you select the names of persons who possess an intelligent interest in church life, bearing in mind that our primary interest is to secure the names of persons who, after reading The Christian Century for one year, will be likely to subscribe for it on their own account for another year.

Names suggested by_____ Address _____

_____ for one year's gift subscription to The Christian Century

Be sure to write very plainly or use typewriter.——Be certain of all addresses.——Do not fail to give information as indicated in third column.——Use this prepared blank only.——Do not put down the name of any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss) *Mr. John Smith*	*Chicago Junction, Mo.*	*Farmer, Deacon, Sunday-school Supt.*
Mrs. Ralph Doe.	*162 N. Lincoln St., Buffalo, N. Y.*	*Husband a lawyer, Active in C. W. B. M. S. S. Teacher.*
Mr. James Phelps	*14 Century Ave., Indianapolis, Ind.*	*Clerk, unmarried, Pres C. E.*

This blank may be indefinitely lengthened by pasting an additional sheet on the bottom.

Mail this list at once to H. E. MERRITTS, MGR. THE CHRISTIAN CENTURY, 700 E. 40th St., Chicago.

Subscriptions—Subscription price $2. If paid strictly in advance $1.50 will be accepted. To ministers if paid strictly in advance $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

THE CHRISTIAN CENTURY

Published by the Disciples of Christ in the Interest of th e Kingdom of God.

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Dr. Willett's Latest Book

"The Call of the Christ"

WE will give FREE of charge with every new $1.50 subscription to The Christian Century, a copy of Doctor Willett's latest book, "The Call of the Christ." This book is scholarly, yet simple and understandable. It is a positive yet persuasive presentation of the claims of Christ. It will strengthen the faith of those in doubt and impart to every reader a satisfactory and realistic vision of the Master. The regular price is $1.00 per copy postpaid. We are making this special offer for a short time only. You cannot afford to miss it.

Here is an opportunity to get THIS BOOK WITHOUT COST. If you already have it get another copy and give to a friend for a Christmas present.

It is easy to get subscriptions for The Christian Century. All you have to do is to give to a prospective subscriber, or your friend, a sample copy and ask him to read it carefully, and the next time you speak to him about the matter he will be ready to give you his name and the $1.50 for a year's subscription.

If you already receive the paper and want the book, send The Century to a friend for the coming year and get the book yourself.

While you think of it just get the subscriber. Fill out blank below and forward to us with your remittance.

Disciples Publication Society, Chicago, Ill.

Gentlemen:—I enclose herewith $1.50 for which send The Christian Century for one year to the following new subscriber:

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Temple Without Toil

In the deep forests that covered the slopes of Mt. Lebanon, 40,000 men were hard at work. The hillsides echoed and re-echoed to their stroke. The ring of the axe, the crash of falling trees, the shouting of teamsters, the labored creaking of carts through mountain roads—all these broke in upon the silence and turned the forest into a place of loud and conflicting sounds. The voices of men mingled discordantly, for many of the working men were foreigners, and Babel was not more polyglot than the confusion of tongues that disturbed the woods of Lebanon. The workmen of Judah were too few and too little accustomed to the tasks of the lumberman. Their thinly wooded country had afforded them no sufficient experience in forestry to make possible so vast an enterprise. Solomon's temple was no mere local achievement. Its building was an event of international significance. It called for the united efforts of all Judah and Israel. But more than that, it necessitated the employment of a vast army of men from the neighboring kingdoms to the north. It was an enterprise that called for international negotiation. The King of Tyre, who sometimes had been an enemy, became an ally of Israel in the furnishing of material and the employment of workmen upon the Temple of Solomon.

Within the quarries were scenes of like activity. There was sound of drilling and hammering and the rending of rock; explosives were unknown, but they knew the art of driving in great wooden wedges and wetting them so that their expansion split off great slabs available for transportation. Between the forest and the little mountain city, 200 miles to the south, were toiling teamsters and hardy mariners laboring with their skill to transport the rafts of rocks and the carved woodwork and place it within the city of Jerusalem. Solomon, as we are told, employed 10,000 burden-bearers, and it required the united efforts of all of them to transport the material of the Temple from the forest and quarry to the place appointed for its erection.

* * *

So much for the quarry and the forest, but in Jerusalem the scene was one of startling contrast. Everything moved forward with quiet and simple dignity. Here and there among the workmen moved the architect, the superintendents of the various departments, and the shaped stones were quietly lifted into place and the carved pieces of woodwork rose quietly and were fitted securely into position. What a contrast! Yonder the forest with sound of axe and falling trees; the quarry with its din of drill and rending rock; here the calm dignity of the wall rising stone upon stone, upward toward the heaven.

The eternal contrast goes on between Lebanon and Zion. There is a necessary place for toil and traffic. The church has its physical side, its business side, its material side, its necessity for the raising of money, the erection of buildings, the organization of societies, but the true Temple is the temple of the heart. The hewer of wood and the hammerer of stone pause at this sacred portal and within there is a holy calm.

* * *

When a church edifice is under course of construction, we see about us on every side the litter of the building material, and we hear the noise of the men at work, and we talk of bids and estimates and questions of construction and finance. All this is necessary, all this is something to be thankful for, but all this belongs to Lebanon. The life of Zion must be developed in the silence. Each member of the church, upon his knees before God, morning and night, must pray God for guidance and strength that his part of the work of the church may be faithfully performed, that he may find some task in addition to that which he has been performing by which he may make the life of the church more effective.

It was only by co-operation that the superb results of Solomon's Temple became in any wise possible. It was only because a vast number of people, working each at his own task but each also in harmony with one superbly guided plan, that Solomon's Temple did not end in the disaster of the Tower of Babel. It was too great an enterprise for a little nation, too great an enterprise for any people, save as they wrought in the spirit of co-operation and under the enthusiasm of a common ideal. Even so shall our work prove a spiritual disaster unless we to the end of our task maintain that fine spirit of loyalty to Christ and the Church in which it has so happily begun.

Lebanon and Jerusalem, the two stand in fine and beautiful contrast. The church in its material relations and the church as a spiritual ideal, these two present the same fine and harmonious antithesis. So, too, stands the church militant in its relation to the church triumphant, for we are building on the foundations of the apostles and prophets, building as the walls of Jerusalem were built, with hammer and sword, and the trumpeter standing near, but we build that spiritual habitation, the church of the Living God, and we build for that heavenly abiding place, which is "a house not made with hands, eternal in the heavens."

Thanksgiving for Poets

BY EDWIN MARKHAM.

Author of "The Man With the Hoe" and Other Poems.

I THANK THEE, Father, for my books!
Each is a friend with kindly looks;
Each a peculiar treasure brings;
Each is a messenger of kings:

Homer, the high, melodious source
That gives all lyric streams their course;
The mighty Florentine, with soul
All tears and fire, and aureole,
Who on the fateful circles saw
Love is the final name of law;

Chaucer, whose golden gossip runs
With color of the April suns
And the wild freshness of the rose
In that frail hour before it goes;
Spenser, whose magic brings the feel
Of lilies and the loves that kneel.

Next Moliere, the heart's best friend,
Who keeps us laughing to the end,
Tickling the ribs of life with fun
To let the sweeter wrinkles run;
Cervantes, too, called unto earth
To medicine the mind with mirth;
Rare Ben, so great his plunderings,
He has a place among the kings;

Shakespeare, who comes alone, aloof,
Looking on all without reproof,
Without offense, his soul at one
With the large tolerance of the sun—
He leans to neither good nor ill,
But whispers out each separate will;
So the vast fabrics of his rhyme
Seem only parts of earth and time.
A chorus of archangels high
Against the ardors of the sky,
A gulf of darkness beyond sleep
Where chafe the anarchs of the deep,
A beamy world of elfin art,
Blown thro' by sylvan pipes apart—
This is the Milton of my heart.

Now, Wordsworth, separate and austere
Telling the world that God is near,
And kneeling where His feet have stood
By the green altars of the wood;
And Coleridge too: some elfin king
Draws round his soul the magic ring,
The realm of spell and whispering.

Not Hybla hives more honeyed sweets
Than this heart-kindling book of Keats.
He drank earth's beauty with a thirst—
A gust the young gods felt at first;
And Shelley, on his sky-way lone
Sends back a far æolian tone;
And earth is sweeter for the light
Shook downward from his starry flight.

Browning, who probed the world to find
Some truth to prop the mortal mind,
And found earth one of many goals,
A place where God is making souls;
And he, the bard, whose music bore
King Arthur to the deathless shore,
Who called a kingdom from the dust,
Knights from their tombs, swords from
their rust,
And by the magic of a rhyme
Gave them to splendor and to time;

Poe, the earth-baffled, he that held
Converse with Love and Death and Eld,
Shaken by harmonies that shine
Thro' Euclid, Kepler and the Nine;
And, last of all, the winged one—
Gray Wisdom fluting in the sun—
Our Emerson with shell so thin
It let the starry music in:—

I thank Thee, Father, for these friends,
Trustworthy to the end of ends—
For all their high-erected rhyme
Exempted from the spite of time.
They come to shorten the long day
With boughs of warbling on the way.

First Thanksgiving and Later Ones

BY WILLIAM E. BARTON.

THANKSGIVING is an American institution. Nations with a state church have their appointed days of praise; but America, with its free church in a free state has no calendar of holy days established by law, and no accredited form or ceremonial appropriate for their observance. Yet there has grown up in American usage an annual celebration at once free from all danger of bringing church and state into organic relationships, but finely illustrating their reciprocal obligations.

That delightful writer, Mrs. Agnes Morse Earle, in her "Old New-England" asserts that Thanksgiving "was not observed by either the Plymouth Pilgrim or the Boston Puritan," but that "Giving God thanks" for the safe arrival of the ship and for other blessings "was first heard on New England shores on August 7, 1607, from the lips of the Popham Colonists at Monhegan in the Thanksgiving service of the Church of England."

This is partly true. Such a service was held, and the date was earlier than any associated with Pilgrim or Puritan history in America. Yet the Monhegan Thanksgiving was in no sense the historic source of our annual custom. It was an isolated act of worship, as far as the subsequent history of New England was concerned, and was in no way differentiated from ordinary worship, as far as the Monhegan Colony was concerned. It was a regular Sunday service, and of course had in it an element of thanksgiving. The Colonists tell us that their ship the Mary and John, having come safely ashore after a good voyage, on a succeeding Sunday, August 9 (not 7), "we heard a sermon delivered unto us by our preacher, giving God thanks for our happy meeting and safe arrival." They used the prayer-book, and followed its forms for the day, as it was a regular service. The Puritan Thanksgiving, and the one which has made for itself a place in American life, was always a week-day affair, distinct in character and form from Sunday worship.

If we trace our American Thanksgiving back of 1621, a more significant event and one only recently come to light is that recorded in the family Bible of William White, a "Breeches" Bible, like those of most of the Pilgrims, who thought too little of King James to take kindly to his new version—in which it is recorded: "William White married on ye 3d day of March 1620 to Susannah Tilly. Peregrine White Born on Board ye Mayflower in Cape Cod harbor. Sonne born to Susannah White December 19th 1620 yt Six o'clock morning. Next day we meet for prayer and thanksgiving."

This meeting for prayer and thanksgiving was not the regular Sunday service, for it occurred on Tuesday. The Mayflower had dropped anchor on the previous Saturday, just a week after her exploring company had entered the harbor. They had rested on Sunday, explored on Monday, and on Tuesday, December 19, as this old record newly discovered shows, by previous appointment, held a service of thanksgiving. We know no more about it than this. We may be sure that there was no feasting, and we know that labor did not cease. On that same day one company of the Pilgrims went by land to Kingston and another by boat to Clark's Island, and when they came back there were three opinions as to the place in which to settle the colony. "So, in the morning [of Wednesday, December 20, as they reckoned, or 31 as we count] after we had called on God for direction, we came to this resolution, to go presently ashore again, and to take a better view of two places which we thought most fitting for us; for we could not at this time now take time for further search or consideration, our victuals being much spent, especially our beer; and it being now the 20th of December." So Mourt tells us in his narration, and it shows that there could have been no feast on the previous day worthy of special mention.

But this was not the origin of our Thanksgiving. This was a morning prayer-meeting before work began, and for which the passengers on the Mayflower rose an hour earlier, to thank God that at last they had found a place where they might settle, and leave the ship; for, to quote Captain John Smith: "After having been pestered nine weeks in this leaking, unwholesome ship, lying wet in ye cabbins, most of them grew very weak, and weary of ye sea." And to those nine weeks of sailing had now been added five others since the Mayflower reached Cape Cod Bay. No wonder they were thankful, even though the lack of bread and beer cut short their prayers and discussions, and left room for other labors after their thanks were uttered!

But the festival from which our custom has been derived, with modifications, occurred in the following autumn. We have a record of its festivities in a letter written from Plymouth to a friend in England by Edward Winslow. He said:

"Our harvest being gotten in, our governor sent four men on fowling that so we might after a special manner rejoice together after we had gathered the fruits of our labors. They killed as much fowl as with a little help beside served the company about a week. At which times among other recreations we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king, Massasoyt, with some ninety men, whom for three days we entertained and feasted and they went out

and killed five deer which they brought and bestowed on our governor, and upon the captains and others."

It will surprise many good people to know that this occasion was not primarily a religious festival. We find no record of any religious observance whatever. It is doubtful whether there was any other religious service than the daily worship—the Pilgrims had their daily prayers before breakfast—colored with the glad spirit of the time and place. There were athletic contests and military feats, and the five deer killed by the Indians were supplemented by plenty of game killed by the four good shots from the Colony, and the festivities continued altogether for a week. Doubtless they played at "stool-ball" and "pitch-ye-bar," games we find mentioned in Bradford's journal a few weeks later. It was a Thanksgiving Day to delight the heart of the modern football lover, difference in time being allowed for.

The year 1622 was one of repeated misfortune. The Pilgrims sorrowfully recorded that if any people on earth needed to pray for "dayly brade" it was they. In six weeks after the third week in May hardly a drop of rain fell. The corn withered and appeared dead, and other crops seemed as if parched with fire. The hopes of the Pilgrim Colony were set on the expected arrival of a ship from England, but they had tidings from a fishing vessel that it had been lost. In that extremity "a day was appointed by publick authority and set apart from all other employments," to pray for the mercy of God on the ill-fated Colony.

When the Colonists began their service of prayer in the morning, the skies were clear and the run rose hot to the zenith of a brazen sky; but before the meeting closed (and it continued for nearly nine hours) the clouds were gathering from all sides. Next morning the Pilgrims wakened to the patter of the rain.

For fourteen days the rain continued, with such "soft, sweet, moderate showers, mixed with seasonable weather, as it was hard to say whether our withered corn or drooping affections were most quickened and revived; such was ye bounty and goodnesse of God." During the period of these rains Captain Miles Standish, who had gone northward in hope of securing provisions, returned with some, and also with the report that the supposed lost ship had been sighted, having escaped the storm in which she was supposed to have sunk. "Having these many signs of God's favour and acceptation, another solemn day was set apart and appointed, wherein we returned glory and honour and praise with all thankfulness to our good God, who had dealt so graciously with us."

This was the first religious festival called for the definite purpose of thanksgiving, set apart by authority of the civil government by previous proclamation, in New England and America. The exact date is not known; but it was near the last day of July, 1623, for the Anne arrived in the end of July, and the Little James about the first of August, and only the first ship was known to be near when the thanksgiving was provided for. It was held on a Wednesday, probably July 30, the day before the Anne arrived.

Our modern Thanksgiving has inherited something from this occasion, and something from the harvest festival nearly two years earlier, to which reference has already been made.

The first Thanksgiving proclaimed in Boston was on February 22, 1630. It is the one often referred to erroneously as the experiences of the Plymouth Pilgrims. Here is the true story of it:

The winter had been a hard one. Food was nearly gone, and hunger and scurvy abounded. Cotton Mather tells us of one man who invited guests and had no food for them except clams, but without apology gave thanks to God "who had given them to suck the abundance of the seas, and of the treasures hid in the sands." Nearly all Boston set itself to fishing, and at low tide the women hunted the shores for clams. Pitiful are the stories (of which fragments are recorded by Mather) of the hardships of that winter. It was a winter in which the prosperous shared with the unfortunate, and if there were any deeds of selfishness they are not on record. Governor Winthrop was in the act of giving away his own last handful of meal to a needy man at his door when a ship was sighted in the harbor, bringing supplies to the distressed little city.

This was in February, and just before the fifth of the month, a day that had been set for fasting and prayer. The day of fasting was not kept. Rather the citizens counted that they honored God more by making good use of his blessings. They had done fasting enough. But no one was permitted to make merchandise of the cargo of the ship. It was bought entirely from the public funds, and distributed according to every man's need. There were meal, oatmeal, flour, wheat, peas, beef, pork, cheese, butter and suet, and best of all lemon-juice for scurvy. The famine was over, and the people rejoiced and ate their food with gladness of heart.

But something more than this seemed fitting. On February 22 they met in their meeting-houses and gave God solemn and heartfelt thanks for a deliverance from famine such as New England happily never faced in any subsequent year.

The first Thanksgiving Day in which feasting was a marked feature in combination with previously appointed religious solemnities was observed in Plymouth County, in old Scituate, and it may have been observed also in Plymouth, on December 22, 1636. Here is the church record of that day's service and the feast that followed.

"In ye Meetinghouse, beginning some halfe hour before nine & continuing until after twelve aclocke, ye day being very cold, beginning wt a short prayer, then a psalme sang, then more large in prayer, after that an other Psalme, & then the Word taught, after that prayer —& then a psalme. Then making merry to the creatures, the poorer sort being invited of the richer."

The next year they did the same on October 12, 1647, the services being "performed in the manner aforesaid," that is, as had been done the previous year, with a service in the meeting-house, and a dinner afterward. The particular occasions for gratitude on this year, besides the harvest, were: "1. Ffor the victory over the pequots ye. 2. Ffor Reconcilation betwixt Mr. Cotton and the other ministers." Two years later the Colony divided into three companies to feast, and the festal character of the event grew more marked.

In the thirty years beginning 1630 there were ten Thanksgiving Days in Massachusetts. They were held at irregular intervals. The year 1742 had two of them proclaimed by Governor Shirley, of Massachusetts, and there were other festivals in other colonies. There were thanksgivings for deliverance from pirates, for victories over Indians, for the cessation of epidemics, and—for New England was loyal—for the birth of princes.

A fast-day broke spontaneously into one for thanksgiving in 1746, when Boston had assembled to supplicate for deliverance from the French fleet, and Thomas Prince stood up in the Old South to pray when the storm

> Came with mighty power,
> Shaking the windows and walls,
> And tolling the bell in the tower
> As it tolls at funerals.

In that storm the people saw their deliverance, and before the service closed it changed to one of gratitude. It was no festival, but a solemn thanksgiving for a great and awful deliverance. Thomas Prince described the storm in his Thanksgiving sermon, and Longfellow wrought it into verse. The great storm sank the hostile fleet and it is said that when the sea is clear the wrecks may still

THANKSGIVING PROCLAMATION.

The season is at hand in which it has been our long respected custom, as a people, to turn in praise and thanksgiving to Almighty God for his manifold mercies and blessings, to us as a nation.

The year that has just passed has been marked in a peculiar degree by manifestations of his gracious and beneficent providence. We have not only had peace throughout our own borders and with the nations of the world, but that peace has been brightened by constantly multiplying evidence of genuine friendship, of mutual sympathy and understanding and of the happy operation of many elevating influences both of ideal and of practice.

The nation has been not only prosperous, but has proved its capacity to take calm counsel amid the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness and comity.

We have seen the practical completion of a great work at the Isthmus of Panama, which not only exemplifies the nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age, of new contracts, new neighbors, new sympathies, new bonds and new achievements of co-operation and peace.

"Righteousness exalteth the nation," and "Peace on earth, good will towards men," furnish the only foundation upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 27th day of November, next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 23d day of October, in the year of our Lord, 1913, and of the Independence of the United States of America, the 138th.

(Signed) WOODROW WILSON,
By the President.
W. J. Bryan, Secretary of State.

be seen off the coast of Cape Sable. This event impressed Boston as the destruction of Sennacherib's host impressed Jerusalem, or as the sinking of the Spanish Armada moved England with a sense of a divine interposition.

For a long period Thanksgiving Days were proclaimed at irregular intervals and for special purposes. Sometimes they served other ends than those for which they were designed. A perfunctory day of thanksgiving for the birth of a British prince in 1765 was more commonly used in New England "for preserving our invaluable privileges" threatened by the Stamp Act. Bells tolled and funeral processions were organized, and the opposition continued until the act was repealed. In 1771 Governor Hutchinson issued a proclamation in which among other things thanks were expressed for "the continuance of our civil and religious privileges;" but some of the ministers commented severely on the phrase, and some denounced it as false, and only two in Boston would read the proclamation of the Tory governor.

The first national Thanksgiving Day was November 18, 1777, by act of Congress, expressing gratitude that God had been pleased to smile on us in the Prosecution of a just and necessary War, for the Defense and Establishment of our unalienable Rights and Liberties.

After the adoption of the Constitution a day was set apart by resolution of Congress and by proclamation of George Washington, though there was not a little discussion in Congress about the propriety of the President asking people to give thanks for a constitution for which some of them were not thankful. But the last Thursday in November was so set apart, and it came to be the day chosen when no marked event indicated another day, and the thanks of the nation, united under the constitution, were expressed on November 28, 1789.

Not a few odd events have occurred in connection with Thanksgiving proclamations, particularly when the governor has been unpopular with the ministers. This happened in the case of Ben Butler, who, anticipating criticism, borrowed a proclamation from an old volume of executive documents, and laughed later when he told the ministers that they were criticising, not him, but Governor Gore, of happy memory. But he admitted that he had added one sentence, advising ministers on that day to preach the gospel and not politics. However, some of the best politics has been preached in Thanksgiving sermons.

The evolution from a local to a national and from an occasional to an annual Thanksgiving was gradual, slow and of recent consummation. In course of the Civil war there were days of thanksgiving following victories. That of 1863 made a marked impression on the nation, for it followed immediately on the victories of the July 4 of that year: the surrender of Vicksburg to Grant, and the defeat of Lee's invading army at Gettysburg. That year brought other victories and a good harvest, and President Lincoln issued another proclamation calling for a day of thanksgiving on November 26. Every northern state joined in this, the first national harvest thanksgiving. The next year Lincoln issued another proclamation setting apart November 24 as a day of praise.

Here the custom might have dropped, had not the First Congregational Church in Washington sent a committee the next year with its pastor, the Rev. Benjamin F. Morris, reminding President Andrew Johnson of the precedents established by the now martyred Lincoln in the two preceding years. Mr. Johnson heard the request, and in response to popular affection for the memory of Lincoln issued a proclamation.

Since that date the custom has never been omitted. Once or twice another day has been added, as in 1876, when General Grant proclaimed July 4 as a day of thanksgiving for our hundred years of national life. But increasingly the harvest feature has become prominent, and is referred to with more of emphasis in the proclamations of the president and governors.

Some of us regret that Thanksgiving Day is so largely given over to sport, and are glad that the day still retains a religious flavor; but it would be foreign to the spirit of the day to make it too rigidly a day of religious solemnity. It is a day of homecoming and good cheer, a day of joyful gratitude. The sermon has its place, and so has the turkey, and possibly also the football game. The spirit of the day is that laid down by that rigid old Puritan and radical reformer, but sane and benevolent governor, Nehemiah: "Go your own way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

The proclamations of our presidents, establishing these annual days of festivity and of thanks, are interesting reading. Some of them have been perfunctory and have been chiefly conspicuous for what they tried not to say. But in general they have been the reverent expressions of earnest Christian men, feeling a high sense of their responsibility to God and the people; and they have been listened to with interest by the many thousands of congregations to which they are annually read.

Thanksgiving is here to stay. Each year it brings us new reason for gratitude. We can say with the psalmist of old, "God hath not dealt so with any nation."

The Hymns of Heaven

BY ARCHIBALD HADDEN.

ARE we ready to discard the heavenly hymns? Shall we lay them, as some suggested, with "Pilgrim's Progress" and "The Saints' Rest" among the relics on a back shelf?

This question arises in view of the criticism frequently made, of the otherworldliness and pessimism of so many of the hymns that have had a great vogue, but which do not chime with the optimism and spirit of service and energetic purpose to clean up the earth that characterize so much of present-day Christian activity.

The feeling is strong that the hurry to get to heaven suggests cowardice rather than the spirit of the Christian soldier. Gladden's "O, Master, Let Me Walk With Thee," and Goethe's "Purer Yet and Purer" are more in tune with the modern spirit. The call is clear for militant and inspiring songs of brotherhood and service; and such are coming. This note is sounding strong and clear in modern Christian praise.

A heavenly hymn is one that sings of heaven—perhaps of longing and anticipation, such as "My Ain Countree," or that tries to picture the joys and delights of heaven, like the medieval "Jerusalem the Golden." Some hymns begin on earth and end in the "New Jerusalem" as Newman's "Lead Kindly Light," or Palmer's "My Faith Looks Up to Thee." There are all sorts and qualities of such hymns from the revival and Salvation Army type, as "When the Roll is Called Up Yonder I'll Be There" and "The Glory Song" to the choicest hymns of the churches, as "Oh, Mother Dear Jerusalem" or "The Home Land."

The heavenly hymns have had three origins. They have come down to us from the darkest hours of history; they have been born in the fervor of evangelism; and they have been the cry of souls hard pressed and shut in, to whom heaven was the only hope.

From periods of darkness and despair have come some of the great hymns of heaven. As Augustine wrote his "City of God" when Alaric and his Huns were at the gates of Rome, and Bunyan's "Pilgrim's Progress" came from the reactionary days following the restoration of the Stuarts in England, so "Jerusalem the Golden" and "Safe Home in Port" came from the confusion and despair of the Middle Ages. Out of the misery and darkness of African slavery came "Swing Low, Sweet Chariot" and "My Lord Says There's Room Enough." When injustice and wrong are triumphant Christians will sing of heaven.

When people, whether through age, or misfortune, or illness have come to the point of utter hopelessness they will turn their faces to the Father's house and "the city that hath foundations." Lyte's "Abide With Me" was written when he was in the last stages of tuberculosis, and Tennyson's "Crossing the Bar" was his swan song written after his eightieth year.

In the first fervor of the Christian life, whether of young people in the adolescent idealism as they realize themselves as God's children, or of older people who have wandered far from God and come back as prodigals, nothing will satisfy but the gladness and greatness of heaven itself. "The Soul's Leap to God" finds expression in the anticipations of heaven. It wishes to sing not of the starting point but of the goal. Hence the great eras of evangelism have seen plentiful harvests of heavenly hymns.

So came the hymns of Charles Wesley, as "Let Saints on Earth With Concert Sing With Those to Glory Gone," and of Watts, as "There is a Land of Pure Delight" from the eighteenth century revival. So also the "Gospel Hymns" with frequent heavenly strains came from the Moody and Sankey campaigns. So the Salvation Army and the Rescue Missions are steadily using and producing the hymns of heaven.

We make no deference to heavenly hymns, poor and weak in spirit and bad in workmanship, of which there are far too many, that cumber the hymn books. The best hymns of all sorts are none too good for daily use by all Christians, and better hymns in poetry, spirit and music are yet to be written.

But so long as Christians anywhere are oppressed and seem to fight a losing battle, so long as sorrowing and suffering saints look out on this world and see no hope, so long as youth finds itself in God and prodigals seek the Father's house, there will be the use of, and call and need for, the so-called hymns of heaven.

Anti-Saloon Convention Achieves

Story of the Notable Meeting at Columbus, O., November 10-13, 1913.

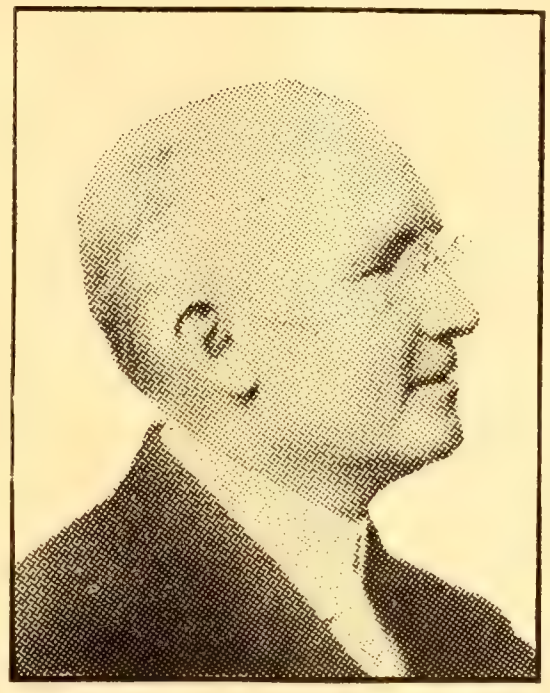
BY E. J. DAVIS.

One of the most remarkable conventions ever assembled in this country has just adjourned at Columbus, Ohio. Full of dramatic incidents, deeply religious, it has made history in the war on the liquor traffic. Catholic priests clasped hands with Methodist bishops; Republicans, Democrats, Progressives, Socialists and Prohibitionists, all spoke to the same program—Constitutional Prohibition. The union of the North and South, the fraternizing of the people of all Protestant faiths, no longer attracts comment, but when statesmen, men prominent in party movements, recommend the abandonment of party when necessary to further the cause of prohibition, it sounds a new note in American history.

GOVERNOR PATTERSON'S CONVERSION.

Since Saul of Tarsus, has there been a man who has occupied high positions of confidence and trust among his fellows, who yet in the vigor of life has repudiated the positions he held in the days of his power on moral questions? In humility and in words of evident sincerity, M. R. Patterson, former governor of Tennessee, did this very thing. Before the vast concourse of people gathered from every state in the Union, he poured out his story and showed where he had been mistaken—mistaken in his moral point of view. We believe the incident is without parallel in the history of this country. It was a great demonstration of the vicissitudes and changes in life, when a great audience cheered him that a few months before held him as one of the leading enemies of the things it stood for.

Another dramatic incident was that when J. B. Merwin, of Connecticut, told the story of his talk with Abraham Lincoln. Mr. Merwin, who is a man eighty-six years of age, told how Lincoln said, "Merwin, we have cleaned up one big job, the next thing that must be done is to exterminate the liquor traffic." Mr. Merwin said that he realized the importance of what Mr. Lincoln said and asked him if he could make public this statement. Lincoln's reply was, "Yes, publish it as wide as the daylight." He told also of his being present when Mr. Lincoln and Secretary Chase discussed the act levying revenue on the liquor traffic. Mr. Lincoln said to Mr. Chase, "I would rather sever my right hand than sign a bill which would perpetuate the liquor traffic for a single day." Secretary Chase, whom Mr. Merwin characterized as one of the finest men the nation had ever produced, turned to Mr. Lincoln and said, "We must have the revenue in this crisis, we must levy revenue on good and evil until the war is finished." Mr. Lincoln finally very reluctantly consented to sign the bill with the statement that he would bend every energy to its repeal as soon as the war was passed. The statement of the incident of Lincoln signing the revenue act was brought out under cross question by Dr. Howard H. Russell, the founder of the league. During the colloquy between Dr. Russell and Mr. Merwin the silence in the great audience was impressive and the moments were filled with great and intense interest.



Dr. Howard H. Russell, founder of the Anti-Saloon League, who told of his experiences in founding the League, at the Columbus convention.

On Tuesday, November 11, the program was filled with much of interest, including the report of the Legislative Superintendent, Rev. E. C. Dinwiddie, a great address on "The Voter of Tomorrow" by Marion Lawrance, the report of General Superintendent Purley A. Baker. Dr. Baker gave a graphic account of the accomplishments of the league and the affairs which led up to the call of the convention for the adoption of a resolution to push forward for nation-wide prohibition.

On Wednesday morning Rev. Howard H. Russell, D. D., gave the anniversary address on "Our League, God's Plan." It was replete with human interest, touching the personal experiences of Dr. Russell in the founding of the league. One of the splendid moments of the convention was when three hundred boys were marched onto the platform, the advance guard of the Lincoln-Lee Legion, the total abstinence department of the league. In comment on this scene one of the daily papers in Columbus said:

"The presentation of the Lincoln-Lee Legion, led by a drum corps and all carrying staves with the American flag at one end, was dramatic in many of its aspects, and very effective. Every man and woman in the audience arose and the organ and congregation rolled forth the hymn, "All Hail the Power of Jesus' Name," as the boys responded to the questions propounded by Rev. Dr. Russell. The curtain which had been drawn on one of the west windows in the balcony to shade the eyes of the men on the platform was blown aside by the breeze and a brilliant shaft of light, like a flood of gold, fell across the stage and the little men upon it."

No name in the convention received a greater ovation than the Woman's Christian Temperance Union. It was applauded to the echo whenever it was mentioned and its part in the program was a conspicuous one.

EX-GOVERNOR HANLY'S REPORT.

On Thursday afternoon, November 13, Ex-Governor Hanley read the report of the Committee on Resolutions, setting forth at length the reasons for the step which the convention was about to take. The resolutions called for passage by Congress of an amendment to the National Constitution providing for the extermination of the liquor traffic in all its phases. It was adopted in the midst of scenes of tumult. The audience broke out in songs and finished its demonstration of approval by singing the Doxology.

There was an air of finality about the convention. There was a deep undertone of religious feeling running all through its session, and a feeling of great soberness as of an army marching into action.

From this day forward the temperance people of the entire nation will carry the contest into every one of the Congressional districts of the country and fight for the nomination and election of men to Congress who will vote for the Prohibition Amendment to the Constitution.

NOTE. Next week's issue of The Christian Century will contain ex-Governor Patterson's address.

Concerning School Hygiene

A Review of the Report of the Recent Congress Held in Buffalo.

The report of the Congress on School Hygiene held in Buffalo last August has just been published. It states some very startling facts. It declares that "fifteen million school children in the United States are in need of immediate medical attention." Of the twenty million school children in the United States at least fifteen million are handicapped by some defect of vision, hearing or breathing. Dr. T. H. Wood of the Teachers' College, Columbia University, of New York furnishes us with this classification of our school children.

About 5 per cent, or 1,000,000 have spinal curvature, flat foot, or some other moderate deformity, serious enough to interfere to some degree with health.

About 5 per cent, or 1,000,000 have defective hearing;

About 25 per cent, or 5,000,000 have defective vision;

About 25 per cent, or 5,000,000 are suffering from malnutrition, in many cases due in part at least to one or more of the other defects enumerated;

Over 30 per cent, or 6,000,000, have enlarged tonsils, adenoids, or enlarged cervical glands which need attention;

Over 50 per cent, or 10,000,000 (in some schools as high as 98 per cent) have defective teeth which are interfering with health.

From this report we learn that this congress was the first gathering of its kind held in the Western Hemisphere.

and that it was attended by about twelve hundred physicians, educators and social workers. The congress had two purposes —the conservation of child life through health instruction and disease prevention. Twenty nations were represented. The congress was divided into four sections. One group considered school buildings, open air schools, ventilation, and the physical vitalization of the school children. Another group considered courses of study, the increasing of mental and moral vigor, and the introduction of play as a method of education. A third group considered medical inspection, the practical value of school nurses, and the cleanliness of school rooms. A fourth group considered mental and sex hygiene. No sectional congress aroused greater interest or was more largely attended than this section.

VENTILATION.

It was frequently asserted that the problem of properly ventilating school rooms was now an easy one to solve. Instead of warming cold air from the outside, it was an easy thing to wash the used air without lowering its temperature, and to re-circulate that washed air through the rooms and halls of the school building. But it was just as frequently asserted that the child's mind needed to be ventilated. Not only in the schools of great cities, but in the schools in rural communities, it was absolutely necessary to give some instruction in physical and mental hygiene. Dr. McLaughlin had wonderfully increased the efficiency of the children of the Philippine schools by a very sane, yet thorough-going course in hygiene. Many states have found it economical to have not only frequent medical inspection, but to have a school nurse in constant attendance at the school. Upon the question of giving sex instruction there was a wide variety of opinion. That considerable blindness, paralysis and insanity were due to ignorance of, or to playing fast and loose with sex laws, is made very apparent by this report. That the race is in danger of deterioration is also made evident. How should this necessary information be given? All the experts agreed that it should be given first of all to parents. The minister as well as the physician and the school teacher should give this information. There should be in every town lecture courses that would be limited to parents. The majority of the delegates of this conference felt that this sex infomation should be given in a very indirect way in the graded schools, and that even in the high schools information on sex matters should not be given with too blunt a frankness. All were agreed that it was useless to give instruction on sex facts unless you gave the children and youth splendid ideals about purity, temperance, truth and honesty. Facts don't save our boys and girls from going wrong. Ideas have no regenerative power. Ideals have. Almost every speaker emphasized the need of moral instruction. The establishment of a wholesome, strong character in the boys and girls was again and again declared to be the one thing needful.

THE CONCLUSION OF THE MATTER.

The report declares that the physical and moral health of our children is more important than their mental education. Delegates from Mexico, Japan and Argentina spoke this truth just as frequently and as forcibly as did the delegates of England, Germany and America. All declared that we must have not only moral but religious instruction in our public schools. This congress declares that its purposes are:

To bring together men and women interested in the health of school children;

To organize a program of papers and discussions covering the field of school hygiene;

To assemble a school exhibit representing the best that is being done in school hygiene;

To secure a commercial exhibit of practical and educational value to school people;

To publish the proceedings of this congress and distribute them to each member.

Lincoln's Gettysburg Address

How it came to be born. Story told by man who was responsible for its delivery.

THERE was in Chicago last week a man to whom the world is indirectly indebted for Lincoln's Gettysburg address.

It was just fifty years ago last Wednesday that Abraham Lincoln, the emancipator, in dedicating the Gettysburg National cemetery delivered his immortal address.

Probably no one recollects that event more vividly than Colonel Clark E. Carr of Galesburg, Ill., who sat directly behind Mr. Lincoln while the President delivered the address. Colonel Carr has a better reason than this for remembering that incident, for he was the man who insisted that Mr. Lincoln be invited to speak when other members of the arrangements committee were trying to decide on another orator. Colonel Carr inadvertently dropped this bit of historical information while talking over old times at the Hamilton Club, Chicago, where he was a guest and main speaker at the Lincoln memorial banquet given there. He had just told how he happened to be a member of the Gettysburg cemetery commission. One story which he then told of experience as a member of the commission is of intense interest:

VISITED BATTLE SCENE.

"I was a young man then, only 27 years old, and was living at Galesburg. Governor Richard Yates honored me by appointing me colonel on his personal staff. Lincoln asked the Governors of all the loyal states to appoint one person to be a member of the Gettysburg cemetery commission. The Governor appointed me.

"I was the younger member of the commission that met on the battlefield shortly after the battle to gather the dead. They had been buried wherever they fell in the battle, and were scattered over a radius of several miles.

"It was our duty to collect the bodies and rebury them in divisions according to states. I found only six fallen brave men to bury in the Illinois division."

Here the Colonel made it a point to set his hearers right on the proposition of what important part Illinois soldiers played in one of the world's decisive battles.

"It was the Illinois boys who started the battle," he gave his listeners to understand. "Troops of the Eighth Illinois Cavalry fired the first shots at General Hill's division. Then the battle was on. Colonel Gamble, Colonel of the Eighth Cavalry, told me this himself.

"Well, after we collected the dead, the commission concluded that the ground ought to be appropriately consecrated. We invited to be present on this occasion the President and Cabinet, foreign diplomats and Army and Navy officers.

"As a speaker the committee decided upon Edward Everett, who then was the greatest American orator.

"'What's the matter with having President Lincoln talk?' I suggested.

DIDN'T WANT POLITICAL SPEECH.

"Lincoln hadn't struck them as the right speaker for this occasion. They admitted he was a great political speaker—the debates with Douglas were classics, they conceded—but something different from a political speech was wanted for this occasion.

"Well, they finally yielded to my insistence and the President was invited to speak—only two weeks before the services. Mr. Everett, however, made the big address of the day.

"Lincoln's speech that day was a disappointment to the commissioners. It was so short that they wondered at its early conclusion. It was not until they read it in newspapers afterwards that they realized what a classic it was."

"The Brightest Gem in American Literature"

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note or long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they, who fought here, have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

EUGENE BRIEUX.

This French dramatist has only been known to the English speaking public for about three years. While he is fifty-five years old, and has been writing since he was twenty, yet most of us had never heard of him before that time. His play, "La Robe Rouge," was "crowned" by the French Academy in 1900, and subsequently he was made a member of that august body. But while he is so much in the public eye just now, there are widely different views of him as a dramatist. Bernard Shaw, who wrote the preface to the first translation of his plays into English, says:

"Brieux is incomparably the greatest writer France has produced since Moliere," and would place him, "among the great dramatists of the world, by the side of Euripides, Aristophanes, Shakespeare, and Ibsen."

Adrien Bertrand, a leading French critic, says of him:

"Brieux has only written when he had an idea to propagate, a social grievance to set in the light of day, an injustice to repair, or a social problem to solve."

Against this high praise, we have the adverse judgment of such a clever critic as Mr. Ashley Dukes in his recent book, Modern Dramatists; he calls Brieux's plays "sham social dramas," and says that he is a reformer without being an artist, and that his plays are made up of "ill digested scraps of blue books, charity organization leaflets, manifestoes against race suicide, and of tracts on feminism."

A SOCIAL REFORMER.

It is easily seen from this, that Brieux is a social reformer, and belongs to that increasing class of writers that we call "social dramatists." He is the son of a carpenter, and in his father's shop he came to know the life of the working man—that life which he has reproduced in his plays with such sympathetic fidelity. His plays deal with the problems of social service, that are pressing so hard on the consciences of good men and women today.

He is a champion of womanhood, and it is this which suggests mention of him in this department. In "Blanchitte," he deals with young womanhood, and protests against a society which safeguards the education of young women, but does not concern itself with their future. In "Maternite," and "Les Trois Filles de M. Dupont," he presents the wrongs that are inflicted on women in marriage and motherhood.

But Brieux has been brought most prominently before the American public by the recent presentation of his play, "Damaged Goods" (Les Avaries) in our principal cities. It was first produced in New York last March, under the auspices of the Medical Review of Reviews, and its sociological fund, but so general and profound was the impression it made, that this fall it is making a tour of the whole country. His other plays deal with poverty, and with various forms of social evils, but in this drama he faces disease—that terrible black plague for the ravages of which mankind is responsible, and of which society is so ashamed, that the very mention of it has been tabooed in the past. A recent bulletin issued by the United States government on "National Vitality" brands syphilis, "as the most powerful of all factors in the degeneration and depopulation of the world."

The opening scene of the drama introduces a young man, on the eve of marriage, consulting a physician about the disease from which he is suffering; it is carefully explained that he is not a profligate, but is typical of the average man. The doctor tells him that his disease is syphilis, and that a four years' course of treatment would probably cure him; he is warned that to marry before he is cured would be to subject his wife, and the children that may be born to them to infection. The doctor plainly tells him, that the marriage of men in his condition is "child murder, a fresh massacre of the innocents. Children born of such marriages are subject to every kind of affliction—hump-backed, deformed, club-footed, hare-lipped, rickety, with heads too big, and bodies too small, with congenital hip disease," and others—all the results of the disease from which he is suffering.

TEACHING OF FAMOUS PLAY.

In spite of this, George Dupont marries the lovely girl to whom he is betrothed—and the rest of the play shows the fulfilment of the physician's words—the effect of the disease on the child, the mother, even the nurse, who is in danger of contracting it. The last scene introduces other victims of the plague—among them, the prostitute, the pitiable source of it all.

Many critics say this is too shocking a theme for stage presentation, but Mr. Shaw asserts that it is a fit subject for drama in memorable words. He says:

"If murder, destruction, seduction, pestilence, famine, cruelty, robbery, jobbery are fit subjects, so is this. We may and do parade prostitution before the young people who attend the theater, and who read current literature—why then, may they not hear of the diseases that follow it, and avenge the prostitute to the third and fourth generation of them that buy her?"

EARLY AMBITION TO BE MISSIONARY.

It is said that in his youth, Brieux desired to go as a missionary to the foreign field, but later decided to follow literature as his profession. Who shall say that the work he is doing does not fall within the domain of religious teaching and living! When the now extinct French censorship condemned "Damaged Goods," we are told that a Swiss clergyman invited Brieux to read the play from his pulpit. A parallel case to this was an exhibit and lecture series at the Young Men's Christian Association in Louisville last week, by the Kentucky Society of Social Hygiene; in opening it, Dr. John D. Trawick, secretary of the society, stated that the bringing of this exhibit to the city was planned to follow the production of "Damaged Goods."

Brieux's idea of the function of the theater carries us back to the time when the drama was the adjunct to the church, and expressed itself in the Mysteries and Moralities of the Middle Ages. He says:

"The theater must devote itself to the great current problems. Let us put into our dramas some one thought from the life around us—from the sufferings of our fellowbeings."

It is easily granted that Brieux's message does not embrace the whole of life—that it shows the shadow, without revealing its beauty and splendor—that he paints a Dante's Inferno, without giving a Paradiso—that he opens a Bunyan's Pit before us, and gives no vision of the Celestial City—yet, let us be thankful for the superb courage of the man who dared write these dramas, and for the great and tender heart that prompted him to plead the cause of the poor and needy of our difficult and complex times!

I. W. H.

"THIS THAT THESE WOMEN HAVE DONE."

A very interesting story is told of the very early days of the Christian Woman's Board of Missions when the cottage built for them on the Bethany Park assembly grounds was finished and ready for dedication. Two of the brethren entering the assembly room saw the letters C. W. B. M. in a very prominent place, and one remarked to the other, "I suppose that means, Can Women Be Men." "Oh, no," replied the other, "it means, Can Women Beat Men." That was many years ago, and the history of the Christian Woman's Board of Missions with its quiet, steady growth in numbers, knowledge, influence and gifts shows that its ambition has been truly worthy; to love and serve and give as the women of old, in gratitude to the great Teacher, who first taught the world by word and example that womanhood was worthy of love and respect. And in all of these years there has been most hearty support and encouragement from the ministry for the work. This we wish to acknowledge with gratitude, for it has been a strong factor in its growth. In more and more of the pulpits of our land as the annual C. W. B. M. Day returns with the beautiful Christmas month, our ministers tell the story of the work of the women and their earnest helpers, the children of the Mission Bands, Junior and Intermediate Christian Endeavor societies, Little Light Bearers and Triangle clubs. Yes, and we must not fail to mention that beautiful work of our girls who will so soon be women, the Young Ladies' Circles. It is a comprehensive teaching and training in missions, and while not by any means perfect in method and detail, it is a "reaching after," and many of our men and women, active in missionary work either on the foreign field or at home can trace back their interest in missions and first visions of service to Mission Band or Junior Endeavor days. Every year sees a growth in our numbers and gifts, and we are earnestly hoping and praying that in many churches of our land where the story has never been told before, this message of our woman's work may be told this year, either by our ministers or our women themselves. We believe that through study, prayer, consecration and personal service, we shall be able to win our women and children and the gifts so necessary to provide for the carrying forward of this work we love for the sake of Christ, our Redeemer.

ELLIE K. PAYNE.

FIRST THE CROSS.

Life is a burden—bear it;
Life is a duty—dare it;
Life is a thorn-crown—wear it.
Though it breaks your heart in twain,
Close your lips and hide your pain;
First the cross and then the crown.

THE CHRISTIAN CENTURY

EDITORIAL

THANKSGIVING.

THE history of the United States has proved the wisdom of those Puritan forefathers of ours who early in the first period of Colonial life set apart a day of thanksgiving and prayer to Almighty God. It was a custom which implied the response of the entire community to the call of the divine Life for recognition and gratitude. Never since that day has the chief executive of the nation departed from the venerable custom of calling the people of all the states and territories to unite in recognition of the divine mercy at the close of the year. And the years have brought their added meaning to the custom. That first Thanksgiving was proclaimed in days of famine, sickness and danger from savage beasts and still more savage men. These dangers have all passed away. Though they may fall upon some of the frontiers or outposts of our life, they can never affect the great body of our citizenship. But new dangers, far more numerous, more subtle and more portentous have come. Some of them have been conquered, and some still confront us. But through them all have we kept our covenant of thanksgiving with God. If our fathers in the dark days of privation and suffering had cause to lift up their hearts in thankfulness to God for his mercies, how much more have we? If Washington in the midst of the struggle with Britain, depressed in spirit and surrounded with his famished and stricken forces at Valley Forge, had reason to send out a call to thanksgiving for the blessings they still enjoyed, how much more have we? If Lincoln in the gloomy days of the War for the Union, when friends were disheartened and foes seemed triumphant, had cause to summon his people to the recognition of Almighty God and his unnumbered mercies, how much more have we? In the memory and the spirit of these and other great souls who have made our history illustrious, not alone by deeds of heroism, but as well by acts of faith, let us keep this latest Thanksgiving Day.

LOVE AND ITS GIFT.

GOD so loved that He gave. He is capable of loving. He is capable of giving. These are two of the most wonderful of all truths, and God having given Himself for us, has rights in us.

This was not the beginning of God's claim upon us. We must never suppose for a moment that we have ever belonged to anyone else, or that God began to love us after Christ had died for us. The sacrifice of Christ was only a symbol of God's love, a visible, mighty, compelling expression in time and in terms of human pain and self-denial of an infinite love and the assertion of a permanent claim. It shows us again what we knew before, that we are not and never were our own.

It is rather a startling thing to discover that we are not our own, but it is also a very beautiful thing. The finest qualities in human life grow out of this discovery. This is the beautiful fact in the experience of young lovers. The glad, willing, self-surrender, not in terms of reluctance but of joyful affection for each other's sake—this is one of the sweetest, holiest experiences in life. This is the holy joy which consecrates the pain and toil of motherhood and glorifies its fretting cares and makes all true mothers sisters of the Blessed Mary, and every cradle song a sweet Magnificat. This is what puts the quality of heroism into all true fatherhood. Men grow strong and truly manly in the hard work performed, not for the sake of adding dollar to dollar, nor acre to acre, but of providing for home and loved ones. Everything sweet and beautiful in life is in some sort a recognition of the fact that we are not our own.

A very large part of the world has discovered this truth. It is quick to detect selfishness and to hate it. It is quick to discover generosity and to applaud it. The world has not defined its faith very closely, but it knows just as well as the Bible knows that we are not our own.

The beautiful thing about the Christian life is not merely that it makes this discovery, but that it adjusts our whole life to it. It makes it the fundamental fact in life to gladly recognize the God who loved us and the Saviour who died for us. It responds to this in a love which is not merely the love of God but a love of all mankind. It says to the servant that he is God's free man, and it says to the master that he is his brother's servant. It exalts the man of low degree to a position of high dignity and it teaches the man of large responsibility to be humble in the sight of God and faithful in the use of opportunity.

It grows upon the mind of the world that the Christian philosophy of life is the true philosophy. It is not mere rhetoric or metaphor. It is the fine, true, logical interpretation of the world and the rational way of adjusting ourselves to it. It is the sweetly reasonable cure for selfishness. It is the nobly beautiful illustration of the end for which we were created, and it exalts life into a fine companionship with the God who made us and the Lord whose sacrifice redeemed us, and with all the great and gracious souls whose living has blessed the world.

THE DESIRE FOR RELIGION IN THE CHURCHES.

IT WOULD perhaps surprise many preachers and church leaders if they knew how many people are abandoning the practice of church attendance and all participation in church work because they are in need of religion. It is our first and most easy-going assumption that because the church exists in the name and for the work of Christ in the community it must be religious, and that abandonment of its services and a slackening of interest in its work is a sign of declining religious concern. Such is not necessarily the case. There are many churches in which there are excellent preaching, satisfactory music, Sunday-school organization of a high order, and church activity of many kinds, and yet in all of these features there is an astonishing absence of anything that can be properly called religion. Is it strange that in such circumstances people leave the church in quest of some response to their deeper religious needs? Is it strange that a multitude of new religious experiments are being tried under many names in all our cities today? And the cases are not a few of men and women who are trying one experiment after another in the pathetic search, not for a new doctrine or ritual or organization, but for a message with the breath of life in it, and a group of worshippers who are actually finding God and are realizing some of the spiritual values of our Christian faith. It is useless to rail at the desertions from church membership unless the church has a vital message and the air of reality in its practice of the Christian life. It would be well if some of our churches that complain of the loss of members to Christian Science, New Thought and other experiments in the search for spiritual values, would try the effect of such an enrichment of the testimony and the life of the church itself as to make unnecessary these researches in the realm of the spirit.

MISSIONARY COMMISSIONS.

MENTION has been made of the three commissioners sent out by the American Board representing the foreign missionary work of the Congregational Board. These commissioners are to visit India in this its centennial year of missionary activities. They will make a study of the fields and forces under the direction of the American Board. They will confer with the missionaries in every station where that society has representatives. They will be able thus to understand the problems which only the missionaries know, and equipped with this knowledge they will return, bringing to the Board itself and to the churches a first-hand and authoritative, at the same time a sympathetic, statement of the changes that should be made and the enlargements that should be planned. Such a commission does not supercede the Board itself, but it is able to render very great assistance by its knowledge of the field and the men and women who make up the body of missionary workers. Such a visitation cannot fail to be of incalculable

good to the missionaries themselves and to the churches at home. The American Board is glad to pay all the expenses of such a commission, realizing that the money is well expended and that the inspiration brought back and communicated to the churches will more than compensate for the funds employed. This is a lesson which the Disciples have not as yet learned. Perhaps our first commissions will have to go out as voluntary bodies meeting their own expenses. But it is not too much to hope that some such commissions may soon be sent with the official sanction of the Foreign Christian Missionary Society. We predict that when the plan is once tried in some of our important mission fields it will be adopted as a regular and essential factor in the promotion of the best missionary interest and administration.

THE DECLINE OF WAR.

THE temper of the American people is well illustrated in the present attitude toward our neighbor, Mexico. In an earlier and cruder period of our national life the irritations to which we have been compelled to submit at the hands of Huerta would have been resented with a clamorous demand for armed intervention. That was the temper of the American people in the days preceding the beginnings of the Spanish war. It is still possible that an event such as the destruction of the "Maine" might so far inflame popular resentment as to force the hands of the president into overt hostilities. But it is improbable. The nation has learned much concerning the cost of war, in life, in money and in self-respect. The money cost we still have to support, in the equipment of an army and navy for which there is an ever decreasing use, and yet an increasing demand for enlargement. But fortunately the people are gradually learning that the demand for greater armaments on land and sea proceeds chiefly from a very small circle, either of thoughtless or of deeply self-interested people.

There is of course the jingo press and the pingo public, clamorous for war or any trifling pretext; and there is the selfish and interested demand for war and war equipment on the part of the big concerns, like the Krupps, Armstrongs and Maxims, whose business it is to supply arms and armament. With them stand hand in glove the money lending class, without whose aid no country can ever go to war. There is also the natural military and naval sentiment of the officers and the rank-and-file of the military class, whose promotion depends upon action and whose life is monotonous save in days of conflict. But the public is learning rapidly its lesson of peace and of economy, and the temper in which it is taking even the provocation on our southern border proves an increasing poise of judgment and sanity in the treatment of matters that were once likely to bring on serious entanglements. The days of war are numbered.

"LADIES FIRST" IN FIGHT FOR LIVING WAGE.

THE MINIMUM wage for women, one of the most recent of social economic reforms to come to the front, is making rapid strides toward general realization. Already eight states have responded to the demand growing out of the country-wide agitation recently precipitated by the baring of Chicago conditions through the efforts of Illinois' young lieutenant-governor, Barrett O'Hara. These states did not, however, await the example of Illinois, which, as regards definite action, is now lagging behind. The greatest progress has been made in Oregon, where the Industrial Welfare Commission has issued three important orders which definitely fix the legal minimum wage to be paid to women and girls employed in the city of Portland. Two of these orders have already gone into effect. The first established a minimum of $1 a day for girls between sixteen and eighteen years of age. The second fixed the sum of $8.64 a week as the lowest lawful wage for women employed in factories. The commission declares this amount the least upon which they can meet the cost of living. The third order went into effect Nov. 23. It places at $9.25 the minimum weekly wage for women employed in mercantile establishments. Thus a good beginning has been made in Oregon, and results in Portland will be studied with intense interest by leaders in this movement throughout the country. The other states which have minimum wage boards are: California, Colorado, Massachusetts, Minnesota, Nebraska, Washington and Wisconsin. How about your state? Women and children have in the past fallen an easy prey to that heartless commercialism which, in its exploitation of human labor, has naturally followed the lines of least resistance. The working man, with wages growing less in purchasing power, has gradually found that his daughters' labor, after all, has not increased the family income. Their services have been "thrown in."

THE NEWER PHASES OF WOMAN SUFFRAGE.

IT was perhaps the early expectation of the friends of woman suffrage that its forces would move with unity and harmony to the accomplishment of the tasks that seemed so obvious and easy, with woman's help. One of those objects is the banishment of the saloon, and the signals are already abroad that promise a victory in the overthrow of the liquor traffic. There are many other reforms that await woman's initiative or assistance. But it is already evident that the suffragist ranks are not united any more than the forces of male voters. We are not sure that there is any urgent need that they should be, provided there are common purposes toward which all right-minded women can direct their energies. In the State of Illinois a partial attainment of woman suffrage was won by many years of persistent effort on the part of trusted and able leaders, like Mrs. Ella S. Stewart and Mrs. Catherine Waugh McCullough During the past year a change of leadership has come about, and Mrs. G. W. Trout and her co-workers gained a partial suffrage bill in the Legislature at Springfield, which brought great joy to all the friends of the movement. Unfortunately, however, diversities of sentiment have appeared in the ranks of the suffragists. Questions have arisen as to the steps taken, and it seems not unlikely that Illinois may find itself in possession of two different bodies of suffragists, conservative and radical respectively. It may be that the women of Illinois who believe in suffrage will not be able as a body to follow the present leadership, and may demand another organization. If such should be the case, it might mean no loss of interest in the cause but only natural differences in judgment and method. The only serious menace to the cause of suffrage is the frantic effort which is now being made by the whiskey forces to secure a verdict of unconstitutionality against the suffrage law.

THE FOOTBALL SEASON.

WITH these days of late November the football period of 1913 comes to its close. This fact will bring relief to those parents whose boys are members of teams, and who feel nervous over the danger from accidents in this game. That there is danger no one doubts, and though that danger appears to be reduced to narrow limits in the games which are carefully officered and for which due preparation has been made, it is of course true that these games constitute only a small fraction of the total number participated in by the youth of America. It is usually the "prairie lot" game in which the damage is done. But with all of its dangers, football has proved a most valuable factor in educational athletics. It has put thousands of boys and young men into a training that prohibited smoking and other forms of dissipation, and demands proper care of the body, a sportsman-like temper, and the development of qualities of courage, judgment and loyalty such as no other game inspires. Its contribution to the morale of student life has been notable. It is the great school and college game, even as baseball is the popular American sport. We hope that it may long continue to hold this place.

A CREED.

I care not what his temples or his creeds,
One thing holds firm and fast—
That into his fateful heap of days and deeds
The soul of man is cast.

—Edwin Markham.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

MY reflections last week on the men who have recently left the Disciples' ministry for pulpits of other religious bodies dealt with two of the three reasons which usually underlie their departure and explain it. These reasons were, first, practical difficulties in securing a pulpit with a living salary, and, secondly, lack of support for the special kind of work for which they had prepared and consecrated themselves. Concerning reason number two I made only a general statement, and I cannot take space now to go into specifications.

These are days in which students for the ministry are guided by their teachers into special fields. Social service and religious education are two departments in which some of these men seem to have found difficulty in securing the support of Disciples' churches. If a man has prepared himself, for instance, to organize and carry forward the quiet and substantial enterprise of true religious education and finds that his congregation has a contrary conception of its work and will not respond to his endeavors to render this kind of service, but measures his success by other standards, it is inevitable that discouragement and the dissolution of that pastorate will ensue.

If such a minister, looking abroad among the churches, sees, or thinks he sees, that congregations in other communities are more hospitable to such a type of ministry than Disciples' congregations he will be strongly tempted to cross the border into that communion in order to render there the service for which he has prepared himself and which he feels he is denied opportunity to render in his own communion.

I MAKE no apology for his decision to go. But I do not feel that I have a right to condemn him harshly. I am trying now, Mr. Editor, to understand him, and to have your readers understand him. If he remains with the Disciples he feels that he will have to adopt a type of ministry unlike that to which he has by choice and discipline consecrated himself. If he leaves the Disciples he will have to compromise in a degree the particular ideals to which as a Disciple he has consecrated himself.

Now my observations have convinced me that those who have left us on account of either reason number one or reason number two, or both, have been able to salve their conscience on account of reason number three, which I suggested last week was a sense of disillusionment as to the sincerity of the Disciples' talk about Christian unity. This is the root reason of their going.

There has come to prevail, much more widely than many of us let ourselves admit, the feeling that the Disciples of Christ do not mean what they say when they talk of practicing Christian unity, that we are an ecclesiastical denomination—as much so as the Congregationalists or Presbyterians, and that, after all, there is just as much sentiment for union and just as good a chance to promote union by belonging to another denomination as by remaining with the Disciples.

These men see the tendencies within our movement to integrate our churches into a well-defined ecclesiastical body, and to segregate us quite as completely from other churches of Christ as any avowed denomination segregates itself.

They feel the inconsistency of pleading for Christian unity and refusing to practice it in our local churches.

And they observe that other communions lead in many practical endeavors toward unity while Disciples follow, and follow too often reluctantly and suspiciously.

The way is opened easily, therefore, for them to pass into other communions with but slight, if any, prickings of conscience as to the ideals we may feel they have abandoned.

I WANT to make a confession, Mr. Editor. Perhaps the freedom you have extended to me to write out my inmost thoughts on this page will not extend so far as to admit this confession. If I am going too far you may "blue-pencil" this paragraph without offense to me. But for myself I confess that if I believed the Disciples were just another denomination, albeit with a more correct form of local church organization, and a more Scriptural practice on such points as baptism and the Lord's Supper and the creed, it would not take me five minutes to accept a pulpit in the Presbyterian or Congregational or Episcopalian denomination if I found it difficult either to support my family or render the kind of service I desire to render among the Disciples.

Granted that our Disciples' "denomination" excels others in such "points" as we are accustomed to emphasize, I could easily enough find other points, and many of them, in which other denominations excel us. So many of them could I find, indeed, that my conscience would easily enough be satisfied that I was making no moral compromise in passing across the border into another denominational fellowship.

I am convinced that every man who has left us for a pulpit in another fellowship has felt that he was simply passing from one denomination into another. It has not been a matter of changed personal convictions. Practical considerations—unselfish in nearly every case—have determined him to make the change. He has not changed his own ideals as to Christian unity, but has lost faith in the sincerity and purposefulness of the Disciples as embodying those ideals.

THIS sentiment has been expressed to me again and again by leaders of our people: Let us be done with this talk that we are not a denomination—let us accept our place as a denomination and proceed to be as respectable a one as we can!

A denominational conception of our body, Mr. Editor, is the root cause of the losses we are sustaining and of the open-mindedness with which many other ministers, especially our younger men, are able to entertain the suggestion that they could do better work and serve their ideals better elsewhere. As between two denominations they have been taught to believe there is no great difference. They can leave us, therefore, without serious strain of conscience.

Can the idealism of our movement be recovered? Can a truly non-sectarian status be achieved by the Disciples of Christ? Can we really practice Christian unity—ourselves—now—without waiting for World Conferences or Joint Commissions or Federal Councils to show us how?

Unless we can, I for one have no word of criticism to say against those who leave our pulpits.

But I believe we can! And it is this faith that we can that holds me loyal to the movement in which I have invested my life.

HUGH MACDONALD.

Giving Thanks

A little strength was lost each day,
A little hope dropped by the way,
The feet dragged slowly up the road,
The shoulders bent beneath their load,
Courage seemed dying in the heart,
The will played but a feeble part.
  Night brought no ease,
  Day no surcease,
From heavy cares or weary smart;
  Then why give thanks?

Somehow strength lasted through the day,
Hope joined with courage in the way;
The feet still kept the uphill road.
The shoulders did not drop their load,
An unseen Power sustained the heart
When flesh and will failed in their part,
  While God gave light
  By day and night,
And also grace to bear the smart.
  For this give thanks.

Thanks for the daily bread which feeds
The body's wants, the spirit's needs;
Thanks for the keen, the quick'ning word
"He only lives who lives in God,"
Whether his time on earth is spent
In lordly house or labor's tent.
  Thanks for the light
  By day and night
Which shows the way the Master went;
  And he gave thanks.

—British Weekly.

The Larger Christian World

A Department of Interdenominational Acquaintance.

CANADIAN CHURCH UNION.

The Canadian Baptist thinks that if the proposed union between the Congregationalists, Methodists and Presbyterians in Canada is to be delayed a few years, the deferred consummation will be chargeable to the Presbyterians. It mentions the Christian Guardian as authority for the statement that the Methodists and Congregationalists have accepted the basis of union, and have nothing further to do. Then it quotes the Presbyterian to prove that there is still much for the Presbyterians to do before union will be attained. The following is the quotation from the Presbyterian:

The first steps have already been taken to carry out the instructions of the recent General Assembly with reference to the union movement. Notice has been sent to Presbyteries reminding them that they are invited to submit further amendments to the present Basis of Union or alternative proposals. These may either originate with the Presbytery or be sent through the Presbytery from sessions, congregations and individuals. All such amendments and proposals are to be in the hands of the clerks of Assembly by Nov. 24. Following that date, a meeting of the Presbyterian Union Committee will be called to consider the amendments and proposals that may be submitted. The committee will no doubt use their judgment as to which of the proposed amendments are practicable or desirable, and, having reached a conclusion on that point, will seek a conference with the committees of the other negotiating churches, to decide what changes, if any, should be made in the Basis of Union. It is provided that the findings of the Joint Committee shall be sent to presbyteries, sessions and congregations, in order to secure their final judgment. It is not likely that the final judgment of the people will be sought until after the meeting of the next General Assembly. If any changes are made in the Basis, it will be necessary that it should be re-submitted to Presbyteries under the Barrier Act, and it may probably be re-submitted to sessions and congregations at the same time.

The Canadian Baptist closes its editorial with the following, which is at least interesting: The Anglicans, Disciples, and Baptists remain largely in the state of mind that has generally characterized them—more than willing to have union, provided it is on a basis coterminous with their standards of doctrine and polity. Some would call this bigotry; we would name it the grace of conviction.

UNITED PRESBYTERIANS SEEK UNITY.

The leading editorial in the last issue of the United Presbyterian is devoted to the question of Christian unity. It has the right ring, even if it does wind up by saying, in effect, "However, let's go a little slow!" A part of the editorial follows:

A church with "United" in its name cannot be opposed to the principle of Church union without being false to its name. Such was the substance of a statement made by Dr. J. D. Moffat, president of Washington and Jefferson College, before the United Presbyterian Ministerial Association of Pittsburgh some years ago. The United Presbyterian Church had its birth in Church union, and if the spirit of the fathers is still in the church we must pray and work for that unity which our Master declares is His ideal for the Church.

All the signs of the times indicate that the Lord's prayer, offered when He ate the last Passover with His apostles, "That they may be one, even as we are," is about to be answered by a new unity in the Church's life. The genius of the Church, since the days of the Reformation, has been division. A multitude of denominations have arisen because of difference in creed and administration, but the current seems to have turned, and it looks as if the new genius of the Church would be reunion. Fifty-five years ago men whose names we honor felt the beginning of that current and as the result of their efforts the United Presbyterian Church came into being. The very name they chose reveals their hope and their faith that a far broader denomination would come, comprehending more than the two elements which they had combined, that united Presbyterianism was possible and desirable. We believe the same hope and faith marks the present ministry and membership of our church.

Differences of belief do not make necessary a division into separate denominations. In the Apostolic Church there were antagonistic views, as to the necessity of submitting to Mosaic rites, as to the Christian's attitude toward meats offered to idols, as to the day of the week observed as rest day. Smaller differences than that now divide denominations. But the apostles gave no sanction to separation into different sects. In our own denomination, not many years ago, there were some who opposed and some who approved of instrumental music. In dealing with that situation our Church has shown a conviction that men of different views may work together in the same denomination.

Here is the final word of caution, above mentioned:

We would like to unite with our Southern brethren. We hope that the day is not far distant when such a union can take place. Probably it will be best to spend more time in talking the matter over with ourselves and with each other in order that we may come to the best possible understanding. Our desire that we move with deliberation is not due to indifference, but because we realize that a false move will delay rather than hasten the consummation of our hope for intimate Christian fellowship and unity in the Kingdom of Christ.

CATHOLIC PRIEST PLEADS FOR UNITY.

Rev. William T. Manning, D. D., Chairman of the Executive Committee of the Joint Commission on the World's Conference on Faith and Order, brings to the notice of the papers a letter received from a Catholic priest of Texas, in which is voiced a deep desire for unity. The letter is written to Robt. H. Gardiner, of "The World Conference."

Denton, Texas, October 28, 1913.

Mr. Robert H. Gardiner—

Dear Friend:

The copy "The World Conference" read with much edification; it would be good to send it to every minister and priest in the entire country.

This movement towards Unity has already done great good; recriminations, uncharitable language and actions between different bodies of Christians have ceased. If they agree not in faith, at least they are tolerant with one another. One great cause of scandal in the past which has made 50,000,000 Americans churchless was the uncharitable warfare between sects. God be blessed! This is now passed. The nation is becoming conscious of the need of Unity. Only by a United Christendom can the world see that it is from God.

God hears the prayers said for reuniting the Church, but He is trying us as He did the Jews; then, when our prayer is heard, we will appreciate His gift of Unity more. Our sad experiences now will be a lesson for the future. They will never rend the seamless garment of Jesus Christ again. Christianity once reunited will remain so. Let the chairman's call for prayer be heeded; let the entire world form one chorus of prayer for Unity; then soon will it be realized. There has been too much argument and not enough prayer.

Yours for speedy reunion—

Raymond Verimont, Priest, Box 75, Denton, Texas.

SOUTHERN METHODISTS WANT NAME CHANGED.

We learn from an exchange that the Methodist Episcopal South is going through a Change of Name campaign as well as the Episcopalians. The "progressives" are asking that the obvious sectional import of the name be removed, and that the name hereafter stand Methodist Episcopal Church in America. The "conservatives" are opposed to such a "radical" measure. The proposition has been referred to the various conferences, and has now been negatived by a vote of 567 ayes to 887 nays. The Methodist Episcopal South therefore retains its name—for a time longer.

Among the propositions that are being agitated preparatory to discussion at the oncoming General Conference, is one to strike the words Holy Catholic Church from the Creed, and substitute Church of God, or other language.

The Book World

BY ARTHUR GORDON.

DAMAGED GOODS, by Eugene Brieux. Probably no dramatic work of recent years has awakened so much interest as the play "Les Averies" by M. Brieux which has been rendered into English under the title "Damaged Goods." The scheme of the work was so audacious that it was not regarded as proper material for the stage, but was read in quiet by those whose hearts have been stirred by the awful ravages of the social evil, and were concerned to limit if possible the dangers to youth and innocence from a contagion that flourishes in the atmosphere of ignorance. But there was one bold pioneer who believed that the play had a message for the American public so startling and so needed that it was worth while to pay the price of an attempt to put the work on the stage. The story of Mr. Richard Bennett's long and unavailing endeavor and his final marvelous triumph is matter of public record. The greatest names in the list of moral reformers and teachers of righteousness are appended to the verdict of hearty and admiring approval. The present book is the story of the play translated and adapted as a novel from the text of "Les Avaries." The work has been done by Upton Sinclair. The Doctor is of course the chief character in the story, the wise, faithful physician, who tries to prevent the marriage of his young and tainted client, and who points out to him in the most impressive manner the terrible responsibility he is taking upon himself. The burden of the book upon almost every page is, "If I had only known!" And its thesis is the criminality of ignorance on the part of teachers, parents and youth regarding the terrible facts of life and death which grow out of sexual sin. (Winston, $1, net).

OUT OF THE DARK, By Helen Keller. The story of Helen Keller's life was written by herself some years ago, and to that she has added other books, such as, "The World I Live In" and "The Song of the Stone Wall." But naturally a girl so striking in personality, so gifted, and so remarkable in her achievement of access to a world that seemed to be entirely shut away from her by her singular misfortune, has been solicited to write on many themes. The subjects on which she is most concerned to speak are the efforts now making in behalf of the blind, and the character and progress of Socialism. The present volume is a collection of these more or less fugitive papers. It reveals the broad public spirit of this interesting young woman, and the fact that she has very positive convictions on the subject of woman's work and the possibilities of the social order. There are some twenty-five articles gathered in the book. (Doubleday, aPge & Co., $1 net).

WAR AND WASTE, by David Starr Jordan. Gambetta once described the impoverished yet militant attitude of the European states as "bankruptcy armed to the teeth," which was sure, soon or late, to find its result in "a beggar sitting by a barrack door." A hundred years ago there was published in France a cartoon on the financial situation. A farmer plowed his furrow carrying on his back a dainty noble of the old regime. Today the appropriate cartoon would be an artisan going to his work carrying on his back a soldier armed to the teeth, and on his back in turn a money lender. The annual interest on the war debt of Europe exceeds a thousand millions of dollars. The debt itself can never be paid. Under the interest alone the deluded nations stagger. In America we have a military force which is modest beside that of many other nations, and the war party keeps us an incessant clamor for enlargement of the resources of the war and navy departments. Yet we spend more than two-thirds of our national income on military affairs. The cost of smokeless powder for two days in the government service is greater than the total annual amount available for the suppression of the white slave traffic, the most horrible of evils. And far more expensive is war in manhood and national virility than in money. War always takes the young, the ardent, the courageous, the ambitious, leaving men of lesser sort to breed the future generation. In this fact lies the explanation of many phenomena to be seen in France, Germany, England and the United States today. War always takes the best and leaves the cheaper as survivors. Four millions of men fell in Napoleon's wars. No wonder the life of Europe is impoverished, and France in particular finds her peasant class in the "Man With the Hoe." In this manner the two greatest expenditures a nation can know, that of financial outlay and that of wasted manhood, are poured out with prodigal extravagance at the demand of the war lobby of capitalists and money lenders, who form the "Invisible Empire," which promotes the war spirit and the exhausting investments which support it. The high cost of living can never be brought down till this madness is cured. Dr. Jordan is perhaps the best authority on the cost and waste of war. His pictures of Italian battlefields, where the skulls of French soldiers form mounds of testimony to the shame and ruin of war, are lurid and convincing. His financial arguments are unanswerable. Were it not for the gold lace and tinsel of military life, the world would defy the war lobby and return to sanity and solvency. (Doubleday, Page & Co., $1.25, net.)

ELIZABETH, BETSY AND BESS, by Amy E. Blanchard. Miss Blanchard is a favorite writer of stories for girls. The three chums who appear in this book are

lively and interesting enough to hold attention throughout. Of course there are boys, and adventures, misunderstandings and reconciliations, accidents and recoveries, that make an engaging narrative. (W. A. Wilde & Co., $1, net).

THE APOSTLES' CREED AND THE NEW TESTAMENT, by Johannes Kunze, Ph.D. The author of this work is Professor of Practical Theology, in the University of Greifswald, Germany. In recent years efforts have been made to reduce the Apostles' Creed to a lower place in the regard of the German churches, or to omit it entirely from the public services. Against this tendency the author contends by an effort to prove not only that this baptismal symbol is sanctioned by the New Testament, but that it is actually older than any portion of the Gospels, and probably served as the literary basis for New Testament expressions. This he would affirm even in regard to the widely discredited Trinitarian formula, though he is willing to concede that the "descent into hell" clause is as late as the fourth century. The translation is by Geo. W. Gilmore. (Funk & Wagnalls).

THE FIRST CHURCH'S CHRISTMAS BARREL, by Caroline Abbott Stanley. The ladies of the First Church hurriedly and carelessly packed a barrel of old clothes and sent it to a missionary preacher on the frontier. He took his last money to pay the freight, even using some that had been hoarded for the children's Christmas candy. When the barrel was opened and the cast-off, worthless rubbish unpacked, the missionary's wife at first broke down and then, with fine spirit, decided that the thing should be packed up and sent back, with appropriate verses of Scripture attached to each article. What happened when the ladies of the First Church received the plucky woman's letter, opened the barrel, saw the worthless things they had really sent, and read the illuminating texts pinned on to them, makes very interesting reading. (Crowell, 50 cents, net.)

THE ADVENTURES OF REDDY FOX, by Thornton W. Burgess. One of the Bed Time Story Books, for boys and girls of six to eleven. It tells all about the education of Reddy Fox by his grandmother, and his adventures with Bowser, the dog, Peter Rabbit, Billy Possum, the big buzzard, and Farmer Brown's boy. Sure to interest the children. (Little, Brown & Co., 50 cents, net.)

LITERARY NOTES.

"Aren't you ever going to let me write for St. Nicholas?" said Rudyard Kipling one day to the editor of the magazine that he had read and loved as a child. The great English story-writer had already produced the tales and songs that brought him his first fame, but he was eager to write for children, with whom, as the world knows, he has the deepest and most subtle sympathy. The conversation between Mr. Kipling and the editor of St. Nicholas resulted in "The Jungle Books," which first saw the light of print in that magazine. As a well-known writer says, "There are plenty of people who think that the work Mr. Kipling did for St. Nicholas will outlast most of his other stories."

One of the most important books of the autumn is the "Letters of Charles Eliot Norton," published by Houghton, Mifflin & Co. The writer of these letters was the last survivor of that unique group of New England men of letters whose names made Concord and Boston the synonyms of culture. The letters present in a charming and intimate manner the acquaintance of Mr. Norton with the most notable men in the world of literature both in Europe and America. The pictures of Carlyle, Tennyson and Coleridge are genuine contributions to their biographies.

Of Human Interest

NEXT SUNDAY.

From Newark Evening News.

Mr. Speeds will clean his auto,
  Mr. Spurrs will groom his horse,
Mr. Gadds will go to Coney
  With the little Gadds, of course.
Mr. Flite will put carbolic
  On his homing pigeons' perch,
Mr. Weeds will mow his bluegrass,
  Mr. Jones will go to church.

Mr. Hett will test his furnace,
  Mr. Feete will mend a chair,
Mrs. Feete will soak her bunion,
  Mrs. Hett will wash her hair,
Miss De Spill, with iron and cleaner,
  Will remove a coffee smirch.
Miss McBird will practice trilling,
  Mrs. Brown will go to church.

Mr. Cleek will drive a golf ball,
  Mr. Tiller steer his boat,
Mr. Popper on his cycle
  Round and round the State will mote.
Mr. Swatt will watch a ball game,
  Mr. Stake and son will search
Through the bosky wood for mushrooms,
  Mr. Wilks will go to church.

Do you ask me what's the matter?
  Do you wonder what is wrong
When the nation turns from worship,
  Sermon, prayer, and sacred song?
Why do people rush for pleasure,
  Leave religion in the lurch?
Why prefer a padded auto
  To a cushioned pew in church?

Reader, well I know the answer,
  But if I should speak aloud
What I think's the real reason,
  It would queer me with the crowd.
You'll be popular, dear reader,
  When you wield the critic's birch,
You'll be safely in the fashion
  If you blame things on the Church.

Edison and His Mother.

"I was always a careless boy," says Thomas A. Edison, in his biography; "and with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know why it was, but I was always at the foot of the class. I used to feel that the teachers never used to sympathize with me, and that my father thought I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afraid to tell her all my difficulties at school for fear that she, too, might lose her confidence in me.

"One day I overheard the teacher tell the inspector that I was 'addled,' and it would not be worth while keeping me in school any longer. I was so hurt by his last straw that I burst out crying, and went and told my mother about it. Then I found out what a good thing a good mother was. She came out as my strong defender.

"Mother love was aroused; mother pride was wounded to the quick. She brought me back to the school and angrily told the teacher that he didn't know what he was talking about. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her and show her that her confidence was not misplaced.

"My mother was the making of me. She was so true; and I felt that I had some one to live for, some one I must not disappoint. The memory of her will always be a blessing to me."

C. R. Henderson, Prison Expert.

A tall, dignified man, a little past middle age, with a benignant, scholarly face, and a lady, evidently his wife, were passengers on one of the Great Lakes Steamers, when the following conversation was overheard by the gentleman's wife:

"Would you ever take that man," said one of the passengers, pointing to the gentleman in question, "to be a villain?"

"Mercy, no; he looks more like a church elder than a villain," was the reply.

"Well, he has been in more prisons the world over than any man living today."

"You don't mean it," came back in shocked tones. "Pray, who in the world is he?"

"Dr. Henderson, of Chicago University."

It is quite true that Dr. Henderson has for years spent much of his time as a voluntary visitor in the prisons of America, England, Germany and the Orient. He believes that in our present state of society, prisons must exist; but granting that, he wants to see their inmates just as few in number as possible, and more emphasis laid upon reform than on punishing, says the Young People's Weekly.

Dr. Henderson has been identified with Chicago University ever since the time of his graduation from the old University in 1870. Three years later, he was graduated from what is now the Divinity School of the new University. After holding successful pastorates of Baptist churches in Terre Haute and Detroit, he became one of the members of the faculty of Chicago University in 1892. At first, he was assistant professor of sociology, later full professor and in 1904 became the head of a new department of Practical Sociology in the Divinity School. For the whole twenty years of the new university, he has been chaplain of the institution, and in that capacity has been able to exercise a strong spiritual influence over his parish of six thousand students.

In his own department of Sociology, Dr. Henderson is one of the foremost experts and leaders in the United States. In 1909 he was appointed by President Taft as the Commissioner for the United States on the International Prison Commission, and when the Eighth International Prison Congress met in Washington in 1910, he was honored by being elected its president. He has been chairman of the American section of three International Associations: the International Union of Criminology, the International Working Men's Insurance Association and the International Conference on Unemployment.

Keeping the Public Away.

Jack London looks back with something of the pride that apes humility to his youthful experiences as a tramp. Nevertheless, those experiences have not taught him hospitality to the masses.

On the front door of his home in California this legend greets the wayfarer, "No Admission Except on Business. No Business Transacted Here."

The back door is equally forbidding. "Please," so runs the sign, "Do Not Enter without Knocking. Please Do Not Knock."

Mark Twain had a device that was equally inhospitable; but he would laughingly explain it away to his friends. Here are the directions he gave to Cass Gilbert, an architect living in a Connecticut village not far from his own home at Redding:

"Off the high road is a smaller road which turns off at a tree. On that road is a large sign which reads, 'Strangers Are Not Admitted to These Grounds;' but don't you believe it—it's a lie."

From Near and Far

TEMPERANCE NEWS NOTES.

The ninth World's Women's Christian Temperance Union convention was held in Brooklyn, N. Y., the last week of October and the following week the National W. C. T. U. convention met in Asbury Park. The world's convention meets every third year, the national convention annually. The Countess of Carlisle, president of the World's Convention, was unable to be present because of illness. She was re-elected president. Resolutions adopted called on steamship companies to prohibit the sale of intoxicants; pronounced for woman suffrage, and against governmental regulation of sexual vice; another, "respectfully and prayerfully requests the House of Bishops of the Episcopal Church of America to consider the propriety of using at the Holy Communion the fruit of the vine, which is non-alcoholic unfermented grape juice, in place of fermented wine, which contains the narcotic poison, alcohol." The national convention re-elected Mrs. Lillian Stevens president, an office she has held by annual election since the death of Frances E. Willard in 1898. The other general officers were re-elected as follows: corresponding secretary, Mrs. Frances P. Parks, of Evanston, Ill.; recording secretary, Mrs. Elizabeth Preston Anderson, of Jamestown, N. D.; treasurer, Mrs. Elizabeth P. Hutchinson, of Evanston, Ill. After the election the president reappointed as vice president at large Miss Anna A. Gordon, of Evanston, Ill., and the recording secretary reappointed as her assistant Mrs. Sarah H. Hoge, of Lincoln, Va.

A campaign to obtain half a million signers to a militant total abstinence pledge by next April has been launched by the Christian Endeavor societies in Illinois. E. P. Gates, field secretary of the Illinois Christian Endeavor Union, has charge of the campaign, which is preparatory to the local option campaign to be waged next April in 300 towns of Illinois.

Nearly 15,000 Sunday-school children in Chicago joined the "Lincoln-Lee Legion" and signed temperance pledges on Temperance Sunday. This day was celebrated in every church throughout the country, and it is estimated that fully 1,000,000 children in the country pledged themselves to abstain from intoxicating liquors.

Disciples Table Talk

News From Mexico.

During the recent trying times in the State of Coahuila, Mexico, and the taking of Piedras Negras, the temporary Capital of the Constitutionalists, the People's Institute there was called on to take an active part in the handling of the thousands of refugees. Both the American and Mexican officials were glad to get the help of our missionaries in taking care of the people who overran Piedras Negras and Eagle Pass. By means of open house, with games, musical concerts, Bible classes, and distribution of food, the distribution of Scripture portions, etc., the Institute was able to sow much seed that will bear fruit later on. During all the strenuous times since the revolution started the Institute has not closed its doors, finding some new line of activities, when circumstances make impossible continuing the old ones. S. G. Inman, of the Institute, has been in San Antonio, Texas, during the month of November, helping with the opening of the "Mexican Institute" there. During his absence, the work at Piedras Negras was in charge of O. J. Cohee, who has recently joined the mission force there with his wife.

Disciples and the Federal Council.

The Executive Committee of the Federal Council of Churches of Christ will meet in Baltimore, Dec. 3, when reports will be received and such plans entered into as finances will justify. Each communion is asked to contribute according to its numerical strength. The Disciples claim 1,300,000 members and so are asked to concontribute $1,300 annually. That is not a large sum. Most of the other communions have paid what they have been asked to contribute. The Disciples are back $1,700. Since the Toronto Convention Dr. Peter Ainslie has received a little over $400 to reduce this deficit. Only a few days remain for the raising of $1,300. In a letter of explanation and appeal Dr. Ainslie says: "We are not asking those Disciples who do not feel inclined to help in this work to stand by it, but we are asking those who are interested in this work to express their interest in a practical way. Individuals can send donations and churches can make offerings, but certainly what is done ought to be done early. It gives us an opportunity to set ourselves right in the eyes of the other communions." Monies should be sent to Peter Ainslie, President of the Commission on Christian Union, Seminary House, Baltimore, Md.

Hats Off to West Virginia!

The sudden drowning of R. Ray Eldred, of the Congo, Africa. made it imperative that the Foreign Society provide a new steam launch for the back rivers of the Congo country. The gift of $1,000 made by a friend at the Toronto Convention started the fund, and one of the Secretaries with two of the missionaries from Africa spent three weeks in West Virginia in completing it. The West Virginian churches and individuals responded promptly and liberally and the amount was raised for the launch. The boat is to be called "The West Virginia," as a number of missionaries in Africa are being supported by the West Virginian churches, some of them being graduates of Bethany College.

Bert Wilson, Laymen's Secretary of the Foreign Society, writes: "The boat will be built in memory of Mr. and Mrs. R. Ray Eldred. The contract for the boat will be let very soon and it is hoped that it will be in operation in less than a year. It will be forty-two feet long and eight feet wide. A canopy will be placed overhead to keep off the African sun. The launch will have a steel deck and hull throughout, with a cabin for the missionaries. This little boat will be able to travel in two feet of water, so that our missionaries may travel far up the rivers of the back country and preach the gospel to thousands who have never yet heard it. God has laid out a great system of waterways in the Congo country and it is ours to put the boats upon them to do the most effective work. This little boat will be equal to sending out a new missionary. The missionaries will be able to travel more than twice as rapidly as in the hollow log canoes, and be able to take provisions enough with them for a month. The West Virginia people are very anxious to have the boat called 'The West Virginia' for the splendid influence it will have upon the churches at home. Did some one say that West Virginia is sometimes conservative? We do not think so. We have found her a most progressive state. Hats off to the splendid workers in West Virginia, both missionaries and 'laymen!' Hats off to the new steam launch, 'The West Virginia,' as she plows up the back rivers to the thousand 'villages beyond.'"

Atlanta, Illinois, Dedicates.

A more than successful appeal for $16,000 indebtedness due on a $30,000 building, a special sermon by W. H. Kindred, of Enid, Okla., an organ recital, and the beginning of a series of evangelistic services,

W. J. Wright, Franklin, Ind., whose church submits good report.

with twenty-eight accessions, were features of dedication day with the church at Atlanta, Ill., where Robt. H. Newton is the able and now happy pastor. G. L. Sniveley secured $5,000 more than sufficient to meet all expenses, and this amount will be used to furnish the basement with a complete gymnasium. The Atlanta church was organized in 1855. The first pastor was W. M. Guilford, who was at the same time principal of the public schools. His successors were: John Lindsey, W. F. Bowles, R. B. Chaplin, J. W. Monser, Leroy Skelton, Samuel and Joseph Lowe, J. A. Seaton, Mr. Berry, T. T. Holton, R. D. Cotton, R. V. Callaway, S. H. Bundy, L. M. Robinson. Ira Mitchell, B. O. Aylesworth, L. G. Thompson, J. P. Davis, Mr. Miller, C. E. Selby, R. F. Thrapp, T. B. Stanley, L. W. Morgan, S. S. Lappin, W. R. Jinnett, Ivan W. Agee, and now, R. H. Newton.

Dedication in Western Kansas.

Goodland, Kansas, called the Iowa Dedicator, Alfred M. Haggard of Drake University for his 142d dedication, on November 2. They sent him home a surprised man. Expecting till the last day to subscribe but $3,000, their bills called for $5,000 to meet all obligations. When the day was over they had almost $6,000 because they subscribed $3,000 in the first fifteen minutes. How is that for drouth-stricken Kansas? The congregation used its former house and over $9,000 in this structure which is worth about $15,000. B. A. Channer, now in his fourth year, is pastor at Goodland. Last year he held a fine home meeting and is now in another with the best of prospects. It goes without saying that this is a missionary church.

Pastor Dies During Revival.

F. B. Thomas, who is holding a meeting at Olney, Illinois, reports that the pastor there, W. S. Gamboe, is dead. The church is heart broken, Mr. Thomas writes. The meeting will be continued as there is a very deep interest. The success of the meeting Mr. Thomas attributes to the conscientious work of Mr. Gamboe as pastor and preacher.

The Tabernacle Christian Church at Franklin, Ind., in its annual report shows 60 added to the church during the year, but nearly an equal loss in deaths and removals. $6,007.85 was raised for all purposes. All old debts paid, parsonage handsomely repaired, offerings sent to all the national societies, two educational enterprises and the state society. They also gave large aid to the Indiana flood sufferers. Sunday-school and church attendance growing under the leadership of its pastor, William J. Wright.

The three missionaries in Manila, Leslie Wolfe, Dr. W. N. Lemmon and J. B. Daugherty, report forty baptisms. They recently conducted a Bible institute for ten days in Manila, in which there were delegates from twelve different towns. The site for the new Bible college has been bought. During the month of September there were 1,015 patients in the hospital in Manila, including 143 surgical treatments. The Government is giving $25 a month in medicines and surgical dressings.

Dr. C. C. Drummond and family of Harda, India, missionaries of the Foreign Society, have just returned on furlough. His health is not good. F. M. Rains says he has worked too hard. The people of Harda gave him a farewell reception. This is something extraordinary, especially for the Brahmins. The church at Maryville, Missouri, supported Dr. Drummond as their Living-link.

George W. Hemry, South Bend, Indiana, whose church helped support R. Ray Eldred on the Congo, writes: "He was of martyr material. His love of the gospel and his devotion to the Congo Mission field was his ruling passion. He and his gentle wife paid bravely the last full measure of their devotion."

In connection with evangelistic services with which both congregations are concerned, the Central Christian and First Baptist churches of Lebanon, Ind., held a joint meeting on Saturday, Nov. 15, to further the interests of this campaign. All the churches of Lebanon were asked to meet with them.

Dean W. F. Barr, of Drake university school of education, has received notice of his election to honorary membership in the Luther Burbank society of America. The society was founded by Mr. Burbank, and membership in it is limited to prominent educators and others interested in scientific agricultural development.

First Church, Sheridan, Wyoming, celebrated its tenth anniversary last week with a large gathering of its members and friends, old and new. Greetings from its former pastors were read. It has a membership of 500. Five young men, members of the church, are preparing themselves for the ministry.

The Sunday-school of University Place Church, Champaign, Ill., still retains second place in the efficiency test which is being waged with the churches of Paris, Jacksonville, Litchfield and Champaign. Points are gained by the attendance, the promptness of the teachers and officers and collections.

First Church, Ft. Worth, Tex., is beginning the second series of get-together meet-

ings. The subjects include: "Our Ability to Do," J. J. Jarvis; "What is the Church For," L. C. Jackson; "Christians With Small Visions," Bacon Saunders; "What Others Have Done We Can Do," Chalmers McPherson; "The Downtown Church," L. D. Anderson.

The Tri-Annual Convention of the Auxiliaries to the C. W. B. M. and the Disciples' Missionary Union of Greater New York and vicinity was held in the Sterling Place Church of Christ, Brooklyn, N. Y., Nov. 11. Dr. J. M. Philputt and Dr. Z. T. Sweeney were among the speakers.

A reception welcoming James Small as the new minister of Hyde Park Church, Kansas City, Mo., was held recently. He was welcomed by his fellow pastors of the city, James C. Armstrong, Louis F. Cupp, George W. Muckley and George H. Combs.

A district convention held in Newton Falls, O., last week was largely attended. I. J. Cahill, Miss Mary Lyons, Myron C. Settle, W. D. Ryan, Mrs. Thomas Phillips, and L. G. Brown were among the speakers.

The hospital at Vigan, P. I., is a new enterprise, but it is doing most efficient service. In June and July there were 1,731 treatments. This work is in charge of Dr. L. B. Kline, who is supported by the church at Houston, Texas.

Through the efforts of R. E. Kinsell, the little church on 15th St., S. E., Washington, D. C., has sent the hospital of the Foreign Society at Vigan, P. I., a fine set of eye instruments to restore sight to the blind.

Z T. Sweeney represented the state of New York as a delegate to the Seventh International Purity Congress, held in Minneapolis, Minn., Nov. 7-12. There were representatives of forty-three states present.

I. J. Spencer, Lexington, Ky., read a paper on "The Church and the Citizen," before the Central, Ky., Christian Ministers' Association. There was a large attendance of ministers and laymen.

Dr. Barton O. Aylesworth, pastor of the church at Chandlerville, Ill., and M. L. Pontius, pastor of First Church, Peoria, Ill., will exchange pulpits during the month of December.

D. W. Moore, of Carthage, Mo., presided at a district meeting of Christian churches held in Joplin, Mo., last week. There was a good attendance.

The church at Rockville, Ind., held a "Whole Family Day" at their church recently. The largest family present was presented with a Bible.

The Men's Brotherhood of First Church, North Yakima, Wash., was launched recently in an enthusiastic meeting held at the church.

November 22 was observed as Home-coming Day at Drake University. The Drake-Ames football game was a central feature.

Miss Edna V. Eck returns to the Congo on the S. S. "Celtic," sailing from New York December 11.

EVANGELISTIC MEETINGS.

Columbia, Mo., Marion A. Hart, pastor, C. M. Chilton preaching; Frank McDonald, singer, closed.

Fulton, Mo., T. E. Winter, pastor, C. H. Winders preaching, forty-five accessions, closed.

Diamond, Mo., Powell A. Smith, beginning.

Hobart, Ind., Claude E. Hill preaching; Clare Harding singing.

Burlington, Ia., M. C. Hutchinson preaching.

Hamburg, Ia., R.F.Whiston preaching.

Guthrie Center, Ia., E. V. McCormick, preaching; Chas. E. McVay singing.

Shelbyville, Ind., O. L. McMullen, preaching; J. A. Carroll singing.

Dearborn, Mo., R. E. Snodgras, preaching.

St. Louis, Mo., Dover Place, C. E. Dugan, pastor; B. L. Wray, evangelist; 71; closed.

Dallas, Tex., F. L. Young, preaching.

Reddington, Ind., E. L. Pettus, preaching; closed.

Atlanta, Ill., S. E. Fisher, preaching.

Clinton, Ill., Ralph V. Callaway, pastor, preaching.

Owosso, Mich., J. Frank Green, evangelist, preaching.

Danville, Ill., H. G. Rowe, pastor, C. B. Herschey, evangelist.

Beaumont, Tex., W. G. Minges, evangelist.

Colorado Springs, Colo., Benaiah Pratt, evangelist, R. M. Booth, singer.

Galesburg, Ill., H. A. Denton, pastor, preaching, W. E. M. Hackleman, singer.

Chandlerville, Ill., Barton Aylesworth, pastor, M. L. Pontius, preaching.

Walla Walla, Wash., Dr. Turner, preaching.

Shubert, Nebr., F. E. Blanchard, preaching; closed.

Brownsville, Nebr., F. E. Blanchard, beginning.

Chillicothe, Mo., Rev. Mr. Priest, preaching.

El Paso, Tex., P. J. Rice, pastor, Hugh McLellan, preaching.

Princeton, Mo., J. C. Crell, pastor, preaching, Inez E. Wayman, singer.

Connersville, Ind., L. E. Brown, preaching.

Quincy, Ill., B. G. Reavis, evangelist, H. C. Bellew, singer.

Antioch, Ill., L. H. Hove, pastor, preaching.

New Lisbon, Ind., F. C. McCormick, pastor, J. A. Oliver, singer; 70; closed.

Hartford, Ind., G. D. Wyatt, minister, Rev. Mr. Wayt, evangelist, W. W. Steadman, singer; 30; continuing.

Dixon, Ill., C. C. Carpenter, preaching.

Cincinnati, O., Central, Claire L. Waite, pastor, preaching.

Westerville, O., D. E. Weaver, evangelist; closed.

Albany, Mo., D. E. Weaver, evangelist; beginning.

Griffin, Ga., D. A. Brindle, evangelist; closed.

Holden, Mo., W. A. Morrison, preaching, F. F. Daudy, leader of song.

Brazil, Ind., Rev. Mr. Cooke, preaching,

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CALLS

V. W. Blair, North Tonawanda, N. Y., to Eureka, Ill.; accepts.

J. A. Irwin, to Findlay, O.; accepts.

E. L. Sampson, to Defiance, Ia.; begins work.

T. K. Rust, Cortland, Ind., to Reddington, Ind.; accepts.

D. N. Wetzel, Covington, Ky., to Pittsfield, Ill.; undecided.

P. S. Sailer, Lynn, Mass., to Stratcham, N. H.

R. C. Gains, Bowen, Ill., to Colfax, Ill.

G. R. Southgate to Niantic, Ill.; accepts.

I. M. Sheldon, Eldon, Mo., to Brasher, Ill.

V. D. Samuels, Bluffton, Ind.; installed.

R. H. Robertson, Centralia, Ill.; installed.

C. E. Booth, Garnet, Kans., to Brenham, Tex.; accepts.

W. O. Dallas, Brenham, Tex., to Garland, Tex.; accepts.

RESIGNATIONS.

Sac City, Ia., J. Irving Brown.

Rantoul, Ill., J. W. Porter.

Richmond, Cal., Aubrey Wilson.

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Butte, Mont., Shortridge Memorial, repairs, $500.

Herington, Kans., new edifice, dedicated by O. L. Cook. Cost, $20,000. Cleared of debt.

Chanute, Kans., raised $450 to clear debt.

Pensacola, Fla., First Christian Church dedicated by J. L. Haddock of Atlanta, Ga.

Venice, Cal., new Sunday-school auditorium dedicated by Lloyd Darsie. Church debt cancelled.

Chester, O., new edifice, $12,000, to be dedicated Dec. 7; F. M. Rains, dedicator.

Terre Haute, Ind., Dean St., dedicated by C. W. Cauble, pastor, Rev. Mr. Duter.

Toluca, Ill., church re-dedicated; Pres. H. O. Pritchard, dedicator.

Richmond, Ky., E. B. Barnes, pastor, new building, costing $40,000, dedicated by F. M. Rains.

Norton, Kansas, church remodeled and dedicated; out of debt.

Baker, Ore., G. E. Williams, pastor, church property, $8,000, dedicated; out of debt.

Goodland, Kans., B. A. Channer, pastor; property value, $15,000; Dr. A. M. Haggard dedicator.

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CO-OPERATION WITH CHRIST.

Dec. 3. I. Pet. 4:13-16; Phil. 2:5-8; John 16:9-11; 2 Tim. 2:11-13.

How shall we co-operate with Christ in removing the sin of the world? "The problem of religion," says William DeWitt Hyde, "is to present Christ as the representative of all humanity; so to hold up the cross of Christ as to make every man who is doing wrong feel that he is rolling up the mighty mass of misery which Christ and humanity must bear. It must show that every deed of dishonesty or lust, every word of unkindness or insincerity, every indulgence in sensuality or selfishness, is an addition to the burden Christ came to bear; a crucifying of him afresh in the person of his brethren."

ATONEMENT TO HUMANITY.

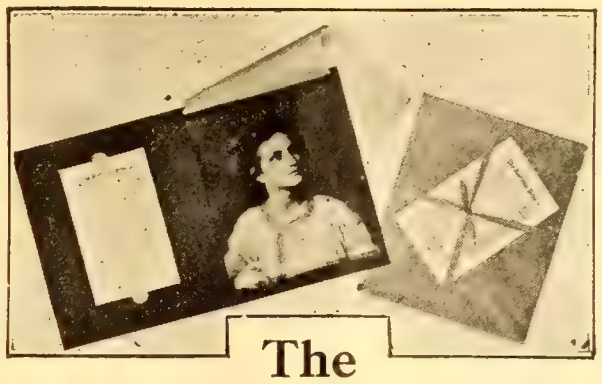
In "Biblical Ideas of Atonement," Gerald B. Smith writes: "If God is not separate from humanity, if he is actually bearing the burden of evil done to his children, then atonement made to an outraged humanity *is* atonement made to God. And God has a right to demand it because it is not a case of God versus humanity, but of God in humanity versus sinners against humanity. To contemplate forgiveness without atonement of some sort would be repugnant to us. We do not wish our criminals to be freed because of sentimentality. The only satisfaction with which democracy can be content is that the man who has been anti-social, who has selfishly wronged others for his own profit, shall actually share and approve the social consciousness which condemns him for his wrong. Mere external punishment does not reach the root of the matter. Democracy demands conversion—a change of heart—as the supreme atonement for the sins of the past. And if this takes place, democracy is willing, nay glad, to take upon itself the consequences of the wrong, to endure the pains resulting from past evils in order to set free the converted soul to devote its energies to the social welfare."

THE ROYAL ROAD.

The note of heroism has always been heard in all true preaching of the gospel of Christ. Sin is a grievous thing and deliverance from it requires heroic measures. Music that puts the worshiper to sleep and sermons that minimize the ravages of sin have no place in a church of Jesus Christ. I quote again from Dr. Smith: "The moral redemption of humanity is God's eternal purpose, cost what it may. In the light of this vision, we may perhaps rise above the delicacy of an age which wants religion to cure pain and may see again, as did the prophets of the exile, that suffering is the royal road by which the elect may lead the nations of the earth to the kingdom of God."

THE REPROACH OF CHRIST.

Respectability covers a multitude of sins. In many places it is a reproach not to be a Christian. The first disciples professed a faith that was foolishness to the wise men of the world. Being firmly convinced that they were right, these disciples accepted the reproaches of the world as evidence that they were about their Master's business. We are in danger of betraying the faith by trying to conform our teaching and practice to the fashions of the hour. We are doubtless right in thinking that the spirit which arouses antagonisms where there is agreement on fundamental principles is a spirit of maliciousness. But we are deceived if we think we can deliver the message of Christ to this age and meet with no opposition from the dishonest, the cruel, the licentious, the scandalmonger, the merciless employer, the careless workman, and the men and women puffed up with conceit over a little knowledge of art and literature and science or the achievements of a remote ancestor. The disciple of Jesus must be morally ahead of his time. He must speak of the age that is to come but in such manner as will direct the attention of his generation to its duty to assist in bringing in the better day.



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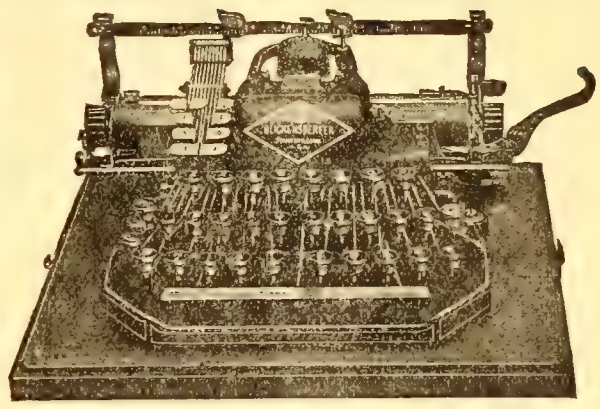

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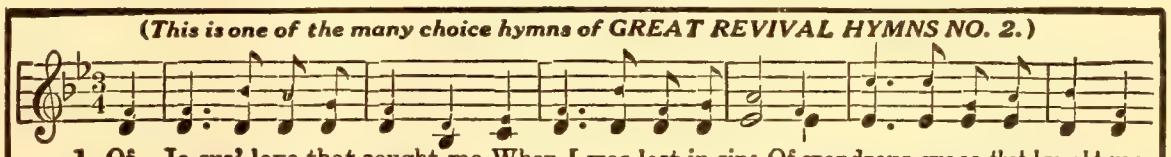

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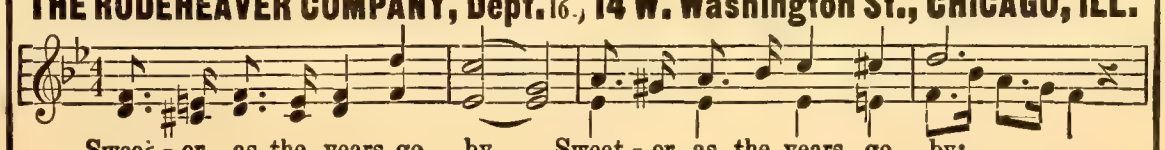

Sweet - er as the years go by, Sweet - er as the years go by;
Sweet - er as the years go by:

The Sunday School

CONCEALED CAUSES OF CRASHING CATASTROPHE.

By A. Z. Conrad.

INEXPLICABLE DEFEAT.

After Jericho anything seemed possible. If rams' horns could raze ramparts what had the Israelites to risk? If jubilee trumpets could lead to triumph the conquest of Canaan was merely a picnic excursion. It was too easy. Pride and presumption follow after progress without pain. Success without sacrifice is usually short lived. We prize what we pay for. The Israelites accepted the honors of war which had cost them nothing. They assumed that the success of the siege was due to prowess when in reality it was due to Divine power. Wealth without work is wasted. The student whose brilliancy and precocity account for high credit presumes on his wit, quits work, and wastes his life. Promotion through outside influence usually leads to presumption. An over-confidence once encouraged leads to arrogance. Israel had to learn that it was not their parade around Jericho that had planted their standards upon the fallen battlement. In their elation they forgot caution, proceeded with a prayerless program and met with an ignominious defeat at Ai. Repulse was followed by retreat and this developed into an ignominious rout. Like frightened sheep with barking hounds behind them they rushed to Gilgal and called for God. If caution, consecration and commitment had preceded the charge there would have been no retreat. It is easier to prevent the rent than to patch the garment. It is better to foil the thrust than to have to heal the wound. A pre-victory-petition is vastly better than a post-defeat-lamentation.

JEHOVAH CHALLENGED.

The inexplicable defeat resulted in immediate challenge. Amazed, overwhelmed, Joshua turned to Jehovah and hurled his interrogation. Defeat at this juncture seemed to mean permanent disaster. When the purposes of the Infinite are imperiled we know there is a reason. Our best judgment tells us that neither success nor defeat are mere accidents in life. The responsibility for retreat is often placed exactly where Joshua placed it. We are rarely willing to admit that the fault which leads to failure is within. It is as natural to challenge Providence as it is to breathe. All demand of Jehovah, "Why?" conceals a similarly disguised accusation. In the habiliments of sorrow, his clothes rent, dust upon his head. and lament leaping from his lips, Joshua spent the entire day in an attitude of humility and a spirit of despair. Had he not been promised the companionship of Jehovah? Had he not been assured that no man should stand before him so long as he should live? What wonder then that he said, "O Lord God, why hast thou brought this people over Jordan to deliver us into the hands of the Amorites to destroy us?" Yet it was a remarkable manifestation of weakness. The wording of his inquiry indicates it was not a petition but a demand and a demand is never a prayer. It assumed that the responsibility for defeat rested with Jehovah. The inference was clear that the whole purpose of the Jordan and the Jericho miracles was for the greater discomfiture and final disaster of the people. He knew better. It was a most unworthy attitude. It was unsoldierly. It was unfaithful. Complaint is usually cumulative. He continues, "Would to God we had been content and dwelt on the other side of the Jordan."

THE CONCEALED CAUSE OF DISASTER.

There is still a remnant of reason in the collapsed commander. As though conscious of the absurdity of his implied accusation, Joshua, with sanity and sincerity, seeks answer and explanation. The Canaanites would hear of it and cut off the name of Israel from the earth. But that would not be the last and greatest meaning of this castastrophe. "What wilt thou do unto thy great name?" If his favored children suffered defeat what would be the effect on wicked worldlings who knew not his name? Here he speaks like a true soldier of Jehovah. It is right to be jealous for the progress of the Kingdom. We cannot be too deeply concerned for the honor of the Master. We ought to know the reason why the banner of the Cross is taken from any advanced position and the Kingdom of Christ is losing ground. It would be wholesome indeed, if the whole Christian Church today was more concerned to learn why hundreds and hundreds of our churches pass through one, two and three years without a single addition on confession of faith. The languid interest shown in successive defeats today is a sad reflection upon Christian sincerity and Christian zeal. The challenge of Joshua was answered and the answer was short, sharp and sufficient. The defeat was no accident, but the responsibility was placed where it belonged, on the people themselves. Jehovah turned the inquiry toward the source of trouble. He pitied the weakness of the prostrate, pilgrim leader and, "The Lord said unto Joshua, 'Get thee up. Wherefore liest thou thus upon thy face?'" This was no censure of his spirit of supplication. It was a demand for action. God Almighty does not expect us to keep calling on him to do the things we should be doing ourselves. For the cause of most of our disasters we may well look within. A prayer which does not form a positive, progressive program is powerless. No words are wasted in the answer to the challenge.

THE LOST GOD.

A deserted deity invariably means dismal defeat. Interrupted communication is the cause of groping and grovelling when we might be running successfully toward the goal. "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." That is as true today as when the Israelites fled before the enemy at Ai. Our first quest for a sufficient cause of failure should be within the domain of our own soul. Wonderful as is the human intellect and marvelous as is the human volition, the two combined cannot save life from defeat. Satanic cunning is more than a match for the shrewdest human mind. We are bound to go down before the terrific onslaught of some great temptation if we have lost connection with God. While we remain outside the prayer-portal and the penitent portal with no message from God, defeat is sure and disaster is imminent. The Heavens are brass and petition is powerless just as long as any known evil is entertained within. Jehovah said, "Neither will I be with you any more except ye destroy the accursed thing from among you." Here we have the definite declaration that none need expect the favor of God and positively may not have the companionship of the Infinite who indulges in any sin deliberately. You can no more mix holiness and sin than you can combine light and darkness, life and death, sickness and health.

GOD'S DETECTIVES.

One of the most thrilling portrayals in all the Word of God we find in the work of God's detectives among the tents of Gilgal. The lot was employed as the means of discovering the person who was guilty of appropriating to his own uses that which had been forbidden. Someone had taken of the spoil when Jericho fell and had thus immediately changed their holy war into a mercenary campaign for spoil. It was the one thing which had been guarded against. After Jericho it would be necessary for their support and progress that they should appropriate for their own uses much that was acquired through conquest. But for this once it had been positively forbidden. The guilty person knew that he was accountable for the failure of the three thousand at Ai, but he made no confession. With what anxiety and wretchedness he must have spent those days. There is no peace for the wicked. Yet he vainly sought to escape public recognition, but God's detectives worked unerringly. The permanent concealment of sin is an impossibility. It is a self-revealing thing and sooner or later shows itself in all its hideousness. Representatives of the whole nation stood in an attitude of intense anxiety. The lot was cast and the sentence fell upon the tribe of Judah. The heads of the family of Judah stood aghast and ashamed that so great a calamity had befallen one of their number. The lot was cast and the family of the Zerahites was taken. Again the lot was drawn and Zabdi was taken, indicating that from his branch of the great household the guilty one had gone forth. Man by man the household was represented, the lot cast, and Achan held the lot which condemned him. The circles of Divine detection are concentric. At last they narrow to a single point and responsibility is fixed.

COMPELLED CONFESSION.

The sentence of condemnation had already been passed upon the man who should at last be taken. During this process he had the opportunity for repentance and confession, but no confession was made and there was no indication of repentance. At last he is compelled to confess because the guilt is fixed. It is a clear picture of the final judgment where every man must stand before God with no further concealments, compelled to confess his sin. In this compelled confession we see clearly the degeneration inevitable where sin abides. "I saw, I desired, I took, I hid," and we have the steps downward to the low level of permanent despair. This is the history of all declension. We permit ourselves to be arrested by the attractiveness of evil. It appeals to us and we desire it. We linger with it until we partake of it. Conscious of our guilt we immediately seek to conceal it. The most dismal failure in all the world is that effort to conceal iniquity, which is so universal when the soul is guilty of unholy indulgence.

SIN AT THE FINISH.

"Sin when it is finished bringeth forth death." "They took Achan, the son of Carmi, and stoned him with stones until he died." Not upon the guilty alone comes the sorrow for sin. He suffered the penalty and with him his belongings. We find no sufficient reason to believe that the members of his household perished with him, but they were involved in the disgrace and were the witnesses at least to his execution. It is not at all impossible that they may have been participants in the crime and knowing of the concealed treasure were partners in his guilt and suffered death with him. However that may be the lesson of permanent loss resulting from avariciousness and disobedience is applicable to all time and should be contemplated with great solemnity.

POWER REGAINED.

The lost Lord was found through repentance and the restoration of covenant relation. It is not enough to regret. It is not enough to shed tears for our failures. The absolute extermination of evil from the heart is impressed upon us when it occupies first place in life. Not the regulation of evil, but its extermination is a definite command of God in order to his favor. This is true nationally. It has application to all the civic and social problems of our day. Without an honest effort to absolutely eliminate such evils as the liquor traffic and social vice and industrial injustice we may not expect the favor of God. Most pertinent is its application to individual life. Secret sin must be repudiated and eliminated if we are to have power with God. The next four years of conquest continuously reveal the presence of Jehovah with his children. Joshua went from victory to victory. Few were his mistakes and never once do we find him questioning for a moment both the justice and mercy of Jehovah. Nothing can prevent the permanent victory of the church of God but its own deflections and defalcations. The loyal child of the covenant is guaranteed an inheritance.

*Note.—International Sunday-school lesson for Dec. 14, 1913. Scripture,—Joshua 7: 6-13.

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The CONQUEST

VOL. I. NO. 2. DISCIPLES PUBLICATION SOCIETY, CHICAGO. JANUARY 10, 1914.

DEVELOP YOUR BACKBONE.

It is a fine thing for you to get into the way of helping other people, to develop yourself into a regular booster. But it isn't so good a thing for you to get into the habit of having to be helped too much yourself. In fact, it is very bad to get into that condition that you can scarcely get into anything without being boosted into it. It is all right to give a stogy, fat boy a shove up into an apple tree, but for yourself, if you are a boy, it is far better to be alert and active and able to climb up anything without thanks to anyone. That is the worst with this helping business, it sometimes goes to seed or works too much the wrong way. There are a great many young men who do not get along in life because they are waiting for someone to help them into something. There are a great many Christians in the churches who do not get on at all unless someone is continually holding their hands around them, or propping them up with this, or that, or the other. A measure, a good measure of fine, healthy independence is a splendid thing.

THE GREATEST WOMAN.

A question was put to two hundred school-teachers, "Who was the greatest woman in all history?" The teacher who received the prize for her unique answer, passed by Queen Victoria, Frances Willard, Helen Gould, etc., and said: "The wife of the farmer of moderate means who does her own cooking, washing, ironing, sewing, bringing up a family of boys and girls to be useful members of society and finds time for intellectual improvement, is the greatest woman in all history."

TAKE CARE OF TODAY.

A bit of philosophy lately advanced by Dr. Osler, who made a reputation for himself some time ago by saying that a man's usefulness is ended at 60, seems destined to live to bear good fruit. There is no use, he remarks, in worrying about yesterday and tomorrow—today is what we must take care of. When one stops to think of it, most of our real worries come from regrets for misspent yesterdays, or from apprehensions of possibly unhappy tomorrows, little realizing that between the sunset and sunrise of today lie all-important and imperative duties. Dr. Osler insists that when one starts the day with the first two hours going right, smooth sailing for all day is forecasted. This reminds me of the admonition of dear old grandfather, who used to say, "Never get up in the morning without a hearty laugh. If you can't think of anything humorous tickle yourself." In other words, let your day begin with a temperamental sunrise, for cheery words and thoughts constitute a radiant dawn that glows on into noonday brightness, whether the weather outside be indicative of gloom or a threatened tempest. Take care of today!

President Wilson, who believes that "the Sunday-school lesson of today is the code of morals of tomorrow."

KEEP YOUR PRICE UP!

Don't sell yourself too cheap. Your health, strength, intellect, industry, application, morals, principles, and high character—all of these are an asset.

They are worth something if you have any of them. They are priceless if you have them all.

Remember, in this frivolous time, that the one thing you really have as long as you live is your body. That is yours. That stays with you to the end. You must live with yourself. Where you go, it goes with you. When you pass away it is in your casket. There is only the hope of immortality left to friends. If this be true—and it cannot be denied—make the priceless gift of your Creator a sanctuary, clean, sweet, wholesome, spiritual as well as physical, living the life that you know you should live, putting a high value on the human frame in which you make your home.

Beautify it with all the graces of deportment, courtesy, kindness and affection. Do not cheapen it with vice, licentiousness, greed, intemperance, sordidness, unbelief and all the train of sorrow and suffering that follow in the path of sin. Keep yourself worth all that you can. Hold yourself in the world's market at the highest price.

THE MODERN DANCE.

The indecency of the modern dance is such as to make it almost impossible for one to write of it without offending the taste of even the most liberal. To say that the dance today is immodest is not to tell one-tenth of the truth. It is indecent! It is impossible to understand how decent and self-respecting parents can permit their sons and daughters to be subjected to temptations that are simply irresistible, and that are sending thousands of young men and women every night in the week to not only social and moral, but to physical and eternal ruin as well. The doctors' offices are showing an increased number of wrecks of young men and young women who ought to be physically at their very best. The disappearance of formerly respectable young women, and even young girls, under clouds of mystery, some of whom never return to their homes alive, is steadily increasing. The divorce courts are more and more crowded, and the highway of life is being strewn with a wreckage today such as the past has never known. It is the duty of every young man and young woman, of every father and mother, of every patriot and philanthropist, to array themselves in a united and irresistible influence, to turn back the devastating tide of this evil. Only earnest effort on the part of the truth-loving can save the lives of the susceptible youth of our country.

SAYS PRESIDENT WILSON:

No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday-school. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fiber, for its influence begins almost as soon as the child is able to talk and continues throughout life. The Sunday-school lesson of today is the code of morals of tomorrow. Too much attention cannot be paid the work which the Sunday-school is doing.

WEALTH CANNOT BUY IT.

Whatever wealth may be able to do, it is not able to buy happiness. No class is more unhappy than the very rich. When Mr. Pullman, of sleeping car fame, was asked how it felt to be a millionaire, he replied:

"I believe that I am no better off—certainly no happier—than I was when I didn't have a dollar to my name, and had to work from daylight until dark. I had fewer cares; I slept better, and I may add, generally, I believe I was far happier in those days than I have been many times since I became a millionaire."

"The Best, Wherever Found!"

That is the slogan of modern Sunday schools. Superintendents and pastors no longer use a certain kind of supplies because they "have always used it." They are on the alert for the best, wherever found. Note what some of our Sunday school leaders say of

The Bethany System

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H. H. HARMON,
First Church, Lincoln, Neb.

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H. D. C. MACLACHLAN,
Seventh Street Church, Richmond, Va.

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I have recently had the pleasure of examining closely a set of the Bethany Graded Lessons, together with a recent copy of "The Conquest." I want to congratulate you upon the high quality of this literature. It is certainly a great satisfaction to feel that we are now able to put into the hands of all our Sunday-school pupils, material so splendidly classified and so thoroughly edited as is the above mentioned.

L. J. MARSHALL,
Pastor Wabash Ave. Church, Kansas City, Mo.

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FINIS IDLEMAN,
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After a campaign led by Miss Eva Lemert of Kansas City, Mo., resulting in the thorough grading and departmentizing of the school, we had to decide the matter of graded helps. A committee of three was appointed, consisting of the pastor, superintendent and one member of the Executive Committee. This committee made an individual examination of lesson helps and decided unanimously in favor of the Bethany series, arriving at their decisions independently and solely upon the merits of the literature. So far as I know these lessons are giving entire satisfaction.

EDGAR DeWITT JONES,
Pastor First Church, Bloomington, Ill.

"Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

P. J. RICE,
Pastor First Church, El Paso, Tex.

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Over a year ago our school adopted the Bethany Graded Lessons, upon vote of our teachers, who had examined personally the texts for their respective grades. They are a delight to all. The missionary lessons appeal very strongly to pupils and teachers. The first year Senior lessons have created enthusiasm on the part of both pupils and teachers I most heartily commend the Bethany Graded Lessons to all who may think of grading their schools or have found other lessons unsatisfactory.

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THE CHRISTIAN CENTURY

Sharpe Rev C M Dec 13
5522 Kimbark Ave

Vol. XXX December 4, 1913 Number 48

Nanking's Tombs and Temples

By Herbert L. Willett

Ex-Governor Patterson's Address

Delivered at the Recent Anti-Saloon Convention

The War on Gambling

An Important Report

Working Out Salvation

Editorial

CHICAGO

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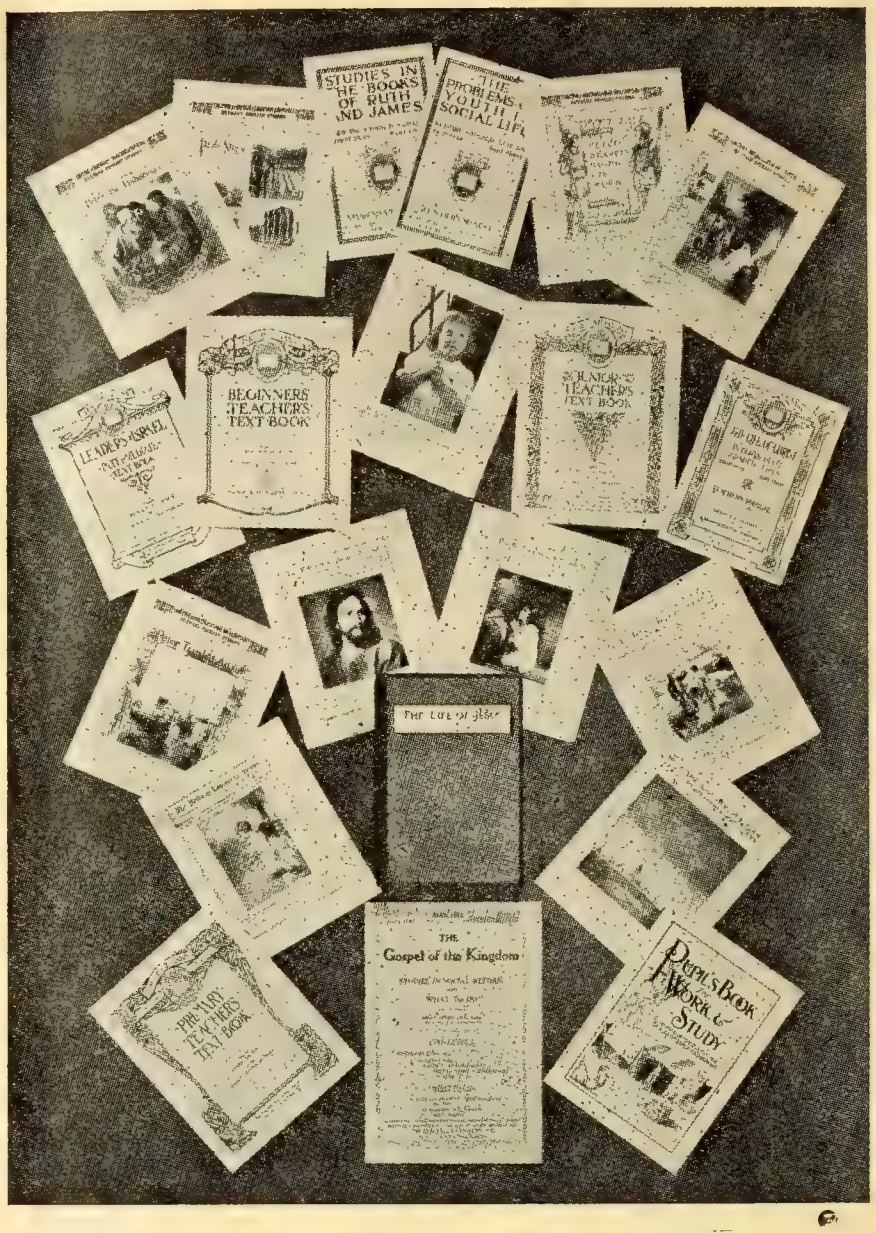
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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Working Out Salvation

The theology of the older time fought over the question of the relation of fore-ordination to free will. We have ceased that discussion, and instead are talking about personality and environment. It sounds very different, but it comes to the same thing in the end. It is the attempt of the human mind to make a circle out of an ellipse, and no one yet has ever succeeded in doing it.

We work out our own salvation with fear and trembling; God works out our salvation without any fear, but with the precision of an end certain from the beginning.

Thus far have come all the discussions of the centuries, and here they have stopped, and will continue to stop. But the present is an age of new sciences. We can name without stopping for breath, a full dozen of them, and the morning papers may announce the birth of one or two beside. To begin with, there are Anthropology, Ethnology, Archeology and Sociology. Then follow Historical Criticism, the Philosophy of History, Comparative Philology and Comparative Religion. Then come Social Hygiene, Social Psychology, Social Economics and Social Ethics. We need not speak of the new Astronomy with the spectroscope attached to the lens, nor the new Geology, for Geology itself is new, nor the new sciences that use as their instrument the microscope, which are themselves legion. New also are all sciences using Electricity, X-rays and Vanadium.

* * *

How many of these sciences are to be deemed permanent, how far they will shift and change their boundaries and assume new classifications, how far they will be modified by other sciences, we cannot predict. We know that we are in the vortex of thought, caused by these and other new disciplines lately come to being. But in the end we come back to the same problems. Call it the conflict of personality with heredity and environment; call it the clash of fore-ordination and fate, we come back to the same ellipse, and our effort to move the two foci to a common center, and make of the circumference a circle. We have not yet accomplished this. Perhaps we never shall.

Meantime stands the apostolic declaration and injunction. We must work out our own salvation, for God works in us.

Why should we work if God works? We are beginning to realize in terms of the newer sciences that we must work that God may work—that our working is a method of the divine activity—that we are to give hands and feet and heart and brain to the working of that mighty power whereby God is subduing all things to himself.

God never made another world just like this. God never made two leaves alike, much less two worlds. Each blade of grass is a new experience to God. In each leaf or life is expressed some accent of the personality of God not otherwise expressed.

It begins to be certain that God has experience. We begin to see that God's thought cannot be a monotonous dead level. If God has personality at all, if there can be joy in the presence of the angels and God can share that joy, then God is no stranger to anything that is working out through human agency the divine plan. God still beholds his work in progress and pronounces it good.

* * *

The thought carries us farther. There must be in the soul of God something which we cannot define better than to compare with the love of adventure. That is to say (and we must remember all the time that when we apply our own words to God, we do so with very different meanings than when we use the same words of ourselves), that God has undertaken the enterprise of human life with a bold adventure, if we may so speak, into the untried. The Book of Job suggests this truth, and Paul affirms it Creation and redemption are a divine hazard—an experiment in faith on the part of God. God is bringing forth in his own experience new assurance of the validity of the cosmic processes. The whole creation groaneth and travaileth in pain together. Not only so, but we ourselves who have received of the first fruits of the Spirit, groan in unison with creation. And what is just as certainly affirmed in Scripture, the Spirit of God helpeth our infirmities, helpeth that is by actually sharing them, with groanings that cannot be uttered.

Now if all this be true, then our fear and trembling have meaning to God. Not that God fears and trembles; God does nothing of the kind. But our fear and our trembling are the human equivalents of the divine solicitude; they are the human expression of the tragic love of God that reveals itself in sacrifice.

Do we ask for proof of things so wonderful? We have it in the cross of Jesus, whose bodily sufferings, with those human agonies, were shadows of the sorrow of God for human sin.

So, then, our fear and trembling are the expression, and at the same time the very opposite of the method of God.

Tombs and Temples of Nanking

Continuing the Oriental Travel Sketches.

BY HERBERT L. WILLETT.

ONE of the days of our stay in Nanking we devoted to a visit to the Ming tombs, outside the walls. These tombs are not so extensive or elaborate as those north of Pekin, but they are of the same order.

I have already spoken of the former political leadership of Nanking. Its position on the southern bank of the Yangtse, 200 miles from its mouth at Shanghai, made it central and important. In the early days of the Christian Era, from 317 to 582 A. D., it was the capital, again at the establishment of the Ming dynasty in 1368 it became the capital and continued in that honor till 1403.

Only the first Emperor of this line found burial here. During the reign of the second, the government was taken back to Peking, nearer the Manchu frontier. Most of the architectural and artistic monuments which attract attention today belong to that Ming dynasty, which continued till 1644.

THE START.

We started from the Sarvis home about nine in the morning, and took carriages for the trip. Prof. Meigs went with us as interpreter and guide. We soon left the quieter district of the Mission compound and the University, and plunged into the more crowded and filthy streets of the Chinese city. Traffic of every kind was in progress. Streets and shops were full of people. All sorts of wares were displayed, chiefly meats and vegetables in the quarter through which we passed. The favorite meat of the Chinese seems to be goose. Great quantities of roasted geese were displayed in some of the shops. We had learned that wherever the Chinaman goes he is sure to raise as many geese as he is able. We saw this in Honolulu, Singapore, the Malay States, Burmah, and of course, in all parts of China.

We passed the palace or Yamen of the Viceroy, who was formerly, before the revolution, an official of great power. The province of Kiangsu, of which Nanking is the capital, contains 36,600 square miles of territory, and a population estimated at fourteen millions. One can easily understand how the head of such a division of the empire, probably the richest of all the eighteen provinces, would hold a court of splendor and austerity, thronged by officials, actual or expectant.

SOME POSSIBILITIES.

It is possible that the office of this governor may become of even greater importance under the new regime. For the tie of loyalty to the new republican government at Pekin is very slender. In fact, as is well known, the chief seat of revolt against the authority of President Yuan Shi-kai in the recent rebellion was Nanking. It is not likely that a single tael of the tribute of the province has as yet made its way to the federal treasury.

The governor's Yamen was distinguished by the tall flag-staffs and banners, bearing laudatory signs, and guards stood about the entrance. A short distance further on was the gateway in the wall which divides the Chinese from the Manchu city. Formerly this latter section was the official division of Nanking. As in Pekin, the Manchu city had the place of honor, and in it the native Chinese were not permitted to live. It contained handsome temples, palaces and residences, each surrounded, for protection and additional honor, by its inclosing wall.

When the rebellion broke out three years ago, the uprising that unseated the Manchus, and gave China the beginnings of its republican government, the revolutionary army and the Chinese populace completely destroyed and looted this section of the city. Today not one structure remains in a once extensive and beautiful section of the city. Walled off, as it had been before, it was protected against all ordinary attack. But in the revolution the deep-going animosities of generations broke out in all their murderous fury. Massacre, mutilation, outrage and looting were the order of the hour. In spite of all the missionaries could do, and they did much to mitigate the horrors of the time, the Manchu city was completely ruined.

One unhappy group of officials, hemmed round by revolutionaries, and knowing their fate should they be taken as prisoners, deliberately shut themselves in a handsome building and blew up the place with powder. The shock of the explosion tore a huge hole in the earth, and demolished a considerable section of the wall near by. Through this melancholy district we drove, while Prof. Meigs pointed out different heaps of ruins where great buildings of the older Chinese type had stood. Then he told us of cases in which Manchu refugees, wounded and terror stricken, had found refuge with the missionaries, and been saved from death and worse.

Main Building, University of Nanking.

THROUGH THE GATES.

On we drove, out through the gates that led from the Manchu city to the open country. The walls of Nanking are very extensive, not less than twenty-five miles in circumference, and in normal times the population was fully half a million. Outside the walls the country is rough, hilly, and to all appearance, barren. We drove along the outer side of the walls for some distance, and then out into the open land. There were few signs of cultivated ground here. On the right as we went on were extensive military barracks. Further along were burial grounds, where in many instances the heavy wooden coffins which the Chinese so much admire, were partly or wholly exposed, and often broken into, by storms or prowling beasts.

But presently we reached the end of the long avenue leading to the tomb. It is marked by curious stone images of lions, camels, elephants, priests and warriors, standing in pairs, facing each other across the paved but grass-grown road, and recurring at intervals of perhaps an eighth of a mile on the long approach. Were these supposed to represent sacrificial victims, slain at the tomb of the great emperor? Such figures occur along the approaches to the royal tombs at Mukden, and at Pekin.

AT THE TOMB MOUND.

Then we reached a great gateway with elaborate inscriptions, a further paved court, a second massive gate structure, and behind all the tomb mound, thrown up above the hidden sepulchre. Once there was a subterranean tunnel leading to the royal chamber. Now all is closed and deserted. Aside from the few traffickers who display little Buddhas, seal stones, and other rubbish for sale, and the beggars who hang on so persistently as to make life a burden, the place is deserted, and only the sight and noise of the distant city breaks the solitude in which the first of the Ming rulers reposes.

On the way back to the mission we stopped at the "Temple of Ten Thousand Buddhas." It is a building in extensive grounds. Priests are to be seen in the various halls and courts. In one of the upper rooms is the collection of images of the great Indian teachers. They are of all sizes, reposing in cases or standing on tables. No one cares to count them, but the number may be as claimed. If the priests were to turn industrious for once and dust off the multitude of figures, they would have an extensive task. But of course they do nothing of the sort, and the dust of years makes the collection look like the prophet's imaginary picture of the helpless dust-laden gods of Babylon.

AN INTERESTING VISIT.

One day, with Mr. Sarvis as our chaperon, we visited the old examination halls. Around a disused Temple of Confucius, where a single priest seemed the survivor of a numerous brotherhood, and from the tower of which we had an extensive view over the city, the long

lines of little cells extended to the approximate number of eight or nine thousand. They are no longer used. The old Confucian classics have ceased to be the standard of culture. The new government schools, patterned after western, and especially missionary, foundations are opening their doors to the youth of China, and the bricks of the old examination cells are slowly finding their way, by theft or purchase, into the modern structures going up all about.

Another very interesting visit was made to the Chinese Young Men's Christian Association. It was like none of the buildings we had seen devoted to that work. It was, in fact, a Chinese house of the upper class, with almost numberless rooms, courts, halls, and passages, set in a little park of charming character. Mr. W. R. Stuart, the secretary, took us over the place, which had just been acquired through some Chinese people interested in the work. He showed us how well adapted to the plans of the Association such a native house really was, little as it seemed to be at first glance. We noticed elaborate floral decorations about the entrance, and were told of the "welcome" service soon to be held. The young men whom we met as leaders of the association work in all the important places in the Orient have been well chosen for their task. They are well educated, alert, winsome and competent in every regard. The Association may well congratulate itself on their services.

ADDRESSING A CHINESE CONGREGATION.

On the Sunday morning there was a crowded audience in the Chinese church in the compound near the Drum Tower. The congregation was almost entirely Chinese. They were townspeople, students, members of the teaching and mission staff, and several missionaries. The music was familiar in tune if not in words. The sermon was translated to the native members of the audience by Mr. Garrett. The ordinance of baptism was administered to two young men, and the communion service was full of solemnity and meaning.

THE SOUTH GATE MISSION.

That same afternoon a number of us went down into the city to the South Gate. There, just off a very narrow street, along which great throngs of people were hurrying with all sorts of noise and confusion, we found the chapel and other quarters of the South Gate Mission. It is a very desirable location. It is a thickly populated district. Many Chinese merchants live in the vicinity. The good will of the neighbors has been gained by years of friendly treatment.

Miss Kelly and her assistants have worked with the women, and her rooms on the second floor are a clearing house for social fellowship and Bible instruction. When we went down into the chapel the place was already full, as it seemed. But as soon as the music was started, and the sound of the hymns was heard on the street, a crowd gathered at the door and pressed its way in till it seemed that a single addition would push out the walls. Mr. Dannenberg, the missionary in charge, led the service. On the wall were many banners bearing large prints of Christian hymns in native character. Several of these were sung. The address was listened to with the utmost attention, not only the Chinese translations but the English portion. Men, women and children remained long after the close. Many of them were the regular members of the South gate congregation, and many others felt entirely at home in the mission.

Mr. Dannenberg and Miss Kelly pointed out a parcel of land at the rear of the chapel which is greatly needed by the mission. They hope to secure the money to purchase it soon. This mission has no protecting walls. It is very close to one of the busiest thoroughfares in the city. In time of mob violence it would be defenseless. Yet so great is the good will of the people about them that the missionaries go about their work with a quiet fearlessness and friendliness that is itself a wall of fire.

But time and space fail to permit a full recital of the splendid work being done in Nanking by the co-operation missions of the five or six Christian bodies. Miss Lyon's School for girls, and that of the Methodist Board are models of efficiency. The work for women is making rapid progress, in a land where woman's lot has been very hard, and where, apart from the influences of Christianity, she is still a menial. A Union Nurses' School is in operation, a Union Woman's Bible Training School is preparing women for Christian work, and the girls' schools are making possible a new generation and a new order of Chinese mothers.

At a recent commencement of the Nanking Christian Girls' School one of the speakers was a little girl of ten, who explained the purpose of such schools to a large audience. Many of those present were atheists and believers in the old and common custom of destroying girl infants. If that little girl could have told her own story it would have been the best illustration of the need of Christian sentiment and schools.

A SIGNIFICANT INCIDENT.

One day, years before, one of the native Christian women went down to the stream back of her house to wash clothes. On the bank, and partly in the water, she found the body of a newly born child, that had been cast down the slope toward the water, by heartless parents who did not even take pains to see that it rolled into the stream. The poor woman picked up the baby, found it was still alive, and facing the sacrifice it would take to feed another in the family, took it home and reared the little girl as her own. And after years had passed she had her reward as the maiden, the joy of her heart, and the pride of the school, stood before the great people of the town and spoke her message of Christian love. That girl is the representative of the new womanhood of China.

Ex-Governor Patterson's Address

The Tennessee Ex-Governor Tells the Columbus Convention of His Reasons for Turning to the Support of the Anti-Saloon League.

THE Anti-Saloon League and I have not always been friends. They seemed so parallel that it looked incredible they should ever meet. But they have. The path I traveled turned in its course. It ran into the other, and we now find ourselves in the same road, marching in the same direction, under the same flag, actuated by the same desire to destroy the traffic in liquor and redeem a nation from its curse.

The mountain would not come to Mahomet, so Mahomet has come to the mountain.

I am aware that to have suddenly changed the views of mature manhood, which I once asserted and proclaimed from one end of Tennessee to the other, has excited surprise and provoked comment. But this is a world of change. Stagnation is decay, and progress is the command of the age and the hope of mortality. I am neither ashamed nor abashed to stand before this great audience and acknowledge the wrong, when I once advocated policies which would have made legal a trade which I have come to look upon as having no rightful place in the scheme and economy of Christian civilization.

Let me relate some facts and experiences in my life, and leave the causes which have brought this change about to your own opinions. I grew up in the city of Memphis where saloons were numerous, and regarded as fixed and permanent institutions. I cannot remember to have ever heard of any movement to close them or recall any speech or newspaper article attacking them. I became a lawyer, was elected prosecuting attorney of the district and, during my incumbency, saloons were open and licensed under the law, and were without restriction as to number. I was afterwards sent to Congress, where I served six years. At this time liquor was openly sold in the restaurants of both wings of the Capitol. The convenience and comfort with which intoxicating drinks could be obtained often interfered with my own attendance, that of other members, and distracted attention from the duties of our representation.

While serving in Congress, I became a candidate for Governor of Tennessee, and took a position on the liquor question in the first speech I made from which I never deviated throughout my official career. At that time it was pleasing to many of the temperance people of our state, for I favored the right of communities to vote liquor out if they so desired, and pledged myself, if elected Governor, to carry into effect the will of such communities, and this pledge was performed to the letter. I stated that I did not believe in compulsory state-wide prohibition, and if the legislature should pass such a bill, I would veto it; and this promise was also performed. I prepared a careful message and sent it to the legislature, setting forth my views and expressing the opinion that Prohibition as a governmental policy was fundamentally wrong. I thought that such a law would result in multiplying the evils of the liquor traffic instead of correcting them and holding them in check. This message was the product of my best thought and sincerity of purpose. It was the child of my brain in which I took pride. It was published in the press of Tennessee, also in other states, and commented upon, either favorably or adversely, as the writers might differ. It

has been circulated as campaign material, published in liquor journals and in books, and used as arguments by those who were contesting the advance of the Prohibition sentiment. I say to you, fully conscious of the meaning and responsibility of the declaration, that if this message has encouraged lawlessness or ever been sought as a refuge for violators of the law, if it had to stand as my last expression on the liquor question, I would consume it in the living fires and erase it forever from the minds and memories of men.

My life has had deep sorrows. My soul has been tossed on the waves of angry seas. My nature has been profoundly touched and stirred.

THE TRAIL OF LIQUOR.

I have seen the trail of liquor in the criminal courts where I have prosecuted crime. I know and have been a participant in its paralyzing and corroding influence in the social and public life of our National Capital. As the Governor of Tennessee, I have seen it a veritable and raging center of storm around which gathered its defenders and assailants, and from which sprang divisions in parties, disputes in families and dissensions in churches.

Going through life I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my firstborn—the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me in its deadly and shaming wrath—upon me, who had plead before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought, and suffered for the thought.

SOME PERSONAL EXPERIENCES.

All this I knew and felt without a revelation of the deep pathos and meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, which is the severest penalty a man may inflict upon himself, I thought of the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength, and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured, and the purposes of life stand revealed. From a critic of others, I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of Divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man—out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men.

Out of this has come the profound conviction that on the question with which I had to deal in my public career, all my arguments and all my conclusions, so far as they excused or justified the moral right or policy of the state to legalize the sale of liquor, and thereby give sanction to its ravages on society, were only the empty and hopeless statements of propositions which had no verity or application to a thing wholly and essentially evil, and concerning which no principle of right or order or liberty should ever be evoked for its existence.

A MESSAGE TO THE LEGISLATURE.

I do not mean to undervalue character and resistance as elements of personal safety; but I do mean the time will come somewhere in the life of every man who has delusions of his security against the insidiousness and fearful grip of liquor, when the sentinels of duty will sleep and the strongholds of manhood will be invested and captured by the enemy.

In my message to the legislature I said:

"I recommend that no general Prohibition law be passed abolishing the manufacture and sale of liquor, believing, as

Ex-Governor M. R. Patterson.

I have always done, and for the reasons stated, that such a law will prove a failure and be a detriment to the state.

"I do recommend, however, high license, strict regulation and forfeiture of license for violation of law."

If these recommendations had been followed, the result would have been that the open saloon would have been sanctioned by the law of Tennessee, and my idea was that high license and regulation would eliminate the dives and leave the sale of liquor to men of the better class and under respectable conditions. This might have been the result, but the mistake I made was in drawing a distinction favorable to the saloon as against the dive, or to make any compromise with the evil; for there is no such thing as a respectable saloon, and there never can be. As well might one speak of a virtuous prostitute or an honest thief. It matters not how attractive and luxurious the appointments may be, these are nothing but the paint and daub which hide the hideous features of the hag, and the vice which is most deadly is not that which repels, but that which allures.

THE SALOON'S SISTER EVILS.

The link between the saloon and the brothel is a beaten path, and the saloon stands below as the promoter and supporter of the gambling room above. None know the truth of this with as much certainty of information as the saloonkeepers themselves, and none would be more opposed to the liquor traffic if they did not depend upon it, or think they

It is not necessary to treat them as outcasts, for they are the product of conditions, and there are many men in the liquor business who not only possess intelligence but have kindly impulses and, in some other calling, would became respectable and productive citizens, but while engaged in their present occupation they must bear the odium and ill-fame which attaches to it.

The saloon is sometimes spoken of by its advocates as the "Poor Man's Club," and this cheap appeal has been made to the laboring man for his support; but this is a reflection upon his intelligence, his purpose in life and his value to society; for the laboring man's clubs are his lodge and his home, and the laboring man's assets are his health and efficiency, to all of which the saloon is an avowed and open enemy.

THE SALOON INDICTED.

The saloon cannot produce one veracious witness in its favor as it stands indicted before the bar of public opinion. Its guilt has been shown by an overwhelming accumulation of direct and circumstantial proof, which admits of no doubt, and by its own confession.

It stands a convicted felon, and must receive the sentence of the law. It must go never to return, and, with the going of the saloon, liquor itself should go.

I favor Prohibition in any form that will either reduce or destroy the liquor traffic. I favor it personal-wide, town-wide, state-wide, nation-wide and world-wide.

The fear that business men and others sometimes entertain, that legitimate trade will suffer, has not been borne out by other localities, and what splendid results would come in a material way to have a saloonless nation and to divert an unproductive and wasteful force into waiting fields of enterprise. Taxation would fall, property would rise and we would start upon an unexampled growth. If the man of commerce would exercise the same care and prudence in investigating the effect on business by Prohibition that he usually does on other questions which arise, he will be convinced that it will only hurt the business it is intended to hurt, and will aid all others.

The Anti-Saloon League is non-sectarian, and it welcomes men and women of all creeds and races to join in the humanitarian work in which it is engaged. Its purpose is not to punish crime, but to prevent crime, and its accomplishments have surpassed even its own expectations.

THE LEAGUE'S POWER.

I have seen and felt its power in Tennessee, and though it proceeded sometimes over my protest, it finally captured the liquor traffic. In its work in the United States it is fighting a large, compact and powerful organization with unlimited resources—embarrassed sometimes, I am told, by lack of money; and if some philanthropist would lend his aid to the accomplishment of the undertaking so well begun and now under such headway, I believe the Anti-Saloon League would soon capture the entire liquor traffic in the United States. To aid in this consummation would be to use wealth in a way so big and broad that its blessings would diffuse themselves like the rays of the sun to all the people.

The Anti-Laloon League is fighting the saloon and liquor itself, and has the strongest and holiest reasons for its existence.

We who live in the South may have

inherited some of the prejudices, but I believe we have many of the splendid virtues of our forefathers which made our section distinguished and great above the rest. A canker was eating into the heart of a splendid civilization, and it was the institution of human slavery. Once we thought of men who inveighed against it as the wilful destructionists of vested rights, and characterized them as intolerants and inter-meddlers; but the tide of public opinion had set in, and its waters were running swift, strong and irresistible in their might. All questions of whether the North was responsible, who had sold the slaves to the South, of local self-government, property rights and personal liberty were swept aside. The figure of Lincoln, majestic and towering, arose—one of the grandest that ever stood against the horizon, and he uttered the words:

"A house divided against itself cannot stand. I believe this Government cannot endure permanently half slave and half free."

THE HORRORS OF WAR.

The conflict came. War with all its horrors was upon us. The country was tossed and rocked in the storm of shot and shell, and the end came when valor could no longer cope with valor. The fife and drum were still. A battered flag, the proudest and bravest that ever led a hope, was furled, but not dishonored, and the South stood in the ashes of her woe like Niobe, all in tears, and drank the bitter cup of sorrow to the dregs. But the slaves were freed. We did not despair, and we have splendidly redeemed our land, and today there is not one to be found anywhere on southern soil who would want, if he could, to revive the institution of human slavery.

The contest now is against slavery of another and more dangerous form. Shackles may encircle limbs, but the coil of the still holds in its crushing embrace more human forms than the slave mart ever held, and alcohol is a fiercer and more heartless taskmaster than any slave-driver who ever cracked a whip over a black and writhing back. To free this country from intoxicating drink is a crusade worthy of all the Richards and Ivanhoes of modern chivalry.

War on Gambling

A Report From Joe Beatty Burtt, Consulting Efficiency Engineer in the Nation-wide Movement Against Gambling.

The movement against gambling was started by the Chicago Law and Order League on December 6, 1912. Within thirty days the movement became nation-wide. Some twelve governors entered the campaign. The governor of Michigan issued a proclamation through the newspapers to the people of Michigan.

The attorney general of Iowa wrote a letter to the state's attorney in each county of the state asking them to stop gambling. This method brought good results without having to arrest offenders. The state's attorney of Oceana county, Michigan, sent friendly letters, with copy of the law against gambling to offenders, and gambling was stopped in this county without making arrests. The jail of this county is empty nearly all the time, which demonstrates that crime prevention can be accomplished without keeping the jail full of idle citizens.

Marshall Field & Company wrote the president of the League a friendly letter giving the rule of the company against gambling. Mr. Charles E. Schlytern, president of the Union Bank of Chicago, sent a friendly message with a check for fifty dollars to help the work. Joseph M. Omo, grand chancellor of the Knights of Pythias in Illinois, did his full part in the movement. By the aid of publicity he made an investigation and found that twenty-three lodges, out of five hundred eighty-seven in Illinois, were in the habit of permitting gambling in the lodge rooms. Mr. Omo openly denounced this vice and stated that he would give the names of the delinquent officers of those few lodges to the newspapers unless they stopped it. Inside of sixty days he stopped gambling in the lodge rooms, without expelling a single member or preferring charges against a single lodge.

LODGES PASS RESOLUTIONS.

The Independent Order of Odd Fellows, at the Illinois Grand Lodge Convention in November, 1912, passed a resolution unanimously denouncing gambling and pledged the support of one hundred and twenty thousand members in Illinois in the fight against lawlessness. At the annual convention of the Sovereign Grand Lodge of Independent Order of Odd Fellows in Minneapolis in September, 1913, a resolution against gambling and all other vices was passed and about two million members of the Order were enlisted in the war against gambling and all vices. The Masons took up the work and gambling was stopped in the Order of Eastern Star, which is the woman's auxiliary of the order. Other fraternal orders took up the work and in some states the clubs of women attempted to stop gambling among the women. The members of the churches realized that gambling tolerated in a few churches brings disgrace upon all the churches. It is claimed that gambling has been stopped in all the churches.

THE CHIEF PROBLEM.

The most difficult problem was to get the college men to take up the work and help stop gambling and lawlessness in and outside of all institutions of learning. At the Twenty-fifth reunion of the class of 1888 of Michigan University a resolution was presented against lawlessness among college men and a similar resolution was presented at the annual meeting of the Alumni Association, calling upon upon college men to help stop lawlessness among themselves in and outside of all institutions of learning. This resolution was referred to the advisory council of the Michigan Alumni Association. Some of the Michigan alumni sent a similar resolution to the officers and members of the National Education Association and asked them to take some action in the matter at their annual convention in Salt Lake City in July, 1913. A similar resolution was sent to the Christian Endeavor convention at the annual convention in Los Angeles, California, in August, 1913.

First Assistant Superintendent Herman F. Schuettler, of the Chicago police department, rendered valuable assistance in the fight against gambling in the city of Chicago.

The movement against gambling has developed into a world-wide movement of crime prevention. The same preventive methods which were so successfully used against the vice of gambling can be successfully used against all other vices. Crime prevention methods have been demonstrated to be the most efficient and most successful methods and some people claim that when these methods are thoroughly understood our jails will be for rent.

CLASSES HARD TO MOVE.

It was demonstrated in the gambling movement that the three classes of people who are the last to move in a movement against lawlessness are:

1. Indifferent college men.
2. Easy going church people.
3. Comfortable married women.

SOME RECOMMENDATIONS.

1. Write a letter to the governors of all the states asking them to establish crime prevention departments in the office of the attorney general of every state.
2. Recommend the plan adopted by the attorney general of Iowa. These departments can be established in each state without new or additional legislation.
3. Take up with business men the idea of moral insurance among their employes, as suggested in the message of Mr. Charles E. Schlytern.
4. Follow up the suggestions made by Michigan alumni and get all the college men to follow the Michigan, or some other plan, of crime prevention among college men.
5. Urge the National Educational Association and the Christian Endeavor Association to take some action in the matter.
6. Appeal to those of foreign birth to do as efficient work in crime prevention as they did in the Sane Fourth Movement.
7. Encourage the men in the fraternal orders and the college fraternities to educate their brethren to understand that they cannot hold a job in any well regulated business organization or get their notes renewed at a bank if it is known that they gamble.
8. Prevent crime in its inception in so-called high society rather than give cruel punishment to the finished products of society who are now confined in our penal institutions.
9. Get men to realize that a new and higher standard of citizenship has been established within the last ten years in all races and organizations of civilized men. Send a message to all men, telling them that gambling and drunkenness are no longer respectable any place in the civilized world.
10. Help educate public prosecutors to realize that they are elected to office not for the purpose of getting as many citizens in jail as possible, but that they are elected to enforce the law and thereby keep people out of jail.
11. Help educate the general public to realize that the oncoming generation is solving the three greatest problems of the human race, which are:

(1) Prevention of poverty.

(2) Prevention of crime.

(3 Efficiency in the administration of justice.

The Master and the Garden

JEANNETTE McMILLAN, in Presbyterian Advance.

IT WAS a delightful old-fashioned flower garden, back from the street and surrounded by a high wall, but where blossomed from the first little crocus who was brave enough to force his way out of the chilly earth, flowers rare and common. Although the wall was high, and to the casual observer impregnable, still to the one who really wished to enter there were doors, some large and some small, of all sorts and kinds suited to the tastes of all who came. To be sure the wall was overhung with vines of many sorts, but they all could be easily pushed one side to the touch of the real seeker for the beauty that was hidden in the garden.

Some were too indolent to seek, others too selfish to care, and the Master of the garden knowing that there were such, built the wall so that the real lover of nature should be rewarded with something of value when he came to his own; but the garden really belonged to every one had they chosen to possess it, and there were flowers enough and of rare beauty to satisfy any who came.

The Master of the garden had chosen the flowers and arranged them so as to satisfy the needs of all who entered, and he loved his flower children one and all, but one bush in particular received his choicest care. This bush bore beautiful roses which only opened their beautiful petals wide disclosing a heart of gold when they were touched by a loving hand, and only then did they exhale the most wonderful and exquisite perfume.

There were several things which were strange about these roses. Although the Master of the garden would gladly have had them open this way all the time, it was only occasionally that any one came into the garden who had the power to open them and so get at the golden heart and the sweet perfume. Not even the Master himself could do this alone, and it always grieved him when the one he chose to perform this task failed in bringing it to pass.

Another strange thing about this particular bush was that after a blossom had once felt the influence of the hand that could open it, and yielded to it, after the one who had the power to so touch the flower life had left the garden and passed on the blossom closed and could never again be opened fully, but the power that had opened it first, gave to it still the power to open other blossoms wherever the rose might touch them. Sometimes the shut blossom refused to use the power. This made the Master sad and he would watch the flower gradually wither and fall to the ground. Sometimes the other rose so touched would not yield.

So the blossoms waved back and forth in the summer breeze on opposite stems, but where they occasionally came in touch the shut flower which had never opened sometimes yielded to the other rose, and the petals unfolded and the delicate fragrance came out from the open leaves.

The Master watched. Full well he knew that back of the folded leaves of the flower which had been open so wide, there still remained a power which could transform other flowers, if only the rose would use it; and full well he also knew that if the rose on the opposite stem would only take the beauty of this gift and open its heart, some lives would be the sweeter and happier for its presence in the garden.

And there were those who knew of the garden and would not enter because they cared not for its Master, and there were others who knew but would not lead others to it because they were selfish, and there were still others who entered, yielded to the flower, and to the Master whose name was LOVE.

Wilson's Democracy

The President Expresses His Belief in the Common Man.

WHEN I look back on the processes of history, when I survey the genesis of America, I see this written over every page—that the nations are renewed from the bottom, not the top; that the genius which springs up from the ranks of unknown men is the genius which renews the youth and energy of the people. Everything I know about history, every bit of experience and observation that has contributed to my thought, has confirmed me in the conviction that the real wisdom of human life is compounded out of the experiences of ordinary men, says the President in the Chicago News.

The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes, like the natural growth of a great tree, from the soil, up through the trunk into the branches to the foliage and the fruit. The great struggling unknown masses of the men who are at the base of everything are the dynamic force that is lifting the levels of society. A nation is as great, and only as great, as her rank and file.

So the first and chief need of this nation of ours today is to include in the partnership of government all those great bodies of unnamed men who are going to produce our future leaders and renew the future energies of America. And as I confess that, as I confess my belief in the common man, I know what I am saying.

"MAN ON THE MAKE" THE JUDGE.

The man who is swimming against the stream knows the strength of it. The man who is in the melee knows what blows are being struck and what blood is being drawn. The man who is on the make is the judge of what is happening in America, not the man who has made good; not the man who has emerged from the flood; not the man who is standing on the bank looking on, but the man who is struggling for his life and for the lives of those who are dearer to him than himself. That is the man whose judgment will tell you what is going on in America; that is the man by whose judgment I, for one, wish to be guided.

Two Poems

By Thomas Curtis Clark

CAESAR AND CHRIST.

PROUD Caesar came in strength of steel;
The panoply of war was his,
At his command men poured forth life,
The cities perished, nations fell.
He left as heritage a blood-stained tide;
He came, he scorned, he slaughtered,—
And he died.

The meek Christ came, His strength the true,
A heart of love His panoply.
At His command men found their life,
The cities flourished, nations grew.
As heritage, the reign of Peace He gives;
He came, He loved, He pitied,—
And He lives.

THE VOICE OF THE DEEP.

OUT of the darkness born of the night,
Above the billows which over my bark
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The Voice of the Deep.

Out of the darkness born of my night,
Above the sorrows which over my life
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The Voice of the Deep.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

WOMAN'S INFLUENCE.

From a Sermon Delivered by Jenkin Lloyd Jones, Chicago.

"In order to discover her place in the state and her part in present civilization, it is necessary to trace woman's growth from primitive conditions to her recent acquirement in Illinois, her place by the ballot box in a democratic government.

"That is most effective pedagogy that deals in concrete illustration; so I propose to study in successive sermons the following typical women: Rizpah, primal motherhood; Boadicea, the woman militant; Hypatia, the woman sage; St. Monica, the woman saint; Joan of Arc, the woman inspired; Susannah Wesley, the modern woman.

"Rizpah occupies but a few sentences on the Biblical pages, but she is an unforgettable figure, standing there in the dim and grewsome gloom of the legendary period in Hebrew history, valiantly guarding the dead bodies of her two sons, who had been murdered by the vicissitudes of war—cruel and barbarous in all ages. This humble concubine of the half-barbaric king, Saul, who won his coronation because his physical stature lifted his head above those of his comrades, challenges the admiration and inspires the genius of poet, artist and moralist.

PRIMAL MOTHERHOOD.

"Here motherhood stands out in the primal potency of the ultimate passion of woman at her best in all ages and all climes. This motherhood of Rizpah is based upon a law that reaches way down to the lower branches of the biological tree. Mother love is so fundamental that it was in the world long before man came.

"Mother courage and devotion seem to find perfection in the bird's nest, the beaver's dam, the jungle where the mother elephants guard their babes, and on the plains, where the mother cows corralled their little ones and joined together in the guarding of this primitive creche, thus permitting mother cows to go off in search of nourishment in relays while their companions stood guard over the baby calves.

"This fundamental motherhood has a social significance which the scholars are enforcing. The new sociology reveals the fact that there was a matriarchate in the world long before there was a patriarchate. The unit of society is not the man with the pike, still less the man on horseback—the leader of the militant clan, but it is the woman with the babe at her breast, the guardian of the hearth; the original priestess was she who kept the fire burning in the hearthstone.

"There was motherhood in the world long before there was fatherhood. There are periods in the life of man, as in the life of the lower animals, where the father is a negligible quantity in the social compact, when it is, indeed, a wise son who knows his own father.

RULE OF WOMANHOOD.

"But low and rare are the kingdoms of life when motherhood is not supreme. The books tell us that even yet in certain species, mother-kin determines the descent and not father-kin.

"But woman does not rule supremely or exclusively in the parental realm. Marriage has its rise in the pride and the attendant responsibilities of fatherhood as well as of motherhood. The birds build their nests in pairs. The highest of them are paired for life. As the scientist finds realms of life where sex is not differentiated, so in the higher realms of spirit we find sex fading into the common humanity. The absence of the common gender is a lamentable defect in the English language, for there is a vast realm of life where sex does not obtrude.

"Profound as are the differences between man and woman these differences are but surface scratches on the human globe. Says Von Humboldt: 'Never can the ideals of beauty, either physical or moral, be reached, until the characteristics of sex are lost in the concept of the purely human.'

"Brave Rizpah was a noble member of primitive society when she valiantly stood guard over the dead bodies of her sons through the long watches of the night and the dreary stretches of drought, but the modern woman has a wider range. She can become a member of the body politic, a councilor of the nation, but not by the sacrifice or the neglect of motherhood. The woman who votes must rise to the superfeminine humanity as the man must sink his masculine arrogance.

"The sex consciousness disturbs both man and woman in their higher functions. The vulgarity and coarseness of man has no place at the polls, no more has the coquettishness and display of woman. It was a depressing column in the newspaper that gave elaborate description of the costumes worn, and as elaborate of the costumes that were to be worn by the delegates at the Peoria convention held recently.

"'Trunks filled with French frocks,' the contents of which must have been divulged by the owners thereof, were unpromising accessories to the processions of voters, as are the extra supplies of cigars and the bottled goods that are provided for the male attendants upon caucuses and conventions."

FIGHT NEW YEAR'S ORGY.

Resolutions urging the strict enforcement of the saloon laws, especially the 1 o'clock closing law, on New Year's eve in Chicago have been adopted by the ministers of the city's churches. Similar resolutions were adopted at a meeting in the City Club attended by forty representatives of civic organizations.

The resolutions follow:

Whereas, For many years there have been earnest protests made to the mayors of this city asking that the laws and ordinances be upheld on New Year's eve, and especially that saloons and cafes where intoxicating liquors are sold shall be closed at 1 o'clock, and

Whereas, An attempt was made last year to make a formal protest to the mayor of this city, and as he declined to receive a large delegation of clergymen and other persons representing different organizations in this city, and

Whereas, The evidence obtained by the Chicago Law and Order League and the Anti-Saloon League resulted in the conviction of several persons for the sale of intoxicating liquor after closing time, 1 o'clock in the morning, last New Year's eve.

Whereas, The general conditions in the city as regards the drinking of liquor, the debauchery of young people, was carried on to a fearful extent on last New Year's eve.

Resolved, That a most earnest request be made upon the mayor of this city to enforce the laws and ordinances regarding the sale of intoxicating liquor on New Year's eve, and that a committee from the Church Federation be appointed to co-operate with young people's organizations of the church and with such organizations as the Chicago Law and Order League, the Anti-Saloon League, the Young People's Civic League, the Citizens' League, the Citizens' Association, the committee of fifteen and other organizations interested in reducing crime and debauchery in the City of Chicago, and that this committee forward these resolutions to the mayor and do whatever is possible to prevent these debaucheries on New Year's eve.

MISS PANKHURST'S BOOK UPHELD.

Anthony Comstock, secretary of the New York Society for the Suppression of Vice, has announced that he will take no action to prevent the sale in New York City of Christabel Pankhurst's book, "Plain Facts About a Great Evil," unless ordered to do so by District Attorney Whitman. "And I don't anticipate such orders," he added.

"The book came into my hands today," said Mr. Comstock. "After examining it I am able to say that all the objectionable features of the articles in the Suffragette are eliminated from the volume, which is not, as has been alleged, a compendium of those articles. I am satisfied that the sale of the book is clearly within the laws of this state.

"The book makes plain statements of facts about a great evil which is sapping modern life, bringing disease into the home and handing a heritage of disease and imbecility to posterity. Of course the subject is not nice, but I am convinced that it is handled with no desire for exploitation or sensationalism, and in such a manner that it would not excite improper thoughts in the mind of the young."

THE SECRET PLACE.

BY JAMES MANNING BRUCE.

He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty.—Ps. 91:1.

The safe and secret place,
Where power and love enfold,
Where souls may lodge secure
From storm and heat and cold.

The secret place of rest,
The brooding shade of God;
There lead the paths of pain
Our aching feet have trod.

The secret place of joy;
The heart bides there and sings,
Loving and trusting, knows
That all to all good brings.

Lord, in thy secret place
And in thy shadow's guard
Keep Thou my soul at peace,
Thou, shield and Thou, reward.

THE CHRISTIAN CENTURY

EDITORIAL

A RECIPROCAL RELIGION.

DID you think you were only to receive from God, and had nothing to give Him in return? Then you have something to learn of the spirit of religion! The heavens rain upon the earth, and the earth, parched and thirsty, drinks down the gift of the clouds; but the earth is no mere sponge. All that the earth receives in rain it gives back in mist, but receiving, it buds and blossoms, and smiles back at the blue heaven in its own robe of green. The earth receives light from the sun, but it does more than merely absorb the light. While it has light it rejoices in it, but it reflects it back into the sky, and all the nearer planets view it and are glad. As the earth and moon, facing a common sun, shed light each for the other, so you and I receiving the truth and the love of God walk both in the direct light of love divine, and each also in the reflected light that first belonged to the other. And giving it to each other we give it back to God, not only undiminished, but even the more beautiful. For the light of God is never more His own than when it shines through human character.

NOBEL PRIZE TO BENGAL POET.

MISSIONARIES and American universities have been steadily rectifying original misconceptions entertained alike by Oriental and Occidental regarding each other. We are finding we are not so different, after all. And now comes the awarding of the Nobel prize for literature to an Indian poet, Rabindranath Sagore, of the province of Bengal, the simple musical beauty of whose style and the fine humanity of whose thought and emotion, as expressed in his own English renditions of his work, have strongly stirred lovers of the best in literature the world over. Kipling gave us our first vivid impressions of India and the Indian mind. The impression he left, as one writer expresses it—"an effect of harsh, bright colors, vast spaces, hardness and treachery, suttee, bombs and plague"—was no doubt a faithful impression, but largely of externals and the temporalities of strife. There was genius in it. But in the light of more intimate and deeper mutual understanding, and as we read the words of this new world poet, Kipling's "East is East and West is West, and never the two shall meet" must give place to the older and truer saying, "One touch of nature makes the whole world kin."

THREE CURES FOR WORLD ILLS.

CHICAGO, a city where more important conventions meet, possibly, than any other in the United States, welcomed recently three groups of men and women whose deliberations concerned the welfare of the world to a notable degree. These three convocations, called to be helpful, prescribed for three different sorts of human ills—intemperance in the use of liquors, intemperance in the production of fiction, and for diseases, especially cancer—which war against the human body. The Illinois Federation of Women's Clubs, one of the most influential groups of women in the United States, held its session in the Evanston suburb. After a striking discussion of the efforts of brewers and distillers to prevent all prohibitory and remedial temperance legislation, it overwhelmingly adopted resolutions pledging Illinois women's clubs to fight the entrenched saloon. The action of the women was all the more brave and significant when it is recalled that the United Societies—another name for beer incarnate—are endeavoring to organize the women of the state, nominally to support personal liberty, but as a matter of fact to perpetuate the slave shackles of intemperance upon the home. The daily newspapers, with customary desire to poke fun at things serious, especially when these things have behind them just a touch of assumption of superiority, have been making fun of the American "immortals"—the men organized into the American Institute of Arts and Letters from whose ranks are chosen the members of the "Academy," men who are the embodiment of the most exalted ideals in art, literature and music. The meetings of these two organizations, which hitherto have invariably been held in the East, brought to Chicago a brilliant group of men, writers of international fame, sculptors whose works have been honored by foreign critics as well as in American exhibits, and musicians and dramatists whose audiences attest their power. The most far-reaching action of the annual meeting of the institute was its denunciation of the prurient fiction of our day which is becoming a stench in the nostrils of decent people. The third convention was that of the surgeons of the United States, hundreds, not to say thousands, of whom met not only to strive for the uplift of the entire profession but to form a college of American surgeons similar to that which has been so helpful in Great Britain. The outstanding action of this convention was the adoption of a report on cancer. The wide publication of this report ought to be helpful to the relief of human suffering and to prevent the dull knives of dull and mercenary surgeons from operating for cash instead of for the relief of suffering and pain. The entire country cannot but be uplifted by the meetings of these three organizations, typical of those higher motives which after all are dominant in the great mass of America's millions.

THE CHURCH AND EDUCATION.

THAT the Episcopal church is alert to the importance of religious education as a feature of its work is evidenced by the strong statements recently made by Bishop Lawrence, of Massachusetts:

"Under the condition of this country, with the separation of Church and State, where does this Church stand on the subject of education?" the Bishop asked. "We believe that education includes the whole child, youth, and man; that it involves his physical, intellectual, moral, and spiritual nature. We believe in education in its largest, richest significance. What the boy learns in school is of great importance, but it is only a part of his education; lessons, influences, forces pour into him from every quarter. We believe that the source and spring of character which is the highest result of education is faith in God as revealed in Christ. Religion is at the foundation of education first, last, and always; it gives vitality, depth, and harmony to the whole character."

"The Church of today," Bishop Lawrence declared, "recognizing the conditions of the day and country, must marshal to her service every instrumentality at hand, parents and the home, the press and literature, the playground, an hour of a week or Sunday, various forms of schools, correspondence, public worship, the pastoral work, the parish, the diocese, the Department, everything, and in a large and statesmanlike way, plan for and press through not one system but many systems of religious education, yes, and spiritual culture without apparent system, that will reach and upbuild all sorts and conditions of children in Christian faith and character."

TWO DEAD JAPANESE LEADERS.

TWO interesting figures have just passed from the stage of Japanese public life. Prince Katsura was one of the most remarkable and modern Japanese statesmen. He traveled extensively in Europe in the 80's, and familiarized himself with modern military affairs, especially in Germany. He began his public career as Governor General in Formosa. In 1898 he became minister of war in the cabinet of Premier Ito, and retained that post through several changes of ministry. In June, 1901, he was called by the Emperor to form a cabinet, which remained in power until 1906, a record-breaking tenure of office. During this regime the Anglo-Japanese alliance was formed, and the Russo-Japanese war was fought. After a time, in June, 1908, Katsura was called to form his second cabinet, and during this administration he effected the annexation of Korea which he regarded as his most important contribution to Japan. He retired from office

in 1911, but in the opening of the present year was once more summoned forth to a brief and unsuccessful leadership. It is thought by some that public misunderstanding of his motives brought on his death. He was a self-made statesman, progressive though not radical. He shared the low morality of many of the Japanese leaders, but was always favorable to Christian institutions.

The second interesting figure to pass away during the month was Prince Keiki Tokugawa, the last of the Shoguns. This man had passed almost a life-time in practical retirement at Tokio. He represented the old military chieftainship of the age when the Mikado was kept in cloistered seclusion in Kioto, while the Shoguns, or military governors of the land, held court and ruled Japan from their castles, first at Kamakura and later at Tokio. In 1860 the imperial authority was reasserted in an edict from the late Mikado for the abolition of the Shogunate and the resumption by the Emperor of full power. Civil war broke out and continued for several years. But at last Kieki, the last of the Tokugawa line of Shoguns, abdicated, and thus restored the power to the imperial throne. He retired to complete seclusion for many years, but in 1898 he was invited by the Mikado to take up his residence in Tokio and the title of Prince was conferred upon him. With his death the last link that binds Japan to the old feudal age, which extended down to such recent times, is broken.

A REMARKABLE WILL.

LAST April there died in Cairo a young man named William Whiting Borden, an American who was on his way to take up misssionary work in China. Although possessed of great wealth, and only twenty-six years old, Mr. Borden had decided to devote himself to missionary work in connection with the China Inland Mission, founded by Hudson Taylor many years ago. Recently when Mr. Borden's will was read it was found that he had given almost his entire fortune to Christian and especially missionary work. He left $250,000 to the China Inland Mission, suggesting that $100,000 should be applied to the maintenance of incapacitated missionaries. He gave $50,000 each to Princeton Theological Seminary, the Board of Foreign Missions of the Presbyterian Church, the Board of Foreign Missions of the Southern Presbyterian Church, the Board of Foreign Missions of the United Free Presbyterian Church, and the Chicago Hebrew Mission. The Nile Mission Press, the American Bible Society, the Chicago Tract Society, and the African Inland Mission each received $25, 000. Generous sums were also left to the institutions founded by Mr. Moody. The will provides that the residuary estate shall be divided between the China Inland Mission and the three Presbyterian boards. In this manner almost a million dollars was bequeathed by this devoted young Christian man to missionary work. He was studying Arabic with Dr. Zwemer at Cairo when he was seized with the illness that brought him to his death.

CHURCH UNION IN AUSTRALIA.

A VERY important conference regarding the union of churches has just been held in Melbourne, including the Anglican, Presbyterian, Methodist, Congregational, Baptist, Disciples, and Society of Friends. The chief worker in securing the conference was Mr. Wooten, a business man, who received the impulse to his efforts at the Edinburgh Missionary Conference. Several inquiries were held into such matters as overlapping in overpopulated districts, standardizations of college curricula for students for the ministry, and combined plans for the instruction of such students, and the question of organic union. The reports that issued from these conferences were comprehensive and suggestive. It was believed that organic union between the Presbyterian, Methodist and Congregational churches was practicable, and a preliminary organization was effected. Perhaps the most notable features of the conference were the positions taken by those bodies least favorable to the plan of union. The Anglicans took no part in the conference, though some of their clergy were present. A considerable section of the Baptists frankly stated that the demand for immersion as the only valid form of baptism must be given up, and freedom be allowed the individual on this theme. The Disciples appeared to be divided somewhat into two groups, one being favorable to union with the other churches, and some being unwilling even to join with them in the communion service. It is expected that further conferences will be held, which ought to lead to the clarifying of denominational views and statements, and to closer co-operation.

PROF. PETRIE'S DREW LECTURE.

THE annual Drew lecture was recently delivered in the library of Memorial Hall, London, by Prof. Flinders Petrie, the noted archaeologist, on "The Egyptian Beliefs in the Future Life." It was a review of many familiar facts regarding this oldest belief in a future existence, but many new points of value were added. No one has ever solved the question as to why this very early people far surpassed all others, even of much later days, in their elaborate system of belief regarding the future. To them the west was regarded as the home of happy spirits, and to it the souls of the departed, kings and subjects alike, passed in reed boats over the river of death. Prof. Petrie thought that probably the west was regarded as sacred because the tribes who held the Nile valley in early times came from the western region. The great feature of the Egyptian mythology was the resurrection after death. "Though thou departest, thou comest again; though thou sleepest, thou wakest; though thou diest thou livest again." The worship of the sun-god, Ra, overthrew the primitive Osiris cult. Osiris himself was arraigned and judged by Ra in the great hall of the dead. Yet Osiris remained in the background of all Egyptian mythology. The souls of the departed went to Osiris, and therefore it was the general desire of the Egyptian of the early age to be buried at Abydos, the Osirian sanctuary.

DR. HUME AT UNION.

IT IS ANNOUNCED that Dr. R. E. Hume, for many years a missionary of note at Ahmednagar in southern India, has been called to the chair of the History and Philosophy of Religion, and of Missions, at the Union Theological Seminary in New York City. In taking this position Dr. Hume succeeds Prof. E. W. Knox. One of the foremost agencies for the promotion of Christianity in India has been the mission and school founded by the elder Hume in Ahmednagar. It is the most important mission in southern India, and has spread its influence throughout the entire Bombey presidency. It is the contribution of the Congregational church to the evangelization of that important district. Dr. Hume will bring to his professional work in Union a rich experience in the heart of one of the most interesting of the non-Christian lands.

CHRISTIAN UNITY AS A CHURCH PROGRAM.

A VERY interesting program of Sunday topics and speakers has been issued by the Mount Morris Baptist Church, New York City, of which Rev. J. Herman Randall is pastor. On successive Sundays from October to May the different aspects of Christian unity are to be presented, under such general headings as "The Economic Basis," "The Ethical Basis," and "The Religious Basis" of Christian unity, and "The Next Step" toward its realization. Under the last of these themes the attitude and efforts of a number of the denominations are included.

Some of the most noted men in the country are to participate in this important symposium. It is a very impressive sign of the times.

The length of a sermon is best measured by the distance between the text and the sermon.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

THAT beautiful wedding at the White House has greatly fascinated me. Of course any wedding is fascinating and any White House wedding is extraordinarily fascinating. But I think the circumstances attending the giving of his daughter in marriage to young Mr. Sayre have done as much to strengthen President Wilson in the confidence and affection of the people as any single act of state which he has performed since his elevation to the presidency. The wedding and its circumstances have given the nation a glimpse into the habits and tastes and ideals of the President's family as perhaps no other event could give.

Of course one's choice of a life companion nearly always discloses one's own ideals. I say "nearly" always because there are many instances, alas! where one's real self has not determined the choice, but a vagrant impulse has determined it. Even in that case, however, the unfortunate mating stands as a monument of an uncontrolled purpose. But most folks, I am persuaded, marry those whom they truly love.

And whom one loves reflects what one is.

I have been today reading the newspaper accounts of this wedding, and I am deeply impressed with the rare character of the two young people who gave themselves each to the other. How beautiful that the daughter of the ruler of the greatest nation in the world should choose to be wedded to an untitled young man but recently out of college, his life work all before him, which he has begun at the bottom with simplicity and straightforward earnestness to do! It might have been so different. It so often is so different. There was no attempt to put on airs; the attempt was rather to reduce to the minimum the airs which custom seems to stimulate if not to require.

THE whole story sounded to me like the story of many a simple wedding that I have attended in quite modest surroundings. Any one of your readers, Mr. Editor, the humblest of them, would have been at home amid the simplicity of that White House wedding, nor would any of us have needed to take a course of training in the etiquette book before going, had we been so fortunate as to receive an invitation!

I would like to have been there! The thing that would have touched and fascinated me most—more than the bride's gown, more than the gowns of the "fine ladies" present (and I confess I am not by any means wholly indifferent to attractions of that sort), more than the picturesque regalia of the foreign ambassadors—would have been the moral beauty of the event I was privileged to participate in. I think I would have been able to see in the whole setting of this event the reflection of many of the nation's moral ideals. Indeed, it is not necessary that one should have been present in order to see this. The accounts in the newspapers paint for us a picture in which those ideals are plainly enough reflected.

HERE, first of all, is the successful Christian home. Our democracy believes in the home. It is fundamental to our happiness and our moral prosperity. And here stand three daughters beside the nation's ruler and his wife, altogether embodying beautifully the success of the family ideal. These daughters have grown from childhood in an atmosphere of Christian culture. With what inexpressible tenderness must not the hearts of father and mother regard the changed family circle! The home has begun to be broken up. It has served its holy function and now begins to lose itself in other homes of which the House of Sayre is the first.

They say the President and Mrs. Wilson stood with but half-hidden clasped hands during the reading of the service. Only the fathers and mothers among your readers, Mr. Editor, can imagine what emotions were telegraphed from heart to heart as they stood thus. But it is a great thing for a nation to have its destinies guided by a President whose whole family is an object of our admiration and our pride. Happily for us, most of our Presidents have set before us such families.

ONE cannot help discerning in the picture also the reflection of our modern educational ideals. Both the bride and the groom, we are told, are members of Phi Beta Kappa, which is not a mere social fraternity, as some reader may think from its Greek name, but an order in which membership is earned by scholarship of distinction. These two young people are the embodiment of the ideal of earnest work at the task of knowledge. And not only so, but they both beautifully illustrate the modern ideal that education is for human service.

Many were the communities in which Miss Wilson had rendered important social service that sent to her tokens of their affection on her wedding day. Workers of a steel mill in West Virginia raised $2,500 with which to purchase a gift and the mountain women of Kentucky and Tennessee whom the bride had often visited and in whose welfare she had taken personal interest clubbed together in groups and made rugs and homespun cloth and pieced bedquilts enough to last the young couple all the rest of their lives.

The groom came to the floral altar accompanied by Dr. Wilfred T. Grenfell. And who is Doctor Grenfell? Why, of course everybody knows that he is the English physician who is giving his life to Christian missionary service among the fisher people of the cold coast of Labrador. And how does Mr. Sayre, the bridegroom, come to have this missionary as his best man? Because he worked with him one year, sharing the hardship and the rewards of ministering to God's neglected ones, and he learned to love him.

I LIKE the feel of that! The President's daughter marrying a young college man who has the missionary vision and spirit. The presence of a man like Doctor Grenfell in the wedding party interprets to me the spiritual idealism of these young people—Grenfell, who wrote, besides his missionary books, a searching and wonderfully revealing answer to the question, "What is Christ to Me?" Unless they were spiritually akin to Grenfell they would not have had him in their party. But to be akin in spirit to Grenfell shows how lightly the trappings of high position are held, and testifies to the moral earnestness and reality which our modern educational system is creating in the hearts of young men who come under it.

We are told that the bride desired to keep the word "obey" in the marriage service. When she promised "to love and to cherish," she also added, "and to be the loving, faithful and obedient wife." I would like that very much, provided the husband promised on his part the same thing. The austerity, the augustness, of the marriage relation, needs to be expressed in the ceremony. And that idea of obedience can ill be spared. Obedience, however, not to the arbitrary whims of the husband but to the highest ideals of wifehood—that is what I understand the added clause to mean as compared to the phrasing of the prayer book ritual. And I should feel like asking the groom to add to his vows also the promise to be "a loving, faithful and obedient husband."

OUR homes are in need today of the re-enthronement of the sense of duty. The whole fabric of the family is flabby and frail. Anything that will plant and quicken the stern sense of responsibility for the faithful carrying through of the vows taken at the marriage altar is to be welcomed. It may help only a little, but in this case every little helps, if in the ceremony itself the idea of mutual obedience to the ideals of marriage is not allowed to be effaced.

So I say as I began, the White House wedding has increased our confidence in our President because it has given us a glimpse of his tastes and ideals as they are revealed in his children, in his beautiful home-life, in his daughter's choice of a companion, and in the simplicity, the democracy, the reality, the religious strength with which the circumstances of the wedding were arranged.

And I thank God for our President, and pray His blessing upon the new House of Sayre.

HUGH MACDONALD.

THE PRIVILEGE OF PRAYER.

BY WILFRED T. GRENFELL.

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticise. It is only my part to ask. It is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all.

The Larger Christian World

A Department of Interdenominational Acquaintance.

REPAIRING A BROKEN LINK.

In order to repair what it regarded as the damage done to Church unity's cause by the recent Episcopal General Convention the convention of the Episcopal diocese of New York, just held, sent greetings to the Federal Council of Churches and appointed a committee of seven to find out how closer touch with the Council might be brought about. The local body was enthusiastic and almost unanimous in its action, Rev. William T. Manning, prominent in Episcopal unity affairs, leading in the debates and openly mentioning the awkward position in which Episcopal unity had been left. The only vote against the proposition, cast in the New York convention, was that of Rev. Cyrus Townsend Brady, the author. This same clergyman introduced and had passed the so-called open pulpit canon in 1907. That was an extreme low church act. Now he takes the extreme high church position.

The late Episcopal General Convention, sitting in New York, adopted in its House of Deputies a resolution making the Episcopal Church a member of the Federal Council of Churches, to which already belong 16,000,000 to 18,000,000 Protestant Christians, or all of the Protestant bodies in America except the Episcopal. Its House of Bishops defeated the proposition by refusing to agree. Episcopalians are leading in unity plans. This action of the bishops caused great regret on the part of many Episcopalians. To set matters right in some measure at least came the action of the New York convention.

JOLIET'S "GO TO CHURCH" IDEA GROWS.

Half a dozen cities are considering a "Go to Church Sunday" scheme, after the plan carried out at Joliet, Ill., on Nov. 9. First reports had it that in Joliet, a city of 47,000 people, fully 40,000 went to some church that day. It is now known, however, that the number was about 18,000. But on all sides that number is stated to be a big outpouring for the city. The scheme started with a Universalist layman, a business man, and it is reported, for local reasons, that the idea was not taken up with entire unanimity, even among Protestants. Catholics did not join in the planning, but did in getting their own members to the ten Catholic churches of the city. Newspapers of Joliet took hold handsomely, and to them much of the success of the plan is declared to have been due. The expense of the central organization at Joliet, a temporary one, is said not to have exceeded $50.

Plans of some other cities, already under way on the Joliet idea, include co-operation by the moving-picture people. The latter are to give, for three or four days preceding, Bible scenes and stories, of which many have already been prepared by moving-picture people. These newer plans also contemplate full-page advertisements in the newspapers, setting forth names of world famous persons who have believed in and proclaimed the Christian religion, either as preachers or laymen. Forty-five churches, including the Volunteers of America and the Salvation Army, were mentioned in the general "Go to Church" circular of the Joliet campaign, and the slogan of the campaign was "We do it for Joliet."

JEWS AND CHRISTIANS MEET IN SAN FRANCISCO.

Jews and Christians, representing two of the largest congregations of their churches in San Francisco, dined together at the Commercial Club, San Francisco, recently, and listened to some of the most liberal speeches on religious and sociological themes ever delivered in that city. The dinner was given by the Men's League of the First Congregational Church in honor of the men of the Congregation Emanu-El, whose synagogue the hosts have been occupying during the construction of their new church building.

The general topic of the evening was "What Next for the World?" Under this broad heading the speakers and their themes were:

Otto I. Wise, a leading Jewish attorney, "Religious Unity in Practice."

Ralph C. Goodwin, secretary of the Young Men's Christian Association, "The Renaissance of the Home."

Rabbi Martin A. Meyer of Congregation Emanu-El, "The Creation of Enthusiasm for Liberalism."

Rev. Charles F. Aked, pastor of the First Congregational Church, "The Recognition in Thought, Law and Social Life of the Equality of Men and Women."

"We are here as representatives of liberal religious thought," said Rabbi Meyer. "The first problem of religious liberals is not only religious unity in practice, not only the renaissance of the home, but the creation of enthusiasm for liberalism. Reaction is strong upon us, in the churches, in the synagogues and in society. Everywhere we hear the cries: 'A truce to modern brotherhood.' 'A fig for liberalism.' 'Let us pursue our own way, unheeding the needs of our fellows.' 'Let us be done with attempts to create a great church unity.' 'Let us be content with being Jews, and nothing more.'

"We need a propaganda to create enthuiasm for liberal religion. The recrudescence of Anti-Semitism in France, Germany, Austria, even in liberal Italy, liberal England and liberal America, would reproduce in the twentieth century the conditions of the middle ages. Because of the picturesqueness of those ancient conditions, many would be glad to set back the hands of the clock of progress in order to bring them into existence again.

"There are many other evidences of reaction—economic, social and political. I urge you men to become apostles of the liberalism of the nineteenth and twentieth centuries. We have had enough of the forms of religious liberty; let us have something of its realities.

"The pulpit neglects its open, palpable duty in permitting economic problems to be solved by those who are guided not by religious ideals but merely by selfish brute instincts. We need discussion of social problems by those who have a consecrated social point of view. The problems of the men and women of the twentieth century will bring us together, where the problems of the teachings of religion have kept us apart.

"We don't want religious uniformity. I am thankful for religious individuality. What we need is an ideal of unity rather than uniformity; recognition of the rights of the group. Our ideal should be not authority against the individual but authority and the individual.

"Mankind needs to be redeemed from prejudice and oppression, our inheritance from the past. Man's inhumanity to man has made thousands mourn. We believe that man's understanding of man will make millions rejoice."

At the conclusion of his speech Rabbi Meyer expressed the hope that a California State conference of religion, composed of representatives of all denominations and creeds, would grow out of the new spirit of liberalism and co-operation exemplified at this meeting.

LATE BOOTH FAMILY NEWS.

The report that Ballington Booth, head of the Volunteers of America, and Bramwell Booth, of the Salvation Army, have "made up" after an estrangement of twenty years, is the chief item of Salvation Army news.

Another outcome of the Salvation Army Congress and the visit of General Bramwell Booth to this country is the certainty that Commander Eva Booth will not be relieved of the command of the Army in the United States for at least another five years. Reasons why she will not are said to be two. One is the fact that during her terms, which have been two of five years each, more property has been accumulated than during twenty-three years previous, or since the Army was established in America in 1880. When Miss Booth took hold Army property amounted to $2,000,000. It now amounts to $6,440,000. The business of the Army here is now only $3,000,000, a year behind that in England, and would exceed the latter were it not that in England a big banking institution is under control of the Army. It is growing here to such an extent that it is certain, it is said, to lead the world within a few years.

The other reason why Miss Booth is to remain is that in many principal cities ambitious plans have been projected for building under Army management. These plans are in the hands of Miss Booth, and she is to be left here to carry them into effect. It is said that General Booth and the English commissioners have been immensely impressed with the business ability with which the Army here has been managed. Cities in which building plans are projected include Chicago, St. Louis, New Orleans, Minneapolis, Pittsburgh, Detroit, Boston, Washington and Cincinnati. These buildings are for various purposes, but include homes, hospitals, schools and industrial training plants for men and women.

Of Human Interest

Henry Watterson on "Home."

Home! There may be words as sweet, words as tender, words more resonant and high, but within our language round, is there one word so all-embracing as that simple word, Home? Home, "be it ever so humble there's no place like home"—the Old Kentucky Home; the home of your fathers and of mine; of innocent childhood, of happy boyhood, of budding manhood; when all the world seemed bright and fair; and hearts were full and strong; when life was a fairy tale, and the wind, as it breathed upon the honeysuckle about the door, whispered naught but of love and fame; the glory—strode the sunbeams, and there was no such music as the low of cattle, the whirl of the spinning-wheel, the call of the dinner-horn, and the creaking of the barnyard gate. Home—

For it's "Home, Home, Home," sighs the exile on the beach, and it's "Home, Home, Home," cries the hunter from the hills and the hero from the wars—"Hame to my ain countree," always Home, whether it be tears or trophies we bring; whether we come with laurels crowned, or bent with anguish and sorrow and failure, having no other shelter in the wide, wide world beside, the prodigal along with the victor—often in his dreams, yet always in his hope—turns him Home!

Mrs. Pankhurst Tells Story.

Mrs. Pankhurst at a dinner in New York, said that the militant suffragettes could not love their country as now constituted—they could not love her till, transformed, she gave votes to all.

"We are in the position, omitting the ignominy of it," Mrs. Pankhurst said, "of the beautiful chorus girl of 17 who married Gobsa Golde, the septuagenarian millionaire.

"The day of the wedding, speeding California-ward in Gobsa Golde's magnificent private car, the old man took his bride's hand in his and said:

"'Dear, do you love me for what I am, or for what I was?'

"The beautiful girl answered calmly:

"'I love you, Gobsa, dear, for what you will be.'"

Mrs. General Pickett, Writer.

La Salle Corbell Pickett, widow of the famous confederate general, George Edward Pickett, is a gifted and courageous member of the guild of patient penwomen. Mrs. Pickett began contributing to magazines in 1863, and since then has written unnumbered poems, editorials, short stories and special articles, to say nothing of lecturing on historical and folk-lore subjects. Her life has known many sorrows—her early widowhood was recalled not so very long ago by the death of her soldier son, Major George E. Pickett, "who came home across the sea from the far-off Philippines with eyes forever closed to earth to be opened to the light of eternal day." But, although the saddened mourner says that she now "sits alone in the twilight shadows," she says that "the visions of morning come back to me, radiant with faith and hope and love, even though darkened by the clouds of war," and she is not yet ready to give up the literary battle waged with such gratifying success.

This, the Gettysburg anniversary year, is distinguished by a new and enlarged edition of Mrs. Pickett's most impressive work, "Pickett and His Men," and also by publication of a sad, sweet little story, "The Bugles of Gettysburg," combining history and tender romance. Mrs. Pickett, who lives in Washington, D. C., is still young in soul and heart.

A Hoosier Author Embarrassed.

Booth Tarkington, like most literateurs, writes a wretched hand. Of this he said in New York recently:

"Once, crossing to Naples, I sat in my deck chair with pad and fountain pen, at work on a short story. A young Peorian stopped before me.

"'My!' he said, 'I wish I could write as well as you do.'

"I smiled, and the Peorian resumed his promenade. The next time he passed me he said again:

"'What a hand! If I could only write like that!'

"Again I smiled a flattered smile, and the Peorian made another round of the deck. Then he said a third time:

"'Oh, if I could only write a hand like yours!'

"Nettled a little by this third interruption, I said:

"'Well, what would you do if you could?'

"'Go to China,' said the Peorian, 'and write labels for tea boxes.'"

"Uncle Joe" as Scribe.

Uncle Joe Cannon writes a very illegible hand and when a member of congress received a letter from him one day, he was able to read but a single word. He disliked to bother Mr. Cannon so he went to several friends among the congressmen and finally the letter, except for one word, was made out.

This word seemed very important, as is was underlined, but as neither the congressman nor his friends could make it out he thought he would consult Mr. Cannon himself. He told him of his trouble in reading the letter and explained that with help from several other members of the house he had made out all but the word in question.

Cannon looked at his letter, and then at the congressman, and then again at the letter, his face meanwhile taking on a peculiar expression. Finally he looked at the congressman and with mingled anger and laughter said: "Why can't you see, that word is 'confidential.'"

Our Clever President.

President Wilson, thanks to his training at Princeton, but in greater part to his tact, is said to receive and dismiss visitors more adroitly than any former occupant of the white house.

Sometimes, however, a stupid visitor turns up and then President Wilson's tact is unappreciated and the visitor overstays his time. Apropos of such visitors, the president at a luncheon in Washington told a story.

"There was an old fellow," he said, "who was praising the rising young lawyer of the town.

"'George, for a busy man,' said the old fellow, 'is one of the pleasantest chaps I ever met. Why, I dropped in on him for a social call this morning and I hadn't been chattin' with him more than fifteen minutes before he'd told me three times to come and see him again.'"

The Lineal Descendant.

Senator Tillman was criticising our American aristocracy.

"We have families," he said, "that claim descent from Charlemagne, Richard Coeur de Lion, Shakespeare—in fact all the celebrities of all time.

"These claims to distinction are more or less false. How futile, anyhow, such claims are.

"A little boy said the other day to his father:

"'Dad, what's a lineal descendant?'

"'A lineal descendant,' the father answered, 'is a lazy, worthless loafer whose only claim to importance lies in the fact that he once had an ancestor who devoted his life to hard and honest work.'"

A Roosevelt Story.

Colonel Roosevelt, in a brief interview in Albuquerque, said of a political turndown:

"That was a turndown indeed. Brusque, trenchant, complete, like the cowboy, eh?

"At a concert in Tin Can a lady vocalist was singing. The chorus of her song ran, 'I would I were a bird.'

"But she had no sooner pitched into this chorus than the cowboy sang, in a deep, wall-shaking bass:

"'I would I were a gun.'"

From Near and Far

What was called "the most significant political meeting in the history of Indianapolis was held last week when Progressive party leaders from every section of Indiana and from New York, New Jersey, Minnesota, and Illinois gathered there. Every one of the men and women were pledged to stand by the progressive party. The idea of amalgamation or compromise with the old parties was farthest from the inclination of those assembled, and when Raymond Robins, of Chicago, asked the conference if he might take back to his state the word that Indiana will stand firmly on its ground every one of the assembled guests cheered.

Alfred Russell Wallace, renowned English scientist, recently deceased, is reported to have expressed himself thus, on the occasion of his ninetieth birthday: "I have come to the general conclusion that there has been no advance either intellectually or morally since the days of the earliest Egyptians. Everything is as bad as it possibly can be. There exist in our midst horrors and dreadful diseases never known before. Our whole social environment is rotten, full of vice and everything that is bad."

December 7 of this year will be observed universally as Bible Sunday. It is desired that churches and Sunday-schools everywhere will on this day make the Holy Scriptures the subject of consideration. The press has been called upon to co-operate. The observance of a Bible Sunday has already made substantial progress in various parts of the world. It has been observed for some years sporadically in Great Britain, the United States, Canada, Australasia, South Africa and in the mission churches of North Africa.

At the recent Sayre-Wilson wedding it is reported that no wine was served. The punch used was made of pure fruit.

The Book World

A Page of Reviews and Literary Notes.

BY ARTHUR GORDON.

THE LIFE OF JESUS, IN THE LIGHT OF THE HIGHER CRITICISM. By Alfred W. Martin, A. M. The author of this volume is a prominent worker in the Ethical Culture movement, and he has made a sincere and interesting effort to write the story of Jesus from the point of view of one who not only accepts all the valid conclusions of the Higher Criticism, but who is also concerned to eliminate from the story of the Master all that relates him to the supernatural. His first chapter deals with the higher criticism as a discipline, and presents in admirable spirit the character of the work attempted by biblical scholars, and the most outstanding of its results. He then takes up the New Testament story, convinced that the only scientific handling of the narrative is that which sees in the life of Christ a purely human experience, though to be sure the most authoritative and sublime experience of the centuries. The virgin birth, the temptation, the miracles, especially the resurrection, are dealt with in this manner. It is conceded that Jesus healed the sick, but the author thinks that this is as far as one should go. The resurrection is of course to be explained as the result of a conviction on the part of the disciples that Jesus had in some manner overcome the power of death. We commend the book to all those who wish to read a thoroughly reverent and scholarly treatment of the life of Christ from this point of view. The unconvincing character of the volume is due to the fact that the method is unable to give proper weight to those features in the life of Jesus which lie outside of a purely naturalistic view, and these are among the most impressive factors in his personality. (Appletons. $1.50 net.)

THE SPELL OF FRANCE. By Caroline Atwater Mason. It was at Avignon, in southern France, that the lady waited for her husband to arrive from America, and begin the fascinating pilgrimage of Provence and the Riviera. Their tastes led them into the antiquities of the towns they visited, and their conversation helps the reader to journey along with them with awareness and pleasure. Few places in southern France have played a more important part in history than Avignon and Lyons. To the former the Holy See was removed in 1300 to bring it more completely under the control of France, and seventy years later, after what Petrarch called the "Babylonian captivity," it was returned to Rome with the triumphal entry of Gregory XI. Two women were directly and dramatically connected with this great adventure of the popes: Jeanne, Countess of Provence, the sinner, and Catherine of Siena, the saint. Avignon is still full of the memories of those romantic times. The interest of Lyons is still older. It was the Roman capital in the days of the early Cæsars, and with the rise of Christianity it became the scene of some of the most heroic martyrdoms. From that city was sent the thrilling letter of "the servants of Christ dwelling in Gaul to the brethren settled in Asia and Phrygia," which relates the heroic stories of Sanctus, Maturus, Attalus, Pothinus, and the maiden Blandina, whose martyrdom was one of the tragic glories of the early faith. That letter, preserved in the history of Eusebius in the fourth century, is quoted in full in the appendix to this volume. Of the artistic, literary and sacred memories of Vaucluse, Arles and St. Remeys, of Petrarch and Mistral, of the Pont du Gard and the monuments of St. Remey, Mrs. Mason writes with contagious enthusiasm. Then away to the Riviera the journey takes itself, and finally back to Languedoc and the fascinations of Carcassonne. In the midst of the journey, like a gem, is set the charming little romance of "La Rose du Wai." Full-page photographs of many of the most charming and picturesque scenes help make the volume a delightful possession. (L. C. Page & Co. Boston.)

CHINA REVOLUTIONIZED. By John Stuart Thomson. The volumes now appearing on China and the Chinese would make a considerable library. But the general reader has litle time to devote to so many volumes, and wishes access to some one book which covers adequately the ground of modern Chinese affairs. It is the opinion of the present reviewer that Mr. Thompson's volume comes nearer meeting this need than any other recent work. He has been fitted for his task by years of residence in the Orient, and by previous literary work which is recognized as authoritative. To this document he therefore brings ample resources and experience. The first chapter traces in a painstaking and accurate manner the story of the recent revolution in China, from the memorable day, October 10, 1911, when the revolution broke out at Wuchang, on the Yangtse River, to the election of Yuan Shi Kai, as provisional president of the Republic. In tracing this story, Mr. Thompson does ample justice to the admirable work of the missionaries, as for example, when he remarks on page 46, "Let us go down to Nanking for a moment to see how the war is progressing. To keep Nanking and Shanghai in touch, the Americans have brought up their beautiful cruisers, 'New Orleans' and 'Albany,' for the American vice-Consul, Gilbert, and his intrepid American missionaries, Dr. Macklin, President Bowen, Mr. Blackstone, Mr. Garrett and others were in the city." Of the fall of the city on December 2, 1911, he remarks on page 64, "The investigation was now complete, and the situation was hopeless for the defenders. Twelve brave Americans had remained on the scene, the great missionaries, Dr. Macklin, Mr. Garrett, Dr. Blackstone, Pres. A. J. Bowen and others, and the vice-consul, Mr. Gilbert, who dramatically watched the bombardment from a high graveyard in the city. They believed in saving blood, much provocation as there was on the side of General Hsu's victorious men. They pleaded with General Hsu for the first humanitarian surrender in Chinese civil war, as an example for all men that Chinese revolutionists, like George Washington's and Oliver Cromwell's men, were men of heart and not feudists fighting for a great cause." Other chapters of the book are devoted to present commercial and industrial conditions, transportational facilities, the numbers and enterprises of foreigners in China, the Chinese army and navy, and many other interesting features of Chinese life. Of the missionaries and their work the author speaks in the highest terms, and refers caustically to those travelers who have professed to find no results of missionary labors in the Orient.

Of the medical work he finds it difficult to speak with just restraint. He says, on page 465, "Were I a billionaire, I am a thousand times sure that I would send a thousand medical missionaries to China for five years, each man to hire a native assistant and carry a full surgical and medical chest, and the Bible and medical text books only. . . No man who ever lived, not even Paul when he wrote the thirteenth chapter of First Corinthians, not even the beloved John when he saw the heavenly city in seraphic dreams, would have experienced such real and great happiness as I." (Bobbs-Merrill. $2.50 net.)

CLASS BOOK OF OLD TESTAMENT HISTORY. By George Hodges. There are many books dealing in admirable spirit with the story of Israel, but there is always room for another, especially when it is written with the scientific precision, the attractiveness of style, and the perception of moral and religious values which characterize this book. The author is Dean of the Episcopal Theological School at Cambridge, Mass. His work as a religious educator is widely and favorably known. In a series of brief chapters he has outlined the leading features, both civic and religious, in the life of Israel, from patriarchal days to the rebuilding of Jerusalem and the proclamation of the law in the times of Nehemiah and Ezra (Macmillan. $1, net).

THE SECRET OF SUCCESS FOR BOYS AND YOUNG MEN. By B. J. Kendall, M. D. Just the sort of book a boy or young man can read with interest and profit. It discusses frankly the sexual problems which are now for the first time receiving some due measure of attention.

It deals with general health, giving excellent advice regarding daily habits. It points out the dangers of the use of tobacco and liquor in a manner to convince and persuade the reader, and it discusses very helpfully the principles which lead to success in the choice and pursuit of a vocation. Admirable in tone, and valuable in counsel. (B. J. Kendall, M. D. Geneva, Ill. 50 cents.)

HAND-BOOK OF CHRISTIAN INSTRUCTION, By Peter Ainslie. A small catechism in four chapters, dealing helpfully with the life of Christ, the church, the Bible and the Christian life. It is intended for young Christians, and should prove of value in classes. (Seminary House, Baltimore. 10 cents, $1 per dozen.)

REV. CAMDEN M. COBURN is a Methodist minister who has held important pulpits of that denomination in Ann Arbor, Denver and Chicago. He has, however, a side line, as every minister ought to have. With him it is Egyptology. He contributed to the Geographical Magazine a few months ago an interesting article on the jackal necropolis at Abydos, and in the Homiletic Review for November he has a sketch of "The Latest Excavations in Egypt."

Disciples Table Talk

Dr. Dye at Eldred Memorial.

The churches of St. Joseph County, Indiana, united on Sunday afternoon, Nov. 16, in a great service in honor of their lamented missionary, Ray Eldred. Geo. W. Hemry, pastor of First Church, South Bend, presided. Cecil Franklin, of Indiana Avenue, E. K. Van Winkle, of Mishawaka, and Rev. Mr. Mullins of the Lakeville church assisted in the service. The main address was given by Royal J. Dye. Dr. Dye proved to be in this, as in other efforts, a "master workman." At the conclusion of the service the large audience stood, unanimously pledging continued and increased support to the Congo work. Doctor Dye also addressed the Ministerial Association of South Bend and Mishawaka on Monday morning. Never, reports Mr. Hemry, has a group of ministers, met in interdenominational fellowship been more thoroughly gripped by a message than were these men by the address of Doctor Dye. The services held at Mishawaka and at the Indiana Avenue Church were very largely attended. Unbounded enthusiasm for the work was everywhere apparent. A number of new volunteers for special religious work were decided by these services, Mr. Hemry believes.

A "Covenant for Christian Men."

Reuben Butchart, of Toronto, is the author of a new Covenant for Christian Men. E. E. Elliott, of the Brotherhood, sends a copy for publication, and suggests that any desiring the covenant in card form may secure same from the National Brotherhood office, R. A. Long Building, Kansas City, Mo. The covenant follows:

MEN AT WORK MOVEMENT.

"Reaffirming my personal belief in Jesus Christ as a Saviour needed by and sufficient for all men, I desire to engage in His service more definitely for the following ends:

"1. On account of our lack of growth of membership it seems evident that the church does not grip the community—or ourselves—as it should.

"2. I desire to try the experiment of perfecting my own Christian life, making it worthy of the name; and realizing afresh that the glow of inspiration for others may only be kindled by faithfulness in me.

"3. Whereas too frequently the reproach of churches is that to a few workers, mostly women, is left the burden of duty, I desire to co-operate in an attempt to find a task suited to me, and for every man in the church.

"To these ends I solemnly promise to study afresh the word of God, to pray daily for light, and by meeting with my brethren at stated times help in the "man's job" of solving Christianity's problem in our particular church. I approve of the simplest organization which will thereby enable us to promote these religious and social ends for self, for others, and for Christ."

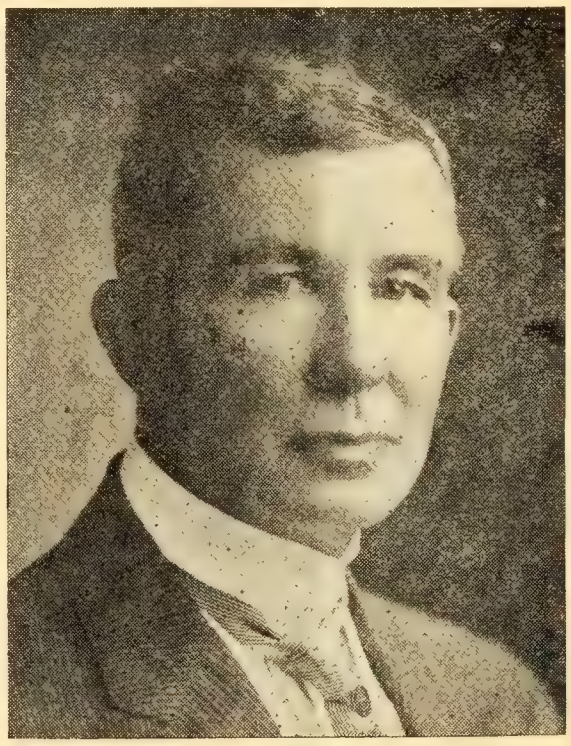
Rock Island Pastor Fights Local Evils.

M. E. Chatley has taken up arms in a war on local evils. In a sermon recently preached at Memorial Church, Rock Island, Ill., he held city officials responsible and demanded that they clean up or resign. But he placed blame also on the shoulders of the citizens of Rock Island, for the election of inefficient officials. A recent horrible crime gave point to the sermon. Mr. Chatley referred to the twenty brothels and ninety-five saloons as a disgrace to the city.

"I expect criticism for what I am saying tonight," Mr. Chatley said in closing. "I will be told that I ought to keep quiet about such things, and just 'preach the gospel.' Well, that is what I am doing—preaching the gospel of moral decency and public safety, showing you your duty as a good citizen. I don't believe that either the pulpit or the pew should settle down into an easy-going self-complacency and talk only of the sins men were guilty of 4,000 years ago. The church of God is not an army organized for dress parade, but a force organized for fighting, radiant with light and thundering with power against God's enemies here in society. The time for indifference is past. The time for action has come. It will never come if you remain indifferent. There are many who thrill with patriotic fervor at the thought of going to war and risking their lives for their country, but who forget to vote on election day. Plenty of men will die for their country, but the man who will live for his city and state every day is the man good government needs."

Japanese Sunday-school Boys Celebrate.

With an elaborate seven-course banquet, a program of speeches and music and a general good time, members of the Salt Lake City Japanese Sunday School Boys' Association celebrated the sixth anniversary of its foundation last week at Central Church. S. Narita, the first member of the association, acted as toastmaster. In a characteristic Japanese speech, delivered in fairly good



J. Fred Jones, Resigning Secretary of Illinois State Missionary Society.

English, Mr. Narita told of the advantages which have come to the Japanese youths of Salt Lake from their membership in the Sunday-school. He paid tribute to the American teachers who have labored to interest the Japanese young men in the work and to uplift them. That Christianity and the conversion of the Japanese is the only solution to the difficulty now existing between the United States and Japan, was expressed by W. Sakahiaara, professor of Sensu University of Tokyo. Professor Sakahiaara is making a short visit to Salt Lake on his way east and was one of the guests of honor. His remarks were deeply religious. This association of Japanese Sunday-school students is said to be the only organization of its kind in the inter-mountain region. From a small class of three, six years ago, the class has grown to a membership of more than 100. These are divided into three classes which meet each Sunday at the Central church. The organization is non-sectarian.

South Favors General Convention.

R. Graham Frank, of Liberty, Mo., Corresponding Secretary of the General Convention, has just returned from a tour of the Southern conventions, which he made in company with President Hill M. Bell and E. E. Elliott, also convention officers. A conference with the Atlanta people and with L. O. Bricker, chairman of the Atlanta committee on arrangements, convinced Mr. Frank that hearty co-operation may be expected in the convention city toward a successful meeting next year. Mr. Frank attended the North Carolina, South Carolina, Georgia, and Florida conventions, with the purpose of setting before the southern Disciples the real origin and nature of the General Convention. Mr. Frank writes, concerning the sentiment of the Southerners regarding the convention, as follows: "There has been so much dust in the air and so many unwise and unchristian things have been said and written that it is a wonder to me that our people have not become worse confused than they have concerning the purpose of the General Convention. In each of these state conventions, I spoke of the origin and nature of the General Convention, and my addresses were received in a most cordial way. In North Carolina I found that our State convention is and for years has been a strictly delegate convention. Many of the leaders of our work who were in attendance at the convention told me that there was only one man in the state who was opposed to the delegate convention and that he was not in attendance. In South Carolina, I found that the men who are leading in our work there are heartily in favor of the General Convention. The same is true in Georgia and Florida. In speaking of the delegate feature of the General Convention I said in my address: 'It seems to me that the emphasis in this matter has been sometimes misplaced. It is not so much a matter as to who shall vote or where the delegates shall sit in the convention. The matter of first and vital importance is that of educating our local churches to take sufficient interest in our conventions to select representatives to attend them.' It was a very great delight to me to find that so many of the leaders of our people in the Southeast look favorably upon this new order of things. The men and women who talked with me did so with the utmost freedom. There were frequent expressions of grief and sometimes of righteous indignation concerning some of the things that had been written about the men and women who had led in the organization of the General Convention."

Pastor Suggests Publicity Campaign.

C. R. Oakley, pastor at Mansfield, O., believes that the time has come for a publicity campaign on the part of the Disciples. He suggests paid advertisements in daily papers and magazines as media of publicity. He writes: "We have had church-going campaigns, Sunday-school campaigns, simultaneous evangelistic campaigns and House-to-house canvasses. These have all been profitable and resulted in stirring up much interest, and in winning many souls to the cause of Christ. Why not try a Simultaneous Publicity Campaign? We have the grandest plea in the world. Why not advertise it? Although we have been in existence for more than a hundred years, and have enjoyed unprecedented growth, now numbering about a million and a half in the United States, yet there are millions of people in this country that know little or nothing about our plea, or what we stand for as a people. Among these millions there are many that are tired of creeds, sectarianism, and ecclesiasticism that would be glad to unite themselves with bodies of Christians upon the simple profession of their faith in Christ. How can they do this unless they know of the existence of such a people? The pulpit is wielding a mighty influence, and yet it reaches comparatively few. The vast multitudes do not go to the churches. The religious press has a limited circulation, extending little beyond the membership. If we are to reach the millions with our plea, we must add to these agencies the use of some instrumentality that will carry this message to the very door of every inhabitant of our land."

Pacific Northwest Parliament of Disciples.

The second Pacific Northwest Parliament of the Disciples of Christ will meet at Portland, Ore., Dec. 29-31, 1913. Every preacher in Oregon, Washington, Montana, Idaho and Western Canada, is urged to attend. The transportation expenses of the attendants will be pooled among all the attending members. This reduces the expense

to a mere nominal sum and makes it possible for those farthest away to enjoy the Parliament. A program worthy of a national platform has been prepared. Its range will cover the social, economic, and religious problems related to the various activities of the church. Program will be published later. Dr. W. B. Hinson, who delighted the delegates to the National convention in 1911 by his address of welcome, will treat the subject of unity between Baptists and Disciples in an address on "Our Common Fundamentals." Dr. Hinson is the pastor of the First Baptist Church (White Temple), of Portland, and has not only a national but international reputation. W. F. Reagor, Floyd R. Ross and E. S. Muckley, of Portland, constitute the committee in charge.

Russia Emergency Committee.

Geo. W. Kramer, treasurer of the Russian Emergency Committee, submits the following: The seventeenth consecutive statement or report of the Russian Emergency Committee covering all cash receipts and expenses to date (November 26, 1913), follows: Cash receipts previously reported, $4,381.68; W. H. Klotz, Macungie, Pa., $2; Mrs. E. B. Grannis, New York, $2; collections, Standard Publishing Co., $89.29; Mrs. L. I. Sweeney, $1,000; total, $5,474.97. Expenses previously reported, $4,100.73; expenses Toronto, express, etc., $8.61; expenses secretary, $3.13; draft Russia, $250; exchange, $1.50; expenses Davenport, $1.70. Total expenses, $4,365.67. Balance cash on hand, $1,109.30. Very favorable reports are received from the work. College opened with double the number of students enrolled last term, only limited to present number by the accommodations possible and state of finances.

Orpheum Theater for Men's Bible Class.

Messrs. Brentlinger and English, owners and managers of the Orpheum Theater at Terre Haute, Ind., have placed their building at the disposal of the Men's Class of George Darsie's congregation, Sunday mornings, furnishing orchestral numbers and special music from week to week. The management made but one request of the men of the class; to fill the theater with the men of the church and of the city at each morning service. The pastor and the officers of the class are determined to live up to the terms of the agreement, and hold that the offer of the Orpheum is exceptional. In addition to the orchestra, the management will put on a moving picture each week if possible to secure suitable films.

Secretary J. Fred Jones Resigns.

At the meeting of the Illinois State Board of Missions, just held at Bloomington, J. Fred Jones, secretary of the State Board, handed in his resignation, to take effect Jan. 1, 1914. At this time Mr. Jones will have completed eighteen years of able service for the Illinois Disciples. J. Fred Jones is known and loved throughout the state not only for the service he has given the state, but also for his strong and interesting personality. He will be missed in the conventions throughout Illinois.

Dean Lhamon Delivers Lectures.

Dean W. J. Lhamon, of the Bible Department at Drury College, Drury, Mo., is giving a series of lectures before the Training School for Sunday-school Teachers, at Springfield, Mo. The lectures are given under the auspices of the Church Federation of Springfield. Dr. Lockhart is considering various phases of the historic background of the life of Christ. The lectures are being delivered one each week, from Oct. 13 to Dec. 15.

California Pastor Popular Evangelist.

For three consecutive years the church at Santa Ana, California, has tried to secure Bruce Brown for a meeting. This year at its earnest request the Board of Officers of Fullerton consented to allow him to be away for a month. C. C. Chapman will fill the pulpit during his absence. The Santa Ana Church, Paul Wright, pastor, is one of the best and most aggressive on the Coast. The meeting began November 6.

The "Church Efficiency" Congress

Held at Davenport, November 17-23.

With but one or two exceptions, there seemed to be a good spirit throughout the sessions of the Church Efficiency Congress, held in Davenport, Ia., Nov. 17-23. The meeting was conceived and projected by the Standard Publishing Company. Its officers were mainly employes of that company and those who were not actually so employed were closely attached by personal interests or sympathy with the company. No newspapers save the "Standard" had been invited to send representatives, although applications for exhibit space in the church basement by the St. Louis and Chicago houses was cordially granted by the Davenport pastor, J. T. Houser. The Christian Board of Publication sent an exhibit of books but no editorial representative. The Disciples Publication Society sent the editor of The Christian Century, but no exhibit. The editor was treated with the greatest kindness and brotherliness. Those present were almost altogether from the "Standard" constituency. The faces were quite unfamiliar to one who is accustomed to attend our national conventions. Few readers of either the "Evangelist" or "Century" were present. The program was made up in the "Standard" office. It included names with which the readers of that paper are especially familiar—Briney, Welshimer, Brandt, Sweeney, Cobb, Father Crowley, Violett, Small, Scoville, M. M. Davis, J. H. O. Smith, Kershner, etc., etc. "Standard" mottoes covered the walls of the church auditorium. The most conspicuous one was this:

Ours is a Loyal School
We use all "Standard" Supplies.

The commercial motive of the convocation was not concealed, but it seemed to affront no one.

GOVERNOR CLARKE'S ADDRESS.

Governor George W. Clarke, of Iowa, set the congress considerably by the ears in his address of welcome on the opening night. He struck a note of progress, a note that might even in progressive circles be called radical, and there was not a little dismay among the leaders. Next evening, however, J. H. O. Smith evened things up by a sermon on the Disciples' position which was as sound as anything Benjamin Franklin ever said. We should not have used the term "Disciples," in this connection, as Mr. Smith strongly objects to it, preferring the term "Christian Church." In this important (?) matter he seemed to have the approval of his hearers. There were probably 400 present from outside Davenport. Not that many were registered, we were told, but no doubt many did not register. The church which has been newly remodeled and which had been dedicated on the previous Sunday by Dr. I. N. McCash will seat perhaps 800 people, using all the lecture rooms and gallery space available. It was filled at the evening sessions, with always some standing who could not be accommodated with seats.

Z. T. Sweeney made the same speech on the Russian work which he delivered at Toronto, and his phonograph played the same Russian hymns. The people were captivated with his plea just as they were at Toronto. Mr. Sweeney seems to have been rejuvenated by his new sense of an important mission on behalf of our brethren in Russia. He speaks with unquestioned sincerity and power. He appeared on the program many times as did most of the better known persons present. For a sermon theme Mr. Sweeney chose the text, "He that would be greatest let him be your minister," and delivered what was evidently a well-seasoned Chautauqua lecture, emphasizing in good language and fine spirit the great ethical ideals which grip the modern mind. He made no effort at playing to a conservative "gallery" but declared boldly that he was in favor of a "delegate convention," a statement that was not cheered until he later explained that such a convention must have absolutely no "authority" over anybody!

John L. Brandt, of St. Louis, in an hour's lecture traced the history of the Church from the birth of Christ through the apostolic age, the middle ages, the Reformation period and down to the present time. He was recounting the victories of Christianity. Following him A. P. Cobb, of Decatur, Ill., pleaded for a congress like this in which none save Disciples' voices could be heard. He declared that there was danger of the lines of our distinctiveness being obliterated or confused through too free association with other Christians and seemed to reflect upon our national conventions for making a place for so many addresses by others than "our own folks." Mr. Cobb shocked some of his hearers by confessing at the beginning of his address that had the option been in his power he would have chosen to be born a "cultivated Christian woman in preference to the best man that ever lived."

J. B. BRINEY IN SPLENDID SERMON.

J. B. Briney made a beautiful and wholesome address—a sermon it was—on the Second Coming of our Lord. He expounded the Thessalonian passage about being "caught up to meet the Lord in the air." The theology of the sermon, as an exposition of Paul's expectation at the time the first letter to the Thessalonians was written, would bear the closest scholarly examination. Mr. Briney threw out a hint at one time to the effect that the early church, including Paul, expected the immediate return of the Lord, but that with his delay in coming they seemed later to abandon that view. He made no use, however, of this clue in interpreting the Scripture, but built up his picture of the end of the world out of the materials furnished in this early Thessalonian description. The sermon was a beautiful revelation of the soul, the spiritual life, of this aged controversialist. Most of us who know him as a debater and polemicist were gratified beyond expression that he chose to make a revelation of his own faith and hope and feeling rather than to argue some mooted question of theology or church polity. Tears were in the eyes of all of us as he bared his soul, and the assembly broke up with a sense of the nearness of God and the reality of the heavenly home.

During the forenoons and afternoons the sessions were held in segregated classes—ten or a dozen of them proceeding simultaneously—for the study of various themes. Some of these were related but remotely to the "Efficiency" idea. For example S. W. Traum conducted classes in the study of Mormonism, and the aged D. M. Canright in the study of Seventh-day Adventism. These subjects seemed to be among the most popular of all those offered, drawing large groups each time. Church finance, evangelism, Sunday-school work, the duties of elders and deacons, the rural church pastoral problems and such themes were treated in other class rooms. This idea of carrying on special studies in classes is certainly a good one and capable of advantageous use in our state and district conventions. The only criticism we heard on this aspect of the Congress was on the fact that the instructors seemed to have come, in many cases, with little or no preparation, trusting to the inspiration of the moment or the interrogation of the class members to provide grist for the mill, much as the unprepared Sunday-school teacher does. There were exceptions, however.

GOOD FELLOWSHIP THROUGHOUT CONGRESS.

There was good fellowship throughout the Congress. It was good to be there. The thinking of the Congress was such as readers of the "Standard" are familiar with, but the spirit of the gathering was much above the temper of the newspaper that projected it. If the "Standard" would itself adopt the temper of reserve and brotherliness which for the most part characterized the talk at Davenport there would be hope that our differences could be talked about and perhaps solved without the haunting fear of a rupture in our body. C. C. M.

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J. R. Perkins, pastor of the First Christian Church, Sioux City, Iowa, has announced a series of pre-Christmas sermons on "The Old Gospel and Modern Questions," and "The Characteristics of the Christ." The sermons will be given in the following order: November 23, Sunday morning, "The Poise of the Christ;" Sunday evening, "The Question of the Marriage Relation;" November 30, Sunday morning, "The Democracy of Jesus;" Sunday evening, "The Question of Wealth and Its Use;" December 7, Sunday morning, "The Anger of Jesus;" Sunday evening, "The Question of the Worth of Man;" December 14, Sunday morning, "The Heart Hunger of the Christ;" Sunday evening, "The Question of Labor and Property." A special musical program under the direction of Zoe Pearl Park will be given at each service, a prominent feature being the hymn singing by a children's choir of thirty voices.

W. F. Richardson, pastor of the historic First Church, Kansas City, has his study at the Y. M. C. A. during the construction of the new addition and remodeling of the old portion of the church. When completed this will be an institutional plant of great service to the local community. The Budd Park Church building, Kansas City, Mo., is being completed, and will have the roof of the superstructure on by Christmas. The congregation has for five years been worshiping in the basement. W. H. Scrivener is the much loved pastor.

Friends of Burris A. Jenkins, of Linwood Church, Kansas City, Mo., are rejoicing in his physical improvement. He is walking without a cane, and preaching to great audiences. At his Sunday evening services hundreds are being turned away, being unable to gain access to hear his travelogues on his recent trip abroad.

The Peoria, Illinois, church, recently destroyed by fire, will not be rebuilt. Instead, the congregation has purchased and is now occupying the former Reformed Episcopal church edifice, which is centrally located, and well equipped. Later the Central Church will build a modern Sunday-school plant.

Mammoth Cave, Lookout Mountain, and Big Stone Mountain, besides many battlefields, lie in the path to Atlanta. Already transportation arrangements taking in these land-marks and world wonders are being perfected by E. E. Elliott, transportation secretary of the Atlanta Convention.

The Christian church of Wilkinsburg, Pa., with Scott Cook as its pastor, reports unusual interest in the fall and winter work. There have been twenty-two additions at regular services, the Sunday-school is having great gains and a large men's class is organized.

Mary G. Campbell, niece of Alexander Campbell, died November 19, at Eugene, Ore., at the home of her brother-in-law, P. L. Campbell, president of the University of Oregon. Her husband was a prominent attorney of San Francisco.

The corner stone of the New Swope Park Church, Kansas City, Mo., was recently laid with appropriate ceremonies. This is the twentieth church edifice built in Kansas City since Frank L. Bowen became city evangelist.

Two Kansas City Sunday-schools, Independence Boulevard and Jackson Avenue, are running "neck and neck" in attendance. Jackson Avenue says Independence Boulevard has only passed them five times in five months.

Mrs. Ralph Latshaw, State President of the Missouri C. W. B. M. was the speaker at the annual Christian Woman's Board of Missions Day exercises at Jackson Avenue church, Kansas City, November 23.

Among the fraternal delegates to the Convention of Methodist Men recently held in Indianapolis, were A. E. Cory, Pres. Chas. T. Paul, and T. W. Grafton, representing the Disciples.

W. T. Moore presided at the sessions of the Florida convention, despite his more than eighty years. He says he feels as well as ever in his life, and he looks a great deal younger.

The annual "turkey and 'possum dinner" of the men of the Liberty, Mo., church, held recently, was addressed by E. E. Elliott, National Secretary of the Brotherhood movement.

The Union Thanksgiving Service of the Kansas City churches was held at Forest Avenue Church, with sermon by J. B. Hunley, pastor of Ivanhoe Park Church.

Prof. F. E. Lumley has recently delivered a series of lectures on Social Christianity at the church in East St. Louis.

W. C. Payne, newly appointed general field representative for the Women's Board, is itinerating in the West.

President I. N. McCash of Spokane University was a recent visitor at Texas Christian University.

The Oklahoma Ministerial Association will meet at Enid, December 3-5.

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EVANGELISTIC MEETINGS.

East Liverpool, Ohio, P. E. Britton, pastor, preaching, Mrs. Fred Bucey, singer.

Atchison, Kans., Jesse Bader, pastor, preaching, twenty-one accessions, closed.

West Liberty, Ind., Rev. Wm. Whitcamper, preaching.

Iola, Kans., Otho Moomaw, pastor, Chas. S. Earley, preaching, W. F. Lintt, singing.

Wellington, Kans., O. L. Smith, pastor, Charles S. Earley, preaching, W. F. Lintt, singing, 112 accessions, closed.

Fortville, Ind., Charles E. McVay, preaching, beginning in February.

Guthrie Center, Iowa, E. V. McCormick, pastor, preaching, Charles E. McVay, singing.

Santa Ana, Cal., Paul Wright, pastor, Bruce Brown, preaching.

Dallas, Ore., Leslie Obert, preaching.

Connersville, Ind., L. E. Brown, preaching.

Dallas, Tex., F. L. Young, preaching.

Danville, Ill., C. B. Herschey, preaching.

Spickard, Mo., Rev. Mr. Darby, preaching.

Spencer, Ind., Milo J. Smith, preaching.

Kokomo, Ind., J. Albert Deek, pastor, J. Wesley Yantis, preaching.

Sterling, Ill., Rev. Mr. Stevens, preaching.

Whitewater, Ind., Owen Livingood, preaching.

Dixon, Ill., C. C. Carpenter, preaching.

Frenton, Mo., Walter M. White, preaching, beginning in January.

Lima, Ohio, W. D. Kershner, pastor, preaching, C. B. Kershner, singing.

Martinville, Ind., E. W. Brickert, preaching.

Henderson, N. C., A. T. Banks, pastor, J. Lee Johnson, preaching, J. H. Mooring, singing.

State Line, Nebr., Burton Davis, pastor, S. R. McClure, preaching, continuing.

Blue Vale, Nebr., Ira Griffis, pastor, L. W. Myers, preaching, closed.

Shelbyville, Ind., O. J. McMullen, pastor, J. A. Carroll, preaching, continuing.

Walla Walla, Wash., W. W. Burks, pastor, W. F. Turner, preaching, continuing.

Hartford, Ark., Floyd J. Evans, preaching, continuing.

Mentor, Ohio, L. P. Clark, pastor, W. A. Harp, preaching, fifteen accessions, closed.

Meridian, Miss., E. J. Willis, pastor, John L. Brandt, preaching.

Arrowsmith, Ill., Guy B. Williamson, pastor, B. L. Wray, preaching, beginning.

Dana, Ind., A. L. Martin, preaching.

Miltonvale, Kans., H. E. Ballou, pastor, W. H. Curtis, preaching, closed.

Lordsburg, N. M., F. G. Roberts, pastor, Frank Thompson, preaching, continuing.

Rutland, Ill., A. O. Hargis, pastor, Rochester Irwin, preaching, beginning soon.

Compton Heights, St. Louis, Mo., Clifford A. Cole, preaching, H. O. Fritz, singing.

Centralia, Wash., W. S. Lemmon, pastor, preaching, A. W. Shaffer, leader of song, 17 accessions; closed.

Knoxville, Iowa, C. N. Mattox, minister, H. E. Van Horn, preaching.

Edmond, Okla., W. G. Scates, pastor, Oscar Ingold, preaching, 47 accessions; closed.

Dorchester, Neb., J. A. Beattie, pastor, J. W. Hilton, preaching, beginning.

CALLS.

L. Hadaway, Minier, Ill., to Bloomington, Ill., accepts.

W. E. Moore, Tupelo, Miss., to Charleston, Ky., accepts.

George Southgate, to Niantic, Ill., accepts.

David Wetzel, Covington, Ky., to Quincy, Ill., accepts.

J. A. McKenzie, to Centerville, Iowa, accepts.

I. H. Beckholt, to Harrison, Ohio, accepts.

Rev. Mr. Shult, Newcastle, Ind., to Cambridge City, Ind., accepts.

Elmo Higham, Crothers, Ind., to Milton, Ind., accepts.

Henry P. Atkins, Birmingham, Ala., to Kokomo, Ind., accepts.

A. Leroy Huff, Decatur, Ill., to Benton, Ill., accepts.

N. P. Poole, Cynthiana, Ky., to Knoxville, Tenn.

Abbott Book, assistant pastor, Charles City, Iowa.

W. F. Bruce, Severance, Colo., to Gering, Nebr.

RESIGNATIONS.

T. W. Pinkerton, Kenton, Ohio.
W. L. Cline, Ault, Colo.
N. P. Poole, Cynthiana, Ky.
Allen Lee Hill, Aurora, Nebr.
O. W. Hearn, Harrison, Ohio.

DEDICATIONS, REPAIRS, ETC.

Springfield, Ohio, H. Marshall Clem, pastor, church edifice dedicated by J. S. Burnett.

Ulysses, Nebr., church remodeled and dedicated.

Jackson, Miss., new church, dedicated by Geo. L. Snively, E. T. Edmonds, pastor.

South Butler, N. Y., remodeled and redecorated, Lewis S. Cost, pastor.

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The Sunday School

GOD'S GLORIOUS GIFT.

By A. Z. Conrad.

The heart center of the Christian's religion is the incarnation. The entire redemptive revelation rests upon the fact that God assumed humanity. Without Christmas there can be no Easter. If the Bethlehem shepherds did not hear the angel choir we have no guarantee that we shall any of us sing the new song. If God did not come among men in Christ the basis of our hope of an eternal fellowship with God is gone. St. John was the apostle of mystic contemplation and spiritual insight. He witnessed a growing faith and determined to discover whether or not it had an adequate foundation. Destructive criticism has opened its batteries on the citadel of the fourth Gospel, but with the clearing of the air we find there is no breach in the walls. The effort to dislodge St. John from the fortress has failed. All the critical surgery of our day is unable to separate John the apostle from the gospel that bears his name. The diligence and devotion of many scholars to determine the authenticity and credibility of the gospel of John is beyond all praise. A very extensive reading of both destructive and constructive criticism has resulted in a calm conviction that the apostle John was the author of the fourth Gospel and that more than any New Testament writer he had the opportunity, the ability and the inspiration to present to the world a trustworthy record regarding the most sacred facts in the life of Jesus Christ. The prologue to this Gospel has been the arena of the greatest critical combat the world has known. No passage in literature contains so much that is vital and fundamental to humanity as the first eighteen verses of the first chapter of St. John. It furnishes a philosophical and theological basis explanatory of all the facts which follow in the sacred narrative. It presents a sufficient reason for all of the teaching and doing of Jesus Christ. Matthew emphasized the fact of the Messiahship of Jesus. Mark stressed the imperialism of Christ as the Son of God. Luke underscored the reality of the humanity of Jesus Christ while St. John goes behind and before all expression or manifestation, and sees Jesus Christ as the Eternal Personality who in all the essential aspects of his being always was and always will be. The triumphant peroration of the poem deals with the self-unveiling of deity when the pre-existent "Word" took upon himself the habiliments of a true humanity that God might henceforth be known and loved by man.

BEFORE THE BEGINNING.

"In the beginning was the Word." Standing on the outer rim of the eternal Now the inspired apostle sees one who uncreated already existed and who did not begin to be at that initial period of time. The one beheld is he who in the solemn moment of the upper room, and in the sublime exaltation of holy prayer spoke of the glory he himself had "before the world was," and "before the foundation of the world." (John 17.) The apostle had accepted the stupendous fact of the pre-existence of Christ and proceeds to set it forth as a fundamental philosophical and theological truth. Language could not more unequivocally declare the concept of eternal existence than in this initial sentence, "In the beginning was the Word." As the entire prologue has been the subject of unending controversy, so the very storm center has been the "Word" "Logos." Both Plato and Philo were familiar with the term and with the Alexandrian school it was a word to conjure with. In the philosophical usage of the day the term had a double meaning of "reason" or dwelling in the God-head and also of the expression of that reason in language, or "speech."

There was not only no hint of an incarnation in the metaphysical speculation of Philo, but his whole scheme antagonized the very idea of the incarnation of the Logos. John never derived his idea of the Logos from the schools of thought of his day. Nowhere in the New Testament writings is the word Logos used to convey the idea of "reason," but invariably with the *thought* or *expression* of reason, hence as *Word*, or Speech. The act of God's self-revelation is repeatedly portrayed in terms like, "The word of the Lord," and, "The angel of Jehovah." Word in Old Testament writing is employed to designate God's revelation. When employed by John, "Word" was a person, before all creation. The material universe was created, made, but not so with the Logos. He was before the beginning, with no time limitation.

THE WORD OF GOD.

"And the word was with God." This is a statement of relationship, a relationship which essentially subsisted in the very constitution of deity. The idea of fellowship is firmly indicated and therefore the personality of the Logos. We are not therefore to limit the fact of the Logos to the matter of revelation or manifestation. The revelation is one which eternally subsisted irrespective of and independent of God's self unveiling.

TRUE DEITY OF THE LOGOS.

"And the word was God." Language could not be more specific than it is here. What is declared is that there is eternal communion and at the same time eternal distinction. The Son of God is not the Father, neither is the Father the Son. What is asserted is that the Logos, or Word, was God distinct from man, or from any created thing or being. In kind and substance he is the same as God.

THE AGENT OF CREATION.

"All things were made by him," that is, all created things came into being through his instrumentality and activity. The notion of Plato that matter was eternal finds no acceptance in the statement of St. John. He has no sympathy with the dualism which was rife at the time of his writing. It is through the volitional energy and the holy act of the Logos that the world has come to be.

LIFE AND LIGHT.

"In him was life and the Life was the Light of men." The Logos is represented as having within himself, potentially whatsoever has come to be through his action and will. The chasm between something and nothing is no greater than that between mere dead matter and living organism. The very comprehensive statement and declaration is this, that life in all its features, phases and forces, in all the vegetable world and the animal kingdom, physical life, intellectual life and moral life, all had its source in the Logos, who was himself Light in all of its fulness and beauty.

DARKNESS AND LIGHT.

"The light shineth in darkness and the darkness apprehended it not." Light and darkness are mutually exclusive. The Light from the Logos had been shining in the darkness long before the period of the incarnation. But in the person of the "Word," Jesus Christ, all the ancient light had come to be focused and He who was himself the Light was pouring out his effulgent brightness into the world about him, and yet sin-blinded minds, seared consciences and dead hearts were unresponsive to the Light's appeal. The reference here is not to a historic fact alone, but to a continuous process. The only possible displacement of darkness is through the incoming of the light.

THE MAN FROM GOD.

"There was a *man* sent from God whose name was John." In contrast with the Logos this forerunner of Christ is designated as merely human. John the Baptist is introduced as a witness, who, representing as he did all that was best in the prophet and priest of the Old Testament history, was yet personally in great contrast with the one whom he had been sent from God to proclaim. He came for the purpose that he might bear witness to the Messiah. "This man came as a witness that he might bear witness of the light." He had been sent from God that he might awaken and arouse the world from its torpor, indifference and carelessness and to direct it to the light which was to light men to God. He found even the religious world in a moral stupor and warned them against dependence upon merely formal religious observance. He portrayed definitely the conditions whereby the light might be apprehended, by moral earnestness, unselfish obedience, consecrated service. He distinctly disclaimed that he himself was the light.

THE TRUE LIGHT.

V. 9. "That was the true light which lighteth every man which cometh into the world." It is no mere reflection, it is not transitory, but this light is the source of all illumination. It is capable of clarifying vision, energising the volitions and safely guiding every man that comes into the world. "He was in the world and the world knew him not." "He came unto his own and his own received him not." This, notwithstanding the fact that the world was made by him and that his own should have first recognized him. Not so much censure as amazement is expressed that he who was himself the author and Creative Being should have been ignored by his creatures. The tragic fact did not relate alone to the prenativity era, but it is a melancholy truth applicable today. The great unattached multitude do not KNOW HIM. All that infinite love could do has been done to make God known to men, but the natural heart is at enmity against God.

THE INCARNATION.

"And the word was made flesh and dwelt among us." We have here the climax of sublimity in revelation. There is no single sentence in any language more pregnant with meaning than this. It outranks and outclasses any words which have fallen from the lips of man or from the pen of an inspired writer. Unnumbered volumes have sought to disclose the real significance of this simple statement. We have brought to view the nature and character, the responsibility of humanity to respond to the divine affection manifested in the humiliating act of incarnation. How forcibly has been set forth the fact of the pre-existence of the Christ, of his creative energy, of his life and light giving nature, of his affectional attitude whereby the children of men have been brought into saving relations and into close fellowship with the Eternal, and now the "Why" of it all appears in a single sentence, "The Word became flesh and dwelt among us." Undoubtedly this statement is entirely unique. The literature of the whole world finds no parallel. This has been made an objection to receiving it as having historic validity. As a matter of fact it is precisely what we would expect of an event so transcendently great. It was the only satisfactory explanation of what the apostle had himself witnessed in the life of Jesus Christ. The expression is intended to represent that the Word took upon himself humanity, a human body and a reasonable soul were his.

GOD'S GLORIOUS GIFT.

God's glorious gift to man of Jesus Christ is the only way he could fully reveal his own nature to man. It was by taking upon himself human nature, enduring temptation, suffering persecution, meeting the trials incident to life, "that we may know we have an high priest who is touched with the feeling of our infirmities" and therefore understands us. Though God had appeared in theophanies, in wonderful providences, manifestations of divine power, his real nature was not understood and the world did not dream of defining him as "Love," until he came and lived among men and went to the last limit of possibilities in sacrifice to declare the extent of his divine affection for those who were loveless and who were enemies to his eternal purpose. The Word made flesh is nigh our interceding Saviour who has wrought for the children of men a wonderful redemption and who sympathetically companionates those who trust him all the way home.

*Note.—International Sunday-school Lesson for Dec. 21, 1913. Scripture.—John 1: 1-18.

The Mid-Week Service

By Silas Jones.

FRUIT-BEARING.

Dec. 10. John 15:1-17: Gal. 5:16-18, 22-26.

The Christian conscience is socialized. We do not enroll a man among the saints because he has had an experience which he calls conversion or has submitted to the forms and ceremonies of initiation into a religious society; we determine the value of the emotional experience and the forms of religion by the social significance of the man who has been converted and baptized.

WALKING IN THE SPIRIT.

The Cynic denied all social obligations. His boast is thus represented by Epictetus: "Look at me, who am without a city, without a house, without possessions, without a slave; I sleep on the ground; I have no wife, no children, no praetorium, but only the earth and heavens, and one poor cloak. And what do I want? Am I not without sorrow? Am I not without fear? Am I not free?" When we cannot have our own way, we are all apt to become cynics. We should like to be free from all obligations and be able to scold the world without incurring any risks. But such a life would be worthless and mean. Of the cynics, Epictetus says, "No: but their characteristic is the little wallet, and great jaws; the devouring of all that you give them, or storing it up, or the abusing unseasonably all whom they meet." The Cynic turns out to be utterly selfish. He has not the courage to live in the world and play the part of a man. Much that has passed for Christianity should be called cynicism.

THE JOY OF LIVING.

Morality has been defined by one of our writers on ethics as life organized and confident, "the struggle for existence being replaced with the prospect of a progressive and limitless attainment." The moral person is happy. Life is full of meaning for him. Life for the disciple of Jesus is organized and confident. He rejoices in hope and also in his present possessions. Very different, however, is this joy from that of the man who has no sense of sin and who refuses to see the misery there is in the world. Nor does he have the satisfaction of the Pharisee who thanks God he is not like other men. The disciple knows he has sinned and come short of the glory of God. The misery of the world is forced upon his attention every day and he takes account of it when he frames his philosophy of life. He is like other men, and he knows it, and he is glad to be a man. The good that he hopes for himself he also hopes for others. Unlike the pilgrim of Bunyan, he travels with his brethren to the city of God. He is therefore already in the city, for he has the daily companionship of those who constitute it a city of God.

FRUITS OF THE SPIRIT.

There are other fruits of the spirit besides joy which the disciple exhibits to the world. Love is the characteristic virtue of the Christian. He who loves has the right attitude toward others and he abhors whatever destroys life. The peace of the spirit is the peace of intelligent confidence. The battle is still on within the soul of the Christian and in the world without, but there is a firm alliance with the powers of righteousness which gives the soul the peace that passeth understanding. God, the teacher of man, is long-suffering with his pupils. They learn slowly the lessons of life. They do many foolish things and suffer the consequences before they attain unto wisdom. The spirit of God endows man with the qualities of heart that enable him to endure the folly of those whom he is trying to lead into the paths of wisdom. The impatience and hardness of the minister and the Sunday-school teacher bespeak the presence of motives other than those inspired by the divine spirit. The disciple is meek, that is, he is aggressive without being indifferent to the rights of others. What he wins he wins for all. The weak and defenseless, the outcast and the hopeless, receive benefits from all his victories. He teaches them to see clearly, to act from their own choices, and to choose the good.

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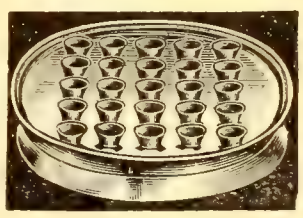

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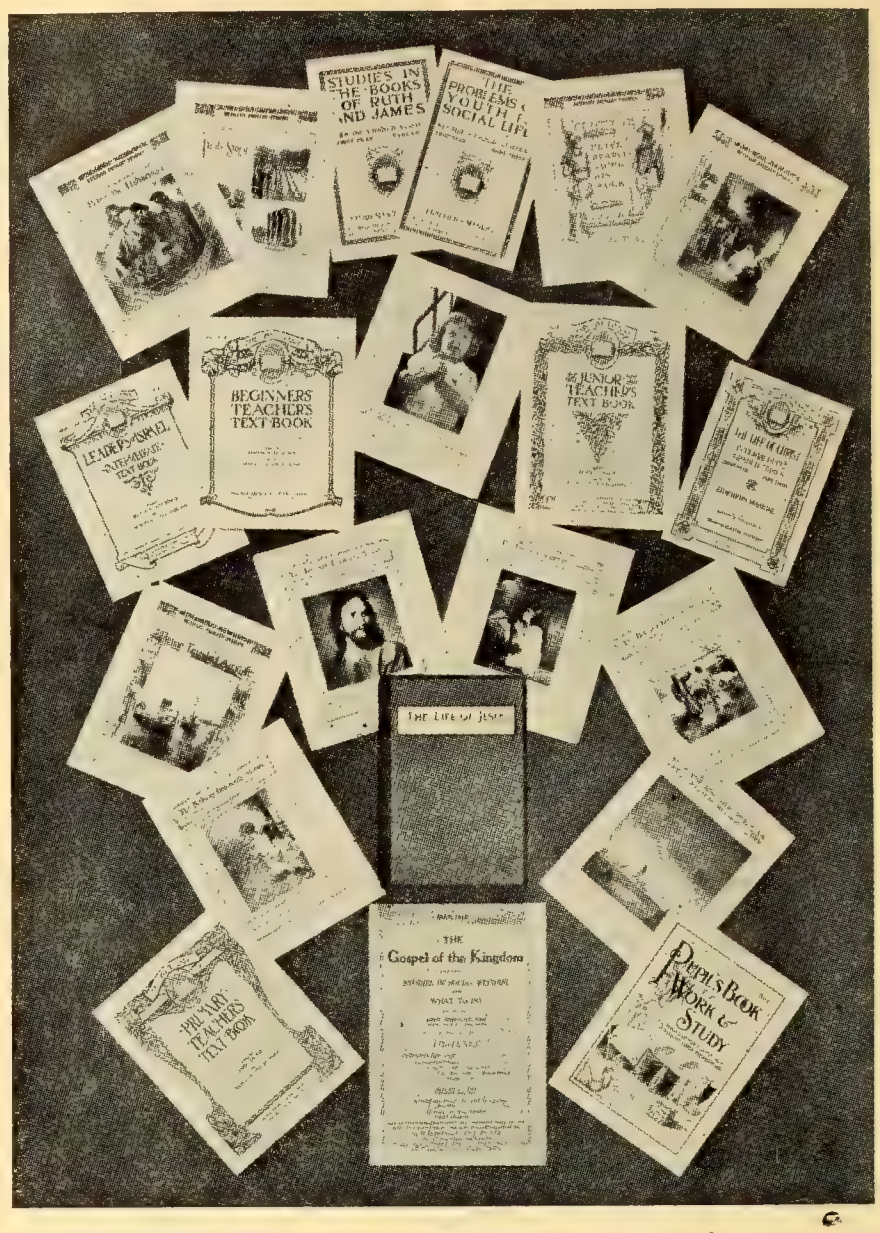
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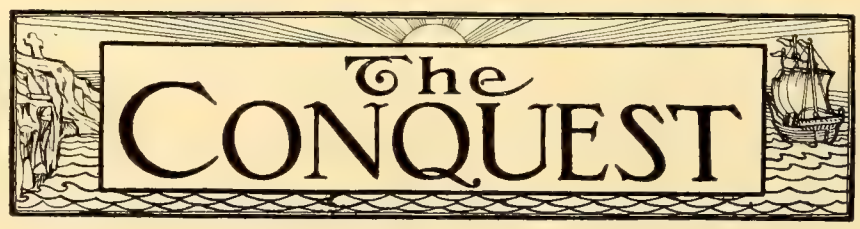

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Let us therefore hope that some people were healed.

It is a fair inference that there was healing. But it is not a certainty.

We may reasonably believe that there were several healings; that this group of manifestations of the divine power prevents the mention of separate cures; that this occasion in which a number of men were healed in quick succession is contrasted with those other recorded instances in which there were single cures.

But this is only an inference. It is not a certainty. The power of the Lord may be present and available for healing, and no one be healed.

There are vast reservoirs of unused power. The tides ebb and flow with power enough to turn all the wheels on earth, and multiply their number a thousandfold, but it is unused. The waves beating against the shores of the world's long coastline would if utilized save all the coal and carry all the burdens of humanity, but it is not used. The rays of the sun were used by the ancient Greeks to burn a Persian fleet, but practically nothing has been done since in that direction. The solar energy which last summer was expended upon Kansas, burned up the corn crop, and none of it was saved to help us with next winter's coal bills. These vast sources of power are present, but unemployed. They do not heal. They do not help. We have not yet found the way to utilize them.

We stand at the breech of a thirteen-inch gun, and are shown the delicate machinery by which it is elevated and lowered, and turned to the right and left. It suggests wonderful power. But thus far it only consumes power. Very well, here on the ground is a thirteen-inch shell; and here is an electric hoist whereby it may be placed within the gun; let us place it there. We do so, but the gun is just that much more inert; there are now 1,500 pounds more or less to move in addition to the several tons that formerly were there. There is no power in the shell. But here is powder, in large brown prisms, weighed and measured, and ready for the loading; let us place it behind the shell. We do so, and close the breech, but still there is no power. Not till there is a spark; not till out of the sky there comes a tiny lightning spark, does the ignited powder communicate its captive energy to the monster mechanism, and cause the long tube to thrill with life and energy. Then and not till then does the shell take its long curve, upward, then downward, a mile to every inch of caliber, and bury itself in the target a dozen miles away.

How much of our work is futile because we have not the spark of divine power? How much of our ecclesiastical machinery produces no product because we have no unction from on high?

What made the power of the Lord available for healing that day? First of all, Jesus was there. But Jesus was sometimes present and no one was healed. "He could not do many mighty works there" in his own town "because of their unbelief."

The disciples were there as witnesses. They knew that an investigating committee had come down from Jerusalem, hostile and ready to make trouble, and they did not intend that Jesus should be left in need of help. Peter knew that his mother-in-law had been healed, and he was grateful. Peter knew that his own net had been filled, and he was grateful. Peter knew that he had been called to a close companionship with Jesus, and he meant to make it mean something. He looked over at the scowling scribes, the incredulous Pharisees, and he was ready to stand by his Master.

We need a return of the Amen corner in the church. We need a body of men who are ready to back up the minister and support his message. The presence of the disciples there that day, testifying some of them that they had been healed and others that Jesus had come to them and helped them was one reason why there was healing.

But after it was all over, there were probably some crabbed old scribes who limped back to Jerusalem, saying, "If I had had any faith that He could help my rheumatism, I would have let Him try."

They deserved to limp.

But that is no reason why we should imitate their folly and sin.

The power of the Lord is now present for our help.

The only question is whether we are to use or waste it.

This is a season when we have good right to expect an outpouring of the Spirit of God upon our churches and their members. From every side come up reports of anticipation. The tumult and the shouting over past controversies die. Brethren are in unity, and in brotherly love. The world seems to be awakening from its search after vanities, and to be hungering for spiritual realities.

Now is the accepted time.

The power of the Lord is present to heal.

Shall any one be healed?

Why They Left the Disciples

A SYMPOSIUM.

Editor's Note:—The suggestion made by Hugh Macdonald that The Christian Century secure statements from a number of the ministers who have recently left Disciples' pulpits to accept pulpits in other communions was acted upon by the editor who wrote to eight of these brethren requesting them to state in brief compass "Why they left the Disciples." They were assured in the editor's communication that the purpose of the request was solely in the interest of a better understanding of their motives and the breaking down, if possible, of the sectarian feeling with which such a step as theirs is usually judged. Four of the eight have responded to the request with communications of a character and spirit which we take pride in being permitted to set before our readers. The writers of these replies have all occupied prominent positions among Disciples and are, without exception, greatly beloved by a large circle of their brethren in the ministry and by the congregations to which they have ministered. Their leave-taking is not an event that should be treated with either silence or harsh criticism. They are gracious enough to frankly bare their hearts to us; we will be not less gracious in according them an honest and unprejudiced hearing. Our judgment of their opinions and the wisdom of the course they have chosen may not agree with theirs, but their words to us are the words of earnest men who love our common Master and who desire above all else to make their lives count to the utmost for his Kingdom. All four of the ministers whose replies were received are now in the Congregational ministry, and two of those who did not reply are also in the same denomination. It is not to the present purpose to dwell upon this interesting fact, though it, no doubt, possesses significance. Before presenting their letters the editor desires on behalf of our readers to heartily thank these four pastors for the kindliness and promptness of their response to a request which by men of other than serious purpose might have been treated otherwise.

BY CARLOS C. ROWLISON.

IT WILL BE a pleasure for me to comply with your request to tell you why I accepted a pulpit among the Congregationalists. I do not say, "Why I left the "Disciples" because, as I have stated to my people here, it is my hope that we have reached an age when such a move as mine is not to be considered as leaving one denomination for another, but is rather a way of adding a new fellowship to an old one. This may, of course, be a mere fiction of mine, and certainly has nothing in it for those members of either communion who are still sectarian in spirit. Indeed, I am very well aware that I am quite definitely repudiated by a considerable number of Disciples.

"RESTORING PRIMITIVE CHRISTIANITY."

But then I have been repudiated by them for a long time, so that I am experiencing nothing new. That, on the other hand, I may retain the fine fellowship which I have long enjoyed with an increasingly large group of ministers and church workers among the Disciples, is one of my most cherished hopes.

To some of these last the acceptance of this pulpit has, I know, given pain; and the hardest thing about my action was to be forced to inflict this pain. Therefore I hail with pleasure this unsought opportunity to state publicly why I have done that which I have done.

In the first place, let me say that I have sought, during the whole of my ministry, to make my pulpit an interpreter of "the spirit of life in Christ Jesus." I have always believed, as I do most firmly believe now, that to make this spirit vital in men's lives is to restore primitive Christianity, and is the only way to bring about the genuine unity of Christ's people. Hence I have believed, and still believe, that I was genuinely loyal to the essential plea of the Disciples.

But I do not believe, and for a long time have not believed, in the interpretations which have been put upon that plea by a large majority of the Disciples. Yet if there is anything at all of worth to the contention of the Disciples, it is that the truth is to prevail, and not majorities. To my mind, there is no truth at all in the historic position of the Disciples, that a certain dogmatic scheme of things is primitive Christianity. The highest representation of God in my Bible is not that of a schemer. His methods are not those of politics. He is a Father, and is Love. So that Christian-

Rev. C. C. Rowlison.

ity is not the propagation of a scheme of redemption, but is simply a way of life. Essential Christianity is not a dogma, but it is a vital, spiritual principle at work in the world for "the revealing of the sons of God."

If this is so, as it seems to me it is unquestionably so, then we may feel assured that wherever the sons of God are being revealed, there the vital Christian principle is at work. This principle works in a thousand ways, and undoubtedly men are led by the spirit of God to a high manifestation of Himself in their lives through most devious channels. By such interpretations, one is led into holy fellowships with men in most varying associations.

City of God, how broad and far outspread thy walls sublime!
The true thy chartered freemen are of every age and clime.

And on the other hand, in the practical efforts of the ministry, one is led to use any means which will produce these spiritual results in the lives of those to whom he ministers. Hence it was easy for me to make use of the accepted practices of the Disciples, just as it is now easy for me to adopt the accepted practices of the Congregationalists.

Secondly, I remained in the ministry of the Disciples so long as I had even the semblance of the liberty which I claimed as my right under the form of their plea. In fact, I never lost my liberty, but did lose my standing as a minister among the Disciples. For more than six years, I have been all too conscious of that fact. Yet I do not blame them; for the large majority do not accept my interpretation of the plea, and because this is so they naturally do not care to invite me to their pulpits, where the ideas of the majority inevitably rule.

DISILLUSIONMENT.

When this discovery was forced into my consciousness, I will admit that I became somewhat desperate. The love for the Disciples, which I had cherished from my earliest youth, did not easily yield to the disillusionment. I invented all sorts of artificial props for my faith that the Disciples were seeking, in an open-minded way, to solve the great spiritual problems of the day, by a genuine return to the spirit and life and ministry of Jesus Christ. I knew that a considerable number of the finest souls in the world were seeking to do this; but I also knew that, along with me, they were hanging on for dear life to the cause made precious to them by childhood training. Along with me, they were maligned and repudiated. And though some of them have achieved a degree of success, which I yet trust may be as leaven for the creation of the new day of the Disciples, still it was evident that I was not achieving any particular success in these later years.

Naturally I contemplated leaving the ministry altogether, and did seek openings for usefulness in fields elsewhere which appealed to my tastes. For some reason, in which it seems to me now as though there were some great element of divine ordering, no door opened to me out of the ministry.

The last step came about in this way. Upon the invitation of the President of the State Normal School at this place, I have visited and addressed the students and faculty each summer for the last four years. In this way I became acquainted with the man who had been pastor of the First Congregational Church of La Crosse for the past twenty-five years. A mutual friend, now living on the Pacific coast, asked me to

permit him to suggest me to the retiring pastor as a possible successor. This pastor immediately wrote me a long and most fraternal letter, asking if I would be interested. This led to further correspondence and visits to La Crosse, until with the fullest understanding all around of our essential points of view, the call was unanimously given and heartily accepted.

Let me assure you, my dear brother, that I have never been more conscious of carrying out the divine will than I have been in this movement. And let me assure you further of my confidence that the essential mission of the Disciples may be fulfilled by me in the pastorate of the First Congregational Church of La-Crosse, just as I believe it has been fulfilled in my pastorates, and in other positions occupied by me, among the Disciples. And finally, permit me to express the hope that this act of mine may have some genuine influence in destroying sectarianism, and in bringing the Congregationalists and the Disciples into somewhat closer unity. Believe me always sincerely yours,

CARLOS C. ROWLISON.

First Congregational Church.
La Crosse, Wis.

BY HARRY F. BURNS.

The invitation of the Editor of The Christian Century to make to its readers a brief statement of why I made the change from the pulpit of the Disciples to that of the Congregational Church, I find myself accepting heartily. And I do this the more cheerfully, because I am assured that the Editor's purpose is not to bring "an erring one to judgment" but to set before his readers the facts in a situation which has caused no little concern to some of us, and which I believe to be of considerable moment in the work of the Disciples of Christ. It is evident that the answer to the question which the Editor has set must be found through a frank statement, and an honest facing of the facts; and these facts are largely matters of individual experience; therefore the personal character of the following paragraphs.

EARLY EXPERIENCES.

That several men have gone from the fellowship of the Disciples to the pulpits of other churches is the first fact to be faced. But let me offer no word of explanation until I have stated the facts of my own experience. I was cradled in the faith of the Disciples; my parents being active members of the Christian Church and myself attending its Sunday-school and church services. My college days were spent in a Baptist school, from which I graduated, but during this time I was a member of and regular attendant upon the services of the local church of the Disciples, and many was the time that I urged the need of Christian union upon the attention of the young Baptist theologs. Then came a year in "The Bible School" of Drake University (where I went for special ministerial training), and a brief pastorate during which I began to read theological books representing a point of view decidedly at variance with the fixed system of thought to which I was accustomed. This led to my determination to enter the Divinity School of the University of Chicago, where I found a spirit of free, earnest scholarship, of earnest inquiry, which was to me like the light of a new day. After graduation I went to the pastorate of a church of some importance in a city of one hundred thousand population; and with enthusiasm, for I believed the church to be free and open minded. I even dreamed of soon being able to admit the "unimmersed Christians" into the church, as one of the ways of promoting Christian union, which seemed to me the fundamental plea of the Disciples, and an end greatly to be desired.

But three years' experience taught me that for the majority of people not only in that church but in the state, there was no road to Christian union except upon the basis of a fixed, dogmatic statement of faith. And I further found that to preach the gospel without putting it in terms of that definite statement was to fail of response from many good people in the church. Now I had come

Rev. Harry F. Burns.

to believe that this fixed and well-known statement of things was not adequate and implied an artificial definition of salvation. These were the bitterest hours of my life, for I had come to see that the Disciples' plea for union was not to be taken at its face value in many instances for it rested upon a narrow, dogmatic basis, upon which its realization was impossible; and I had come to believe that in most churches of the Disciples one would find most people unprepared to appreciate any statement of religious truth which did not contain the fixed phrases to which their ears were accustomed.

FURTHER STUDY.

Then came two more years of University study during which I supplied constantly various Congregational pulpits in city and country, and talked much with ministers in Congregational churches, for it had seemed to me that I should find in this fellowship an opportunity to work for the things which are worthful and real in our modern world without the interferences erected by an artificial doctrine of salvation. In the new atmosphere it took some time to find myself, but my preaching met with a response, and I enjoyed the freedom, the reality, of the church life.

WHAT THE CHANGE MEANT.

But the change was not to be made without hesitation. It is no pleasant task to sever one's relations with his brethren in the church in which he has been reared, to meet the misjudgments of his motives which are sure to follow in a group where denominational loyalty has been emphasized as with the Disciples. Besides, one's fellowship and acquaintance is a professional and life asset, not to be quickly set aside. But there were questions of conscience to be decided. Might it not be one's duty to remain and help lead the denomination to a more adequate conception of its mission? This was the crucial question, which some of my friends, under slightly different circumstances, have decided affirmatively. Frankly, I saw no strategic position to which I might go, where with intellectual and moral sincerity in my work, I might effectively promote this desired end.

At the same time I felt deeply that in settling the real, the crucial problems of our age, discussions of theological heresy had little place. Before the great opposing forces of materialism, greed, lust, injustice, so apparent in our life today; challenged as we are by an industrial order, a political activity, the spirit of scientific inquiry, all of which have been compelled to find their guiding principles outside the teaching of the churches, with the resulting indifference to the church and religion; one must feel that the discussion of questions of "baptism" or any other theological heresy, is an anachronism. Implied in these dogmatic controversies is an artificial definition of salvation, which is impotent in the modern world. In face of these considerations it seemed to me right to seek a pulpit where I might be free to address myself to the real problems of the age. That the Disciples would come to such a position I did not doubt (many of them had already arrived); but because the churches have been so largely built up by a dogmatic evangelism, the churches will change more slowly, and as a result of the work of the public schools, with their scientific spirit making impossible the dogmatic presuppositions of that revivalism.

PRESENT CONDITIONS OF WORK.

I am now enjoying perfect freedom in the pulpit, a deep desire on the part of the church to help meet the serious moral and religious problems incident to a period of transition, a response to any pulpit message which has in it the ring of reality, and not only a conviction as to the need of unity but an earnest desire to co-operate with others in every possible way. Into the fellowship of my present church have come persons from every evangelical church, and they feel at home, for the only test of fellowship is Christian character and purpose. This is to practice Christian union.

To such a position I rejoice to see the Disciples rapidly moving, as I rejoice in the splendid work some of my friends are doing toward this end. I pray that men may find it increasingly easy to pass from the pulpit of one denomination to another, for when that day comes we shall find the common basis upon which union is possible; and this interchange of pulpits now increasing will hasten the day of the united church, and the answer of the prayer, "that they all may be one."

HARRY FOSTER BURNS.

First Congregational Church, Oshkosh, Wis.

BY CECIL J. ARMSTRONG.

The change from the Disciples to the Congregationalists in my case was not the result of a sudden impulse; nor was it for pecuniary gain. I think I may justly claim that my record among the Disciples will prove that it was not to escape hard work. My present pastorate is the busiest I have ever had. Financially I have been as well off among the Disciples. The cause is far deeper—it is a soul conviction. It is painful to leave the church of one's fathers.

A multitude of tender ties, growing out of labor, suffering and association, bind one to the past with a grip almost impossible to break. After my own experience I am not surprised that many who feel as I felt, remain where they are, hoping that the necessity of a change of affiliation will pass. But there is one problem that will not down—namely, the best place in which to invest one's life. It was that, not personal considerations, that determined my action. Now I am happy that the struggle is past. Not for a moment do I regret the change—though I miss past associations. I cannot but rejoice that, so far as I can judge, I have not lost a friend of former years.

You ask, Mr. Editor, why I made the change. This demands a frank answer. In giving my reasons I do not mean either to cast any reflection upon the Disciples nor to assume a "superior-than-thou" attitude toward that cause or its advocates. I trust my friends of the past, and all your readers, will remember that as they read this article.

Briefly, but frankly, then, my personal reasons were:

1. I became convinced that the Disciples were stranded on a dead issue. This age is not interested in the restoration of the apostolic church. It needs and must have a twentieth century church. It understands that a church patterned after the synagogue could appeal to the first century. It seizes on the principle rather than the form. Of course there are apostolic truths that are eternal. They are effective today, however, not because they were apostolic, but because they can touch this age. I cannot see evidence that the restoration of the apostolic church is either possible or desirable today.

AN INCONSISTENT PLEA.

2. I became convinced that the Disciples were unconsciously inconsistent or illogical in their plea for Christian unity. I could find no alternative between either denying the discipleship of unimmersed Christians or welcoming them into the fullest fellowship. Not only that, but I can see no reason for that unless also baptism is made a matter of individual conscience. Apostolic precedent, or even command, cannot settle this question. The lexicon cannot change a doctrine into a moral value. Unless immersion can be proven to be more essential to moral character than any other form of baptism, no amount of proof-texts can get this age interested in, or impressed with, it as a divine ordinance. Becoming convinced that union, with insistence upon immersion as a condition of church membership (to say nothing of "salvation") was impossible, and being also convinced that full liberty of conscience in this matter was a condition of unity, what could I do other than that I did—seek a denominational affiliation where such an attitude may be found?

3. I also became convinced that, even if the Disciple program were possible, a wrong method was being pursued to accomplish it. Union will never be produced by argument. The less we talk about it the better. Councils have their value—they would have more value if confined to "acquaintance" and social concerns rather than discussions of doctrines—perhaps, but it has been overestimated. The preaching of so-called "first principles" is a positive hindrance.

HOW UNION WILL COME.

Union can only come through the social passion of Jesus in the heart of the church. In that passion our denominationalism will lose its life only to find the higher life of the higher unity. When the denominations put into humanizing our industrialism and Christianizing our socialism, the time, money and effort that are now expended on sectarian propaganda, the unity of the church will be achieved as by a miracle. A narrow intellectualism, a cold ethicalism, a passionless "decencyism" or a dogmatic propaganda can neither unite the church nor save the world. A hazy social vision will be equally vain. But a social passion that suffers with the masses, yearns to redeem the criminal and dies for the outcast, will do both.

I do not claim that my present denomination has reached this ideal. I do believe, however, that it is more nearly this denomination's ideal than it is that of the Disciples. Certainly, in my judgment, Congregationalism is in a better position to bring about the unity of God's people and to lead in social effort than are the Disciples. In fact, I firmly believe that Congregationalism is in the position that logically the Disciples should have occupied. Their effectiveness was largely destroyed when they turned from the path Congregationalism is now treading.

This is a statement, not an argument or a criticism. Because I wanted to invest my life where it would count most in helping to solve the social problems of our day, in bringing about the unity of the church, and in saving the world, I became a Congregationalist. And this is true of others who have made a change of denominational affiliation. In becoming a Congregationalist I am no less a disciple of the Lord.

Pilgrim Congregational Church.
Superior, Wis.

BY H. C. GARVIN.

Why did I leave the Disciples? Because of radical difference of views. They were intolerant, but I find no fault with them for that. Loyalty to a religion and intolerance towards everything opposed to it are but two sides of the same thing. I only wish the Disciples were not so loyal to their religion, which I have found to be false in every particular.

Men do not err so much in their reasoning as in their assumptions before they begin to reason. Campbell adopted the common, popular views of God, Bible, sin, forgiveness, salvation, etc. He thought of God as having instituted different religions at different times. The truth is, God had a purpose in Christ Jesus concerning man before the foundation of the world, and in creation God gave man the work that is necessary to the realization of that purpose. Everything that God has done for man was towards the accomplishment of this purpose. God never changed, never was taken by surprise, never was reduced to the necessity of employing a makeshift, such as religions at the best are. He never gave or instituted a religion. All religions are false and hurtful. Campbell thought the Bible was given to tell us what to do to be saved. The Bible does not tell us WHAT to do, but HOW to do the work given in creation.

If there were space to consider sin, forgiveness and salvation we should find that the popular conceptions are all false and injurious. We will mention only faith. Campbell held that that man has faith who accepts the statement that Jesus was conceived by the Holy Spirit and born of the Virgin Mary as a historic fact. Jesus teaches that that man has faith who has such admiration for the life and character of Jesus, that Jesus becomes his ideal to which he is continually striving to attain. Where there is no desire to imitate, to be like Jesus, there is no faith. Here again the difference is very great.

DISCIPLES NOT PECULIAR PEOPLE.

It must also be observed that each part of Campbell's fundamental doctrine was held by some religious neighbor. All this being so, it is strange that the Disciples have considered themselves a very distinct and peculiar people. Having the common conceptions and beliefs of the sectarians, why should they not be sectarian too?

The New Testament teaches that Jesus commanded his disciples to dip the bodies of believers in water in the name of the Father, of the Son and of the Holy Spirit for the remission of all past sins. As proof of this doctrine are cited Mark 16:16, Matt. 28:19. As corroborative are mentioned Matt. 3:13-1, John 3:5, Acts 2:39, 8:37, 9:18, 10:48, 22:16, Rom. 6:4, Col. 2:12, Tit. 3:5, 1 Pet. 3:21.

An examination of these passages shows that Matt. 3:13-15, 28:19, Mark 16:16, John 3:5, Acts 8:37 are interpolations. Very probably the whole of the 8th chapter is spurious. The text of Col. 2:12 is corrupt. Acts 2:38, 9:18, 22:16, Tit. 3:5, 1 Pet. 3:21 are mistranslated. We are told of a monk, who, when reading the Psalms, crossed himself every time he met the word "maria" (seas) thinking it was Maria (Mary). The translations of Acts 9:18, 22:16, 1 Pet. 3:21 exhibit a like sagacity. No initiative use of water is here meant. Acts 10:48 refers to the Jewish proselyte washing, and is not fairly translated. In Rom. 6:4 the leaving out of the article before "baptismatos" is a serious mistake, but the chief error lies in the interpretation. To use this in confirmation of the practice of immersion is certainly very bad exegesis. You will say, these are bare statements. Very true. But, if you will give me space, I can substantiate every one of them.

THE QUESTION OF BAPTISM.

Campbell passed by all the teaching of Jesus set forth in the sermon on the mount, in the parables, in his controversies and in his life, and seized upon a few spurious texts and a few mistranslations and built on these a doctrinal structure. Do you ask why I am not still his follower?

If it seems strange to any that there are spurious passages in the Bible favoring baptism, please remember that the bishops got all their power through the sacraments, baptism and the supper. Had it not been for these sacraments or something equivalent, we should not have had a pope. If the pope today had the opportunity to insert here and there in the Bible some sentences in favor of his power without our knowledge, do you think he would hesitate to do it? The bishops had the opportunity once and they used it. This fact makes earnest Biblical criticism necessary.

Congregational Church.
Eldon, Mo.

An Open Letter

To a Young Disciple Minister Contemplating the Acceptance of a Call to the Pulpit of a Denominational Communion.

BY CHARLES CLAYTON MORRISON.

My Dear Brother:

I WISH to write you as one between whom and myself there is no radical difference of conviction. You have been educated in modern schools. You are a reader and a student of modern books. You have come under the influence of the scientific method of finding out what is truth. The practical ideals of service and social co-operation which grip modern minds grip you also, and afford you the terms with which you define your own personal ideal and program. The conception of religion and life—the Christ-like life in its fullness and depth of insight and experience—is the conception to which your minister-heart has consecrated itself.

These, too, are my experiences and ideals. For both of us many of the old dogmas are dead. Those only survive which we can translate into the terms of the world-view of today. Calvin's "Institutes" we do not read, except for historical knowledge as to the way brave minds thought through their problems more than three centuries ago. Alexander Campbell's debates and his "Christian System" we do not read except for the same reason that we read Calvin and St. Augustine and Emanuel Kant. These men have all contributed to the making of our world-view, but they did not have our world-view any more than we—you and I—have the world-view of those who will be living fifty or one hundred years from now.

THE MODERN SPIRIT.

You and I feel an intellectual kinship for each other just because we have been educated under the influence of the modern spirit. Under the influence of this modern spirit (which, incidentally, I believe to be a fresh revelation of the divine spirit) new problems have arisen which have displaced many of the old problems, and you and I have no interest longer in the old problems. One of the effects of being educated under the influence of the modern spirit is the loss of interest in the inter-sectarian disputes about religion. Somehow we feel that men and women of the modern spirit whether they are in our sect or another sect are more closely akin to us than men and women of our own sect who keep on threshing out the old-straw problems which the rest of the world is busily engaged in forgetting.

Hence, with this loss of interest in denominational controversies there is a marked softening down of our sectarian animosity. What Mr. Rowlison says in his letter on another page of The Christian Century is your conviction, and mine too, that the life and purpose of God are manifesting themselves in all the evangelical denominations. We believe, in short, that our neighboring churches of various names are churches of Christ and that to be the pastor of one of them is to be a true shepherd of Christ's flock.

ONE TEST OF FRIENDSHIP.

In a word, we find ourselves, you and I, much less finical about nice distinctions of doctrine or of formal correctness in ecclesiastical practice than are those with whom the old issues and animosities are still alive. We feel that the great thing—the only thing worth bothering about in the matter of fellowship, is Christian character and personal loyalty to the Lord Jesus Christ in devoting our lives to the bringing in of his kingdom. We look therefore upon the transfer of a minister from one communion to another as a much less radical step than it once was regarded. And you are favorably entertaining the possibility of making this transfer from the Disciples to another communion, in the honest belief that your efforts will count for more there than among us Disciples.

DO NOT DO IT!

I pray you, do not do it. And I have gone to the pains in the preceding paragraphs to define your point of view and to confess my own substantial agreement with it in order that the reasons I give for your remaining with the Disciples may not seem to come from one whose mind is sectarianly constituted, and thus alien to your own, but from one who holds the most sympathetic intellectual and moral agreement with you. It is my purpose as I know it is your desire that I speak very plainly what is in my heart to say.

I know you quite well. I have watched your young ministry with deep interest and concern. You came out of the university (it was not the same university that I attended, but all universities are the same today in that if a man really gets INTO them at all he comes away with the modern spirit) newly possessed of these views that I have just been describing. You felt the sharp contrast between your views and the way in which the "fathers" taught. I fear that you have let your soul become somewhat cynical. You have approached your people from above. You have "talked down" to them. You lost interest in the general brotherhood.

I have not seen your face often at our conventions—I do not remember seeing you even once at a national convention, and when I have seen you at our smaller gatherings I have observed that you held yourself aloof, in a fashion. You were to be seen most of the time with a congenial friend or a clique of like-minded spirits, and I always had the feeling that you were not getting into the spirit of our conventions very far. You seemed to be an outsider, critical, except when one of your own kind of men spoke, and holding yourself detached, for the most part, from the things that were going on.

A MISTAKEN CONCEPTION.

Many times I have wished that you did not assume this air of sophistication, of disillusionment. I have wished that you would enter heartily into the larger human communion which such gatherings afford. I felt that you were, all the time, building up a distorted, unjust and false conception of our people, due altogether to the fact that you were looking at us with a mind in which we had not been given a fair chance to register our true character and spirit. It is only secondarily for our sake that I deplore this attitude on your part. It is primarily for your own sake, for your happiness and your fruitfulness in the ministry, that I deplore it.

Not many weeks ago a young man of about thirty-five years came to me to talk about entering the ministry of the Disciples. He was and is yet the pastor of a Congregational church. He was full of complaints on account of the narrowness of his denomination. It was not through any clairvoyance of mine but because I had known him personally for some years that I diagnosed his case as due to much the same primary cause as that to which I am now tracing your discontent. He was cynical about his own people. He had had trouble with two or three heresy hunters in his congregation. He was somewhat suspected in the denomination. He believed the Disciples were a more open-minded people, and that he could find the liberty with us that he yearned for.

Now I am convinced that he would have found liberty with us Disciples, but I am likewise convinced that unless he left his cynical spirit behind him and threw himself into the practical enterprises of our people with a will he would soon get into trouble through the exercise of his liberty. That spirit will get one into trouble anywhere. And the opposite spirit, the spirit of co-operation and hearty fellowship, will make one at home anywhere.

MUST AVOID EXAGGERATION.

I wish to avoid exaggeration. I do not mean to say that you have developed a chronic case of ecclesiastical cynicism. But I do say that your attitude helps more than anything else to account for many of the irritations you suffer in your present pastorate. You are irritated mainly (not altogether) because your attitude irritates others.

What we see is determined by the open mind with which we apperceive—that is a fact of psychology well-known to you, and no man can fairly see the Disciples or the Congregationalists or the Christian Endeavor Society or any social group if he allows local or personal experiences to bias his vision.

This open letter to you is appearing in The Christian Century simultaneously with four letters written by four men who have left the Disciples for the pulpits of denominational communions. I ask you to read these letters carefully and tell me candidly if the writers' conception of the Disciples is in any single case a fair one. I hesitate to do this because the first inference you will make and other readers will make from my request is that I am intending to explain the disaffection of these brethren by the fact that they allowed themselves to fall into such an unsympathetic and cynical attitude as I have discerned in you. But I disavow any such purpose. There are many other possible causes of such a mis-reading of the facts about our brotherhood besides the one I find in you, and I am far from attributing this particular cause to the others. There must be no doubt in your mind or in their mind or in any reader's mind on this point. I am not diagnosing their cases. I am diagnosing yours. But the symptoms are much the same in all your cases—if I may judge from the long letter you sent me, which I have read afresh in the light of these published communications.

INADEQUATE CONCEPTIONS.

As I read these published letters I am amazed at the inadequate conception of the Disciples that is implicit in them. These good men—personal friends of mine, every one, and equally fair-mind-

ed, I do not doubt—seem to see a wholly different picture of our people than I see. I cannot help thinking that their view of the Disciples is colored greatly by their own personal experiences and local observations. Perhaps they would themselves concede the truth of this. It is inevitable, as I suggested a few paragraphs back, that their observations would be colored by their "apperception mass," to use a technical term with which you are quite familiar. And in the forming of this "apperception mass" personal and local experiences have played perhaps the largest part.

Here is Rev. Mr. Garvin. He left the Disciples nearly twenty years ago. Of the four whose published letters are before you he probably endured the most suffering of all. The "Garvin case" was a very bitter controversy. He was a teacher in Butler College and took an unacceptable position, as I vaguely recall it, on the relation of faith and repentance and on the New Testament teaching concerning baptism. There is no doubt in my mind that he suffered grave injustice. He may have been somewhat indiscreet, somewhat brash, in his statement of views, but the intense temper which his teaching excited was wholly disproportionate to the seriousness of his "heresy," even if taken at its worst. The iron still rankles in his soul. He bears no love at all for the Disciples. His letter bristles with defiance and vindictiveness. Perhaps you and I would feel as he, apparently, feels if we had had his experience.

DECISION NOT DELIBERATE.

The other three writers, Rev. Messrs. Burns, Rowlison and Armstrong, have but recently left us. They, too, have had personal experiences of mal-adjustment in their pastoral relations. They write with an evident attempt, which is by no means wanting in Mr. Garvin's letter also, to avoid unjust and ungracious characterizations of the body from which they have withdrawn. But the point I am getting to is this: I want to dispel the illusion from your mind that these men sat down in the cool and weighed the merits of the Disciples and the Congregationalists against each other. They did nothing of the kind—no more than did a Baptist minister who recently united with us Disciples and with whom I talked the other day. I asked him why he had come to us. The one definite reason he could give was that he liked our way of having the communion every Sunday! Pressing him for further and more substantial reasons I got this: that the Disciples needed the spiritual interpretation of the gospel he felt he was able to give us! Still skeptical, but without betraying it, I kept on my inquiry until I learned that his personal experiences in his local Baptist church or churches had led him to believe that he could do better work elsewhere. There was no great passion for Christian unity in his soul. No clear vision of the great task we Disciples feel called upon to work at. There was, it seemed to me, no really adequate reason why he should have joined with us rather than with any other body.

So likewise your present willingness to consider a call to a denominational pulpit is due to your personal and local situation. You won't concede that, for it is much more heroic to give a theological issue as the reason. And when you set out to find a theological issue you put yourself in a position where you do not see the Disciples as they really are, and your interpretation of them, like the interpretations suggested in these four letters before us, does not take into account the most essential facts.

There are two essential facts, all of them very clear to my vision, which are entirely missing from the picture of the Disciples seen by these four writers, and from your picture also. I have not space to do more than suggest them and leave to your trained imagination the task of filling out the picture.

ONE FACT DISREGARDED.

The first is the fact that the Disciples have changed. It is inevitable that we should change. We are children of our age, just as Alexander Campbell was a child of his age. We do not believe as Alexander Campbell believed. By "we" I do not mean just you and I, but the Disciples generally. We honor Campbell; we are indebted to him; but we do not follow him. He does not master us, we master him. Mr. Campbell is not read among the Disciples today. The time was when every minister sat at his feet and even every lay convert to the "Reformation" was familiar with his writings.

Candidates for our ministry graduate from our "Bible Colleges" who have never read a line of Alexander Campbell. I am told that the majority of the graduate students from "our" seminaries who enter the Divinity House of the University of Chicago (our single graduate institution) are totally unfamiliar with the writings of the younger Campbell, and that many do not know the Declaration and Address from the Declaration of Independence!

Mr. Garvin says he left the Disciples because he could not be a follower of Campbell in the latter's teaching on baptism.

Mr. Armstrong says he left because the Disciples, he believes, are "stranded on a dead issue," the restoration of the form of the apostolic church.

Mr. Rowlison says he left because to his mind "there is no truth at all in the historic position of the Disciples that a certain dogmatic scheme of things is primitive Christianity."

And Mr. Burns says he left because he could not preach the gospel in a Disciple pulpit unless he cast it into the artificial mould of a fixed and well known and accepted formula—I presume he alludes to "faith, repentance and baptism"—to make it palatable to the minds of his congregation.

DISCIPLES HAVE CHANGED.

I cannot let you read these characterizations of the Disciples without calling your attention to their inadequacy. They omit the essential fact, the fact that the Disciples have changed. One rarely hears a Disciple minister preach Campbell's position on baptism. The prevailing tone of voice is one of apology for the extreme position taken by him on this subject. There are others, many others, and you and I are among them, who say straight out that Alexander Campbell was in error, in radical and fundamental error, in his teaching on baptism. The ministers and teachers who are today leading our people are much more nearly in accord with your views on baptism than with Campbell's views.

As to the artificial scheme of salvation, the restoration of an assumed authoritative "ancient order" of things, and the undeviating use of a fixed formula, I know of no social body a million and a quarter strong and a good round century old that is hurrying so fast to leave certain things behind it as the Disciples are hurrying to leave behind them the legalism implied in those ideas which these writers regard as the essential stock of our people. Our preaching is becoming more and more vital, inward and social, as much so, I sincerely believe, as Congregational or Presbyterian preaching.

I sat in the great congregation of Dr. Charles S. Medbury in Des Moines, Ia., two weeks ago. I must not let my pen begin to describe the deep impression his sermon made upon my soul. It was a sermon that Alexander Campbell could not have dreamed of, not because Campbell was not a master-preacher, but because it was pregnant with the ethics of today—the personal idealism, the new social imperative and a wonderful sense of spiritual reality. Doctor Medbury is a Disciple, but not a follower of Campbell, yet he is usually classed as "conservative" by partizan-minded "liberals" who love to make those distinctions. He has mastered Campbell. Carried by the holy spirit of this age, he has transcended him.

Of the eleven major colleges of our brotherhood the presidents of nine of them are men who have been trained in modern universities and have substantially the same point of view that you and I hold. Nine-tenths of the faculty members of these colleges are the same kind of university-trained men and women who carry into their work the spirit and method of modern scholarship.

Our churches demand that their colleges shall produce modern-minded men to fill our pulpits. There are few congregations especially in the more progressive communities, that nowadays can be satisfied with a legalistic gospel. They demand a vital, a spiritual and a social message. The great body of the Disciples today are as unlike Mr. Campbell as the Congregational church of today is unlike Cotton Mather or Jonathan Edwards.

THE SECOND FACT.

The second fact disregarded by these good men who have left us is that the extreme agitation, the anguish and the temporary miscarriage of the purposes of our people in the past two decades has been due to no essential doctrine which they held but to the wicked machinations of a very powerful private institution.

If I am to deal squarely with you, if I am to avoid doing injustice, on one hand, to these brethren who have left us and, on the other, to the Disciples themselves, I must let that full-packed paragraph stand just as I have written it. There has been agitation in all the religious world over the clash of the old with the new world-view. But there has not come under my observation, outside of the Roman Church, a single free religious communion in which the agitation has been so extreme, so distressful, so bitter, so sinister, as among the Disciples of Christ. The explanation of this unmatched condition is not found in the Disciples' doctrines nor mental temper, for the Disciples have always regarded themselves as progressive and open-minded, and did themselves in their earlier period suffer the charge of rationalism, of unitarianism and of breaking down the authority of the Bible.

Allowing for a certain amount of natural tension in the clash between the old and the new, involving inevitable suffering on the part of some pioneers; allowing also for the errors of judgment and

(Concluded on page 16.)

From New York to Beirut

Beginning a New Series of Oriental Sketches.

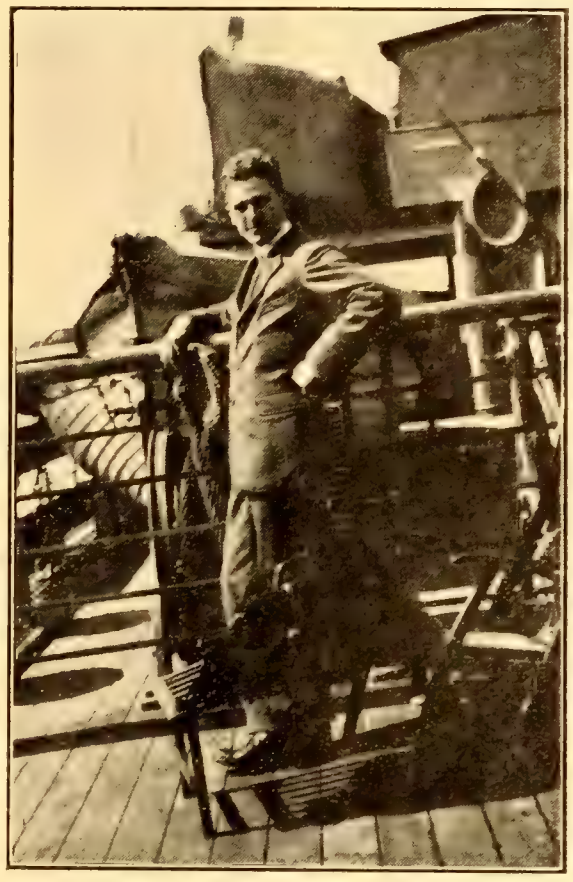
BY HERBERT L. WILLETT, JR.

THE necessity for speed is all too often a distinct misfortune in our American life, and I have felt this fact many times since leaving New York; as we have seen San Miguel, the main island of the Azores group, slip past, allowing us only a glimpse of fertile, terraced fields, green woods capping tall hills, and clusters of white stucco-houses which have a quaintly welcoming look; as Gibraltar has loomed up before us like the grim giant it is, forbidding to the unfriendly, but sure to interest the traveller, and then has been quickly lost in the sea mist; and as we have barely touched the land at Naples before rushing to another ship. But when vessels leave Mediterranean ports but once a week, one cannot afford to risk connections, and so we have sighed as we steamed past appealing bits of scenery, and have hoped for better luck next trip—the traveller's daily comfort.

FELLOW VOYAGERS.

This has been, on the whole, a delightful voyage, despite the assertions of a few still, white-faced figures getting full value of their deck chairs and wondering why people insist upon asking how they feel. Three meals and three lunches a day, aided by sundry baskets of fruit and boxes of candy have succeeded in keeping up most of our drooping spirits, and jolly companions have done the rest. There are nearly thirty persons on the Barbarossa bound for some field of missionary work, and we enjoy to the full association with such families as those of President Bliss of Syrian Protestant College, whither several of us are bound, Dr. Reed of the United Presbyterian School at Assiut, Egypt, and his helpers, Professors Owen and Galloway. Every morning we have prayers led in turn by the different men of the party, and the few moments of worship have been most helpful to all of us, especially, perhaps, to the younger men going out for the first time to an unknown work.

We have had the pleasure, also, of meeting a Jesuit priest and five of his students going to their training school at Innesbruck, Austria, to spend several years of their preparation for professional positions. The entire course can be completed in fifteen years, if a man is industrious, and demands in addition to the rule of "Latin or silence" in all school work, deep study of science, philosophy, and church history. The men were a very attractive group of young college graduates and we found it difficult to understand how they could study in any line for so long a time without finding a host of facts to shake their belief in Catholic infallibility.



On the Barbarossa.

SHIP-BORED.

Although very inventive in looking for amusements, we were constantly pursued by hard luck: all tennis balls went overboard; the shuffleboard sticks were broken; someone stole the quoits; the beanbags broke and the beans were scattered. In the end we were reduced to playing tiddle de winks, and it was truly a fascinating sight to watch gray haired matrons and corpulent gentlemen gather round the small wooden pot on a rug spread out on the main deck and while away the time shooting small colored disks here and there in an atmosphere charged with excitement.

At this season of the year people from Lower Egypt are returning from Europe and the Prinz Heinrich, from Naples to Alexandria, was crowded to the sinking point with Englishmen and their pipes, Frenchmen and their cigarettes, and duck-clad orientals wearing the tarboosh or fez. This headgear is never removed, so far as I have been able to observe, and certainly the dining-room, the church service, the presence of ladies and the trials of seasickness have no power over this strange but convenient sort of hat. The cosmopolitan crowd was a jolly one, however, and some of us who slept on deck to escape the heat of inside cabins found that no sooner did the English contingent cease harmonizing in American ragtime than the Egyptian passengers were astir for their morning stroll and smoke.

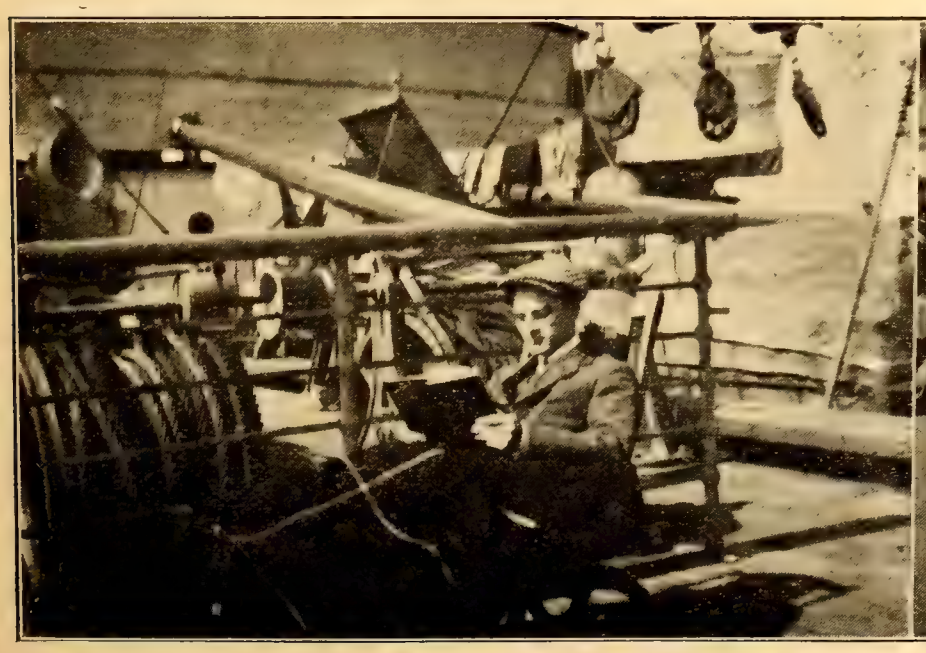
COALING THE SHIP.

One thing that every passenger to port looks forward to with interest is the coaling of the ship. No sooner were we anchored in the harbor than four large barges were dragged alongside and swarms of figures black as coal dust could make them raised planks from the piles of coal to our engine room port holes and formed in line carrying up baskets of the dust or large chunks of the fuel, always on their heads, then running down another plank to where new loads awaited them, singing constantly a doleful but rhythmic refrain. Every cabin port hole on board had to be securely closed to keep out the clouds of coal dust which were thrown up as high as the deck, and when we tried to get pictures we found umbrellas and eye protectors very necessary.

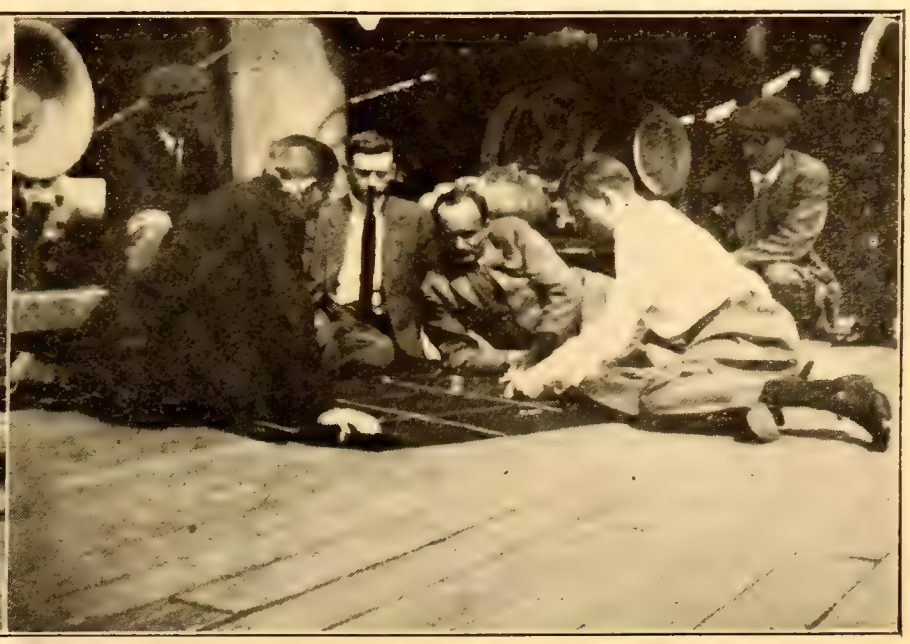
When the coal was all loaded small row boats came to carry the workmen to another task. They swarmed on board and perched themselves on the sides of the little craft, shoulder to shoulder, huddled close together like so many birds of ill omen on a death bark. We could not help feeling a shudder of repulsion as we watched these men who had lost all human semblance behind a mask of black, floating slowly and silently over the water in their little boats. Many other times I have seen coal loaded by hand, but never before have I felt as though black ghosts were doing the work.

We landed at Port Said just long enough to recognize the business methods of a restaurant devoted to transients. Mindful of the inexpensive ices

(Continued on page 16.)



A LEISURELY AFTERNOON ON THE UPPER DECK.



TIDDLE-DE-WINKS ON SHIPBOARD.

THE CHRISTIAN CENTURY

EDITORIAL

DEMOCRATIC CONVENTIONS.

THE Body of Christ is a democratic body. Recent developments in the manner of holding the Disciples conventions are in the direction of greater democracy. Our conventions have not been democratic. They have been secretarial conventions. The programs and most of the business originated with the secretaries of our various missionary societies. There has been very little business transacted. No sense of responsibility rested upon the attendants at these national gatherings. The people went to hear and to enjoy what the secretaries, for the most part, had provided for them.

Our secretaries have done their part well. They are among the ablest and most trustworthy men in the communion. But no great body like the Disciples of Christ can afford to trust its organized interests to an oligarchy composed even of our most devout and ablest men. The wisdom resident in the whole body is greater than the wisdom resident in a few picked leaders.

We need democratic conventions. In order to be democratic the members of the convention must be representative, and they must be responsible.

They must be responsible. Coming up to a national gathering merely as individuals, prompted by a mixture of motives —the pleasure of the trip, the enjoyment of the speeches, the amicable desire to be of help to the cause—no convention constituted merely of those individuals that happen to be present will take its responsibility seriously. It will not act seriously. It will be satisfied to have questions settled without debate. It will be a crowd, not a convention.

If our conventions are to be responsible they must be representative. The membership of a convention should stand for something besides its own individual opinion. It should represent the judgment and will of the churches. The individuals taking part in a convention should stand for and speak for the churches. This does not mean that on every issue the delegate's judgment will agree with his constituency's judgment, but it means that he will try faithfully to consider the will of those whom he represents. If his conscience disagrees with the will of his constituency he can resign. If his course is disapproved by those who elected him they will elect another in his place next time. But every argument for a democratic procedure in the affairs of every other democratic institution holds with full force in the conduct of the affairs of the democratic Body of Christ.

EPISCOPALIANS AND DISCIPLES.

WE can only plead that our brethren of other names will be patient with us. The spirit of true Christian accord is spreading in this Church. We are not so arrogant as we appear—but we are excessively conservative.

With the spirit of this closing paragraph of an editorial in The Churchman every sincere seeker after Christian unity in every denomination will sympathize. The Churchman is trying to interpret the backwardness of its communion in taking some of those steps toward a united Church which most Christians of other names regard as obviously the right steps to take. It feels the need of making an explanation to the rest of the Christian world for the strange position in which the Episcopal Church places itself when it pleads for Christian unity and declines to practice it. The editorial discloses the editor's breadth of mind. He feels the temper of his own people, but he is also conscious of the temper of other Christians. He knows what is expected of a communion that talks ardently of unity. And he pleads that the Church at large will have patience with his church and charge their strange inhibitions to "excessive conservatism" not to arrogance.

Some of us among the Disciples have had often enough the same sense of chagrin which lies at the basis of this Episcopalian editor's plea for his people. Dr. Peter Ainslie, for example, going into the meetings of the Federated Council where the thirty constituent communions had all paid their share to the expense of the Council, except one colored denomination and the Disciples of Christ, must have had the same feeling. No doubt he made some apology, like that of the editor of The Churchman, in which he sought to find a euphemistic word or phrase to use in place of "indifference," or "inertia," or "sectarian self-sufficiency," or "arrogance."

Perhaps he found such a word. "Excessive conservatism" would hardly suit our people, would it? We stand so consciously for progressive ideas. What would the word be?

Tell us, honestly, Doctor Ainslie, what you do say in explanation!

How do you defend us from the charge of sectarian indifference?

A SURGEON'S DIAGNOSIS.

HUGH MACDONALD thinks the passage of a number of ministers from Disciples' pulpits to the pulpits of denominational communions calls rather for a re-examination of the temper and practices of the Disciples than for harsh condemnation of the ministers that have left us.

He thinks they have suffered much in leaving our fellowship, and that they went because they were made to believe their usefulness was at an end in the communion in which they had spent their lives. As their problem developed it seemed to them that they were reduced to the practical necessity of doing secular (or semi-secular) work if they remained with the Disciples, and that if they were to continue in the ministry in any effective and adequate relation they must invest their lives in the service of a communion affording them tolerance and room to work out their ideals in freedom and peace.

While not wholly ignoring the personal equation in most of these cases of withdrawal—the over irritability of the preacher, his imperfect insight into the Disciples' program, and what might be called sheer bad luck in his not being able to find a congregation suitable to his temperament and message—Mr. Macdonald's diagnosis of the situation is certainly sound and beneficial. He cannot tolerate the suggestion that men who believe in the divine leadership of Jesus, and who desire with holy passion to preach Him as the Saviour of a lost world, should be able to say that they find more freedom in their ministry in any other communion than is afforded them among the Disciples of Christ.

Of course, if this suggestion has any basis in fact it is, as every Disciple of Christ who takes the plea for Christian union in dead earnest knows, a serious commentary on the temper of this Christian union movement. If our fellowship is not broad enough to include and to inspire such men as have recently left us we are in a sorry position as pleaders for Christian union.

Our esteemed contributor wonders if we are more than or other than an ecclesiastical denomination ourselves. He has raised an old question, a question which most of our people probably have imagined had been discussed for the last time. In our opinion it is the livest issue before our body today.

If we are to succumb to the denominational order about us and be ourselves a denomination like the others—but unlike them in being scripturally right while they are wrong!—it is time for us to say so, frankly, to ourselves and to the Christian world.

But if we are intending to hold firmly to our undenominational purpose, and to preach and practice Christian unity, it is time for us to remove from our minds some ideas and from our organization some customs that are radically inconsistent with such an intention.

Certainly our only hope of retaining the allegiance of many other educated young men who are likewise contemplating the step across the denominational border line is to make indisputably good our claim to have abandoned the whole denominational order of things and to stand solely upon the essentials of the Church of Christ.

If we make good that claim, no man can leave us for the beggarly elements of denominationalism without moral disobedience to the heavenly vision.

A CONSTRUCTIVE WEEKLY

THE UPWARD CALL.

WE NEED to be on guard when we talk about the changes made for us in the Revised Version. There is some danger that we shall get the impression that these changes are more in number and greater in imporance than is the case. King James' version of the Bible, which we call the Authorized Version, is a good translation. We could have gotten on very well if we had no better. Its inaccuracies are not of the sort that affect seriously any vital question of faith or conduct Nevertheless, we have rightly determined never to be satisfied with any translation of the Bible less than the very best. For this reason there never can be a final translation of the English Bible. It is a book written in a foreign language and the original manuscripts are lost and we have to learn it through an almost bewildering number of later manuscripts, some better and some worse. For centuries to come there are likely to be occasional discoveries of manuscripts or versions which give us new shadings of Biblical meaning, and it will always be our duty to keep our translation abreast of our greatest and latest knowledge.

There is an unimportant but still very interesting shading of thought in Paul's word about "pressing toward the goal for the prize." The Authorized Version says, "The prize of the high calling." That is not an inaccurate translation, but the Revision gives this interesting shade, which more nearly represents the thought of the original, namely, that it translates it, "the upward calling."

It is not to be pretended that this change represents any radical modification of our thought, but the change is interesting none the less. It is not as though the high calling were something stationary and inflexible. The significance of the change lies in the fact that the upward call is relative and progressive. It is indeed a "high calling," but that does not tell the whole story. It might be too high for us. It might be, and in a sense it must be, so high that we shall say of it in awe, "It is too wonderful for me. It is high; I cannot attain it."

There is a sense in which that must be true of everything relating to God. "His ways are not our ways, nor His thoughts our thoughts." This might be said for our discouragement, and therefore a calling that is high, as God is high, might be in the nature of the case a calling impossible for our attainment and discouraging in the fact that it was expected of us.

That is not the kind of high calling we have in the text. It is higher than we are; it is an upward call. It is a call to something above our present level. It is a call that finds us where we are and becomes the goal of our present attainment. It is not a faint shout from an impossible distance; it is a voice from just above.

But it is also a call that continues to be high. It is a call that is perpetually upward. Neither we nor God stand where a level once attained by us becomes a spiritual finality. God is still higher and we ourselves may reach higher. This is something well worth thinking.

There was a good old hymn:

> "Jesus, my All, to heaven is gone,
> He, whom I fixed my hopes upon;
> His track I see, and I will pursue,
> The narrow way till Him I view."

That is one aspect of the truth, but it is not the whole truth. Jesus has gone to heaven, but He is not hopelessly out of our sight. His Word still is with us, "Lo! I am with you alway." He is just above and beckoning us upward.

The old pictures of the Ascension were beautiful and inspiring, but there was an immeasurable distance between the Lord far yonder among the clouds and the wondering, lonely disciples on the ground below. Fritz Von Uhde, in his fine rendering of the same subject, gives a somewhat different impression. Jesus is ascending, but not hopelessly far above the disciples They still can almost reach Him, still they feel the warmth of His fellowship, the inspiration of His beckoning invitation. Something like this is the message which the Apostle Paul brings to us in that remarkable passage. We are pressing onward for the prize of the high calling.

THE FACT OF DIVINE AUTHORITY.

GOD the Almighty Father is the author of our being and has the right to expect our obedience as his children. This sounds like a cold affirmation of a truth in theology; but it is warm with the life of glad obedience when its full meaning is practically recognized by living men. Our modern religious life stands in sore need of the recovery of a sense of responsibility to the great God who has the right to command the allegiance of his children. Religion is strong and conquering when it expresses itself under the sanction of responsibility to God. Our Christian thought today is not mastered as it ought to be by the truth that the living God is the Creator and Lord. We are responsible beings. Duty still rests on the fact that God made the universe and created man in his likeness in order that order and strength might mark human life. We live under the reign of law. God is sovereign over the universe that owes its being to him. The sanction of a happy life lies in this fact. Instead of fearing this truth it ought to be most welcome to every Christian. It gives the sense of peace and it furnishes the grounds of confidence and joy. God is our King and our Father.

BEAUTIFUL THINGS IN A CITY BLOCK.

IN A DREARY street in the dullest part of a dingy city not long ago a mother and her little boy went out to do an errand. It was a gray day as they started and the mother said to the boy: "How many beautiful things do you think we can find in the first block?" And the boy said: "Let's count!" So they watched sharp for beautiful things in their walk through an ugly city block. That night the boy told of what had been done, and he said: "We counted eleven." It is a real test of vision to see eleven beautiful things in walking the length of a city block; yet there are as many as that to be seen; we are sure from the confident tones of the boy who saw them, every one.

THE CROSS A SYMBOL OF SERVICE.

WE have so long associated the cross with the idea of sacrifice that we overlook its value as a symbol of service. This it is, however, and thus it may be used if only it is clear that the basis of service is sacrifice. Jesus gave his life for the world, and this was the greatest possible service that he could have rendered mankind. Sacrifice may be regarded as an end in itself. When it is so considered it fails to claim for itself a source of power that belongs to it by native right. All true self-dedication is for an end, which is the betterment of the world. Sacrifice is justified by the fact that through it something is done for the life of others. Jesus made the cross the symbol of the serving life.

A FEDERATED CHURCH WEEKLY.

THE Christian Commonwealth is the name of a large eight-page weekly published by the Federated Church of Toledo. Only a few numbers have been issued and it is reported that it is receiving subscriptions at the rate of one thousand a week. It is distinctly Christian in its make-up, and without a note of sectarianism in it. It carries a splendid class of advertisements, but leaves out the abominable patent medicine displays, the shame of so many otherwise religious papers.

MY PILOT KNOWS.

AS moves my fragile bark across the storm-swept sea,
Great waves beat o'er her side,
As North-wind blows;
Deep in the darkness hid, lie threat'ning rocks and shoals;
But all of these—and more,
My Pilot knows.

Sometimes, when dark the night, and every light gone out,
I wonder to what port
My frail bark goes;
Still, though the night be long, and restless all my hours,
My distant goal, I'm sure,
My Pilot knows.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

I ATTENDED a funeral today. The minister spoke appreciatively of the character of the departed, of his devotion in the home, in the church and in the community, to the highest ideals. But he said no comforting word at all about the great beyond into which I have always believed our dear ones are taken and kept for reunion with us and for immortal life. He did say some vague but beautiful words and quoted some poetry about an invisible immortality in the hearts of those whose lives were helped by the kindly services of the departed one's life. I was touched with this tribute. But I came away with a sense that there was lacking a note which an interpreter of religion ought surely to be expected to strike, a note of comfort and of hope, a note of immortality.

It was not as if the dead man were of dubious character morally. I could well enough understand a certain inhibition resting upon the minister's soul in speaking at the funeral of a wicked man. Indeed, I have often felt the keenest sympathy for my minister when he had to face such a situation. His heart was always under a strong stimulus to ignore the moral considerations which his sturdy ministry voiced, and to bring the comfort of immortality to the distressed mourners before him.

Yet he could not yield to this stimulus. He could not bid them "sorrow not as others who had no hope." So he spoke always in an impersonal way about the mystery of death, and he sought around until he found some good trait—and he always found one or two—which he could hold up for praise and appreciation. It was this interpretation of the good trait that saved the funeral service from a desolateness and coldness sadder than the death itself.

ONE time I suggested to my minister that he could find ground for bringing God more openly into such a service if he tried. We do not know all the facts about such a life, I said. This sad result in whose presence we now stand probably had its origin in a more or less accidental twist of fate in childhood or in youth—or even before this man was born. Who can say that your good man's goodness is less accidental than this bad man's badness? Why not then, I persisted, give the sorrowing relatives the comfort of knowing that in God's universe—on this side death and on the other side—the Father yearns to restore the prodigal and will receive him if he so much as reaches out his hands in return?

I am not a theologian at all. But I sometimes bring problems like this to my minister in order to see what light he can throw upon them. It is not fashionable, I know, to have problems like these today. The day of the discussion over universalism is apparently past. I sometimes wonder what any one wants to be a Universalist preacher for, in a day when most evangelicals either allow the doctrine of the "larger hope" or else refuse to think into the problem at all.

Yet the time was when the chief heresy was that of universalism. There were Swing and Thomas in Chicago, Cave in St. Louis, Alexander Proctor in Independence, and who was that Disciple preacher in Jacksonville, Ill., (his name slips me now) who almost split the church at that place with this heresy? I have a book in my library that I purchased fully twenty-five years ago, made up of articles on immortality. Most of the score of contributions to this volume treat of the question of partial versus universal salvation. It was a live issue then.

SO WHEN I asked my minister why he did not at least put the gate of hope ajar in the case of even the sinful man whose funeral service he was conducting I suppose I was voicing some sentiment that still echoed in my soul from the days when universalism was a vital topic of discussion.

"It would weaken my sermon next Sunday if I should do so," was my minister's reply. "I could not urge men to come to Christ now, with the same earnestness that has been my habit if I knew that they felt that there was a chance after death for the unrepentant."

Perhaps it is just as well. It is a good policy where moral questions are involved not to mix with them much speculation. And what chances there may be or may not be after death is purely a matter of speculation, of reasoning, albeit reasoning based upon the character of God as too good to withhold his grace from any soul anywhere who prays to receive it.

I am glad I live today, when the question of one's relationship to Christ is not complicated with speculative considerations of this sort. One's duty to become a Christian is not nowadays stated in terms of the consequences that are bound to come in case one does not become a Christian. Being a Christian nowadays justifies itself.

YET on the positive side there is, it seems to me, surely a place for contemplation of the great mystery of death and the glorious hope of the gospel. The preacher at the funeral today (he was not my minister) left my soul wanting something more than he gave me, and I am certain that the surviving dear ones of the departed must have ached for a more sure word of prophecy.

And why should they not have received it? Why should they not, in this day when the great word of holy scripture is being re-enforced by unexpected corroboration from science?

I grow impatient, not to say indignant, when I hear a minister speak hesitantly or tentatively, or keep silent altogether, about heaven, when men like Sir Oliver Lodge and Henri Bergson speak with such courage and faith about the overcoming of death. I do not take much stock in the so-called "scientific demonstrations" of a future life. I am inclined to believe that there never will be a scientific demonstration. If there could be such a demonstration it would, it seems to me, debase the moral order of the world, and remove from us men the conditions under which we have a chance to make ourselves, through Christ, fit for immortality.

And as for all these "spiritualistic" phenomena, I cannot believe for a moment that the Universe is of such a character as to reveal secrets of that sort to coarse and vulgar and often immoral mediums which it denies to the wisest and most refined and morally strong souls in the world. My attitude is unscientific, you say; I ought to be open-minded and investigating, and not close my mind against objective facts with a theory of the Universe! Well, call it unscientific if you will. But to me it is the highest kind of science not to drag the moral order down in order to afford a tentative hypothesis to account for a set of facts which many another hypothesis can take care of equally as well.

BUT I believe in immortality, since Christ brought it to light in himself and in his gospel. And I believe in it a little more securely now that our scientists and philosophers are tunneling clear through the material universe and are showing us that matter is not the last thing, but that it and we are embraced in a vast spiritual order whose meaning gives reality to matter and meaning to our lives. Most of the scientists today are our friends, the friends of those who long

> "to believe again
> In the things men felt and saw
> And wondered at and worshipped
> Before they worshipped law."

Why then should the preacher stand with silent lips? Let him read the Word of God, and read the World of God in the light of the things science tells us as to the stuff the world is made of, and then let him go to his pulpit on Sunday morning with a message so sure, so illuminating, so tender that all his aged hearers, yearning for a message from the land whose shores their feet are all but touching, will feel the breath of heaven upon their faces and rejoice that they are so soon to be with the Lord!

HUGH MACDONALD.

ASPIRATION.

T. C. C.

AS yonder tree, though captive to the sod,
Lifts heavenward its head; so do we unto God,
In aspiration fond, lift heart and mind,
Captive to earth and circumstance unkind.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Death of Dr. Herrick Johnson.

The Presbyterians and the religious world generally are in sorrow for the death of Dr. Herrick Johnson, President-Emeritus of the College Board of the Presbyterian Church. Doctor Johnson passed away Nov. 20, at his home in Philadelphia. He was eighty-one years old. The first president of the board, Doctor Johnson served continuously from the organization in 1883 to 1904, when the Assembly appointed him President-Emeritus. His interest in all the affairs of the board is indicated by the letter which he sent to be read at the recent meeting held Nov. 11, and in which, after excusing himself from attending on account of failing health, he says: "I want to assure you all, however, of my unlessened interest in everything pertaining to the board and its work." Doctor Johnson will be missed especially in the educational councils of the church.

Lloyd George Speaks for Ministers.

In a recent address Chancellor Lloyd George, who is said by some to be a Baptist, by others a Disciple, stated some truths concerning the ministry. The address was delivered at a meeting of London Baptists called for the purpose of raising $25,000, London's apportionment for the Ministerial Sustentation Fund of $1,200,000, which the Baptists of England are making an effort to secure.

Chancellor Lloyd George presided at the London meeting and made a stirring speech. Referring to the depletion of the country towns, he raised a laugh by saying that as yet the birds had not attended Baptist chapels, but he foresaw a time when the town and city artisan would find refreshment in the country after his day's work. "No profession," he went on to say, "called for as high qualities as that of the ministers of little churches—patience, tact, knowledge and intelligence—and yet some congregations expect to get all these virtues for twenty-six shillings a week."

Oppose Roman Catholic Thanksgiving.

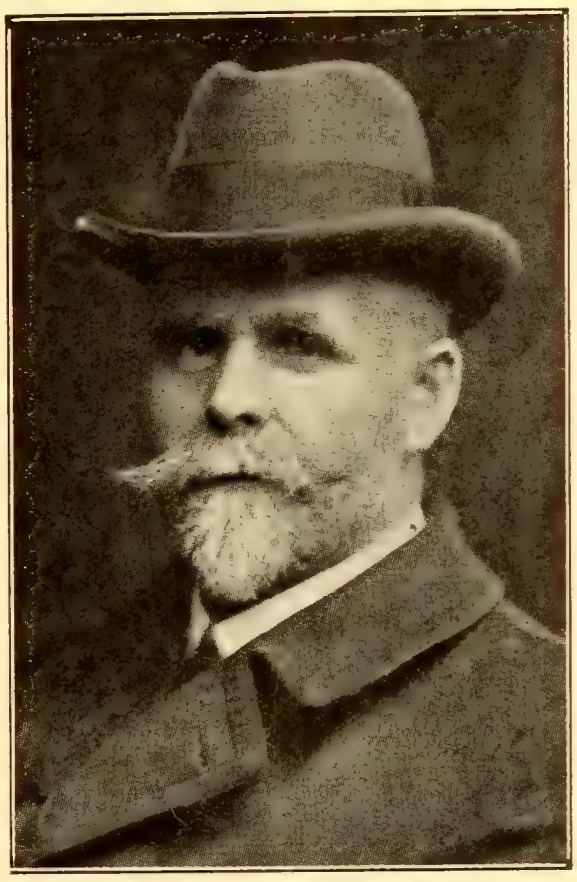
Resolutions have been passed by the Episcopal ministers in Washington, D. C., looking to the defeat of the attempt of the Roman Catholics to build up by precedent and custom a national celebration of Thanksgiving Day, to be under the control of the Roman Catholics. This church has for several years held a celebration service on the national day of thanks, and makes a practice of asking high officials of the capital city to attend. President Roosevelt was present at one service during his administration and President Wilson was to have attended this year. The leaders of all the non-Catholic churches in Washington are making protest.

The Episcopalian resolutions read as follows:

"We desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our Chief Magistrate and some of his Cabinet (which we are convinced has only been intended as an act of courtesy and good will) for the purpose of glorifying the Roman Catholic Church and giving this service an official character which it does not and cannot possess."

Missions in Federal Council.

The Commission on Foreign Missions of the Federal Council of the Churches of Christ in America, of which Robert E. Speer is the Chairman, met recently and adopted a program to be carried out in co-operation with the Annual Conference of Mission Boards and its Committee of Reference and Counsel. The Commission placed itself at the disposal of the Mission Boards to forward its movements among the churches and to disseminate special information concerning the work of federation, co-operation and unity which is developing on the foreign field. The Commission will meet with the Foreign Missions Boards Conference at Garden City in January.



Dan Crawford.

Dan Crawford in Chicago.

"Africa—the Nearest Place to the Bottomless Pit," was the subject on which Dan Crawford, African missionary, talked at Chicago last Sunday. He drew a picture of the barbarous customs of the bloody tribes he had met and conquered through the power of the gospel.

"I told Mrs. Pankhurst, the militant suffragist, that the women of Africa had formed a suffragist cult years before she had," he said. "She was astonished, but I told her that the women of Africa had been so scurvily treated by the men of Africa that they were obliged to combine."

Mr. Crawford told of a comely young woman who had suffered the cropping of her ears because she had refused to marry an old man who wanted her, and of a queen who had volunteered to go into the grave with her husband, the king, who had died.

"The lion drags down the zebra, the leopard drags down the antelope, and the big man drags down the little man and the little woman in Africa," he said, "but the missionary's mud hut becomes a 'house of refuge' to many. We missionaries were called 'softies.' Nevertheless, we had to live by our rifles and were the best shots in the country. The bloodiest tribes came to us, and we brought them to peace with each other."

"You have much to say about the 'big stick' in America. I am thankful that you have a president now that has put away the big stick. Another thing I have to be thankful for is that when I was in Africa I was shut away from those cemeteries of dead folks called libraries. I was shut up with my Bible, the book with a million eyes."

Mr. Crawford called his wife a "white angel," living on the edge of the world, and made a plea for help for her in building a hospital. "You have an expression here that 'dirt is cheap.' Dirt is costly. One of the greatest achievements I was able to accomplish in Africa was the building of six miles of clean dwelling houses for the natives. They soon caught the spirit and built 130 miles for themselves.

"An African said to me, after I had explained the wonders of civilization—the aeroplane, the submarine, the elevators: 'To be better off is not to be better.' This is the lesson I leave with you, O Chicago."

SOME RELIGIOUS SIGN POSTS.

Leslie's Weekly has given impetus to a movement for a nation-wide "Church day" that seems to be getting results.

At the National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church held recently in Washington, ringing resolutions were passed condemning the legislation in Florida whereby whites were prohibited from giving intellectual instruction to colored people.

The governor of Texas embodied the twenty-third psalm in his Thanksgiving proclamation.

THE SECRET OF UNITY.

BY JOSEPH FORT NEWTON.

Here is the secret of Christian unity and the seat of authority in faith. Not what the dogmatists argue, but what the humblest soul learns by following the Master and obeying his impulse to know and do the will of God—this is the truth that makes men free. It has the authority, not of an argument, but of a Personality, a unity not of forms but of fellowship, in which the resources of a Higher Mind are disclosed, and the deep things of God are revealed. Let the Church seek by prayer, by principle, by practice, to know the mind of Christ, and be guided by it, and its discords will be healed and its deeper unity unveiled. 'Tis a consummation devoutly to be wished, yea, sought for with prayer and tears, and may the great God hasten its coming!

This lesson is for all—that we may seek to embody, each to the utmost of his capacity, and all to the fullness of an abundant life, the wonder and beauty and love that are in Christ. By as much as we put on Christ as the spirit and form and color of our lives, by so much do we reveal him to the world, and hasten the advent of the day when the Mind of Christ shall rule the race, healing its ills, hallowing its fellowships, and lifting it from the animal to the angel shape.

Of Human Interest

How Edison Works.

"Are your discoveries often brilliant intuitions?" asked a reporter of Thomas A. Edison. "Do they come to you while you are lying awake nights?"

"I never did anything worth doing by accident," was the reply, "nor did any of my inventions come indirectly through accident, except the phonograph. No, when I have fully decided that a result is worth getting I go ahead on it and make trial after trial until it comes. Anything I have begun is always on my mind, and I am not easy while away from it until it is finished."

When Economy is Easy.

Apropos of the 50 cent increase in the price of coal, Miss Evangeline Booth, of the Salvation Army, said at the New York headquarters:

"And this increase, of course, will bear hardest on the poor. The poor, buying their coal by the bucket or by the quarter-ton, will pay this increase a dozen times over. And the rich, buying their coal by the car-load, will dodge by means of discounts the increase altogether.

"There was a lot of truth in the remark of the poor, harassed, East Side housewife whose husband complained:

"'I wish you would be more economical, Mary. Look at the boss' wife, how economical she is!'

"'Yes,' Mary replied, 'it's easy enough for the boss' wife to be economical. She's got plenty to be economical with.'"

Adulteration Science.

Dr. Harvey Washington Wiley said the other day of a butter adulterator:

"The man's excuses are as specious and transparent as the Oshkosh grocer's.

"A woman said to an Oshkosh grocer:

"'I'm going to stop dealing with you. You mix bad butter with your good.'

"But the grocer, looking very much hurt, replied:

"'Oh, ma'am, how can you misjudge me so? It's true I sometimes mix a little good butter with my bad to make it better, but I'd never dream of mixing bad butter with my good butter to make it worse.'"

Won Suit for Mutilated Venus.

The late Congressman David B. Henderson of Dubuque some years ago addressed the Dubuque people at a May day festival.

The ex-Speaker, apropos of ignorance, said:

"The worst case of ignorance I can tell you of occurred in 1869 in a remote section of our country.

"There was a man who suddenly became rich and built an enormous house. He decided to adorn the house with some statuary and so he wrote to Italy for a copy of the Venus de Milo.

"The copy in due time arrived. It was executed in Carrara marble very beautifully.

"But no sooner did he receive it than the millionaire sued the railroad for $2,000 for mutilation, and what's more, he won the suit."

Why Not?

Bob Davis has a literal friend who is a Tammany district leader on the East Side; and the Tammany man went to Buffalo once to attend a Democratic State Convention.

After the convention adjourned a citizen of Buffalo took the Tammany man out to see the Falls.

"Isn't Niagara wonderful?" chortled the native. "Isn't it wonderful that all those millions of gallons of water should go over that cliff every second?"

"Well," said the Tammany man, "whut's to hinder 'em?"

Riis on Grand Opera.

Jacob A. Riis, called by Mr. Roosevelt a few years ago "our most useful citizen," after attending the opening night of grand opera in Chicago, had this to say in an address before the Woman's Club of Evanston:

"I saw the opening of the diamond show in the Auditorium last night, and it was not the least bit handsome. The sight of one person wearing $500,000 worth of diamonds is one of the big inequalities of which we have no right to be proud. The name of 'republic' will not save us from the fate which befell other nations. We have to remember that we are the republic, and that we are a republic only in proportion as we form a democracy."

FROM NEW YORK TO BEIRUT.

(Concluded from page 11.)

and cooling drinks one finds in Italy, we ordered somewhat lavishly, for the day was very warm, but failed to demand a price list. When the bill came in we were horrified to see that a very small section of decidedly inferior strawberry ice costs 18 cents and that lemonade is 25 cents. In discussing the matter later we came to the conclusion that as one seldom stops at Port Said for more than a few hours between boats, the cafes feel it their duty to make the experience a memorable one in a thoroughly emphatic manner. It is certain that the three of us who settled that bill will never forget.

As we were unfortunate in entering and leaving the famous bay of Naples on a rather dark day, so we failed to see more than the dimmest outlines of the coast of Palestine as we sailed past from Port Said to Beirut. It was a distinct disappointment not to be permitted to watch others landing at Jaffa, and then to cruise very near the shore and trace on our maps the mountains and the Maritime Plain of the Holy Land. But ours was a through boat and the day was gray, so that it was only as we came near to the harbor of Beirut that we could discern details of landscape. Then the splendid view of our college, crowning the ridge at the west end of Beirut, and almost on the very banks of the sea, burst upon us, and we realized for the first time the extreme beauty of this location, of which I shall speak again. President Bliss and his family have been away for some months and many of the faculty and staff of the Syrian Protestant College came out to welcome them back, so that we had a right royal reception on the deck of the ship as soon as quarantine regulations were observed.

Eighteen nights is a long time to be cramped up on narrow bunks, and we are all very happy to be again on land where the lure of the Orient has already fallen upon us.

AN OPEN LETTER.

(Concluded from page 10.)

the more or less brash indiscretions on the part of some of these pioneers; the fact remains yet fully to be recognized that a sinister force has been at work exaggerating this tension and sustaining it, falsifying the teaching of those caught in the toils of the conflict and spreading among the churches a spirit of suspicion and superstitious hate toward those who could not pronounce the old shibboleths. The reason that the Disciples have been more greatly agitated than others by this Christendom-wide change, and the reason why devout and profoundly earnest men have had to leave us — men like the three Disciple pastors now filling Congregational pulpits in Wisconsin, and many others— the main reason why you, my young brother minister, are willing to at least entertain your present call, and the reason why it can be asserted that 60 per cent of our young ministers who go to Union, and Harvard, and Yale seminaries, sift through into other pulpits than our own, is not to be found in our doctrine, but in the coarse and unscrupulous leadership which a commercial publication house has given to the forces of reaction.

NEITHER MEN NOT DOCTRINES TO BLAME.

I cannot harshly judge my brethren who have left us. Nor can I charge their leaving us to our principles and doctrines. We do not need to look so deep for the explanation. It lies on the surface. They have been branded and hounded, as have been hundreds of their ministerial brothers, by ruthless opposition until they, either more unfortunate than their brothers or less patient, have given up and gone where they can have peace.

I feel that you should be able to make this analysis of the situation in which you too find yourself, before you make a decision to leave the Disciples. In the light of such an analysis does not the task before such minded Disciples as yourself challenge you? If our historic ideals were in error, you might leave us without a moral tremor. If our program of practicing Christian unity were an impossible dream you might leave us to work at some task worth while. But our ideals were never so valid as today, and our program grows more practicable with each new rising sun.

Our task is to rescue these ideals of our people from a captivity in which unscrupulous hands have debased and exploited them. I believe the leaders of our churches are seeing this today, never so clearly. I believe our great brotherhood is shaking itself free of the power which has been exploiting it. I believe the churches are determined to go straight forward and do what needs to be done without let or hindrance from any self-constituted authority. I believe the power of the menacing institution has been broken, and that it is either making a last fight for its life or else that it will take its embittered constituency into a separate body where it can enjoy the prestige which it once enjoyed with the main body of our people.

I counsel you to remain with the Disciples. Your ideals are the Disciples' ideals. These ideals find historic anchorage in the Declaration and Address and received their initial dynamic from the passionate soul of Thomas Campbell. The investment of your life in their advocacy and practice will, in my judgment, bring a richer reward in the end than any other investment you can make.

CHARLES CLAYTON MORRISON.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

A FORECAST OF THE NATIONAL SUFFRAGE CONVENTION.

At this writing (Dec. 1) the opening session of the forty-fifth convention of the National American Woman Suffrage Association is in progress at Washington. Every such annual gathering emphasizes the sweeping progress which the passing years have shown. In 1869, Susan B. Anthony made the first appeal to congress for votes for women, and continued to address committees of every Congress from that time until 1906. When she began, her work was entirely one of faith—no woman in all the land had the right of suffrage; now, 3,600,000 women have become qualified to vote for presidential electors, and women are voting in ten states, that elect one-fifth of the United States Senate and one-seventh of the House of Representatives.

THE TRIUMPHS OF A YEAR.

From November, 1912, to November, 1913, there were victories for equal suffrage in four states, Oregon, Kansas and Arizona, by Constitutional Amendment and the Illinois Legislature granted to the women of their state all the voting privileges it could bestow; Illinois women can now cast their ballots for presidential electors, and for all city and town officers, except police magistrates. In addition to these triumphs, the legislature of the Territory of Alaska, by unanimous vote, gave the women of that far-off land the same political rights as men.

In the states of Montana, Nevada and the two Dakotas, the Woman Suffrage Amendment has passed the legislatures by the required majorities, and is to be submitted to the people in the general elections of 1914—while in four more states, the amendment has passed one legislature, and must pass another before being decided by popular vote.

NOTES OF PROMISE IN THE AIR.

While the convention has just begun its sessions, already the air is full of notes of promise. A Men's League for Woman Suffrage, whose avowed object is to work for votes for women, has just been organized in the National Capital, with Dr. Harvey W. Wiley as its president.

At a preliminary meeting of college women, Miss Jane Addams declared that the recently acquired franchise in Illinois had already given the women of that state great influence in needed reforms. The new women voters in Chicago had risen in their might to protest against the retirement of Mrs. Ella Flagg Young, the famous school superintendent of their city; by their means, the political opposition to her was withdrawn, and conditions were readjusted in harmony with her ideas of right—thus, they helped to secure the continuation in office of one of the ablest educators of our land.

Tonight, the suffrage victory in Illinois will be celebrated, and many prominent women will take part. The first speaker will be Mrs. Grace Wilbur Trout, president of the Illinois Suffrage Association; she will be followed by Mrs. Sherman K. Booth, chairman of the Legislative Committee, Mrs. Catharine W. McCullough, Mrs. Medill McCormick, Mrs. Ella S. Stewart and Mrs. Antoinette Funk.

The last number on the evening program will be the address of the president of the National Association, Dr. Anna Howard Shaw, who will present suggestions for the campaign of the new year, already looming up as a critical one.

Other speakers of note are Mrs. Carrie Chapman Catt, president of the International Suffrage Alliance, Jane Addams, Mrs. Helen Ring Robinson, state senator from Colorado, and a number of distinguished gentlemen.

THE MAIN OBJECTIVE OF THE CONVENTION.

An amendment to the Federal Constitution, extending the ballot to women throughout the nation, is the great goal for which a week of meetings, speeches and hearings before Congressional Committees will work. In an audience before the House Rules Committee, they will ask for the appointment of a Woman Suffrage Committee similar to that recently appointed in the Senate.

But while there is much enthusiasm for a Federal Amendment for Woman Suffrage, yet there is marked opposition to it. This comes largely from the Southern delegates, who stand for Woman Suffrage through state enactment, rather than through an amendment to the Constitution of the United States. They claim that the presence of several millions of Negro women in the South makes a problem that can be best handled by the legislatures of the several states. This is the old doctrine of state rights, which we have been so often assured was settled once for all by the Civil War, but which has a knack, like the fabled bird of olden times, of rising every now and then with fresh vigor from its ashes.

Expansion and growth, with their widening horizons, are bound to give a greater sweep of vision, and to develop differing points of view. This division in the ranks should not disturb us; it is no sign of disintegration, but is an inevitable symptom of finding and facing new problems, and is thus one of the penalties of success. I. W. H.

NO CRIME IN MOTHERHOOD.

Justice Seabury Decides Famous Teacher Case in Favor of Mrs. Peixotto.

Motherhood is not a crime for a teacher in New York, and cannot be penalized by the New York City Board of Education. This is the gist of a decision which Justice Seabury handed down last week in granting the petition of Mrs. Bridget C. Peixotto for a writ of mandamus directing the Board of Education to reinstate her as a teacher in Public School 14, in The Bronx.

Justice Seabury discussed at length in his decision every argument advanced by the Board of Education in defence of its action in dismissing Mrs. Peixotto. He said it was settled that the board is without authority to remove a woman principal or teacher because of her marriage, and, that being so, it seemed self-evident that the board cannot dismiss a principal or teacher because she has given birth to a child.

"If she cannot be removed because of her marriage," said Justice Seabury, "she cannot be removed because of an act which is a natural incident of her marriage."

The court further declared: "The policy of our law favors marriage and the birth of children, and I know of no provision of our statute law or any principle of the common law which justifies the inference that public policy, which concededly sanctions the employment of married women teachers, treats as grounds of expulsion the act of a married woman in giving birth to a child."

The justice said that the theory that illness resulting in absence, if caused by maternity, becomes neglect of duty, "is repugnant to law and good morals."

"There is nothing in the language of the charter," said Justice Seabury, "which would justify the assumption that by the use of the words 'neglect of duty' the legislature intended to include the case of a married teacher whose absence was caused in order to give birth to a child. To impute such an intention to the legislature would be a gratuitous and arbitrary attempt on the part of the court to legislate and to read into the law a provision which there is no reason to believe the legislature would have inserted."

The court also dismissed the contention of the Board of Education that the Supreme Court was without jurisdiction and that the matter should be submitted to the State Commissioner of Education.

Mrs. Peixotto's attorney is reported as saying:

"The outcome of the case proves that employees in our schools have the same right as any other public employees to appeal to the courts for justice. The decision takes all school decisions that seem to be unfair entirely out of the circle of school authorities. The decision is a sweeping one, and is not confined to the simple question of whether a school teacher has a right to become a mother, but it embraces all disputes that might arise between the teachers and the Board of Education."

CHRIST WITH US.

By Edwin Markham.

"Inasmuch as ye did it unto the least of these ye did it unto Me."

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew him into light:
Now in the lonesome earth and air
I cannot find him anywhere.
Would God that Heaven were not so far
And I were where the White Ones are!"

Then from the grey stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;
And now whichever way I turn
I see my Lord's white halo burn!

Wherever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the Stone
And warm His heart against my own.
Here, here, on Earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

Christ is patient with the world, and would have us patient too; plowing, sowing, working, praying, believing that a harvest will come at last, and that we shall see issues by and by which we never saw or even expected here.—Alfred Rowland.

Disciples Table Talk

J. G. Cannon at Thanksgiving Service.

A feature of the union Thanksgiving service held at Danville, Ill., was an address by Hon. Joseph G. Cannon, of that city. J. F. Bickell, pastor at First Church, writes of this service with enthusiasm, calling it absolutely unique, so far as his observation goes. The service was held under the auspices of the Danville Ministerial Association. Fully three thousand people were in attendance. Civic leagues met and attended in a body. Lodges followed suit. The soldier boys from the Armory marched in a body to the Coliseum where the meeting was held. Men's clubs and classes from the various churches met at a common rendezvous and marched in a body to the meeting. The G. A. R. came in a body. In fact, it was "a meeting of the people of Danville," as Mr. Bickell states. Among the special features of the service were music by the Ben Hur Band; a ten minute speech by Rabbi Latz, of the Reformed Jewish Church, on "God in Our National History;" an address by Father McCarthy, of the Roman Catholic Church, on "God in Our National Resources;" one by Preston Wood, of the M. E. Church, on "God in Our National Destiny." A thought expressed by Mr. Cannon especially impressed his hearers, "No two men ever worshipped the same God." Mr. Bickell believes that much has been done for the cause of Christian unity by this strikingly successful service.

E. L. Powell Lauds New Mayor.

In a recent sermon, Dr. E. L. Powell, of First Church, Louisville, after treating the times of Ahab and Jezebel, whom he called the first political bosses of history, paid a tribute to the newly elected mayor of his city.

"I shall close this sermon, appropriate to the general theme, by affirming that the fight of Carmel is that which is on now in our city and in other municipalities and great cities of our nation," said Mr. Powell, in closing. "We have elected here a new mayor. He has been chosen, it seems to me, under rather peculiar and unique circumstances. Back of his election is the moral demand. It is significant that so much during this campaign was said of the moral issue.

"Will our mayor make good? I believe in him, but before God, and in the name of the messenger of God, Elijah, whose words were as lightning and tempest, I hold this high official of a great municipality to the fulfillment to the letter of his sworn obligations. It is the moral issue. He will make good economically. He will give an efficient administration. He is going to bring satisfaction to many of us, as I verily believe, by giving to us a more than average civic administration, and I believe that he will not forget that he has promised to enforce the laws insofar as in him lies, and all of the laws, and that he has sworn and given his solemn promise to see that vice shall be probed and that investigation shall be made as to vice conditions with a view to giving us a cleaner city and a less malodorous city."

Philadelphia, First, Prospers.

Irving S. Chenoweth, pastor at First, Philadelphia, reports that some of his dreams for this church seem about to be realized. Gifts are being brought in to be applied on the old church mortgage, larger audiences than for a long time are reported, young people are coming in and taking hold of the work. The congregation is very loyal and hopeful. A special series of addresses is being carried through the winter, the city being thoroughly canvassed by way of preparation. The following are the subjects of addresses planned:

Dec. 7. "The Church and Citizenship," Franklin Spencer Edmonds, member Committee of One Hundred. Dec. 14. "The Church and the New Education," Prof. Scott Nearing, University of Pennsylvania. Dec. 21. A Christmas Service, conducted by the minister. Dec. 28. "The Church and Charity," Riley M. Little, Secretary Phila. Society for Organizing Charity. Jan. 4. "The Church and Labor," Charles Stelzle, Consulting Sociologist of New York City. Jan. 11. "The Church and Social Purity," J. W. Cochran, Secretary Presbyterian Board of Education, member Philadelphia Vice Commission. Jan. 18. "The Church and Socialism," Charles W. Ervin, Socialist writer and lecturer. Jan. 25. "The Church and Public Health," Alexander Wilson, Assistant Director Department of Health and Charities. Feb. 1. "The Church and the Immigrant." Prof. James P. Lichtenberger, University of Pennsylvania. Feb. 8. "The Church and the Woman's Movement." Miss

Rev. W. E. Crabtree, of San Diego, a Successful Sunday-school Leader.

Lucy Burns, Vice-chairman Congressional Committee National Woman's Suffrage Association, formerly Organizer for the Woman's Social and Political Union of England.

Home Mission Church Planting Pays.

R. M. Hopkins sends in an interesting report of a Canadian school, of home missionary planting. This school observed Immigrant day, using the plans of the Home Missionary Society. Good results may be obtained by any school using this plan. It is expected that December and January will be more fruitful in results than was November. It is not too late for any school to work out the suggested plan. This may be secured from R. M. Hopkins, Carew Bldg., Cincinnati, Ohio.

Here is the letter, in part:

"Lethbridge, Alta., Nov. 24, 1913.

"Dear Brother Hopkins:

"In accordance with the plan of the Home Missionary Society, we yesterday observed Immigrant day with the program 'America's Welcome to New Americans,' and the day was the greatest in our history. Our attendance was one hundred eleven, an increase of about 20 per cent over any previous record, and our offering will aggregate about $25, I think, by adding what birthday money we have in reserve to our collection of yesterday. If the twenty-four Canadian schools which contributed last year come up to the standard we have set, Canada will have done her part well, it seems to me.

"I attribute our success largely to the following out of plans suggested by the Home Missionary Society, the scrap book idea which we carried out in three classes, etc. The educational work accomplished through this program to our brotherhood will be worth much to the immigrant cause, I feel sure, as we will be the more enabled to see the opportunities before us.

"Dora E. Fitch, Supt."

Evangelist Praises Deceased Pastor.

Sad indeed were the circumstances of the death of W. S. Gamboe, who passed away at Olney, Ill., during the evangelistic services being held there by F. B. Thomas Mr. Thomas writes thus of Mr. Gamboe: "W. S. Gamboe was born fifty-four years ago in the country near Winchester, Ky. He came of Kentucky blood. He was a man of wonderful physique and great heart. He was a man of lovable and winsome character. Everybody in Olney loved him. He was a graduate of both the collegiate and Bible courses at Lexington, Ky., and was thoroughly trained and efficient in the work of the ministry. He labored in various pastorates and was conspicuously successful. Among the more important pulpits which he graced were those at Ashland, Ky., the Third Christian church at Louisville, Ky., Watseka, Ill., Herrin, Ill., and Olney, Ill. In this latter place he did a really wonderful work. No other ministry in this city was as profitable as his. The revival just closed with ninety-five additions was largely due to the splendid preparatory work he had done."

San Diego's Sunday-school Parade.

"The greatest parade San Diego has ever known," was the verdict of thousands of San Diegans who lined the street of that California city, recently, while 3,000 Sunday-school students, from three of the largest churches in the city, in ages ranging from 3 to 90 years, assembled and marched up Broadway to a vacant lot in the heart of the city. A large crowd assembled while services were read and prize banners were awarded. The parade was a grand climax to the Sunday-school attendance contest between the First Christian school, W. E. Crabtree, pastor, the First Presbyterian, and the First Methodist schools. In eight weeks the number of students has been doubled. After short addresses by the pastors of the three churches, Mayor O'Neall awarded the prize banners to the Central Christian church for the largest average attendance during the period of eight weeks' competition, as well as for having the largest number of students in the parade. Both banners were awarded to Central Christian on the smallest margins. W. E. Crabtree said in his address, "This is a union of churches of this city. We are here assembled together, three different denominations. What we have accomplished here together could not have been accomplished alone by any one of the churches. And this illustrates the fact that we can always accomplish more by working together than by working alone. We have all won a great victory."

In Memory of R. Ray Eldred.

Celeste Ball May, a writer of Blackwell, Okla., was inspired by the recently published story of Mr. Eldred's tragic death on the Congo, to write some good verse. We quote two of her stanzas:

"Let no man deem the price too high,"
Though friends and home-land he forsake;
Of fame, and name, and earthly tie,
And self, a glad abandon make.

His every motive and each prayer
Was that the kingdom of our Lord
Might come to all men everywhere
By giving them the Living Word.

Benevolent Association Adds to Work.

The Child Saving Institute, at Omaha, has been taken over by the National Benevolent Association. The present board of eight will be increased to twelve, and women will be made members with voting power. Heretofore women have been only associate members, with only advisory authority in the management. The Child Saving Institute is one of Omaha's oldest charitable institutions The new building is one of the finest institutional structures in the state. The insti-

tution has been supported by private donations from Omaha people and has never lacked for funds. Negotiation for the transfer was begun several months ago. There were rumors for a while months ago that the University of Nebraska wanted to secure the institution to operate it in connection with the medical college as a child hospital.

One of the great Christian Endeavor societies is in the First Church at Decatur, Ill. With a church membership of 800 they have a society membership of 111 all of whom are workers in the Sunday-school and church. The church ushers are Endeavorers as is the majority of the chorus of fifty voices. They, as a society, are giving a dollar a Sunday to the current expenses of the church and $300 towards a new church building. The average attendance at the prayer-meeting is an even 100.

Christian University, Canton, Mo., reports an attendance a little more than 50 per cent larger than for the first term of last year. H. B. Robison, Dean of the Bible Department, sees in this fact signs of a new day for the university. Earle M. Todd, the newly chosen pastor at Canton, is taking a strong hold on the work. Four weeks of service have resulted in twenty-four accessions to the membership. Mr. Todd is praised as a true man of God and spiritual leader.

The following gains are reported by the Foreign Society for last year. Nine missionaries; 151 contributing churches; $33,454 in total receipts; 70 contributing Sunday-schools; $16,264 in personal gifts; $18,186 in Annuity gifts; $4,379 in bequests; $1,592 in miscellaneous gifts; 32 living-link churches; 536 baptisms; 7,492 patients treated; $2,437 in medical fees; 291 in mission schools; 749 in membership of churches; twenty school buildings.

Miss Mary F. Lediard, Tokyo, Japan, reports fine religious interest. In one evangelistic service she reports two one-hour sermons. Twelve were baptized in the church known as the "Hongo Church." Miss Lediard says that five more are to be baptized. Plans are being made for the erection of a new building for Economics for the Girls' College in Tokyo, and also for the new building for the Bible College, or Drake College.

Mr. and Mrs. R. G. Quiggen, of Birkenhead, Eng., who were delegates to the International Convention of Disciples at Toronto, have accepted work among the Mexicans at San Antonio, Tex. The new institute building of which they have charge, was dedicated Nov. 23. They are both exceptionally well equipped for this work.

The C. W. B. M. of University Place Church, Des Moines, Ia., held a week's meetings preparatory to the observance of their special day, Dec. 7. Mrs. A. T. Ross, of Eureka, Ill., addressed the meeting at one of its sessions, and Charles S. Medbury delivered the annual address at its concluding service.

Dr. A. L. Shelton and family, and Dr. and Mrs. Hardy are now on their way from central China to the Tibetan border. Under date of October 23, Dr. Shelton writes: "We are at last on our way up-river, all in good health and with a fair prospect of being able to reach Ta Chienlu some time in January."

The report of First Church, Bloomington, Ill., should have read 459 as the average attendance in Sunday-school for the year. It is only the cramped conditions that keep the attendance at this figure. This church is making remarkable strides under the leadership of Edgar DeWitt Jones.

In a recent communication to the Foreign Society, Frank Garrett, now at Des Moines, says: "I have just had a conference with Ng Poon Chew, editor of the leading Chinese daily in San Francisco, and he told me the effort to have Confucianism made the state religion in China had failed."

The forty-eighth annual convention of the Missouri Sunday-school Association was held at St. Joseph, Mo., November 18-24. W. S. Athearn, Mrs. W. H. Dietz, W. C. Pearce, W. W. Charters and A. J. Accola were among the speakers.

The Third District of Missouri, with headquarters at Springfield, J. H. Jones, superintendent, reports meetings and conventions held in twenty-six out of thirty-one counties. Distinct growth is shown in every department of the work.

H. P. Shaw and wife have reached Shanghai. They had a pleasant voyage across the Pacific. He is down to hard work studying the language. He reports that James Ware is better and is even gaining flesh.

G. P. Hedges, of the Congo Mission, reports 39 baptisms. There were 178 baptisms at Tumba, where lies the body of R. Ray Eldred. The offerings of the native Christians for the quarter will reach about $70.

The members and friends of the Central Church, Rockford, Ill., entertained in honor of the twenty-fifth wedding anniversary of their pastor, W. B. Clemmer and wife. Many substantial gifts were in evidence.

The fourth annual meeting of the Brotherhood at Uhrichsville, O., was held Dec. 1, attended by 200 men. This Brotherhood started the Reading Room Association which is the public library of the town.

J. C. Odgen and family expect to sail from San Francisco, January 22, for Tibet. It will be remembered that these missionaries were obliged to leave Tibet at the time of the revolution in China.

The total receipts of the Foreign Society for the month of November were $22,232, a gain of $14,279. There was also a gain in the number of contributing churches and Sunday-schools.

The growth of the Sunday-school of the church at Paris, Ill., is noteworthy under the leadership of George W. Brown, county superintendent of schools. H. H. Peters is the pastor.

Howard O. Rocks has been engaged as pastor of the church at Milford, Ill., for another year with an increase of salary. He will devote some of his time to the Anti-saloon League work.

The New Library Building of Phillips University, Enid, Okla., was dedicated November 25, with addresses by A. E. Cory of Cincinnati, Ohio, and M. M. Davis of Dallas, Texas.

W. R. Hunt reports 31 baptisms at Chuchow, China. The service was an impressive one. There were 400 in attendance at the Sunday-school on a recent Sunday.

First Church, Winchester, Ky., reports the average attendance of the Sunday-school 500, and $600 raised for the state missionary work for this year.

W. H. Sheffer has just closed a meeting with H. D. Smith, of Hopkinsville, Ky. W. H. Sheffer is president of the A. C. M. S. for 1914.

At Monieka, on the Congo, the large tabernacle for the church service and school has been completed. It will seat about 1,000 people.

The eight weeks' contest between the Sunday-schools of Danville and Lynchburg, Va., has just closed with victory for the latter school.

Mrs. V. T. Lindsay, Springfield, Ill., addressed the C. W. B. M. auxiliary at Lynnville, Ill., Dec. 7.

The Foreign Society has just received an annuity gift of $15,000 from a friend.

The New Castle, Ind., church has recently celebrated its fiftieth anniversary.

EVANGELISTIC MEETINGS.

Winfield, Kans., O. L. Cook, preaching.

Fairview, Ind., W. P. Newhouse, pastor, assisted by John T. Agema, 32 accessions, continuing.

Astoria, Ill., Charles Ross, preaching.

Shelbina, Mo., B. H. Cleaver, pastor, W. W. Waters, assisting.

Los Angeles, Cal., R. W. Abberley, pastor, B. L. Burditt, leader of song. The meeting closes with 60 accessions.

Monroe City, Mo., W. Garnet Alcorn, pastor, B. G. Reaves, preaching, H. C. Ballew, song leader. Closed with 9 additions.

Olney, Ill., F. B. Thomas, preaching. Closed with 95 additions.

Palestine, Ill., E. W. Sears, pastor, F. B. Thomas, preaching, beginning.

Winchester, Ky., J. H. MacNeil, pastor, I. J. Spencer, preaching. Closed with 95 additions.

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Alhambra, Cal., W. S. Crockett, pastor, E. N. Phillips, preaching. Five added to date.

Dallas, Tex., L. S. White, pastor, F. L. Young, preaching. Closed.

Indianapolis, Ind., A. B. Philputt, pastor, John E. Pounds, preaching, 16 accessions, continuing.

Kewanee, Ill., C. W. Williams, pastor, preaching.

Clinton, Ill., Albert Nichols, former pastor, preaching, beginning.

Leroy, Ill., R. D. Brown, pastor, preaching.

South Bend, Ind., E. K. Van Winkle, preaching.

Walla Walla, Wash., W. W. Burks, pastor, W. F. Turner, preaching, closed with 32 accessions.

Burlington, Ia., M. C. Hutchinson, pastor, Robert Lilley, preaching, beginning.

Fillmore, Mo., N. R. Davis in charge. Closed with 12 additions.

Hopkinsville, Ky., H. D. Smith, pastor, W. H. Sheffer, preaching, W. E. M. Hackleman, leading the singing. Closed with 49 additions.

Port Arthur, Tex., W. G. Minges Co. First week reports 238 accessions.

Arkansas City, Kans., Charles R. Scoville, closed with 1600 additions.

Ft. Scott, Kans., Roy L. Brown, preaching. Closed with 125 accessions.

Wellington, Kans., S. H. Blazer, pastor, C. S. Early, evangelist. Closed with 112 accessions.

Santa Ana, Cal., Bruce Brown, preaching. Continuing with 148 accessions.

Wauseon, O., Fife brothers, 28 added, continuing.

Jacksonville, Fla., Charles Reign Scoville, beginning. Meetings held in Morocco Temple.

Windfall, Ind., W. T. Brooks, preaching, A. A. Bailey, leading singing.

Emporia, Kans., C. R. L. Vawter, preaching, 281 accessions first three weeks.

Huntington, Ind., E. W. Cole, pastor, E. C. Tuckerman, evangelist. Closed with 73 accessions.

CALLS.

A. M. Hootman, to Greencastle, Ind.

E. D. Salkeld, Chicago Heights, Ill., to Frankfort, Ind.

David Wetzel, Covington, Ky., to Pittsfield, Ill.

J. H. Darnell, Stanberry, Mo., to Gallatin, Mo.

E. E. Pedicord, St. Marys, O., to Mitchell, O.

K. C. Ventress, to Cameron, Ill.

J. A. Dillon, to Portersville, Mass.

Charles M. Ewers, Bethany, Nebr., to Blair, Nebr.

Claude C. Jones, Jacksonville, Fla., to Phoenix, Ariz.

G. W. Foley, Duquoin, Ill., to Bethany, Ill.

J. A. Clements, Roodhouse, Ill., to Decatur, Ill.

RESIGNATIONS.

O. P. Wright, Mechanicsburg, Ill.
Claris Yeuell, Markle, Ind.
Dennis Bryant, Fairmount, Ind.
G. S. McGaughey, Bicknell, Ind.
A. D. Harmon, Omaha, Nebr.

DEDICATIONS, REPAIRS, ETC.

Alliance, Nebr., church dedicated Nov. 30, by H. H. Harmon.

Springfield, O., church edifice dedicated by Judge Durham.

Cincinnati, O., edifice valued $60,000, by F. M. Rains.

Missouri Valley, Ia., new church dedicated Dec. 7, by George L. Snively.

Udell, Ia., new building, by A. M. Haggard, Dec. 7.

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The Mid-Week Service

By Silas Jones.

SHARING CHRIST WITH OTHERS.

Dec. 17. Rom. 15:14-29; 2 Cor. 8:3-5; 1 Cor. 9:12-23.

No disciple of Jesus is anti-missionary. There are many who oppose certain forms of missionary work and differences of opinion as to methods of carrying the gospel message to all the world are to be found in all the churches. The best of the Lord's disciples have but an imperfect apprehension of their duty to other men. We therefore need to be patient one with another. But if we find a man who imagines that he can keep the goods of the soul for himself alone and declines to share his faith with others, we may justly deny that he is a disciple of Jesus.

PIONEER DUTY.

Paul delighted to enter new fields and present his message to those who had never heard it before. He had no mind to be a camp follower. He was always at the front. For him opposition meant opportunity. He chose the difficult tasks. The disciple is by virtue of his discipleship a pioneer. He does not always go to new peoples but he is at all times holding up an ideal that makes men unwilling to accept their present attainments as sufficient and satisfactory. He has a vision which compels him to be a progressive in morals, politics, and religion. He wars upon uncleanness of every sort, physical and moral. The present generation should be reminded that the church was a pioneer in education. Luther and Melanchton and Calvin were educators. These religious leaders taught the state its duty toward its children. The church of the present must be true to its traditions and teach not only what is commonly accepted as true and right but what ought to be regarded as true and right. There is much for us to learn before we can call ourselves completely Christian.

GIVING OURSELVES.

The Corinthians, said Paul, began their work of ministering to the saints by giving themselves to the Lord. The great weakness in many of our so-called reform movements is that there is more of self-seeking than there is of desire for social benefit. The preacher raises a disturbance in order that he may gain notoriety. The politician sees in the advocacy of measures for the common good a way into office. When the missionary becomes a hero we commend him for the purpose of sharing in his popularity. Sincerity was the mark of the ministry of the Corinthians.

"Not what we give, but what we share,
For the gift without the giver is bare."

There is no substitute for the gift of self. If we give ourselves to the Lord, we shall be able to give others a knowledge of him. A feeling that Christianity is a good thing for a nation to profess will not give force to our words in its favor.

THE COMPULSION OF TRUTH.

It is worth while to observe that Paul saw in his message the ground of his mission. He did not go to the Gentiles because an external authority told him to go. His gospel was such that a man who accepted it felt impelled to share it with all whom he could reach. We waste time and energy in discussions about our duty to the non-Christian peoples when we seek any other authority than the truth itself for our missionary enterprises. If a scientist should discover a cure for cancer, he would not need to be told that his discovery ought to be given to the medical profession and thus made available to relieve suffering and prevent death. What an absurd person, then, must he be who thinks he knows the truth about God and yet waits to discover explicit commands before he feels any sense of obligation to enlighten mankind! To know the truth that gives freedom is to have the desire that all the world know it. The command to go into all the world is a statement of the tendency of truth to make missionaries of its possessors.

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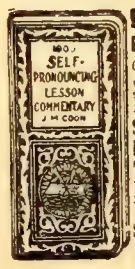

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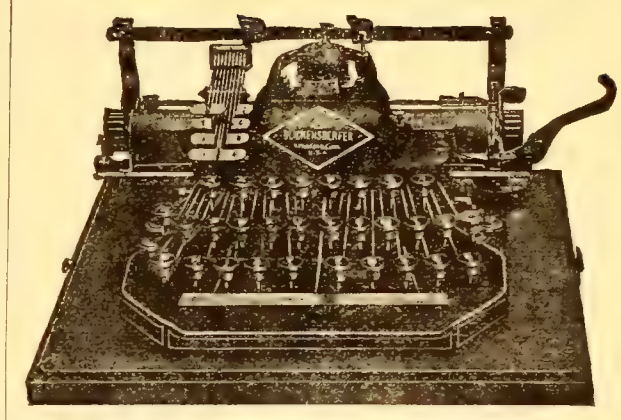

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The Sunday School

CONSUMMATION AND CULMINATION IN CONQUEST.

By A. Z. Conrad.

Every reverse doubles the probabilities of further defeat. One Bull Run defers indefinitely the success of a great cause. The stampeded hosts of Israel encouraged the warriors of Ai and proportionately depressed the would-be conquerers of Canaan. In the first flush of the Jericho victory the intoxication of success blinded them to the strength of the enemy and their contempt was costly enough. The Babylonish garment and the wedge of gold and the three hundred shekels of silver in the tent of Achan were but a symptom. Disease could only be purged out with fire and it was done. When the people were once more right with God they heard the cheering assurance, "Fear not, neither be thou dismayed. Take all the people with thee. Arise, and go up to Ai. See, I have given into thy hand the king of Ai, and the people of his city and his lands." Josh. 8:1.

The year 1913 is closing. While we hark back through its experiences we find many a duplication of Israel's old time defeat at the hand of the men of Ai and, sad to say, for much the same reason. It would be difficult to find a better description of our deflection and failure than we find in the words of Achan, "I saw, I coveted, I took, I hid." In view of certain broken resolutions, it is preeminently fitting for us to inquire, as did Joshua, the possibility of turning defeat into victory. The momentum of evil is tremendous. On the down grade speed is rapidly increased. It is not difficult to hold the toboggan at the top of the slide, but it takes both force and fearlessness to stop it when once under way. Right now is a good time to call a halt upon any tendency or movement contrary to the will of God. It is worth while to take an inventory to see where we stand as to spiritual relations and assets. Before the new year opens, we must be right with God and with ourselves, or we will make sorry work of the coming year. No more helpful intellectual or spiritual exercise can be recommended than a consideration of the great campaign of conquest under Captain Joshua. The world has known many campaigns of occupation but not one in all human history was fraught with such great consequences as the conquest of Canaan.

A STUPENDOUS TASK.

Defeat is humiliating. Presumption gave place to caution. In the first attack of Ai only a handful of men were deemed necessary. Every fighting man is called to the battle front in the second attack. The enemy had at least commanded respect. Much is gained when we learn to properly estimate the strength of temptation. God gives no encouragement either to indolence or self-indulgence, and his intervention can only be expected when we have exhausted the resources at our command. Both strategy and strength are employed in the new attempt to capture Ai. By a feint and an ambuscade the city is taken. There is a definite relation between venality and vulnerability. Evil usually secures its own defeat through over confidence. Organized vice is forever leaving exposed behind it citadels which it thinks have been thoroughly won. The men of Ai followed the retreating army of Israel supposing the retreat was genuine. They turned to discover their city in flames. They were thrown into a panic and their entire army utterly annihilated. Joshua 8: 11-29.

GIVING GLORY TO GOD.

After Jericho where God did all the work, the army was boastful of its own successes. After Ai where the army did all the work under divine direction the General calls the troops to the altar to give thanks to God for the victory. 8:30-35. This was a good omen. It promised well for further engagements. "Not by might nor by power, but by my spirit saith the Lord." Our defeats would be fewer and our successes larger if our expressions of gratitude were more constant and our recognition of the divine arm more complete. Too often prosperity chokes out prayer. The altar at Ebal where Joshua inscribed the law in accordance with the command of Moses, rebuked all self-assertiveness and lifted the faith of the army of Israel from the implements of war to the source of power. The erected altar and the uplifted prayer constitute the real ground for the hope of lasting conquest.

THE GIBEONITE ARTIFICE.

Joshua 9: 26. The Gibeonites were an observant people. They had their ear to the ground and heard the tramp of the coming army. Reputation is a wonderful thing. It outruns the swiftest racer. It carries the voice of the orator a thousand leagues beyond his visible audience. It precedes the army in the march. It paves the way for victory or defeat. The Gibeonites had heard of Og and Sihon and the Jordan and Jericho and Ai, but they had heard something more, they had been told of that striking pronouncement and promise which guaranteed to the Israelites the successful conquest of Canaan. By a clever artifice they proposed to insure themselves against the consequences of the promise of Jehovah. They accepted the proverb that, "A living dog is better than a dead lion." They were quite unable to understand the sentiment expressed so recently by the wife of that noble Indiana editor who, when told that her husband's opposition to the saloon was likely to cause him his life, replied, "I had rather be the widow of a dead hero than the wife of a living coward." Ambassadors from the Gibeonites went to Joshua clad in old clothes, with moldy bread and every evidence of having come on a long journey and asked for a league of peace. Accepting their statement the league was made, but when the ruse was discovered they were doomed to perpetual servitude. It is a striking commentary on Joshua's estimate of a vow that though he had been deceived he stood by the agreement made with the Gibeonites. Joshua 9: 26. "Who shall ascend into the hill of the Lord, who shall stand in his holy place? He that sweareth to his own hurt and changeth not."

THE CONFEDERACY OF KINGS.

Joshua 9. Five great kings of southern Palestine now determined to punish the Gibeonites for their capitulation and covenant with Israel. Their armies have gathered for their work of destruction. They had not reckoned with the intrepid commander of the Hosts of the Lord. They had no idea that simply because of a promise the Gibeonites would find in Israel an ally rushing to their defence. They never dreamed that the undisciplined troops of the invading crowd could stand for a moment before their own veterans in war. The celerity of Joshua completely disconcerted them. By a forced night march he rushed his army to the defence of the besieged people. Like the eagle shooting from the upper sky upon its prey he descended upon the five kings, put them to confusion and their entire armies to rout. The army of Israel was not left unaided. God's reserves in battle were called forth. Joshua 10:11. A violent storm of great hail stones smote more of the enemy than did the sword of Joshua. In the entire Old Testament narrative of the deeds of valorous heroes the declarations of faith and the audacious claims upon Jehovah for co-operation, none compares in significance and splendor with the portrayal of the great hero and commander of the Battle of the Five Kings, as he stood looking out upon the Vale of Ajalon and cried, "Sun, in Gibeon be still, and moon, in the Vale of Ajalon. And the sun was still and the moon stood until a nation was avenged of its enemies. Is not this written in the book of the upright? And the sun stood in the midst of heaven and did not haste to dawn as a perfect day. And there was not a day like that before or after it for Jehovah to hearken to the voice of a man, for Jehovah fought for Israel." We have given here the literal translation. The book of Jasher, from which this is quoted was doubtless a book of national songs. It is simply stated that Joshua made his demand that the sun and the moon must not set until he had accomplished his work. He had daylight until his work was finished. The statement has all the liberty of poetic expression and adornment. It is like the statement that "The stars in their courses fought against Sisera." The great lesson is one of Divine co-operation. We are not required for a single moment to suppose that the sun literally stopped in his course and that the whole solar system was interrupted and halted. There would be nothing impossible about this, but there was nothing in the occasion to warrant it.

SUCCESSFUL SIEGES.

Many a success is lost because not followed up. Joshua immediately laid successful siege to Makkedah and Libnah and Lachish and Eglon and Hebron and Debir. The strongholds one after another fell into the hands of Joshua. The subjugation was complete now of the South Country all the way from Gibeon to Gaza. The reason of the success is clearly stated, "Because the Lord God of Israel fought for Israel." It is the only basis of hope for nations and for causes and for individuals. The self impartation of God is the real ground of all human prosperity.

THE LEAGUE OF NATIONS.

Joshua 11. The success of Joshua surprised and startled all the nations of Northern Canaan. By Jabin, the King of Hazor, the chief commander and leader, the league of nations was effected. Lake Merom was the place of rendezvous. The time had come when if ever the invasion of Israel must be stopped. Kings long in antagonism with each other united together for the common cause of defense in the expectation of exterminating the new-comers from the land. They must be driven back across the Jordan and into the desert and destroyed. They were unable to account for the success of the arms of Joshua. How with an inexperienced army he was able to win such victories baffled all attempt at explanation. Whatever the reason, the advance must be resisted and his power overcome. It was a great army that assembled at Lake Merom. In Numbers it is described as the sand of the sea upon the shore. Numbers count for nothing against the purposes of God. In addition to the infantry we read, "They had also horses and chariots very many." The army was well equipped. It far exceeded Israel in numbers. For the first time the army of Joshua was to stand face to face with a vast host prepared with all the munitions of war. As Ewald says, "Unequalled in arms and tactics they could oppose to the Canaanites only courage and confidence." Just at the opportune moment came a new sign of assurance. V. 6. "And the Lord said unto Joshua, 'Tomorrow about this time will I deliver up all, slain before Israel.'" In the Hebrew the word "I" is emphatic. One word seems to express the pre-eminent characteristic of Joshua. It is the word "suddenly." The narrative reads, "So Joshua came and all the people of war with him against them suddenly, and they fell upon them." Then follows the statement of the great victory. The league of nations had counted as nothing against Joshua's league with God. We are not to suppose the success was all gained in a single battle. It was a long war. V. 18. The campaign continued until the entire northern Palestine had been subjugated. In a general way, it could be said that the Land of Palestine was in the possession of the people of Promise. Returning from the north, insurrections were successively overcome, cities were retaken, the anakim were subjugated, the giants that had terrified Israel were destroyed. Then came the long desired peace. Joshua 14:14. The hero of a hundred battles had accomplished his task. In spite of all his successes the Lord said, "There remaineth yet very much land to be possessed."

Note.—International Sunday-school lesson for December 28, 1913.

Substitute for the Review. Scripture—Joshua 8 to 24.

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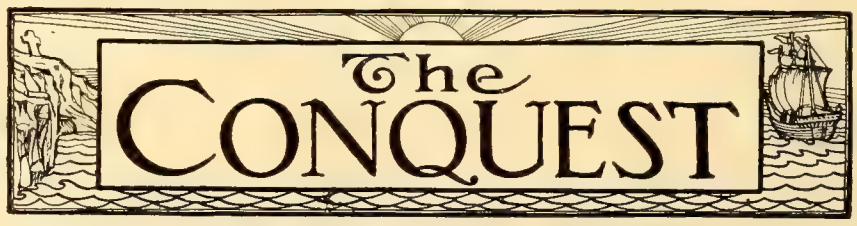

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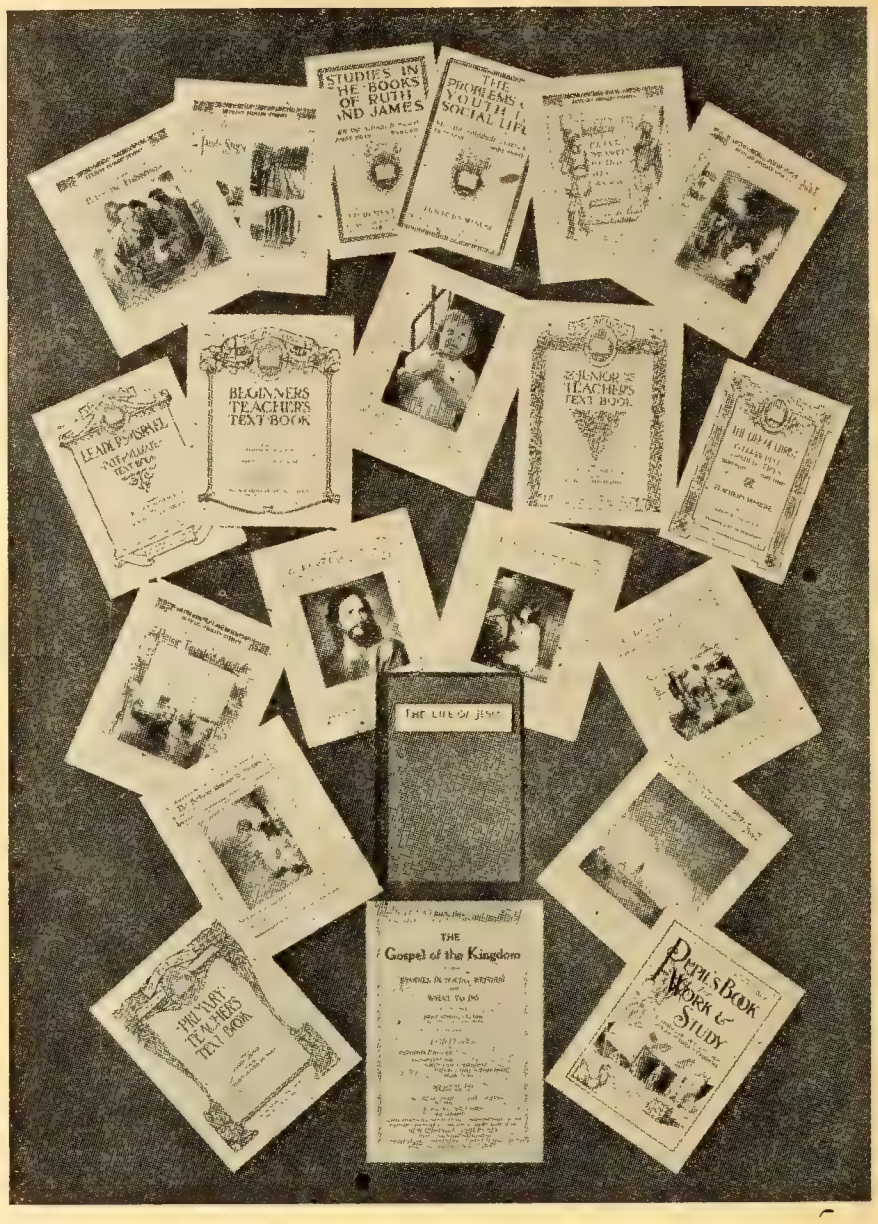
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Life's Unconquerable Aspirations

There are forces in human life which tend constantly to pull it down. There are passions, deep and powerful, which, like an awful undertow, suck men beneath the surface and choke out their lives in black and bitter depths. So mighty are these passions, so instinctive and elemental, it is no wonder men have shaped their perceptions of them in doctrines of total depravity, and the universal ruin of human nature. It is not surprising that they have tortured the penitential outbursts of the psalms into metaphysical axioms, and based their formulated systems of theology on this fearful negation of the primitive and hopeless badness of humanity, and have held that, apart from the regenerating and sustaining grace of God, life would be hopeless. There is a fallacy in the assumption that life is, or can be, a thing apart from the grace of God; that God has abandoned, or can abandon, what He has made, to a condition of despair, with no divine effort for its restoration. But even so, there is a sufficiently somber side to the picture to make us pause now and then when we remember how wicked, how mean, how weak, men and women are.

Happily these are not the only forces in human life. There are others, not less significant. Among them is that wonderful quality of spiritual discontent which prompts men to seek for something better than they have known or experienced. There is a tendency in human life to flow downward into the gulf of bestial sensuality; there is another tendency due to an equally significant law of spiritual hydrostatics, which forces the level of responsive life upward toward that of its divine fountain.

* * *

In Henley's startling little poem there is yet a ring of fine nobility: "I thank whatever gods may be for my unconquerable soul." One can find a good deal of sympathy with such an expression of gratitude. An unconquerable soul is a thing to be thankful for. But a soul unconquerable by God himself, and yet vulnerable to passion and despair, as was that of the poet, is occasion for gratitude of a very qualified and subdued sort if any. And he who possesses such a soul need not have overmuch pride in his mere spiritual obstinacy; he ought rather to be asking whether in his satisfaction over his unconquerability he has not already surrendered to evil. But there is an unconquerable element in the soul of man, if we will have it so; it is that upward aspiring tendency which is none other than the Spirit of God within the human heart upreaching after better things. The body of man is composed of the same elements which shine in the stars; the soul of man is of the same stuff which was in the beginning with God. Science tells us of a reversion to type; there is such a thing as aspiration to type. God is the norm of the universe. Godward grows normal life as the free plant grows sunward. This is the real unconquered element of life. Evil can be conquered, and evil will be eternally eradicated from the universe of God. The one unconquerable element in human life is the element of goodness.

* * *

Our regret of the past is half hypocrisy and the other half mostly self-deception. You would do better if you had the past to live over again? Try with all your might never to regret anything. Did you do your best, and did it turn out badly? Thank God for your good intention, and save the regret. You know better now than you did before your failure? Thank God for the knowledge, and save the regret. You have done badly, and you cannot help regretting it: no, you cannot. But just here is your danger: you are in danger of making a virtue of your regret, and failing to do better. Try not to regret, even when you know that you have done wrong. Do better, and let the regret alone. Regret is a hypocrite; his twin brother Aspiration is often slain by him before the very altar of sacrifice. Do not regret; aspire. Do not pretend that you would do better if you had the past back again. Do better in the present.

But, some one will ask, Can we have aspiration without regret? Perhaps not. Yet we can certainly vary the proportion. The ratio is not constant; it is often inverse. Alas for the man who is so full of regret that he makes no effort at improvement. Let us admit that we have not done our best; do better. This perpetual slandering of the past is like libel upon our friends. And this pretense of a better use of the past is mostly sham.

* * *

And yet no one of us can pretend to be satisfied with the past. And no one of us who is honest and sincere can desire not to do better in the future. One thing is perfectly certain, we shall not do better without effort. And we shall not do better without the help of God. Let us be thankful that the past has been so good. And then, not as though it had been good enough, or we had been worthy of its goodness, let us press forward. Yesterday is past. A new day has dawned. Let us wake and greet it.

Christ's Call and the World's Need

A Call to the Disciples in Behalf of a New Crusade.

BY CHARLES T. PAUL.

THE call to Christian service never sounded with such clarion clearness, such urgent insistence, such varied and universal challenge as today. The more our modern life—individual, social, national and international—has become complex and many-sided, the wider and more diversified has grown the range of the world's appeal to the church. And as the appeal of the world has widened, so has the Church's conscious obligation to respond. For it is of the very genius of true Christianity, as manifested by its most saintly and illumined souls, that with every emergent human need there is a fresh recognition of the Christian's duty, a warmer throb of the Christian's heart, a further stimulus to Christian action, and a waiting discovery of the gospel's power.

PROBLEMS THE CHURCH MUST MEET.

The Church today is confronted by an almost appalling accumulation of problems and demands. What is hopeful is that Christian men are keenly aware of them. In most cases it was Christian men who first grasped and adequately stated them. As Lincoln, Garrison and Wilberforce, themselves free, first voiced effectively the inarticulate cry of the slave, so it is the Church's own prophets who have most clearly discerned and most eloquently uttered those calls of the world which the world itself could only confusedly express and which the Church as a whole had forgotten how to hear. And what is still more significant is this: that although aware of her weaknesses and failures, confessing the justness of the world's rebuke that she has not kept pace with the needs of the age, that she has not adequately expressed the life she professes; alert through her leaders to the difficulty and magnitude of the tasks before her—the Church has never lost the consciousness that she does possess a dynamic, the only dynamic, which if rightly applied can meet modern humanity healingly at every point of its vital need.

It is a paradox that as our knowledge increases of the vast depths and reaches of the world yet beyond the sweep of Christian contact, there should be coming to the Church as there undoubtedly is, a strengthening conviction of the rich resourcefulness, the multiplying adequacy, the all-compassing sufficiency of the Christian religion. There never was a time when so many Christians of all communions were so confirmed as now in the faith that Jesus Christ has a redemptive response to the highest demands of our evolving life, that he has power to meet all the deepest needs of man. Despite the questions of method and organization which perplex us, (and which, alas, threaten to estrange us), was there ever a time when we Disciples of Christ, whether conservatives or liberals, were more united in one burning conviction, namely, our faith in the sufficiency and supremacy of our Christ, in the immediate and solving applicability of his life and teaching to every phase and problem of the welfare and salvation of our race? In this faith can we not as one unbroken brotherhood gather closer about the cross, and from the hill where our Master was lifted up, look out on the nations and join in Saint Bernard's hymn:

"No voice can sing, no heart can frame
Nor can the memory find,
A sweeter sound than Jesus' name
The Saviour of Mankind!"

Rejoicing in him as the world's redeemer does not our faith take on a new enthusiasm by the fact that in it we are at one with the enlarging consciousness of all Christendom? For despite all the forces which have tended to provincialize, denominationalize, circumscribe and obscure the missionary Christianity of Christ, the number of his followers of whatever name is greater today than in any preceding time who conceive the Church's task to be nothing less than the uplift of the whole world in all the aspects of life.

But the uplift of the world according to the program of Christ is a highly differentiated task. We used to hear much about the simple preaching of the gospel, as if the work of the Church were a very simple task. We now understand how manifold an undertaking the preaching of the gospel really is. No one can listen to the voices of our day and not marvel at the multiplicity of the forms of service to which Christian men and women are called. The church organizations are clamant for agents and leaders for all branches of their growing activities in all parts of the globe. To the young people of this generation, especially to the 100,000 students in the colleges, seminaries and universities of Canada and the United States, and to the additional thousands in the educational institutions of Europe and other parts of the Christian world, these calls are coming with unprecedented frequency and number.

Let me mention only a few of the kinds of Christian work for which leadership is sought. There are (1), the various forms of social service—child welfare, charitable relief, rescue work, prison work, slum evangelism, settlement work, the advocacy of temperance and purity, and other moral reforms; (2), in the larger field of "Home Missions," there is demand for regular ministers, evangelists, and pastoral helpers, for university pastors and professors, for religious journalists and specialists in religious education, for Bible scholars and teachers, for executives of home mission boards, for Y. M. C. A. and Y. W. C. A. secretaries and assistants, for experts in work with boys, for specialists in rural work, for leaders in frontier missions and in the various lines of activity among the Negroes of the South, the Indian aborigines of the reserves and plains, the Orientals of the Pacific Coast, and the foreign-immigrant populations in Canadian and American cities; (3), moving out into the still larger field of world-missions, the note of urgency grows as the foreign boards and the non-Christian nations call through open doors for the thousands of missionaries of all types—evangelistic, educational, medical, literary and industrial—yet required to develop the native Christian communities and lead them in the task of evangelizing the unreached world.

Two things may be said regarding these modern calls. First, they are immediately related to and arise out of discovered human needs. From this they derive their primary meaning and appeal. There is a pull in them even though we link them up to no divine command. Here are needs to be met which no one else can or will meet if Christians do not respond. Here is work which ought to be done and which cries for doers. These calls are expressions and tests of that new enthusiasm for humanity, of that social sense of brotherhood and altruistic obligation which is the salient moral and spiritual watchword of our day, and which is doing much to rescue our profession of

Prof. Charles T. Paul, at his desk.

Christianity from theoretical unreality and sentimental sham. Theoretically we all recognize a general call to service. We know well enough that Christ summons no one to merely passive or nominal discipleship. "Why call ye me Lord, Lord, and do not the things which I say?" But do we really hear and rightly interpret the voices which tell us what he wants us to do? Have we too lightly regarded the appeals of our missionary societies and other church organizations? Have we grasped the fact that the calls of the boards have simply translated the general call to Christian service into specific concrete terms, and related it to the tasks and necessities of our own time? The call of the boards is the call of men and women and nations who need our help today, and whom it is within our power and opportunity to serve.

"THE CALL OF CHRIST."

Second, the present calls to service in so far as, and just because they do spring out of the needs of men are direct echoes of the call of Christ. We talk as if the commands of Christ created the obligation to service. No, they merely revealed it. His own service was not of command but of compassion. Did not the commands themselves grow out of the unmet needs of men as

he saw them, and did he not relate his call to discipleship to those needs? "Follow me . . . go work in my vineyard." Why? Because the harvest is great and needs gatherers. "Feed my sheep." Why? Because he tells us to? Yes. Because we love him? Yes. But away down deep is another reason—because the sheep are hungry.

CHRIST'S CALL IMPLIES SERVICE.

It is significant that the universal commission was issued at the close of Christ's career, and not at the beginning. What had happened meanwhile? He had wept over the love-rejecting Jerusalem, had felt the spiritual hardness of the Galilean towns, had been moved with compassion for the unshepherded multitudes, had looked himself and had bidden his disciples lift up their eyes upon the unharvested fields, had caught the vision of lands and peoples on which the light of the world had not dawned. The people, the fields, the nations, their needs—and then the imperial commands to "preach the gospel to every creature," to witness for him "to the uttermost part of the earth," to heal the sick, to open the eyes of the blind, and to proclaim to all men their birthright in the kingdom of God. I do not forget the transcendent plan of God behind it all; but a loving, redemptive purpose on the part of God, a saving mission on the part of Christ are utterly unintelligible apart from conscious human need. Christianity has a social basis. Any call to service which does not answer the needs of men is not the voice of Christ.

But I wish more particularly to speak of the special united call which has come to the Disciples of Christ through our missionary societies, home and foreign, and which is to be sounded throughout the Brotherhood to the churches, the colleges, and universities in connection with the approaching "Men and Millions Movement." After a careful survey of our fields, after consideration of the pleadings of our home leaders and foreign missionaries for reinforcements, after hearing the challenge to enlargement which, because of the wonderful movements and changes transpiring in all the world, has come to all Christendom, six of our societies have issued an appeal for one thousand workers, who within the next five years shall dedicate their lives to, and prepare themselves for, missionary service at home and abroad.

A CALL TO THE DISCIPLES.

Since this call of the boards is related to definite human needs, I believe it to be a distinct call of Christ to the people known as Disciples of Christ, in the second decade of the twentieth century.

We do well to consider some of the meanings of this call.

1. In the first place it is a call to reality. At once the question arises as to whether the Disciples have sufficient spiritual resource and momentum to answer it. Have we ourselves such abounding and overflowing experience of Christ that we can send out a rich new stream of the water of life into the dry and thirsty places of the earth? Our movement has stood for vital as against formal Christianity. Do we possess it? Have we fallen under the blight of traditional acquiescence, or is our religion a felt and compelling conviction? Is our own life in Christ so real and deep that we can answer his call with a new apostolate a thousand strong? Is it only our "plea" that we have to give to the world or is it Christ, our Christ, the Christ whom we know as the supreme reality and controlling passion of our souls, the Christ clothing himself in a thousand of our young men and maidens, Christ flaming forth in a new parousia of blessing and service in the drab and needy ways of this modern world? We have said much about restoring apostolic Christianity. Can we practice it? That was more than a plea or a position or a contention or a cry. That was an expanding life. That was the Christianity which, smiling at a thousand martyrdoms, went everywhere preaching the Word, and lit those fires of evangelism which "burned to the water's edge all round the Mediterranean and remade the Roman world." What shall now be the fruition of our "discipleship" in this modern day of the Lord, in this day of our judgment when we are asked to give account of our stewardship in men? What answer to the world? What answer to the Church? What answer to God?

MUST ANSWER HUMANITY'S CALL.

During the century of their existence the Disciples have been subjected to some severe and crucial trials of their loyalty, and we are said by some now to be "at the parting of the ways;" but I declare unto you that this call for a thousand workers in view of the present need of the world is the greatest test of the reality and vitality of their whole conception and plea and experience of Christianity, that the Disciples have ever been called upon to undergo. Real Christianity? Let that be real which answers humanity's call not in words but in men and deeds.

2. In the second place this call for a thousand workers is a call to sacrificial devotion. It is the death call of self. It is a summons to a struggle for the life of others. Real Christianity knows that in this struggle is the refinement of joy. Real Christianity cannot do otherwise than devote and communicate itself. "No man was ever yet convinced of any momentous truth" says Southey, "without feeling in himself the desire as well as the power of propagating it." Reality and sacrificial devotion for the sake of mediating reality are as inseparable as light and heat.

I recall that at the Student Volunteer Convention held in this hall in 1902, Prebendary Fox, of the Church Missionary Society, in one of his addresses quoted and fairly burned these lines into our hearts:

"Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for the love that loves unto death!
Oh, for the fire that burns!

"Oh, for the power that prevails,
That pours out itself for the lost,
Victorious power in the Conqueror's name,
The Lord of Pentecost."

Real Christianity has always that passion and that power.

"Christianity," as Principal Fairbairn used to say, is "the passion of a divine life." It is the expression of a divine love, that must express itself in service to men.

When some time before his death the late General Booth was asked for a brief message which summed up the secret of his own herculean labor and fiery apostolate, a message which should be flashed around the world as a rallying cry for his followers, the old patriarchal warrior sent vibrating over the cables which knit the continents and seas, the single Anglo-Saxon word "Others." In that word was the heart of Christ! That was the passion of Paul as expressed in Myers' noble poem:

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,
O to save these, to perish for their saving,
Die for their life, be offered for them all!"

Not long ago I grasped the hand and looked into the face of Dr. Grenfell, a British hero-saint of whom all Christians should be proud. What was it that sent Grenfell to the bleak coasts of Labrador? What has kept him through the years, cutting the ice drifts with his gospel ships, ministering in the teeth of the polar blasts to the fishermen from Newfoundland to Hudson Bay, climbing over the rocks and snows of the mainland, planting his supply depots and bringing the evangel of the helping hand to low-browed, blubber-eating Esquimaux? It was the resolution he made when a young man in the London street, after he had heard Moody, and when his incipient medical career beckoned him to success and ease and fame in the metropolis. "I must give up my Christianity or make it real by giving it to others." And Grenfell went down to his ship justified. He went to that frozen coast because his Christianity was real.

HOLY PATRIOTISM NEEDED.

I lived in Canada when the bugles sounded for the Boer war. Canada didn't wait to be asked for her quota of soldiers. She volunteered them. And when the call re-echoed through the Canadian regiments the best young men of the country fairly strove with each other to enlist. They marched off in buoyant companies to martial music and waving banners because they couldn't stay at home. As I think of the hundreds of my young countrymen who sleep tonight in their far away graves on the lone South African veldt, I ask myself whether the patriotisms of earth cannot be matched by a patriotism for the kingdom of God that shall drive our young men and women with holy enthusiasm and deathless devotion into the battles of the King.

3. In the third place, this is a call to special preparation. The men and women who answer this call must be equipped with sound learning and disciplined powers. They must have broad, sane vision, and thorough acquaintance with the problems with which they shall have to deal and the environments in which they shall labor. The conditions of religious leadership were never so exacting as they are today. The home churches are demanding more of the ministers, the foreign mission fields, more of the missionaries than ever before. The religious leader for which the world is crying must be not only consecrated but capable; not only faithful but fruitful; not only devoted but dynamic. It no longer suffices that he be merely a witnesser, he must also be a creator; not simply a transmitter, he must likewise be a transmuter; not simply a passive instrument but a positive initiator, not a willing disciple only, but a wise and winsome teacher, a spiritual master-builder, a man of God—a man of men, knowing what is in men. And he must be in the full-tide of the

intellectual currents of our age.

The thousand workers must be imbued with the teachings of the Holy Scriptures according to the soundest means and methods of study and interpretation. To know Christ they must search and assimilate these writings which testify of him. They must freshen and fill and sustain their souls by deep and constant draughts at the fountain of divine truth. They must attune their souls to hear the voice of God speaking in his word. They must go out to the world themselves to speak with the authority of a divine message and of a spiritual experience based on that word. But they must know the world to which they are to speak, its history, its philosophy, its social conditions, its religious yearning, its spirit—yea, and its sins. Otherwise how can they tell out the message of the Bible in the language of today?

THE LEADERSHIP NEEDED.

The man of one book will no longer do. He who knows the Bible only does not know the Bible for this age. I plead for deliverance from the delusion that mere knowledge of the Bible text equips a man for Christian leadership. Some of the most conspicuous failures as religious workers have been mighty in the repetition of Scripture—and in nothing else. It is no longer Christian leadership to get a few people into a corner and linger over the A B C of Christianity so long that first principles become last principles with nothing between the first and the last! You will understand me. We Disciples must sweep past the leadership of the alphabet and the corner, into the leadership of God's great world movements in which we are so manifestly called to do our part.

The equipment of these workers must be equally thorough, though different, for those who go to the foreign fields and those who work in the home lands. Does a young man decide to give himself to the country ministry in America? Let him know that the rural communities present some of the profoundest problems in sociology as well as in religion, and that the present workers are not expert enough to keep 10,000 country churches from dying. Does a young woman wish to do social service in a city? No university education is too complete for her. Culture, technique, grace, laboratory experience—she will need it all. Give her time to get ready, for "it takes the highest to lift the lowest." All the home mission boards call not simply for workers, but for experts.

A NOTE FROM THE EDINBURGH CONFERENCE.

As regards the foreign fields, I need but remind you that the Edinburgh Conference devoted an entire Commission to the question of the better preparation of missionaries, and that the Boards of Missionary Preparation in England and America insist that henceforth no candidate shall be sent to the field without a year's post-graduate work in missionary science and history, phonetics, comparative religion and other disciplines not usually provided in a university or college course. For the challenge of the non-Christian world is that which Count Okuma recently uttered for Japan: "Send us the best men, and the best equipped, which your Christian civilization can produce."

A CALL OF DEMONSTRATED POWER.

4. In the fourth place, this call for a thousand workers is the call of demonstrated power. It is buttressed by nearly twenty centuries' witness of what Christ can do in the world when his life and teachings get themselves incarnated in men. This witness is luminous in history notwithstanding the mistakes, lapses and divisions of the church and all the corruptions of true Christianity. Richter speaks of Christ with his bleeding hands lifting empires off their hinges and turning history from its channels. That is only a rhetorical way of saying that Christ through his followers has been at work through the nations and through the centuries and that he has given us our Christian civilization. The chief glory of the challenge which seeks the new legion of a thousand, is that they are called to be instruments of the mightiest power for righteousness the world has ever known—the power which is to redeem the earth and cover it with the kingdom of God. They are to be heralds and mediators of a moral and spiritual life which has demonstrated its right and power to become the religion of all mankind. They are called to service when victory is written large over the Christian cause. Never were the manifestations of the redeeming power of Christ so abundant as they are now. "What shall be the sign of his coming?" The signs are luminous all over the world-horizon.

"Lo the clouds begin to shine
About the coming of the Lord."

5. Finally, this is a call to the whole Brotherhood of the Disciples—a call to unity, a call to prayer, a call to consecration and action. We must not leave it to the societies alone to find this new legion. Let every young minister answer this call for himself. Let parents consecrate their children. Let college presidents and professors lay the obligation upon their students. This is an exodus that means gold. Let those who cannot go make paths with their wealth for those who can go. Let us not forget in this closing moment, that this is Christ's call to us all sounding out from the need of the world.

The Disciples have been a long time getting "back to Christ" in their faith. Now he calls us forward with him in his enterprises. We have lingered long at the gateway. Let us hasten on to the goal!

I preach a new crusade. It is the appeal of the societies! It is the voice of the nations! It is the call of Christ! It is the will of God!

A Visit to Chu Chow

A Glimpse of an Inland China City.

BY HERBERT L. WILLETT.

ONE of the most interesting of our experiences in China was a side visit from Nanking to Chu Chow, a city forty miles north, on the Pukow and Tientsin railroad. Dr. E. I. Osgood, the head of the medical work in that city, came down to Nanking and took us with him on his return home.

We left in the mid forenoon, and drove down the three miles from the Drum Tower to the river. There we took a steam ferry over the Yangtse to Pukow. This is a rapidly growing city, the terminal of the new railroad line to the north which is now complete, and affords, with the exception of the transfer across the river, a through line from Shanghai to Pekin. This is a much shorter route than the steamer from Shanghai to Hankow, and the Hankow and Pekin railroad to the capital.

Just before our ferry boat started we met a missionary from an inland station fifteen miles off the line from Chu Chow. He was waiting for his two little boys, who were attending school in Shanghai, and were coming home for a few days' visit. The boat on which they were coming was just in sight down the river, and he hoped it would dock in time to permit him to join us at the train.

On arrival at the Pukow railway station a short distance up the river bank from the ferry landing, Doctor Osgood went in to get the tickets, and we waited beside the train. It was quite long, made up of goods or freight cars and of third class passenger coaches. The doctor had told us to get into any second class coach we could find. But as there were only thirds, we waited for his return. He told us, with some embarrassment, that there was no second provided for that train, and that we must make the best of the situation.

TRAVELING UNDER DIFFICULTIES.

This we proceeded to do at once. But as every coach was full to the doors, with men, women, children and all manner of belongings occupying every available inch of space, it was no easy matter. The people, however, were very polite and friendly. They evidently knew the doctor along that line, and willingly "moved over," compressed themselves, stood up, and in various other ways made room for us. Fortunately several members of our party remained in Nanking. But the four of us who went had plenty of experience for the entire group.

Just as the station bell rang, the conductor's whistle sounded, and the train pulled slowly out of the station, our friend the missionary who had waited for his two boys, came hurrying from the ferry, and rushed up the incline to the station platform. It was too late, however. He dared not take the risk of trying to get aboard and as the long train could not stop for him, there was nothing to do but to wait six or eight hours for the next train.

The train went quite slowly, so we had plenty of opportunity to study our neighbors. They were a cheerful, chatty lot. The doctor sat beside a most friendly, farmer-looking man of fifty, who wore garments not too clean, but such as would compare well with most in the car. He had a brother or some other relative in the next seat, and after conferring with him, evidently regarding the proper duties toward strangers, he proceeded to unwrap some most unappetizing looking food, and passed it over to us. The doctor and I took small help-

ings of what looked least objectionable, but the ladies frankly declined, much to the old man's regret. I think the doctor actually ate his portions, but I satisfied my conscience (and appetite) with as careful an imitation of eating as I could give.

Meantime the rest of our fellow-travelers gathered around as closely as possible to observe and comment. We had been fearful that the open windows and doors might make us uncomfortably cold. But in the small space we had, and ringed around by so many curious and all too friendly people, we were very glad to get such whiffs of fresh air as could reach us. The range of odors in that crowd was very wide. You got everything from carbolic acid to garlic. The combination of numbers and smells was impressive, they must have been at least fifty, strong!

But after a time the curiosity wore off, the circle thinned out, and we were not at all uncomfortable. A man in the corner of the car took out his elaborate pipe, and proceeded to smoke in the Chinese fashion, which uses only a pinch of tobacco at a time, and consumes it at a puff. In the intervals of his own inhalations he passed it around to some five or six of his neighbors, who took their share in the smoking and the conversation.

Medical Mission Compound in Chu Chow, China. The building to the left is the Tisdale Hospital, and the one to the right is the residence of Dr. Osgood.

THE CHINESE REGARD FOR PRINTING.

The doctor did not fail to use his chance to talk with the men around him. He gradually led up to the main theme, and after talking for a time with several, handed about some tracts. The Chinese have great regard for anything written or printed. There is to them something sacred about a paper that has a message on it. This they get from their old Confucian training. Most of the men put the tracts carefully away in their clothing or packs. One or two read them in silence. Our friend of the lunch bag treated the matter lightly, declining at first to take the pamphlet. When it was pressed on him, he wanted to reciprocate by giving us some more of his lunch. I hoped the doctor wouldn't press the matter of exchange, for I had found it hard to give an imitation on so limited a stage.

As the afternoon wore on we passed many travelers going north or south on the great highway, parallel with the railroad, that joins the Yangtse valley with Pekin, and was in earlier days the most important caravan route in the land. They were mostly on foot, though some rode horses or mules, and many drove loaded pack-animals. We were now up in the half-mountainous district that runs back from the Yangtse, and many beautiful bits of scenery were interspersed with bare plains and rough mountainside.

About four in the afternoon we reached the station at Chu Chow. In the crowd gathered along the track we soon found Mr. W. R. Hunt, Doctor Osgood's colleague in the mission work, and several of the children, and members of the native church. After the greetings were over, part of our little company went with the doctor, and the rest of us followed Mr. Hunt.

We went down from the station platform, and presently entered the city gate. Like all Chinese cities, Chu Chow has a wall. And in this case it is of real service, for the mountains about are infested with wild beasts and robbers, and the gates are carefully closed at night. The missionaries can tell exciting stories of encounters on the highroad, when detained after nightfall by storms or stress of work.

In this city of thirty or more thousand people the two families of Hunt and Osgood are the only non-Chinese households. They were here long before the railroad, and it used to require two days to make the journey from Nanking. They live in two compounds, or wall-inclosed courts. In the one where the Hunts live are the home, the chapel, a boys' school, and other needed buildings. In the other, across a small stream, are the Osgood home, the hospital, the gift of J. T. Tisdale of Covington, Ky., the dispensary, the girls' school, and a kindergarten. A boys' school is near by.

We walked through the narrow, dirty streets of the city, past an old river gate, and finally came to the mission compound. Here in the home of Mr. and Mrs. Hunt we were made royally welcome. These missionary households, where women are honored and children are given access to all that knowledge, culture, courtesy, health and religion can confer, are the convincing witnesses for the noble character of our Christian faith.

That evening at Mr. Hunt's request, a group of some dozen Chinese preachers and evangelists made us a visit. They had many questions to ask about America and the churches there. The conflict between shyness and curiosity was apparent, but the latter generally conquered. One of the men interested us particularly. He was very quiet; a short, stocky, strongly-built man, who hardly spoke at all, but listened with the closest attention to all that was said.

Later on Mr. Hunt told us that their first acquaintance with this man, back in the mountain village where he lives, was the result of an assault which he made upon the missionary, when he was trying to introduce the Gospel to the people. But after many efforts, not without danger, the man was won to friendliness and then to Christianity. Now he is the leading elder in that village church, and has just given land to the mission for a school. For the missionaries have not only the care of their home station, but as well make periodic visits to some twelve or more out-stations, where the work is regularly carried on by local native teachers and pastors.

A CHINESE "DOCTOR."

In the morning we went out past one of the old pagodas, erected to secure the favorable influences of wind and rain for the city, and came presently to the bridge crossing the little stream. On one edge of the bridge was a native doctor with his stock of remedies. Doctor Osgood called our attention to the assortment. There were dried toads, snakes, and lizzards, bones of many sorts, insects in bottles, and powders in variety, all intended to be used in decoctions for the ignorant, to heal their diseases. One might think it impossible that humanity should be so duped by quacks and imposters. But an American is given pause in his indignation by the reflection that in our own cities at home men are dispensing almost as impossible compounds as medicine, and, if the advertising pages of our newspapers, secular and religious alike, are to be believed, they are thriving on the credulity of twentieth century Americans. The Chinese doctor is probably following the customs of his fraternity for centuries, and knows no better. The American quack is not such a fool. He is just a common knave.

The Chinese doctor and apothecary on the bridge greeted Doctor Osgood with ready courtesy. He seemed to have no ill-will toward the good physician who was every day making his business less possible. At the entrance to the hospital compound we met our missionary friend with his children. He had come up from Pukow on the night train, and was starting for his station, fifteen miles away, with a pony and a coolie chair hired for the trip.

SOME FRUITS OF MISSION WORK.

We were welcomed in the Osgood home, where the other members of our party were staying. Then we went over to the hospital, where the crowd of waiting patients, the work of the dispensary, of the operating room, and of the chapel where all are told the story of the Christ, were objects of deep interest. It is hard to think of a sort of self-indulgence more satisfying than the bestowal of money on so gracious and rewarding a ministry as this. One feels that the contributors to mission work, whether medical, educational, industrial or evangelistic, ought to be among the happiest of people. It is given to them as to few to see in the most convincing manner the fruits of their labors.

Another of our excursions in Chu Chow was along the top of the city wall. From this vantage ground it is possible to see not only the city, with its pagodas, gates, streets and open spaces, and multitude of houses and shops little and big. But it is also possible to see something

The famous storyteller, Shi, and W. Remfry Hunt preaching to the military camps outside Chu Chow during the Revolution. Two of the men on the front row are Christian chaplains and members of the "Dare to Die" corps in active service.

of the influence which the missionaries are having upon the city, apart from the work within the chapel, schools and hospital. They have given many public lectures on sanitation, garbage disposition, public decency, industrial competence, and good government, and these addresses are listened to by attentive crowds. To be sure, the progress is slow where the hold of the dead hand of the past is so firm. But custom and ideas slowly change. And as we walked along the wall we were shown many signs of the cleaning up process, both in physical and moral estate.

From the wall we also saw another interesting phase of China's improvement under missionary direction. For centuries the public lands have been unimproved, except as they were rented by the rich for private gain. Doctor Macklin of Nanking and some of his friends among the progressive Chinese have conceived the idea of allowing the poor people of the cities to cultivate this unused land. In Chu Chow Doctor Osgood has taken up the same idea, and a considerable portion of the land immediately outside the walls is now being used for that good purpose.

It is such men as these missionaries who are "Breaking Down Chinese Walls," to use the expressive title of Doctor Osgood's most interesting book. They know what it is to enter a totally non-Christian city, and build up from the very foundations a community of carefully trained industrious and efficient workmen, who at the same time are becoming Christian men and women. They have the confidence and the good will of their fellow citizens. When the Revolution came on them three years ago, they organized a Red Cross Society and were the means of caring for many of the soldiers both in body and soul.

In Mr. Hunt's book, "Heathenism Under the Searchlight," he quotes an advertisement in a prominent native paper, in which a girl of sixteen, whose parents had recently died, offers herself for sale in order to raise funds to provide for their burial. The depths of heathenism are not easily sounded. Something of its vileness may be seen by the most casual observer. But the missionary alone knows the abysses, and has at the same time the sympathy to abide in the darkness till he can bring in the "Light that lighteth every man."

When we left Chu Chow Mr. Hunt came with us to Nanking, and we had a chance to talk over with him many phases of Chinese life and mission work which the journey helped to illustrate.

The Tangle of Life

A Bit of Philosophy for Every-day Living.

BY CLELAND B. McAFEE.

THERE is a famous verse in Ecclesiastes which says, "The king himself is served by the field." It means that the very ends of the social order depend on each other. The king riding by in state may feel very superior to the farmer who stops in awe to see him go by, but the farmer could really get on far better without the king than the king could without the farmer. The king might strike work and go out of the country, and the farmer would be sure to suffer for it after a while; but if the farmer and all his kind should strike work, the king would know it before the week was out. "The king himself is served by the field." Of course, it bears testimony to the current faith that the real producer must work in the ground, and that all real and new wealth comes out of the earth in some form. I remember the scorn with which a mining man met the suggestion that he leave that sort of thing and settle down to something that would really be productive. "Productive!" he exclaimed; "the only two men who are really productive are the farmer and the miner; all the rest are manipulators!" There is some ground for that judgment, and this verse helps out the contention.

But the chief thing which this verse suggests to some of us is the great and interesting tangle of life. Kings and farmers seem far apart, but they are actually intertwined. You can touch no part of the social order without jarring it far and wide. Sometimes we speak of the necessity for disciplining railroad owners and managers by drastic legislation, and we set out to do so. Then we discover that the discipline cuts off the incomes of hundreds whom we had not in mind at all. The papers told us the other day of the dividend payment of a certain great railroad system, when checks were sent to 85,310 shareholders. Nearly half of them were women, who had no more to do with the running of that railroad apparently than with the shining of the moon. Yet whatever affected it was sure to affect them. The influences which make corrective legislation difficult are not necessarily sinister; some of them issue from the tangle of life. Innocent interests are involved, and an apparently simple process becomes at once much complicated. You want to get at the farmer, and he looks like an easy mark, but you would best go slowly, for the king is involved. Life is all intertwined, all tangled, and you can not treat one strand of it as though it were alone.

LIVES ARE INTERTWINED.

Now, there are two inferences which follow from that fact. One is, that one can never know how far a deed will go. There is no knowing just what strand of the web of life is being touched or pulled when one's hand reaches out. Ministers have much occasion to realize that. They find that chance sentences have stuck in some man's memory, and come floating back from the most unexpected places. A stranger is in the church one Sunday; he is never there again, but the next Sunday is out in some village, where he repeats the word he heard to a minister in that church, and he passes it on to other people, and the story grows until only God knows where the end of it is to be. Or else for that one day the minister was a bit careless in his message, and a life which needed him at his best must go away disappointed; then other lives which would have been helped have to go without it in turn, and so it goes on down a long line of failure.

But in the nature of the case that is as true for other people as for ministers. When we meet people in strange places who know our intimate friends in some far-away place, we say: "How small the world is, after all!" But that is not the explanation. How intertwined life is; how tangled the webs of life are!— that is the important fact. And what a silly thing it is to chafe over narrow opportunities when one can never tell that they are really narrow at all! We thought we were only hard-working farmers, but the king is on his throne because we are

(Concluded on page 16.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

THE WORK OF THE WOMEN.

The one time in the year when the work of the Christian Woman's Board of Missions is brought before the churches is the set Sunday of December, or a day that may be chosen as a substitute for it. This is our opportunity for presenting the aims and achievements of the only National Woman's Society among the Disciples of Christ, and of taking a public offering for its support. But while it is primarily a woman's organization, yet we should not hesitate at this annual hearing to ask for sympathy and co-operation from our brethren, because we think our work in the past justifies this.

NEARLY TWO SCORE YEARS OF SERVICE.

We enter this fall on our fortieth year of missionary service, both a t home and abroad. From a single station and a handful of workers in 1874, we now have 518 missionaries, evangelists, teachers and native helpers, in thirty-five states in our own land, and in Canada—and we do foreign work in India, Africa, Jamaica, Porto Rico, Mexico and Argentina. These are supported by 2,650 auxiliaries with a membership of about 75,000 women, by a large number of children's societies, and by gifts from friends of the Board. Our receipts for the missionary year just closed were $358,944.97. Our work, therefore, is both home and foreign—our labors are only limited by our opportunities; this gives it a cosmopolitan flavor that should commend it to all tastes.

THE WORK AS VARIED AS THE FIELDS.

Our educational work has always been especially emphasized, and with it we reach all sorts and conditions of people. We have Chairs for teaching the English Bible in centers of culture and influence like our great state universities; we have six schools for the Negro, in Mississippi, Alabama, Texas, Virginia, Kentucky and Tennessee, over five hundred being in attendance at these institutions during the past year; we have four splendid schools for the bright mountain boys and girls of Kentucky, West Virginia and Tennessee, with an enrolment of about 1,600 students for the last term; and we have schools for the Chinese and Japanese on the Pacific coast. We have flourishing schools in all of the six foreign fields in which we labor. During the past year we have conducted sixty-seven schools, with 5,969 pupils in attendance.

We do philanthropic work for orphaned and destitute children in India and Porto Rico, and have about four hundred girls and boys in these institutions. We do medical work in three hospitals and seven dispensaries in India, and treated fully one hundred thousand patients during the missionary year.

We do evangelistic work in all our fields and stations—our labors at home and abroad have been crowned with 3,432 conversions during the year.

MUCH OF THE WORK WITHOUT A PARALLEL IN THE CHURCH.

Another reason for asking for support for the Christian Woman's Board of Missions from the church at large is that much of its work has no parallel in our other missionary and benevolent agencies. The only missions in Jamaica, in Porto Rico, in Mexico and in South America conducted by our church are under the auspices of the woman's board. At home, our Bible Chairs in state universities, our oriental missions on the Pacific coast, our mountain schools, our educational and evangelistic work for the Negro are unique in our church, and are supported entirely by our board. We are sure that there are many outside our membership who would be glad to share in these important undertakings.

GROWTH A PENALTY OF SUCCESS.

But great as are these enterprises of our Board, we are ever planning to enlarge them—for growth is one of the penalties of success. We began our work among the 35,000 Mexicans in San Antonio, Texas, recently, when we dedicated our new twelve thousand dollar building there. We shall erect buildings for the Chinese in San Francisco, and for the Japanese in Los Angeles—each to cost $30,000. A hospital for our Siberian Mission, houses, schools, chapels, and a tuberculosis hospital for India, are some of the things to which we are pledged for the coming year.

We have purchased property in Luchowfu, China, and shall open our Girls' School there, as soon as we can find two women properly equipped to take charge of it.

We must have a growth in offering to support this growth in work and workers. Our Board asks that we raise $400,000 for this missionary year. Shall we not take a long step toward the accomplishment of this splendid task in our offerings during the month of December or later?

The Kansas women who campaigned for equal suffrage are now carrying on an educational campaign among the women of the state. The Equal Suffrage Association has therefore changed its name to "Good Citizenship League." This League will send out a pamphlet on economic subjects in which women are or should be interested. Political science leagues will be formed in every county to take up the study of political and economic problems. The work of the League is to be nonpartisan. Among the subjects to be discussed are: state charitable institutions, marriage laws, child labor, peace movement, public utilities, widows' pensions, taxation, educational institutions, vocational training in schools, sex hygiene training in school, food and health department work.

"The one supreme thing that distinguishes the thought of today from the thought of twenty years ago is our care and consideration for making mankind," said Secretary Redfield of the department of commerce, addressing the thirty-second annual meeting of the Associated Charities of the District of Columbia, which was held at Washington early in the month. "It is manifested in various ways," said the Secretary—"in strikes, sometimes in riots, in great uplift movements, in political upheavals. It is the great increasing spirit of the times. Because that is true your work here is on a growing tide and with this tremendous thought behind it."

Pray for patience towards men and patience towards God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon Him.—C. H. Spurgeon.

1874. 1914.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

"The Love of Christ Constraineth Us."

Educational Work.

COLLEGE OF MISSIONS, Indianapolis, Ind.—Bible Chairs, 5. In the State Universities of Michigan, Virginia, Kansas, Texas, and in Angola Normal, Indiana.—Mountain Schools, 4. In Kentucky, West Virignia, and Tennessee.—Negro Industrial Schools, 6—In Mississippi, Alabama, Virginia, Kentucky, Tennessee, and Texas.—Chinese and Japanese Schools, 4. In Oregon and California.—Mexican Schools with Institutional Work. San Antonio, Texas.—Day Schools and Night Schools on Foreign Fields, 45.

Total Number of Schools, 67.

Pupils in these Schools, 6,000.

To Be Established 1914—Schools for Girls, Luchowfu, China. College for Women, Jabalpur, India.

1874. 1914.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

"The World for Christ."

Aims for 1913-14.

AIMS FOR '13-14—Women, 100,000—Gifts, $40,000—Missionary Tidings, 50,000—Children, 50,000—Gifts, $25,000—King's Builders, 20,000.

Our Fields.

OUR FIELDS: United States, Canada, New Zealand, India, Jamaica, Porto Rico, South America, Mexico, Africa, China.

Our Work.

Evangelistic—In 35 of the United States and in Foreign Fields.
Medical—3 Hospitals, 7 Dispensaries, 100,000 Patients Yearly.
Benevolent—4 Orphanages and Training Homes, Women's and Babies' Home, 460 Women and Children Cared for.
Foreign Work at Home—Mexican in Texas, Oriental in California and Oregon.
Colporteur—On Our Foreign Fields.
City Mission—Indianapolis, San Antonio, San Francisco, Los Angeles, Portland.
Bible School—77 Bible Schools on Foreign Fields—4,550 Members.
Total Workers Sustained or Assisted, 518.
Conversions last year, 3,432.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

What Consecrated Money Will Do.

$30,000 Will Endow a Chair in the College of Missions.
5,000 Will Endow a Scholarship in the College of Missions.
2,500 Will Build a Mission Home in India or Africa.
2,000 Annually Supports a Mission Station.
1,000 Annually Supports a Mission Hospital.
600 Annually Supports a Living Link in any Station.
500 Secures a Life Directorship.
300 Annually Supports a Life Line in any Station.
300 Annually Supports a Scholarship in College of Missions.
100 Annually Supports a Mountain Scholarship.
500 to 200 Annually Supports a Native Helper or Co-worker.
50 Annually Provides One Share in Station Support.
30 Annually Supports a Bible Woman.
25 Secures a Life Membership.
10 Places a Name in the College of Missions.

Any Gift May Constitute a Memorial.

THE CHRISTIAN CENTURY

EDITORIAL

CHRISTMAS FLOWERS.

LEGEND relates that when Joseph of Arimathea departed from Palestine after the tragedy of Calvary, bearing the sacred cup, the Holy Grail, in which the blood of Jesus had been caught, he journeyed far over land and sea, till at last he set foot on English soil. Wandering through the land, he came a few days before the Christmastime to the summit of Weary-all Hill at Glastonbury. There he tarried, and as he accepted the simple hospitality of the good people of the place, he thrust his staff into the earth, in token that for the time his pilgrimage was ended.

To the astonishment of all, on Christmas morning, the staff, like Aaron's rod of old, burst into white flowers. And there, affirmed the legend, ever at Christmas time bloomed the snow-white blossoms of the Glastonbury thorn. Long years afterward, until the fierce passions of men in the civil wars caused its destruction, the bush continued to send forth its yearly offering of snowy white.

The truth of the tradition goes deeper than the fact. The Christian pilgrims of all the years have sent down their palm-staves to make the first trees of the Garden of God. Where ever they have planted their stakes there have risen in fair design the walls of the City of the King, and there have grown the clusters of the Rose of Sharon and the Lily of the Valley.

The flowers of Christmas Day are not alone the blossoms trained by gardeners. Much more truly are they the white souls that lift themselves out of the dust and mold of the earth, and with the rare beauty of stainless lives gladden the world of sorrow and sin. Such flowers may grow in any soil. For they are from the seed of the Kingdom. Blossoms are they on the Tree of Life, the pilgrim staff of the Great Pilgrim who passed once this way, and left behind him an abiding Christmas time.

"WE WILL NOT FORGET."

IT IS SAFE TO SAY that nothing will come to pass in this Christmas season that will more truly reflect the spirit of the Master than that which centers in the office of the Board of Ministerial Relief at 120 E. Market St., Indianapolis, Ind. We are informed that exactly one hundred pension payments are being made this month to aged and disabled ministers and missionaries and widows and orphans of those who have died in the service. This requires nearly $2,000, which is being supplied by churches, Sunday-schools and individuals. There is a specific place for a Christmas gift of every size from the dime of the little child to the $10,000 of the millionaire. One hundred dollars will make a church or a person a "Living link" for a year, one dollar for a day, five dollars for a week, and ten, fifteen, twenty, twenty-five or thirty for a month, as pensions are paid at all these rates. The Board speaks truly for the brotherhood when it prints on its envelopes, "We will not forget the Missionary's orphan, the minister's widow, the veteran preacher!"

THE SCHOOLS AND THE SPOILS.

THE LONG STRUGGLE in this city to deliver the public schools from the spoils system has just reached another critical stage. When Mrs. Ella Flagg Young was placed at the head of the schools three years ago, it was the result of a long campaign, extending back through former administrations, to secure members of the school board who would be above the level of political henchmen of some boss, merely acting as tools in a scheme of graft. But the victory was only partial. There were irritating and obnoxious survivals on the board. Perhaps it was the sentiment of the partly defeated spoils system that a woman could be easily managed. But Mrs. Young speedily disillusioned the gangsters. She made them understand that she was really the head of the schools of Chicago. Then they began their campaign of irritation and obstruction. This reached so serious a point that in August last Mrs. Young resigned her position. This suddenly awakened all the elements in the city concerned in the best life of the schools, and so great was the demand for Mrs. Young's retention that even Mayor Harrison, who is first of all a politician, bowed before the storm, and promised such support from his administration that Mrs. Young was induced to continue. Among the mayor's promises was included the assurance that the new members to be appointed by him on the school board should be favorable to Mrs. Young's policies. What then is the astonishment and wrath of the progressive citizenship of Chicago, when, by a secret ballot, Mrs. Young is now discharged, and a successor elected! The leaders on the board in the movement for better things charge treachery on the part of the mayor. He asserts that his appointees have been untrue to their promises, but that he has no power to control their action. At the present writing the spoilsmen have the wheel, and it remains to be seen whether public sentiment can bring enough pressure to bear on the administration, both of the city and the schools, to right the wrong that has been done the cause of honest and efficient educational organization. The latest report of the resignation of the anti-Young members of the Board carries hope.

SEX HYGIENE AND THE ROMAN CATHOLICS.

THE NEWS that Governor Dunne of Illinois has expressed himself as strongly averse to the teaching of sex hygiene in the public school brings no surprise to those who know the strong opposition of the Roman Catholic Church to all such instruction. In all instances in which it has been possible to exert Catholic influence on the subject, that influence has been hostile. The attitude of that church is that children should not be taught on subjects of that sort, lest they become sex-conscious and evil minded, or that if they are to be taught at all, it should be by their parents. This attitude involves two fundamental errors. The first is that one may decide whether or not his children shall be made aware of sex matters. In reality that is no longer a matter for parental decision. Those who have any competent knowledge of the subject are well aware that the average child gets a pretty full volume of information on that subject at an astonishingly early age. The question for the parent to decide is, whether that information shall come from trustworthy, clean-minded and sensitive sources, or from those not so clean or competent. That is really the only choice to be made. The second error is the assumption that the average parents are sufficiently informed and tactful to convey the desired knowledge to their children, even if they were minded to do so. Most of them shrink from the task, while acknowledging its necessity. For these reasons and many others the community is increasingly awake to the dangers of ignorance and the obligation to provide instruction. It is unfortunate that the Roman Catholic Church takes an attitude which is not only basically erroneous, but prejudicial to the best interests of society and the home. Gov. Dunne has only followed instructions as a conforming Romanist. But he is headed in the wrong direction.

WISE COUNSEL.

A FRIEND in China has sent us a copy of the North China News of Shanghai, containing the report of an address delivered by Mr. Amos Parker Wilder, U. S. Consul General in that city. The occasion was a large gathering of Chinese students and leaders. Mr. Wu Ting Fang, formerly minister to the United States, and one of the foremost of the liberal leaders in China, was in the chair. Many of the young men present had attended American and European Universities. Mr. Wilder's address was significant because of its frankness, boldness and constructive character. In the strongest manner he counselled moderation, patience, and the support of the administration of President Yuan Shi-Kai. He insisted that China was not yet ready for full political liberty, and in fact would not be able to recognize it if it were within reach. That the need of the hour was a strong man, to carry over affairs till other leaders could be

raised up, and that of all the men in sight, the President, whatever his limitations, was the best man.

The speech was the more notable from the fact that Shanghai is the headquarters of the radical wing of the revolution. It is the home of Doctor Sun and ex-Minister Wu, the treasurer of the revolutionary party. The report that the speech was received with favor is encouraging. China's greatest needs are calm leadership, and time to work out a form of government that shall be representative without being weak.

The counsel of such men as Mr. Wilder of Shanghai, Doctor Macklin of Nanking, Bishop Bashford of Pekin, and Bishop Roots of Hankow is China's most valuable asset just now.

THE SOCIETIES AND THE CONVENTION.

ONE hears a good deal of talk to the effect that our missionary societies are unwilling to co-operate with the General Convention of Churches of Christ, that they hold themselves as co-ordinate with this Convention and not subordinate to it, and that one of the issues to be found out at Atlanta will be that of defining the relation of the newly-created Convention to these missionary societies.

Report has it that there has already arisen a clash between the Convention officials and the society officials in the matter of the preliminary arrangements for the Atlanta gathering.

All such talk and such reports will be promptly discredited by our discerning brotherhood. There is no clash and there can be no clash between a Convention representing the churches and a missionary society constituted, practically, of a small group of individuals.

The question of precedence of authority as between the Convention and the societies will be settled as quickly—if it is ever raised—and as gracefully, as it was settled at Toronto when Secretary F. M. Rains, reflecting presumably the attitude of the secretarial force of the Foreign Missionary Society, opposed the Budget plan in a vehement speech. After the Convention had voted contrary to his judgment, Mr. Rains made a good-tempered speech voicing his determination and that of the Foreign Society to co-operate with the Convention in establishing the new fiscal plans.

The Missionary Societies defend upon the churches for their support. The churches intend to use the General Convention as their instrument to co-ordinate, to unify and to control the activities of the societies.

The General Convention is not an autocratic body arrogating authority unto itself. It is a democratic body created by the churches to do what the churches want done, and responsible to the churches. Whatever action the Convention takes relating to the work of the societies the societies will promptly accept because the Convention speaks not for itself but for the churches whose delegates constitute it.

THE LAYMAN'S CALL TO PREACH.

THE world is to be saved by the preaching of the Gospel, but it never can be saved by professional preaching alone. The Lord has need of consecrated, earnest men, trained in the schools and fitted by nature and education for the public proclamation of the truth, but these men alone never can save the world. If the world is really to be saved it must be done in very large measure by the men whose call to preach is a call like that of the man whom Jesus healed, a call to go to their own homes and their own friends and to tell these friends what great things the Lord hath done for them.

The New Testament knows very little difference between clergy and laity. That distinction has grown out of the exigencies that have accompanied the progress of the church as an organization. From the beginning the Apostles gave themselves to the word of God and to prayer, leaving the secular concerns of the church to be ministered by other men, and from the beginning also there was a recognition of diversified gifts so that one man shall be called to serve God in one manner and another, but it never was the will of Christ that any group of Christian men should think their whole duty done when they have hired a professional minister to do their preaching and their praying while they themselves sit back in the pews to be entertained and to think of the sermon as primarily provided for their enjoyment.

D. L. Moody never asked for ordination. He did not have the training or equipment which made him feel that it was right for him to be an ordained minister. He did his monumental work as a consecrated layman, called to a special task, and God wonderfully blessed him in that work. It is not only a needless thing, but it can be a very harmful thing for us to ordain each man who has a manifest gift for service. We ought to keep in the laity some of our most conspicuously successful Christian workers in order that men may have constantly before their thought the truth that God calls them and often calls them to preach as truly as he calls the men who are ordained to the Christian ministry.

This is a time when more choice young men ought to be entering the ministry. There is a loud call for consecrated, well-trained men in the pulpit, but loud as is this call, important as is this field of work, there is one even louder and that is for men who have no call to the ministry to recognize that this is just as truly a call to preach the Gospel, to tell their friends and their neighbors how great things the Lord hath done for them.

Some of the greatest achievements in our whole enterprise of Christianity have been wrought in just this way and some of the largest triumphs of the cross of Christ in the world are still to be accomplished by those who hear this call of God and begin their work among their friends.

THE IMPORTANCE OF THE SUNDAY SCHOOL.

DOCTOR BLAKE is the efficient secretary of the National committee of the Methodist Church, which has the task of promoting Sunday-school work. He said that "if the Sunday-schools of the Methodist Church didn't furnish recruits for church membership that splendid church would go out of existence in thirty years." One-third of the one hundred and sixty-two conferences of the Methodist Church in the United States reported in 1908 fewer Sunday-schools and fewer Sunday-school members than in 1898. Then, his committee got to work. In the last six years the Sunday-schools of the Methodist Church gave to the church one million, one hundred and fifty thousand members. Doctor Blake believes that the Christian church of America is on the eve of a great revival; not a revival of the mass type, but a revival that means winning the boys and girls of our homes and our Sunday-schools to Christ.

THE FELLOWSHIP OF THE FAITHFUL.

A GROUP OF MEN of widely different religious faith were meeting in Chicago not long ago and the chairman presented the common cause in which they were interested and for which each was making a contribution of money and time. "This is the fellowship of the faithful," he said. He knew that he could scatter them by the challenge of formal creeds; he united them in the bond of a great cause. Thus they became the fellowship of the faithful and stood side by side to do for God and humanity the work to which their common Christianity inspired them. The fact is, that when men become so much interested in doing for their fellow-men what they know Christ would have them do they will cease to be cognizant of any dividing barrier of doctrine or polity. This is undoubtedly "the way to unity."

LOVE YOKED TO DUTY.

THIS is the way in which a good friend put the problem of realizing one's ideals to a student. "Yoke your love to duties," he said. This is the test of love and it is also the inspiration of duty. Love may become only a quiet and profitless emotion unless it is given a big thing to do. Duties may become the weary round of disagreeable tasks if they are not relieved by the impulse of a great love. So the two must be brought together, the ideal and the task. Then life sings and is at peace.

The Larger Christian World

A Department of Interdenominational Acquaintance.

CHICAGO FEDERATION COUNCIL BUSY.

The Chicago Federation Council, through its committee on Social Betterment, has taken under consideration the problem presented by a large number of unemployed men now in the city, and the prospect of a very considerable increase in this number as winter advances. At a meeting of the Committee on Social Betterment, held Dec. 4, reports were received from the Municipal Lodging House, and the homeless men departments of United Charities and other agencies interested in the present situation. Action was taken by the Committee in the name of the Church Federation Council to call upon the Mayor's Commission of Unemployed, to do all in its power to stop the in-flow of unemployed men into the city from the surrounding country:

1. Making public an authoritive statement of the present conditions and circulating such a statement as far as possible throughout the surrounding states.

2. By calling upon the police of the city to make a more careful and adequate patrol of the section of the city to which homeless men naturally gravitate, in order to protect these men from various evil conditions which often illegally take from them the savings which they bring with them to the city.

3. By a very considerable increase in the capacity of the Municipal Lodging House, to be gained by opening annexes in other buildings to be operated under the management of the Municipal Lodging House.

4. To stimulate as far as possible the employment of idle men both by private employers and by creating as quickly and largely as possible opportunity for their employment by the municipality for public work which needs to be done.

A sub-committee of five was appointed, consisting of Leslie W. Sprague, chairman; W. B. Millard, Raymond Robins, T. C. MacMillan and Ernest A. Bell, to conceive ways in which the churches of the city may co-operate with other agencies in meeting the problem presented by the presence of the great number of unemployed men in the city.

BRYAN ADDRESSES CHURCH FEDERATION.

Secretary of State William J. Bryan, in speaking, on Dec. 10, before the clerical conference of the New York Federation of Churches on the subject of "Fundamentals" declared it to be his belief that "it is possible for a man really to earn $30,000 a year for a lifetime of thirty-three and one-third working years, or a million dollars a lifetime."

Secretary Bryan made this declaration in discussing man's relation to the society about him, which, he said, was one of the three things fundamental in human life. Other fundamentals he mentioned were one's relation to the government under which he lives and to his God. The meeting was attended by ministers only, representing fifty religious denominations. "Man does not work alone," Mr. Bryan continued. "He works in conjunction with others, and therefore an intelligent man should realize his relations to society."

How much can a man honestly collect from society? Only a sum that barely measures the services he renders to society. And an honest man will not desire to collect more than he honestly earns."

Comparing the wealth of the richest American, which he estimated at $500,000,000, Secretary Bryan declared his belief that Thomas Jefferson and Abraham Lincoln rendered services to the world that were worth immeasurably more than that. What the world needs, he added, is not the men who amass money to give it away when they die, but men who will give themselves to society.

BAPTIST STANDARD CELEBRATES ANNIVERSARY.

The Baptist Standard, published in Chicago, has just celebrated its sixtieth birthday. The present editors are Drs. J. S. Dickerson and Clifton D. Gray. Dr. Dickerson entered the Standard office in 1875 and has served as managing editor of The Standard since 1895.

In an editorial on "Denominational Journalism—Then and Now," the editors thus describe the religious journal of sixty years ago:

"The blanket-sheet page of the fifties was unwieldy. There were no illustrations, save now and then a quaint wood cut in an advertisement. The large majority of the contributors concealed their identity, writing under quaint noms de plume. Nowadays correspondents, as a rule, use their own names and write nothing they are not prepared to defend. The general tone of the contributed matter was argumentative, although seldom, at least in The Standard, bitter. Personalities were not altogether unknown and motives more frequently impugned. There was much more doctrinal teaching in the denominational weekly, as in the pulpit, than in our day. Our peculiar denominational beliefs were set forth, sometimes, one would almost say, with a desire to wound an adversary rather than convince him. But our fathers of journalism, after all, were not so belligerent in heart as their manner of writing appears to us, in these days of interdenominational comity and Federal Councils. The proof-reading of the fifties was not so carefully done as now. We can imagine the chagrin of the lovable 'Saint Justin,' one day, as he discovered, too late, that his kindly reference to the Morning Star was printed as the 'Morning Stab.'"

RELIGIOUS NEWS NOTES.

The Young Men's and Young Women's Christian Associations of New York City, jubilant over having established a world's record in fund-raising by obtaining more than $4,000,000 within fifteen days, celebrated a happy Thanksgiving Day. The gift of the odd dollar of the overscribed amount came at the last moment from the janitor of a downtown building, who sent it with the following simple and earnest, if ungrammatical note: "I see by the papers this morning that you have not got your $4,000,000, and so there is nothing else for me to do than help you. This morning a lady gave me $1.00 for a turkey; then I thought that I have to be without turkey and send that $1.00 for your fund. I am a janitor that loves the lost. God bless you." Exactly 17,244 separate contributions were made to the fund and five of these contributors gave so generously that their gifts alone totaled $1,175,000.

Catholic priests are putting out a new English translation of the Scriptures made "direct from the original languages of the Bible." This bold appeal to Hebrew and Greek over the head of the Latin Vulgate which the Roman Church has made its infallible standard of faith has the church's approbation. Rev. C. Lattey, professor of sacred Scripture at St. Beun's College, North Wales, and Rev. Joseph Keating, editor of The Month, are the general editors. Both are Jesuits.

The Chicago Church Federation Council has assumed the responsibility, at the request of the Association of Commerce, of investigating independent religious bodies which appeal to the public for aid. No charge of any kind is made for this service. Any religious organization which deserves endorsement can receive it from the Federation. An appeal for aid for religious organizations should be accompanied with a letter of endorsement from the Church Federation Council.

Church members of Hebron, Neb., have erected a $13,000 school building with the revenue obtained from Sunday eggs, beginning last Easter Sunday, when members of the Lutheran Church decided to add another building to their private school. The women of the parish agreed to donate the money from eggs laid on Sunday. Thus the school building was paid for before it was dedicated.

Baker University, the Methodist Episcopal college of Kansas, located at Baldwin, is making a campaign for a half million. The first reports show that each congregation making an effort has paid more than its quota.

News of what's doing in adult Bible classes, Christian Endeavor Societies, etc.

THE BULLETIN BOARD
News That Helps

Helpful plans and suggestions for all kinds of young people's work.

A Sunday-school in Japan.

A large Japanese Sunday-school had its first Christmas celebration a year ago, and the event was made all the more joyous by the present of a large box of gifts from the children of an Episcopal Sunday-school in New York. Since Christmas the givers of the things sent to Japan have received, says the Churchman, the following letter composed by four boys in the Japanese Sunday-school. They wrote the letter without any assistance from their American teachers, and it reads in this quaint way:

"We respectfully write to you: As this place is in the northern part of Japan, the cold is so severe that every morning and evening the ink freezes in the inkstones and although we wear three wadded kimonos we can scarcely brave the cold. At the last Christmas we in this Province received precious things as presents. We Sunday-school pupils were happy and all of our teachers rejoiced to receive the presents from your honorable country. The total number of our school pupils is more than eighty. How many pupils and teachers has your honorable school? Your school is also receiving the teaching about the same God as our school. Well, we write this letter respectfully by way of august thanks.

"To all the American St. Peter's Sunday-school. From all the boy pupils of St. Peter's Sunday-school in Akita, Japan."

Adult Class Visits Prison.

Frank L. Wood, teacher of an Adult Bible Class in Chicago, thus describes some striking features of a recent visit of twenty-four members of the class to the state penitentiary at Joliet:

We are met at the prison station by Professor J. M. Thompson, supervisor of music in the public schools of Joliet and director of the prison choir. The rest of the reception committee consists of a "trusty." After our number has been counted and identified in the general reception corridor, we are passed through the grated iron doors of the Administration Building to a porch, from there through another grated door to the prison yard and thence to the chapel. We are quickly shown to our seats, for everything is done rapidly and on schedule time. About seventy-five visitors are upon the platform with us. Twenty guards are sitting upon elevated platforms arranged along the walls, watching every movement of the thousand smooth-shaven, gray-garbed figures with the prison pallor on their faces, who gaze on us from their long, rough benches. To many of these men the chapel hour is a time of recreation. To some it is a place of worship.

The Chaplain, Isaiah Villars, is a soldier of the old wars. He rises and gives out a hymn, and the great audience sings heartily. There is a brief prayer, another hymn, and then the teacher of the class is introduced to announce the program.

Stella Uthe is the first. She plays a slam-bang piano solo. She receives an ovation. Her encore is La Madonna. You have heard it—a sweet, soft, plaintive thing. Toward the end it gets lower and sweeter until it seems like the breath of a sleeping child. As she plays, the audience becomes more and more quiet. Just before the last note, the silence is absolutely painful. Ever hear a piano solo make men cry? I have. I did that morning. When she has finished, there is a moment of stillness, and then the storm of appreciation breaks.

Frank F. Winter, master of the violin, is the last. He plays a medley. He picks his strings, he jumps his bow, he plays as he only can play. He is interrupted almost continually. At the close this man so accustomed to applause, gets such a quantity of it as he has never had before. Again he lifts his bow. Quiet comes once more, and "Where Is My Wandering Boy Tonight," trembles from the magic strings and throbs its maternal question into the hearts of the listening convicts. Again there are tears in scores of eyes, where tears are not wont to be, and tears are falling upon the surface of the old Cremona.

A young prisoner soon to be discharged sings "The Holy City," the entire audience, accompanied by the thirty-five pieces in the orchestra, joining in the chorus. Suddenly above the singing of eleven hundred people and the music of nearly two score instruments, there sounds a new note. Frank Winter has lifted his violin and is playing "The Holy City" as he never played it before.

School Pushes Birthday Offerings.

The Alliance, Ohio, Christian Sunday-school has a plan to make the most of its birthday offerings. A regular birthday list of the whole school is kept on the cards of a filing cabinet. The name of each scholar and birthday date is kept on these cards. A birthday secretary looks after the list each week and mails a notice to all persons having a birthday that week, asking each to come with his birthday offering of at least a penny for each year he is old.

FACES YOU SHOULD KNOW.

A. E. Cory, who is after a million dollars for Disciple missions.

One Woman and Faith!

The only professing Christian in her neighborhood, a woman living in rural New York, determined to organize a Sunday-school. A meeting was announced to convene—in the school house. A large number came out, some for curiosity, others for real work. To-day there is a Sunday-school of thirty-five regular members and a Home Department of seven members while there are three names on the Cradle Roll. The school has gained nine of the thirteen points required for a State Front Line Sunday-school and the members are working for the other four points.

Y. M. C. A. Helps Immigrants.

The Young Men's Christian Association is planning to provide an association secretary for trans-Atlantic liners. Their work calls for the use of moving pictures and phonographs, the distribution of picture books about America and railroad guides, and having one man who can speak half a dozen languages give lectures several times daily upon phases of American life. Private assistance will be given where possible, and cards of introduction distributed to Young Men's Christian Associations in towns to which the immigrants are ticketed.

A Superintendent at Nineteen.

John Taggart was a superintendent in the Parish of Bride on the Isle of Man, before he was nineteen years of age. After serving here as superintendent he came to the United States and has been a superintendent almost constantly for forty-four years, much of his work having been pioneer Sunday-school work in the West. He organized a Sunday-school in his store in Nortonville, Kansas, and the school was held here until the railroad depot was built and the sessions of the school were then held in the freight room of the depot.

Mexico's First S. S. Convention.

Mexico is not too busy scrapping to hold a Sunday-school convention. The first one for the Mexicans was held recently in Texas. With 300,000 Mexicans, in this state it can be seen that Texas is a good field for such a convention. Nearly 500 delegates were in attendance. The Methodists, Presbyterians and Baptists now have Sunday-schools and churches composed entirely of Mexicans in Texas.

Musical Policemen in Sunday-school.

The music at a recent banquet of the Superintendents' Association of Allegheny County, Pa., was furnished by a sextet of policemen, all of whom are Sunday-school attendants. If there were several hundred Sunday-school sextets of policemen in the city of Chicago, the problem of vice and crime would be settled at once.

Most Remarkable Sunday-school.

With a population of twenty-five, the village of Axis, Alabama, has a remarkable Sunday-school, with an enrollment of thirty-seven and an average attendance of twenty-nine. Every person in the village goes to Sunday-school, and then some.

The Book World

A Page of Reviews and Literary Notes.

BY ARTHUR GORDON.

THE HAPPY WARRIOR. By A. S. M. Hutchinson. A London evening paper reported that young Lord Burdon had been killed in a skirmish on the Indian frontier. That news was the death blow to his girl wife, Audrey Oxford, whom he had married in secret, but whose boy survived to become the "Happy Warrior." It brought an immense elation of spirit to Mrs. Lethem whose husband, a distant relative of Lord Burdon's, became his successor to the title. The cruel treatment of the young wife by the new Lady Burdon aroused her sister, Maggie Oxford, with the dire resolution to train the boy for his career, and one day confront the usurpers at the Manor with the truth and the rightful heir. The book is the fascinating story of the boy's experiences as a companion of the young Rollo, the supposed inheritor of the estate, as the fighting prize winner of the traveling street fair, and at last as the lover of Dora, who was the prospective bride of Rollo. The story holds the interest without a break, and quite apart from the weak and unconvincing ending, which is perhaps the least real of a half dozen that might have been devised. The book is sure to reward hearers of strong, purposeful writing. (Little, Brown & Co., $1.35, net.)

THE IMMIGRANT. By Frederick J. Haskin. Human immigration has been the order of the time since Abraham left Ur of the Chaldees for Canaan. Westward the course of empire has taken its way, and westward the immigrant has carried his small possessions. Europe has the most crowded population of any portion of the world, and when the open gates of America appeared in the vision of the poor and yet hopeful peoples of Germany, Italy, and the eastern states of Europe, they began to come by thousands. Very wonderful has been the story of the immigrant. Formerly western and northern Europe contributed the largest proportion of the newcomers. These people represented a high type of civilization at home, and they came to bring their convictions and industry into the new land and to accept its ideals of citizenship. More recently, however, the tide of immigration has come from southern and eastern Europe, where the level of civilization is much lower and where the chief hope is not that of permanent citizenship in the United States, but of a return to the homeland with the spoils of the struggle, to enjoy an older age of respect and competence at home. This change in the type of immigration has produced many social problems in the treatment of the arriving immigrant. These Hungarians, Italians, Greeks, and Slovaks are not interested in American citizenship, for they do not propose to remain in this land. They do not bring their women to any great extent, but live in groups of hard-working, half starved laborers, toiling in mines or factories or upon railroad construction, with only the simple thought of accumulating enough money to afford the promised return to the homeland. Mr. Haskin has assembled the facts regarding this mighty tide of immigration, the condition from which it comes, the character of the ocean passage with its abnormal and often unspeakable conditions, physical and moral, and the obligations which rest upon all social minded Americans to meet these fortune seekers in the most helpful spirit. (Revell, $1.25 net).

HISTORICAL ADVENTURES. By Rupert S. Holland. The story of America in the form of a cluster of the most thrilling incidents in the life of the nation is the sort of book all can read with pleasure and profit. In this volume such episodes as the Saving of Oregon by Marcus Whitman, the landing of the Barbary pirates, the destruction of Lovejoy's printing press, the conspiracy of Aaron Burr, and many other dramatic events are told in a manner to make one wish to know more of the men who made the nation. (Geo. W. Jacobs.)

YOUNG ALASKANS IN THE ROCKIES, by Emerson Hough. One who has read any of Mr. Hough's semi-historical novels, dealing with the early story of America, does not need to be told that he knows his facts and writes with a practical hand. In this book is told the story of a little group of boys who went on an expedition in the big Northwest. The story is full of rough trails, forest fastnesses, mountain climbing, bear and caribou hunting, and perilous adventures on the great Columbia. It combines information, and adventure. (Harper's $1.25, net).

HER DAUGHTER JEAN, by Marion Ames Taggart. Miss Taggart's "Six Girls" books are familiar to readers of the literature that appeals most to girls. Jean, the heroine of this book is an attractive, loyal, womanly girl, whose devotion to her mother and family leads her to heroic sacrifices. It is the sort of book that holds interest, and at the same time makes its impress on character. (W. A. Wilde & Co., $1.20, net).

SOME LITTLE COOKS AND WHAT THEY DID, by Elizabeth Hoyt, one of the Happy Hour Series. The stories are short, and both interesting and suggestive of what children can do to make themselves useful. Attractive in pictures and cover.

LITERARY NOTES.

Just as two books by Rabindranath Tagore are announced for publication by the Macmillan's comes word that to Mr. Tagore has been given the Nobel Prize for Literature for 1913. The published work by Tagore includes "Gitanjali," song offerings or religious poems, and "The Gardener," lyrics of love and life. The new titles are "The Crescent Moon," a volume of child poems with illustrations in color by a Hindu artist, and "Sadhana, The Realization of Life," a number of essays, some of which were delivered as lectures before the University of Oxford in England and before Harvard University in this country.

The day may be not far distant when Bostonians will be treated to the sight of the Governor of Massachusetts sallying out from the State House, with his market basket on his arm. At the same time the Mayor of the City of Boston might fall in line and go to market likewise. For Dr. Francis E. Clark, author of "Old Homes of New Americans," (Houghton, Mifflin & Co.) thinks that if Boston had a general market, and these two high officials would visit it each day in person, as did Daniel Webster and Henry Clay in their day in Washington, it might become a well established institution and aid materially in reducing the high cost of living.

Mr. Winston Churchill, in his article on "The Modern Quest for a Religion" which appears in the December Century, says that "it will be strange indeed if we do not arrive at the conviction that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the boundaries He has set it will be time enough to think of a new prophet and of a new religion."

"Opium (laudanum, morphia, etc.) is not the tragedy of the underworld nor of the lap-dog world, but the working world, of doctors, writers, lecturers, scientists, teachers, students, both men and women." This is the allegation made by Miss Jeannette Marks, whose new novel, "Leviathan," just published by George H. Doran Company, is the story of one man's triumph over the drug habit.

THE TANGLE OF LIFE.

(Concluded from page 10.)

on the farm. When we strengthen our life cord, who knows if his life is not stronger for it? Who knows how near his life line may run to ours? Nothing but a narrow village life? There is no such thing. Out from all villages there run lines around the world.

The other inference from this familiar fact is that no one can ever know all of those to whom he owes a life debt. As unrealized lines run out from one's life, so a multitude of such lines run into it. The half-conscious arrogance which marks some lives is always ignorant. Yonder goes that dusty, grimy workman —how rude he seems, how unlike you! Yes, but he is the man on whom you depend. You could not be you if he were not he. Everybody has to do with everybody else. Scholars seem remote from daily life, yet many of the gravest problems of life are solved in hidden laboratories, by men whose names are not known, and who would not be recognized if they appeared in the most public places. What some obscure inventor may be doing just now, we have no idea; but we shall all be reaping the benefit of it before long.

That is part of the point of a popular story of this past summer called "V.V.'s Eyes." The heroine of the book has always known in a general way that her living came from "the factory," but she had no idea where nor what the factory was. She did not think of herself in connection with the girls and women who might be working there. So she grew to be selfish and self-centered. Then there came events which led her to see how utterly dependent she was on those who were toiling in dirt and grime. As she realized it she came to her finer womanhood, both humbled and ennobled. We all stand hopelessly indebted to multitudes of men whom we never saw, nor shall see. The only fair thing to do is to send out our own lives so strongly in service that multitudes of men who will never see us shall be hopelessly indebted to us.

Of Human Interest

A Dan Crawford Story.

One of the harrowing stories told by Dan Crawford, African missionary, tells of an experience he had with a wild woman whom one day in the depths of a supposedly uninhabited forest, he discovered leaping from branch to branch like an ape.

The recital grows distressingly dramatic as Crawford tells how he sought to gain the attention of the lunatic creature, and re-establish, if he could, in her wrecked brain the desire for fellowship with human kind.

But nothing he could do could overcome the tremulous dread with which she retreated farther and farther from even the gentlest step with which the missionary approached her. And when he spoke to her soothingly in the human tongue to which she had been born, not the slightest sign of understanding crossed the poor imbecile's face.

Only the nervous, inarticulate chatter which the pitiful hermit had learned from monkey neighbors in her treetops answered the missionary calls—except that now and again, when her fright subsided a little, the uncanny creature's voice would rise to a weird shriek resounding through the forest with one horrible and dismaying cry—the sole remnant of human speech which had survived in her ruined brain.

And the missionary understood and translated the cry:

"The earth is God's; man's a thief."

Roosevelt's Adventure in Indiana.

When Roosevelt was President and Fairbanks Vice-president they were touring the country once in a special train. Collier's tells a good story of the trip. Somewhere in Indiana the engine broke down, and while they were waiting Roosevelt—who is always thinking of things that nobody else would think of—proposed to Fairbanks that they slip away from the crowd and take a walk down a long dusty country road which lay before them. So they started off.

Roosevelt is quick and nervous and takes rapid steps—in the early days in the cow country they called his kind a single footer; Fairbanks is long and lean and lank, with long dangling arms and long gangling legs—they called his kind a pacer.

Here they went down this long dusty country lane, the tall, gangling man and the shorter, rapid one. And presently they came to a field, and over in the field was a stack of straw or hay—I didn't learn which—and on top of the stack was a farmer with a fork.

Fairbanks went to the fence, put up his long arm, beckoned and cried: "Hey, there!"

The farmer, who had probably been troubled a good deal with tramps, was busy and didn't want to be interrupted, stuck his fork in the stack, turned, and yelled angrily back, "Hey yourself!"

When Fairbanks continued to beckon, the farmer slid down off that stack, stumped angrily across the field, and, as was natural, just as you or I would have done under the circumstances, interrupted on a busy day, kept his eye on the man who had beckoned him and didn't look at the second man at all. He walked right up to the tall man, and when he saw who it was he dropped his hands limply to his side and said: "Fairbanks? Vice-president Fairbanks? The Vice-president of the United States?" and while he was shaking hands with Fairbanks, Fairbanks, jerking his thumb to the side, said slowly, "There's the President of the United States."

The farmer turned slowly with awakening surprise and gasped, "Roosevelt? Theodore Roosevelt?" And Roosevelt nodded. And then the farmer, remembering that he was just as good as anybody else on earth, squared his shoulders, filled his lungs with air, got his feet on the ground, and said, "Well, how on earth did you two men ever get here at this time of day?" Then he quickly invited them down to the house for dinner.

Roosevelt told him that they had already had their dinner. Then Fairbanks asked the farmer—you all may have heard of this about Fairbanks—Fairbanks asked the farmer if he had any buttermilk down at his house. Of course the farmer had buttermilk down at the house. And so the three men went down to the house to get it.

Edison and the New Office Boy.

When Thomas A. Edison, just recovering from an illness, started to enter his laboratory he was intercepted by a boy who had recently become attached to the laboratory office force.

"No strangers allowed in here," said the boy. "It is a rule that no one except employes can enter the building unless he has an appointment with Mr. Edison and you can't see him because he's home sick."

The inventor asked to whom he should go if he wished to make an appointment with Mr. Edison. The new boy summoned W. H. Meadowcroft, Mr. Edison's secretary, who was greatly astonished when he saw the "stranger."

"I've come to take up the work left off by Mr. Edison. I want to know if you are not desirous of employing a man who is willing to work now and then," said the inventor, as he shook hands. He added: "Meadowcroft, that boy you have here is all right. I hope he will continue to see that the rules of this laboratory are faithfully carried out."

John D., Jr. on Economy.

It isn't by petty and ridiculous economies that men succeed," said John D. Rockefeller Jr. at a dinner in his wonderful skyscraper residence in New York.

"Some people seem to think that to get rich one must economize like Blanco.

"Blanco's faithful old dog had turned sickly and savage and so Blanco said to his wife on arriving home from business Saturday evening:

" 'I'll shoot Towser tomorrow morning before church.'

"Blanco paused, then added sternly:

" 'So remember, please, that he won't need any breakfast.' "

When Schley Was Clever.

Commander Schley received among his boyhood Christmas presents a handsome Bible from a rich aunt. After a moment's reflection they say he exclaimed, "I'm up to that dodge," and began examining the volume eagerly, leaf by leaf, until he found a $10-bill pinned to a page. It seems that Schley had read a story of the bad little boy away at school, who took with him a similar gift. When he came home for vacation, his mother examined the Bible, and found the bill she had placed between its leaves.

Mrs. Pankhurst on Modern Dress.

The militant Mrs. Pankhurst, at a dinner in New York, said in her gentle voice, with her gentle smile:

"I like American children. They are so natural. There's no pose about them, no wriggling, giggling bashfulness. They never try to hide behind their mothers' skirts."

Mrs. Pankhurst added with a laugh:

"That's just as well, too, isn't it? There's hardly enough to a 1913 skirt for the smallest tot to hide behind."

From Near and Far

One of the largest anti-liquor demonstrations ever seen in Washington took place Dec. 10, when 3,000 delegates, representing the Anti-Saloon League of America and the Woman's Christian Temperance Union, marched upon the capitol and presented to Congress a resolution calling for nation-wide prohibition by an amendment to the federal Constitution. The resolution was presented in the Senate later by Senator Sheppard of Texas, and in the House by Representative Hobson of Alabama. At the eastern steps of the capitol Mr. Hobson and Mr. Sheppard received a petition from the marchers. Mr. Sheppard made a short speech in behalf of them both.

Mrs. Ella Flagg Young has been forced from the superintendency of the Chicago schools. Mayor Carter Harrison lays the blame on treacherous Board members, but Chairman Reinberg, resigning chairman of the Board, puts the blame on the shoulders of the Mayor. Later reports are that the Mayor has accepted the resignations of the five recalcitrant members of the Board. Mrs. Young has been employed by the Chicago Tribune as Educational Editor.

Des Moines, Ia., is now without an open saloon. Saturday, November 22, the supreme court of the state rendered a decision to the effect that the saloons of the city were without legal standing. The decision was announced late in the afternoon and before seven o'clock in the evening the lights were out and the doors closed of every one of the city's eighty-six saloons.

The New York organization of "Spugs," as members of the "Society for the Prevention of Useless Giving" style themselves, plan to play host on Christmas day to every lonely person in New York City. There is to be a Christmas party in Grand Central palace for the lonely, a Christmas tree, music, singing, and refreshments.

Charles W. Eliot, president emeritus of Harvard, in a recent address predicted that native Americans would be outnumbered in a hundred years by children of immigrants, because of race suicide.

The Cook County, Illinois, Sunday-schools made a successful effort to raise $100,000, looking forward to the coming national convention to be held in Chicago.

The most striking feature of the President's late message to Congress was his advocacy of direct primaries for choice of president.

The Woman's Christian Temperance Union has asked that the sale of liquors on seagoing vessels be prohibited.

The Chicago Tribune is waging war on quack doctors. Several Chicago specimens have been indicted.

Disciples Table Talk

Getting Ready for Atlanta, 1914.

The Executive Committee of the General Convention met in St. Louis, Dec. 2, 3 and 4. Of the fifteen members the following ten were present: President, Hill M. Bell, of Des Moines; Vice-presidents, George H. Combs, of Kansas City, Mrs. A. M. Haggard, of Des Moines, and Mrs. Laura G. Craig, of Buffalo, N. Y.; Recording Secretary, Colby D. Hall, of Fort Worth, Texas; Corresponding Secretary, Graham Frank, of Liberty, Mo., and the following additional members of the Executive Committee: C. M. Chilton, of St. Joseph, Mo.; Mrs. T. W. Grafton, of Indianapolis; Mrs. Lura Thompson Porter, of Carthage, Ill., and Mrs. W. B. Brown, of Kansas City. On the second day of the meeting the members of the Advisory Committee met with the Executive Committee, the following societies and boards being represented: The Foreign Christian Missionary Society, by F. M. Rains; The Christian Woman's Board of Missions, by Mrs. Anna R. Atwater; The National Benevolent Association, by J. H. Mohorter; The Board of Ministerial Relief, by W. E. Warren; the Board of Church Extension, by G. W. Muckley; The Commission on Christian Union, by W. F. Richardson; The College Association, by Pres. Miner L. Bates; The American Temperance Board, by Dr. Homer J. Hall. The following were also present in the joint meeting: A. McLean, S. J. Corey, Grant K. Lewis, and E. E. Elliott. The joint missionary apportionment was discussed and a plan soon to be announced agreed on. The expense budget of the Executive Committee for the year was discussed and agreed on and referred to the various societies and boards for approval. The time for the various sections of the program of the Atlanta convention was fixed. The convention is to begin on Wednesday afternoon, October 7, and continue until Wednesday night, October 14. A committee on arrangements to co-operate with the Atlanta committees was appointed as follows: Graham Frank, Mrs. Anna R. Atwater, W. R. Warren, S. J. Corey, and Grant K. Lewis.

Peoria Pastor Resigns.

W. C. Price resigns from Howett Street Church, Peoria, to accept the pulpit of a church in Lancaster, Eng., in February, 1914. Mr. Price leaves a field where, it is reported, there was absolute satisfaction with his work.

Mr. Price first came to Peoria in 1906, when the church was a mission maintained by the Central Church. He was a student at Eureka College at the time and came from Eureka to Peoria once a week to conduct Sunday services. He graduated in 1909 and when the Howett Street church became an independent organization he was called there as the regular pastor. Under his charge the church has increased from 120 to 208 members. Mr. Price is an Englishman by birth and has never been naturalized as an American citizen.

Mr. Price said in his letter of resignation: "I am convinced that under the present position of the church a new man with more progressive plans, with a new voice and new enthusiasms and inspirations will be better able to help you realize your aims and ambitions for a new church and the brighter future that is before the church."

Bloomington Pastor Quotes Jack London.

A recent sermon preached by Edgar D. Jones, at First, Bloomington, Ill., was based on the late book of Jack London, "John Barleycorn." A strong appeal was made in behalf of prohibition by Mr. Jones.

Mr. Jack London has convictions on the drink evil and boldly states them, the speaker remarked. Abolish the saloon is the cure, the only cure, he affirms, for all the woe and distress that John Barleycorn causes. We have been accustomed, continued Mr. Jones, to hear this counsel from ministers, reformers, temperance workers and church people, but this war cry from Jack London is in every way noteworthy. Nothing from Gough, Murphy, Frances E. Willard, Dow, Beecher, or Bryan, Mr. Jones believes surpasses these words of London:

"And like such a survivor of old red war who cries out, 'Let there be no more war!' so I cry out, 'Let there be no more poison fighting by our youths'! The way to stop war is to stop it. The way to stop drinking is to stop it. The way China stopped the general use of opium was by stopping the cultivation and importation of opium. The philosophers, priests and doctors of China could have preached themselves breathless against opium for a thousand years, and the use of opium so long as opium was ever accessible and obtainable, would have continued unabated. We are so made, that is all. We have with great success made a practice of not leaving arsenic and strychnine, and typhoid and tuberculosis germs, lying around for our children to be destroyed by. Treat John Barleycorn the same way. Stop him. Don't let him lie around licensed and legal, to pounce upon our youth. Not of alcoholics, nor for alcoholics do I write, but for our youths, for those who possess no more than the adventure-stings and the genial predispositions, the social man impulses, which are twisted all awry by our barbarian civilization which feeds them with poison on all the corners. It is the healthy, normal boys, now born or being born, for whom I write."

Notable Thanksgiving Address.

Perry J. Rice, in his Thanksgiving sermon given at the union service in El Paso, Texas, mentioned some things the church is especially to be thankful for. The sentiment we print herewith will, we are sure, strike a sympathetic chord in the hearts of all Christian Century readers:

"The old controversial spirit is giving place to the irenic spirit and the great irenicon is the advance of the kingdom of God. The churches are gradually coming to think of themselves as partners and comrades instead of opponents and rivals. Union meetings are being held, union campaigns are being conducted for missions and social betterment. Union enterprises of every sort are being set on foot until the tide of union sentiment rising higher and higher is becoming irresistible and it will sweep us all in.

"We cannot praise our Father enough for the new day that is coming, for the forward look of the church, for the truer conception we are getting of Him, for the larger vision of duty and privilege that is coming to us, for the better feeling that is pervading the hearts of His people, for the wider and richer fellowship we are having in Christian service, for the saner emphasis that is being placed upon the fundamentals of our faith and for the splendid courage and faith that is manifest in all our plans and programs. Surely God is in the midst of us and He is leading us on to greater and still greater victories."

Geo. H. Combs "Talks Plain" at St. Louis.

"Pardon me, this is a little personal, but it does seem to me that this audience is too well dressed. There is not a shabby person here. I want the poor to mingle with the rich when I preach." This short but strong reprimand, delivered from the pulpit of the Union Avenue Christian Church just before benediction, shocked several of St. Louis' most wealthy churchgoers, we are informed by a daily paper. The man who dared hurt their feelings was a guest of the church, George Hamilton Combs, of Kansas City, who had exchanged pulpits for the day with B. A. Abbott. His audience has been referred to as the "glass of fashion and mold of form."

St. Louis Churches Support Benevolent Work.

During the missionary year 1911-'12 ten of the St. Louis churches contributed $3,282.14 to the Benevolent Association's work. In 1912-'13 these ten and two other St. Louis churches contributed to the same cause $6-918.47, a gain of more than one hundred per cent. The total amount received from St. Louis in 1911-'12 was $4,636.43 and in 1912-'13, $8,388.03—a gain of more than eighty percent. The headquarters of the Benevolent Association are at 2955 N. Euclid Ave., St. Louis.

When the people of Liberty, Mo., learned that the Toronto convention had elected their minister, Graham Frank, Corresponding Secretary, they thought this meant he would have to give up his church. To circumvent this they presented him with a petition several yards long signed by every merchant, doctor, lawyer, college professor, and cattle rustler in town. Needless to say Brother Frank has decided to stay in Liberty.

The Christian Board of Publication has to its credit a good piece of work in the recently published volume containing the splendid addresses on "Fellowship With Christ" delivered at the Toronto convention by President Kershner, Geo. A. Campbell, W. C. Bower, J. H. Goldner and Carey E. Morgan. Two of these addresses—those of Mr. Goldner and Prof. Bower—have been published in recent issues of The Christian Century.

"Civic pride" has been receiving attention from George Hamilton Combs, in his sermons at Union Avenue, St. Louis, where he held a week's meeting recently. He told the newspaper men later that he meant every word he said when he stated that Kansas City was a "Brass Band Town," and the salt of the earth, and that St. Louis could be the same, if she would awake and talk about the city instead of the brewery.

Peoria Central Church expects to break ground for its new building by March 1, 1914. M. L. Pontius, the minister, is a graduate of Yale, and one of the best preachers in Peoria. A recent issue of the "Bulletin" shows a number of additions to the church, among them W. J. Burner and family, returned missionaries from South America.

The Third Church at Indianapolis expects to dedicate its completed structure the second Sunday in January if the teamsters' strike permits. The organ will not be installed at that time, but has been purchased and will be placed at once. Miss Grace Black has been organist at the Third for many years.

Wm. E. Adams, of Seattle, Wash., writes that he has used three week of his vacation to aid in a meeting at Vancouver, Wash., where Floyd Ross is pastor. Mr. Ross has a fine young people's class of a hundred, he reports. The best work of the meeting, according to Mr. Adams, was done in an afternoon prayer class.

Evangelist Herbert Yeuell told the Kansas City ministers recently that he was soon to reenter the evangelistic field with more vigor than ever before, after a season of popular lecturing. Mr. Yeuell has traveled extensively in this country and abroad and lectures upon travel subjects.

Newton Briney, son of his father, and preacher for the Broadway Church, Louisville, Ky., and C. J. Tannar, of Detroit, were in St. Louis last week on business connected with the American Christian Missionary Society, of which organization they are directors.

R. M. Hopkins writes that the second week's offerings for American Missions amounted to $5.353.11. This fell short $1,000 of the receipts for the second week of last year. Mr. Hopkins urges every school to send an offering for this important work.

The Student Volunteer Movement will meet in Kansas City, December 31 to January 5, with 5,000 students and 10,000 others in attendance. The most of the attend-

ants will be entertained in the homes of the people.

At a recent meeting in Chicago, O. F. Jordan announced the plans of the City Missionary Board for two new mission points on the north side. The Sheffield Aveune Church, Will F. Shaw, pastor, has long been thinking of getting further north, and this will make three churches on the North Shore.

The meeting of the National and State Secretaries usually held at St. Louis in March, will probably be held the last of February in order to meet with the committee of 100 of the Men and Millions Movement which is being considered for that date.

At a Thanksgiving dinner held in the First Church, Spokane, Wash., there were five nationalities represented in the toast responses, Servia, Greece, Bulgaria, Russia and China. Other nations were represented but were unable to respond in English.

Dr. W. N. Lemmon, Manilla, P. I., says there were 1,000 treatments in one month. There were 34 sick in the hospital. Dr. C. N. Pickett, Laoag, P. I., reports 1,222 treatments in a month. He also reports 1,510 in Sunday-school classes in the province.

Hyde Park Church, Chicago, reports 35 additions within the last six weeks. The pastor, Edward S. Ames, has just finished a series of sermons on the Religion of Five Modern Philosophers, Locke, Kant, Hegel, Schopenhauer and Comte.

Immediately following the St. Louis meeting in December, some of our National Secretaries started for Texas. At last accounts some of them were trying to ford the Brazos River in the direction of Houston.

The Foreign Society has appointed Mr. and Mrs. Chas. M. Jarrett, of Morgantown, W. Va., missionaries to Japan. He is now the successful minister of the church at Morgantown. They will go out September next.

Frank Garrett, speaking in Macomb, Ill., at the First Church, recently on the Republic of China, said that while America was the melting pot of the nations, China was the melting pot of the denominations.

Eureka College is taking the people into its confidence by publishing its plans and program, including the financial conditions and aim. A recent issue of the Pegasus is quite illuminating along this line.

Education Day comes in January, for the furtherance of the work of all our Christian Colleges. Literature may be secured from Prof. C. E. Underwood, Secretary, care Butler College, Indianapolis, Ind.

Joseph C. Todd, President of the Indiana Bible Chair will preach at the Jackson Avenue Church, Kansas City, Mo., on December 28, while returning from an appointment in the West.

G. I. Hoover resigns at Tipton, Ind., to take charge of the work of the Eastern District of Indiana. Indiana has recently been divided into districts according to the Missouri plan.

G. J. Chapman, minister of First, Joplin, Mo., is commanding the largest audiences in the city. He has been in Joplin twelve years.

W. H. Hampton has closed his first year's work at Fairmont, Va., with 190 additions to the church and the Bible School doubled.

Dr. Kevorkian is going to remain in Turkey during the winter. If he lives until spring he will return to America and spend the remainder of his days at Fresno, Cal.

Miss Kate V. Johnson requests that she be permitted to remain in Japan two years longer before her regular furlough. She has spent twenty-eight years in Japan.

The New York Woman's Missionary District auxiliaries gave a reception recently in honor of Mrs. Effie L. Cunningham, editor of the Missionary Tidings.

Prof. R. D. McCoy, Takinogawa, Tokyo, Japan, reports a revival the first week after his return to Japan, with 11 baptisms and others expected soon.

Basil S. Keusseff, missionary to the Russians, in Chicago, reports progress. There have been 120 enrolled since Sept. 1, and six conversions during that time.

The Executive Committee of the General Convention and the National Secretaries met in St. Louis last week. President Hill M. Bell presided.

Mrs. J. E. McDaniel, National Secretary of the C. W. B. M., gave the principal address at the Federation meeting in Chicago in December.

James H. Brooks has recently closed a church attendance campaign in the church at Water Valley, Miss. Good results attended.

The recent issue of Eureka's Pegasus is full of interesting college life together with its departmental plans, and its financial condition.

Frank Garrett, our return missionary from Nanking, China, will visit churches in Iowa in company with District Secretary Geo. H. Roberts.

At a recent meeting of the Executive Committee it was decided to send a commission on missions to visit Japan and China.

The Third Church of Indianapolis, Ind., will dedicate its building on the second Sunday in Janury. The organ will be installed later.

A. F. Hensey, Bolenge, Congo, has been asked by the society to prepare a brief life sketch of Mr. and Mrs. R. Ray Eldred.

Arrangements have been made to provide a second home for the missionaries at Mungeli, India.

Dr. Jennie V. Fleming has returned to her work in India. She reached Harda October 27.

Sumner T. Martin, Claremore, Okla., has recently closed a meeting with 78 additions.

Greenwood, Ind., H. Randel Lookabill closed three weeks' meeting with forty accessions.

Mr. and Mrs. Hubert Smith of Montgomery, West Va., sailed for the Congo, Dec. 11.

Anderson, Ind., H. E. Wilhite closed meeting with eighty-three accessions.

Cape Girardeau, Mo., meeting begins with Herbert Yeuell.

PHILLIPS UNIVERSITY LIBRARY DEDICATED.

November 25, the day set apart for the dedication of the new Library Building was a red letter day at Phillips University. It was the occasion of the first visit of Mrs. T. W. Phillips, Sr., and T. W. Phillips, Jr., to Enid, Oklahoma, and they came as guests not only of the University, but of the city as well. Business houses were closed and decorated with maroon and white in honor of the event.

The program of the day began with a chapel address to the students by Abram E. Corey, who chose as his theme, Consecration. In opening his address, he paid a beautiful tribute to the memory of Thomas W. Phillips, Sr., whose far sighted generosity made possible the founding of the institution. The substance of Consecration, as defined by Mr. Corey is as follows: "I am willing to be something or nothing, to go anywhere and everywhere, to do anything and everything, for God." It was an intensely earnest, spiritual message, and deeply moved the students. Mr. Phillips was then introduced, and was given a rousing ovation, such as students only can give. He spoke briefly and "brought down the house" with a story. Mrs. Phillips was presented to the audience, and received the chautauqua salute.

At 2:30 in the afternoon, the chapel was crowded, largely with citizens and visitors, to hear the dedicatory address of the veteran M. M. Davis, of Dallas, Texas. He showed in his matchless way how Christ is healing with his touch divine. Science, Literature, Education in general, are being touched by the Christ, by its appropriateness, and many remarked that they had never heard Brother Davis do better.

President Zollars then led the large audience to the new Library Building, and the dedicatory prayer was delivered by President Kershner of Texas Christian University.

The new building is the gift of the Phillips family, and was erected at a cost of $25,000. It has three stories; the first for the Y. M. C. A. and Y. W. C. A., the second for the library and reading room, and the third for the halls of the literary societies. It was built of red pressed brick, trimmed with white stone, roofed with red tiling, and its interior is re-inforced concrete. It is finished in mahogany, and is thoroughly fireproof and modern. The dimensions are 70x35 feet. Massive colonnades of red pressed brick and stone connect the Library with the Main Building, and the latter with the Fine Arts Building.

In the evening a reception to the City's guests of honor was given by the Commercial Club. The Club rooms were decorated beautifully with the Phillips colors and the leading citizens were present *en masse*. Numerous addresses were made by men of prominence, showing their appreciation of President Zollars' heroic efforts to build up the University, and of the splendid benefactions of the Phillips family. It was set forth that Enid, a city of 15,000 people, is without a saloon or dive to corrupt the morals of the students, with ten outlets of railway, in the midst of a fine agricultural section of country, and hence a model city for Christian education. Mr. Phillips responded briefly, stating that the University and the city had more than met his expectations, and that he is pleased with the work that is being done. The Commercial Club announced that as a slight token of the city's appreciation of the University, money had just been raised sufficient to build at once the much needed gymnasium for Phillips, and that the work will begin as soon as the plans have been prepared.

Frank H. Marshall.

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HIRAM COLLEGE NOTES.

Several weeks ago a Disciples Club was formed at Hiram, consisting mainly of college students, and members of the college faculty, although several residents of the town are members. The specific work the club proposed to itself was a study of the great historic documents of the Disciples, the men behind them and the movements they represent. The first topic taken up was Barton W. Stone and the "Last Will and Testament of the Springfield Presbytery." Several evenings were then given to a careful study of Thomas Campbell and the "Declaration and Address." This is being followed by a series of studies on Alexander Campbell and his "Sermon on the Law" and the various debates he engaged in. The next document to be taken up will be Isaac Errett's tract "Our Position." The Club has enlisted some sixty people and is awakening an enthusiastic interest. Some students of other communions are members of the Club.

November 19 was the eighty-second anniversary of President Garfield's birth. As for the two years past, the day was appropriately observed with music and addresses. Faculty, students and village people were present.

The intersociety oratorical contest resulted in the choice of Robert W. Peden to represent the college in the inter-collegiate contest at Wooster. His oration on "An International Illusion" was a masterful and eloquent protest against war and a plea for international peace.

In a series of ten minute chapel talks Dean Vernon Stauffer is ministering in a rare way to the spiritual life and uplift of the student body.

The Hiram church has loaned its beloved minister, John E. Pounds, for the last three weeks, to Indianapolis Central, where he has been doing fruitful work in the winning of souls for Christ. The Central is a former field of Brother Pounds.

R. W. Hopkins and Myron C. Settle, representatives, respectively, of the General Missionary Convention and the Ohio Christian Missionary Society, spent Sunday and Monday, Dec. 7 and 8 at Hiram, filling the pulpit and conducting Sunday-school conferences. They are rare workmen in the Sunday-school field and their work a rich contribution to "The New Crusade" now in progress in our Sunday-schools.

Hiram College, Dec. 9. B. S. Dean.

CHURCH EXTENSION FACTS.

Statement of Comparative Receipts for October and November, 1912 and 1913.

Churches.

For this year	$4,946.78
For last year	5,894.84
A falling off this year	948.06

Individuals.

For this year	$ 1,064.10
For last year	26,050.43
A falling off this year	$24,986.33

A total falling off of $25,934.39 over the same period last year.

The above exhibit shows a falling off for October and November of $948.06 from the churches and $24,986.33 from individuals, making a total of $25,934.39.

This would be considered a discouraging showing were it not for the fact that in October 1912 a special effort was going on to reach the Million Dollar Mark by the time we arrived at the Louisville Convention. Many large gifts were made the first fifteen days of October from individuals who could not be expected to duplicate those gifts this year.

The imperative need of a second million is shown in the fact that on November 30th we had on file applications aggregating $83,450.

No one can deny the urgent need of a second million.

At our November meeting the following churches were granted loans: Phoenix, Ariz., $2,000, out of the Annuity Fund at 6%; Lynn, Mass., $3,500; Vincennes, Ind., 2nd Church, $2,000; Antlers, Okla., $400; Burley, Ida., $1,500; Talent, Ore., $600; Gate, Okla. $400; Santa Cruz, Garfield Park Church, $500; Opolis, Kans., $800; Valdosta, Ga., Evergreen colored church, $750; Woodland, Wash., $600; Salyersville, Ky., $1,000; Warwick, Okla., $250;; Napavine, Wash., $400: Jarvisburg, N. C., $500. The loan at Holli days Cove, W. Va., was increased from $2,500 to $3,500.

At the December meeting the following loans were granted: Red Oak, Ia., $5,000, 6%; Converse, Ind., $2,500;. Collinsville, Okla., 1st Church, $2,000; Brooklyn, N. Y., Borough Park, $7,500; Cadiz, O., $3,000; Teague, Texas, $2,000, 6%; Anselmo, Nebr., $400; Apalachie, Va., $800; McConnellsville, O., $2,500; Capitol Heights, Md., $400; Conrad, Mont., $250 and Marshfield, Ore., $1,250.

Loans closed during the month of October, 1913, are as follows:

Como, Texas, (Frank H. Main	$400.00
Washington, Pa., (Annuity Fund)	3,000.00
Milwaukee, Wis., (General Fund)	7 000.00
Belpre, Kans., (Phillips Fund)	1,500.00
Celeste, Tex., (Sunday-school fund)	750.00
Des Moines, Ia., Grand View Ch. (General Fund)	1,500.00
Total	$14,150.00

Loans closed during the month of November, 1913, are as follows:

Bridgeport, Ill., (General Fund)	4,000.00
Silsbee, Texas, (Pomona Calif. Church Fund)	700.00
Russellville, Ky., (Annuity Fund)	6,000.00
Baker, Ore., (Annuity Fund)	2,000.00
Republic, Wash., (Board of Publication Fund)	500.00
Galax, Va., (Drake Fund)	1,000.00
Beloit, Wis., (Cassell Fund)	750.00
Total	$14.950.00

Making a total of loans closed during October and November of $29,100.00.

Many applications were carried over for future meetings because of lack of funds. Only those loans have been granted that have been waiting for many months and such as were most urgent, where the financial reputation of the churches would have been hurt had our Board not granted the loans. Our mission churches are making great sacrifices to build and it should be noted that the Church Extension money is loaned mainly to those churches that cannot borrow elsewhere, except at very high rates.

Church Extension is distinctly a missionary work. G. W. Muckley, Cor. Sec.

PROGRAM PACIFIC NORTHWEST PARLIAMENT DISCIPLES OF CHRIST.

Dec. 29-31, 1913.

At First Christian Church, Portland, Ore.

Monday, Dec. 29. Evening:

7:30 P. M. Reception to visitors with addresses of Welcome by Mayor Albee of Portland and Albyn Esson of Albany.

Tuesday, Dec. 30, Forenoon.

9:00 A. M. Devotional led by M. M. Moss, Vancouver, B. C.

9:30 A. M. Address, "Archeology and The Bible." W. D. Willoughby, Spokane, Wash.

10:05 A. M. Review by A. M. Meldrum, Athena, Oregon.

10:05 A. M. Review by A. M. Meldrum, Forest Grove, Oregon.

11:00 A. M. Address—The Efficient Church at Work Through the Bible School, W. F. Turner, North Yakima, Wash.

11:35 A. M. Review by F. E. Billington, Spokane, Wash.

Tuesday, Dec. 30, Afternoon.

1:30 P. M. Devotional, led by George C. Ritchey, Newberg, Oregon.

2:00 P. M. Address, "The Educational Opportunity." F. W. Emerson, Albany, Ore.

2:35 P. M. Review by A. L. Chapman, Bozeman, Montana.

3:00 P. M. Discussion led by W. S. Lemmon, Centralia, Washington.

3:30 P. M. Open Parliament on themes of the day.

Tuesday, Dec. 30, Evening.

7:30 P. M. Devotional led by C. C. Curtis, Dallas, Oregon.

8:00 P. M. Special Music.

8:05 P. M. Address, "Our Common Fundamentals." Dr. W. B. Hinson, pastor First Baptist Church (White Temple), Portland, Oregon.

8:50 P. M. Discussion, J. E. Davis, Spokane, Wash.; M. R. Ely, Tacoma, Wash.; G. K. Berry, Portland, Oregon.

Wednesday, Dec. 31, Forenoon.

9:00 A. M. Devotional, led by I. N. Teal, Grants Pass, Ore.

9:30 A. M. Address, D. C. Kellams, Eugene, Oregon.

10:05 A. M. Review by Davis Errett, Boise, Idaho.

10:30 A. M. Discussion led by J. S. Raum, Tacoma, Wash.

11:00 A. M. Address, "The Relation of the Preacher to the State and Public Schools." E. C. Wigmore, Eugene, Oregon.

11:35 A. M. Review by Walter M. Jordan, Butte, Mont.

Wednesday, Dec. 31, Afternoon.

1:30 P. M. Devotional led by U. A. Gressman, Pomeroy, Wash.

2:00 P. M. Address, "The Function of A Christian College." I. N. McCash, Cincinnati, Ohio.

2:45 P. M. Discussion led by Otho H. Williams, Bellingham, Wash.

3:15 P. M. Open Parliament on themes of the day.

Wednesday, Dec. 31, Evening.

7:30 P. M. Devotional, led by M. B. Ryan, Calgary, Canada.

8:00 P. M. Special Music.

8:05 P. M. Address, "The Church and the Industrial Unrest." W. A. Moore, Tacoma, Washington.

8:45 P. M. Discussion led by R. E. Joyce, Tillamook, Oregon.

EVANGELISTIC MEETINGS.

Benton Harbor, Mich., J. A. Corgill, pastor, preaching.

Anderson, Ind., T. M. Wiles, pastor, Rev. Mr. Wilhite, evangelist. Continuing with 79 accessions.

Indianapolis, Ind., A. B. Philputt, pastor, John E. Pounds, evangelist. Closed with 70 accessions.

Springfield, Ill., C. R. Piety, pastor, preaching, F. H. Shaul, singing.

Flemingsburg, Ky., Wm. Ross Lloyd, pastor, preaching. 51 accessions to date.

Seymour, Ia., C. O. Hawley, pastor, preaching, Chas. E. McVay, singing. Continue.

Richmond, Ky., W. E. Ellis and F. M. Charlton, evangelists; 28 added. E. B. Barnes is the pastor.

Madisonville, Ky., J. M. Gordon, minister, Wallace Tuttle, singer. Closed.

Beatrice, Nebr., C. F. Stevens, preaching, Wallace Tuttle, singing, 34 additions. Closed.

Tipton, Ind., G. I. Hoover, pastor, O. E. Hamilton, evangelist, Charles Stewart, singer. Closed with 229 accessions.

Shelbina, Mo., Baxter Waters closed with 45 accessions. B. H. Cleaver is the pastor.

Atlanta, Ill., S. E. Fisher, preaching. Closed with 62 additions.

Atwood, Ill., C. W. Kent, preaching, beginning.

Santa Ana, Calif., Bruce Brown, preaching. Closed with 58 additions. $2,300 raised on debt.

Barry, Ill., H. L. Maltman, minister, J. Fred Jones, assisting.

CALLS.

L. R. Cartwright, Edinburg, Ill., to Chandlerville, Ill.

Charles E. Cobby, Lincoln, Nebr., First Church.

Henry P. Atkins, Birmingham, Ala., to Kokomo, Ind. Declines.

L. L. Gladney, Plainview, Tex., to Corpus Christi, Tex. Accepts.

E. H. Skooglund, Ottumwa, Ia. Begins work.

J. E. Holley, Everest, Kans., to Hastings, Nebr. Accepts.

RESIGNATIONS.

Barton O. Aylesworth, Chandlerville, Ill.

William C. Price, Peoria, Ill.

G. I. Hoover, Tipton, Ind.

A. O. Henry, Mineral Ridge, O.

The Mid-Week Service

By Silas Jones.

THE COMING CHRIST.

Dec. 24. Rev. 22:7-21.

We judge ourselves by what we hope to be. We ought in fairness to judge others by their possibilities. We consider the past that we may have a solid basis for hope. The teacher examines the grades of his pupils that he may know what they can do, what studies they can carry and what guidance they need. The Christian is concerned with the past of the good and of the bad in order that he may know what may be reasonably expected of them. We study the records of Christianity that we may forecast the Christianity of tomorrow. We are more interested in what Christianity is going to be than in what it has been. What may we expect the Christ of the future to bring to men?

INDUSTRIAL PEACE.

The question of industrial peace is a question of clear thinking and justice. What are the rights of labor? What are the rights of capital? Who shall control the resources of the earth and the instruments of production? In our complex civilization it is not always easy to decide what is just. Students of the social sciences and men of affairs must give us enlightenment. Sympathy for the unfortunate is an insufficient equipment for the social reformer. He needs the most exact knowledge. The coming Christ will be the inspiration of the student who devotes his life to the consideration of what is economically just. But when his work is done, there remains the task of persuading men to do the right thing. "What ought to be done?" is a question of science. "Am I willing to do it?" is a question of morals and religion. Is the church ready to persuade men to do their duty? Have her ministers the ethical insight to proclaim the message with compelling force? Are they able to speak for human rights so impartially that in times of industrial strife they will be trusted?

THE PEACE OF NATIONS.

"May I never prefer my country's interests to my country's honor" is a saying of Senator Hoar that has become famous. Selfish men are ever ready to involve nations in war. As Christ triumphs, peace will triumph. Speaking of the peace movement, Dr. Nicolas Murray Butler says, "The great movement in which we are engaged is all part and parcel of a new way of life. It means that we must enter with fulness of appreciation into the activities and interests of peoples other than ourselves: that we must always and everywhere emulate the best they have to teach us and shun the worst; that we must answer in no uncertain tones that we are our brothers' keepers; and that, as with men, so with nations, the path of justice, integrity and of fair dealing is the true path of honor.

THE LIFE EVERLASTING.

We must never try to satisfy ourselves with anything less than the whole good. The prayer of Solon does not contain all that we desire: "Grant unto me wealth from the blessed gods, and to have always fair fame in the eyes of all men. Grant that I may thus be dear to my friends, and bitter to my foes; revered in the sight of the one, awful in the sight of the other." If we add to this the petition of Pindar, there will yet be something lacking: "Being dead I may set upon my children a name that shall be of no ill report." These men were too easy to satisfy. They are good teachers when we are tempted to despise things as they are and to postpone all our happiness to some future state. They tasted the joys of this world and they could testify to the worth of life that now is. But if their sympathies had been wider and their knowledge of humanity been more profound, they would not have been willing to take for the whole of life that which they saw in their world. The sense of personal worth which we have as Christians is satisfied only when we believe in the life everlasting. Complacency we can never know, for there is always something to gain that seems necessary to rational living.

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By A. Z. Conrad.

The Old Testament Scriptures abound in the tragic and the spectacular. They deal much with the exploits of heroes. Its revelations are all on a grand, scenic plain. It is like mountain scenery with lofty peaks, magnificent cataracts, wild torrents, sweeping storms, thundering avalanches. It is the flood and the fire and the fiercest forces of nature to which we are introduced. Mountains quaking and lightning-shivered tell of God's presence. Parting seas and fountains from flint announce the presence of the Omnipotent. With the progressive revelations of Providence some of these features disappear and we learn how God deals with men in their natural relationships. The prophets and the poets come on the scene and become the mouthpiece of the Almighty to instruct men. When we move into the New Testament as we are now doing for interpretation and exposition it is like leaving the mountain fastnesses for the pastoral scenery of the undulating plains and instead of the leaping waterfalls we have the quiet lakes, instead of the mountain torrent, the deep flowing river. It is now the falling of the dew, the beauty of the lily, the glory of the sunshine, the sparkling fountain, the ripening harvest, the sheep-fold, the vine, the persuasions of love, the appeal of self-sacrifice, domestic relationships, such things as these are thrown upon the canvas for our contemplation. Our study for the year 1914 breathes the fragrance of God's Garden. Its sweetness and simplicity allure us. It is like the calm of the eventide when the zephyrs fan our cheeks and messages from the spirit world whisper to us the gentleness and the love of the Infinite Father for his children.

THE SEARCHING QUESTION.

Bible texts must always be interpreted by context. Incidents and events in the natural course of life's activities were seized upon by Christ as opportunity for instruction. He was never deceived by the mere dress of things. Both action and utterance found him invariably probing for motives. His basis of judgment was in the reason why. He asked questions, not for information, but to compel a self-revelation. On the way to Capernaum the disciples had been in an earnest discussion and even a dispute as to which should be the greatest in the kingdom they were expecting Jesus to establish on earth. Jesus had disclosed to them so far as he was able the tragic nature of the events which were soon to transpire. It is pathetic that they had been able to associate with Christ so long and yet retain so much of selfishness and self-interest as they did. Instead of absorption with the sorrow and suffering involved in the decease of their loved leader, they were concerned only with personal preferment. Jesus well knew the nature of their disputation and in the quiet of the Capernaum home which they had now entered propounds the penetrating question, "What was it that ye disputed among yourselves by the way?" Mark 9:33. The inquiry carried its own rebuke. "They held their peace, for by the way they had disputed among themselves who should be the greatest."

PROTEST AGAINST PLACE PRIDE.

The discussion of the disciples had been concerning personal precedence. How many ships of state have gone to wreck upon this rock! How many domestic troubles have grown out of the same contention! The social world is torn and rent asunder even now by the old time inquiry, "Who shall be greatest?" Caste and caste-distinctions, the outgrowth of human selfishness have multiplied the woes of humanity. This is what has prevented a free field and a fair chance. The caste system of India has placed barriers to personal progress practically impassable. No wall of granite could as effectually separate people as this line of selfishness, whose injustice amounts to infamy. But we need not turn to India or to any heathen land. This pride blasts and blights in the most favored countries of the world. We claim to be the most democratic nation on earth but exactly the spirit that manifested itself in the disciples when they asked who should be greatest is seen on every hand in our own country. Equality before the law is a fundamental principle of our government. But there is not equality even before the law. Purse and place play a large part even in our courts of justice and a very much larger part in social life. Jesus said, "If any man shall desire to be first the same shall be last of all and servant of all." He was weary of this discussion of relative superiority. His whole soul must have burned with indignation when he saw the arrogance of wealth and the pride of Phariseeism. Boast of our Christian civilization as we will the fact remains, dollars and dress draw their division line.

NEW BASIS OF PERSONAL VALUES.

Jesus introduced a new basis of personal values. He did not despise the benefits of heredity, the advantages of wealth and social position, but instead of making these a ground of personal preferment he made them a ground of personal responsibility and obligation. Then by a striking symbolism Jesus set aside at once the prevailing custom of estimating men by externalities. He denounced the gold-ring-policy and presented *character* as the only ground of judgment. The acceptance or rejection of men was to be entirely independent of heredity, environment, social favor, political elevation, wealth, or even religious position. The bitterest denunciations of Christ were directed toward those who were exploiting the people socially, economically and religiously. We are to know neither rich nor poor, high nor low, learned nor unlearned when we consider humanity as furnishing an opportunity for sympathy and service. All the judgments of his day were reversed by Jesus when he declared that eminence is not a result of ambition but of humility. Self-seeking would inevitably defeat itself, he declared. It would be quite possible to gain a *place*, without any of the real honors that belonged to it. The question of worth was solely a question of service. In the sight of God a life has honor just in the degree in which it has out-pouring love.

THE STRIKING SYMBOLISM.

No language could so have enforced the words of Jesus as the act of calling to himself a child and presenting him to the self-seeking disciples as an example. Mark 9:36. "He took a little child and set him in the midst of them." The status of children then was vastly different from what it is today. They received no such attention as now nor did they have the protection which the law today affords them. The child was regarded as practically negligible and insignificant. He was regarded as little more than an animal during the early years of life. This made the symbol all the more effective. Incidentally the attractiveness of Jesus was worthy of note. Children did not fear him. If he who is the embodiment of all truth could so unbend himself as to make himself attractive and appealing to childhood it should be characteristic of the religion which he both *was* and taught that it should not repel by its austerity but attract by its simplicity and sympathy. There is a touch of beauty in the narrative in the fact that the child was of a very tender age and that evidently without the slightest protest it nestled in the arms of our Lord. We often mistake coldness for dignity and austerity for nobility.

DIVINE ATTITUDE TOWARD DEPENDENCY.

The act of Jesus firmly fixes the attitude of God toward his dependents. Weakness had always been driven to the wall but Jesus always and everywhere championed the cause of the oppressed and especially of the lowly. Ministry to the least and to the lowliest was a constant characteristic of Christ's activities. His act enjoins upon us to give lavishly where we can expect no return but love. The Christian religion antagonizes at every turn the sentiment that "Might is right." It protests against the law of the "Survival of the fittest" if by that phrase we mean the survival of only the physically strong. In its practical outworking that phrase simply means the perpetuation of brute force. It is this principle introduced into the industrial system of the world which has awakened universal revulsion and revolution.

CHILDHOOD AND THE TREND OF LIFE.

Another event soon followed which gave Christ a further opportunity to declare the relationship of Jesus to childhood. "And they brought unto him little children that he should touch them." It was undoubtedly the act of parental love. It speaks volumes for the hold of Jesus upon the hearts of parents that they pressed their way to him with their children for the beatitude of his touch. There was an indefinable something in the personality of Jesus which made those who were nearest to him and in sympathy with his ideals conscious of a divineness and another-worldness about him, which did not pertain at all to their friends and acquaintance. Parental love is instinctive. Everywhere in animal life devotion for offspring has striking expression. That life has become worse than brutal that will abandon helpless infancy. The two thoughts paramount in parents' hearts are, *protection* and *direction* for their children. The love of parents liberally lavished is not always wisely bestowed. The very highest manifestation of parental wisdom and love is shown in bringing children under the sanctifying influence of Jesus Christ. There is no folly more criminal than that which declines to influence a child in spiritual things. Children are precocious in this one matter as in nothing else. A child can appreciate spiritual relations and realities very much earlier than the same child can understand truths which require processes of reasoning. A child is intuitionally religious, but the trend of life has to be established through fellowship with the Unseen. The wealth, the fame and the name which can be conferred upon a child is nothing in comparison with the benefits and blessings of acquaintance with Jesus Christ. The disciples rebuked the ardent parents who presented their children, so utterly mistaken was their conception of both God and religion. In return Jesus rebuked them, and he always rebukes parental indifference to the interests of childhood and he invariably rebukes the church and church officials who discourage the coming of children under the protection and care of the church itself. Parental love should express itself in the dedication of children to God. This is an important matter too much neglected in our day. The whole trend of life may be determined by the time a child is five years of age. The safest place to commit a child is into the arms of Jesus Christ.

JESUS AND CHILDHOOD.

Jesus put the aureole on the brow of childhood. He was and is the children's friend. He who said, "Suffer the little children and forbid them not to come unto me" opposes at every turn whatever is antagonistic to the interests of the children. The movement in our own nation to protect childhood from the avariciousness of parents and to reduce child-labor to the minimum is in perfect accord with the teachings of Jesus and should have the support of all Christian people.

COMMENDABLE CHILDLIKENESS.

Mark 10:5. Childlikeness as a qualification for membership in the kingdom had its first perfect illustration in Jesus Christ himself. He came to the world as a little child. He passed through all the experiences of childhood and all the qualities so preëminently desirable in the child life were manifest in his perfect ministry. "Whosoever shall not receive the kingdom of God as a little child he shall in no wise enter therein."

*Note.—International Sunday-school lesson for January 4, 1914. Scripture.—Mark 9:33-37 and 10:13-16.

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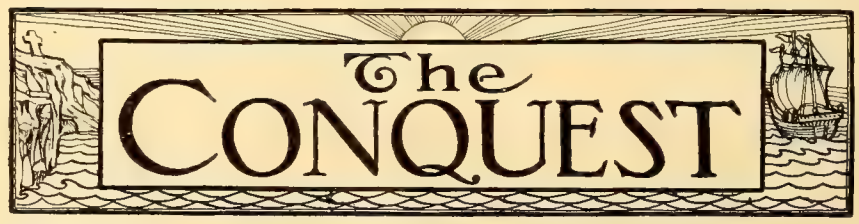

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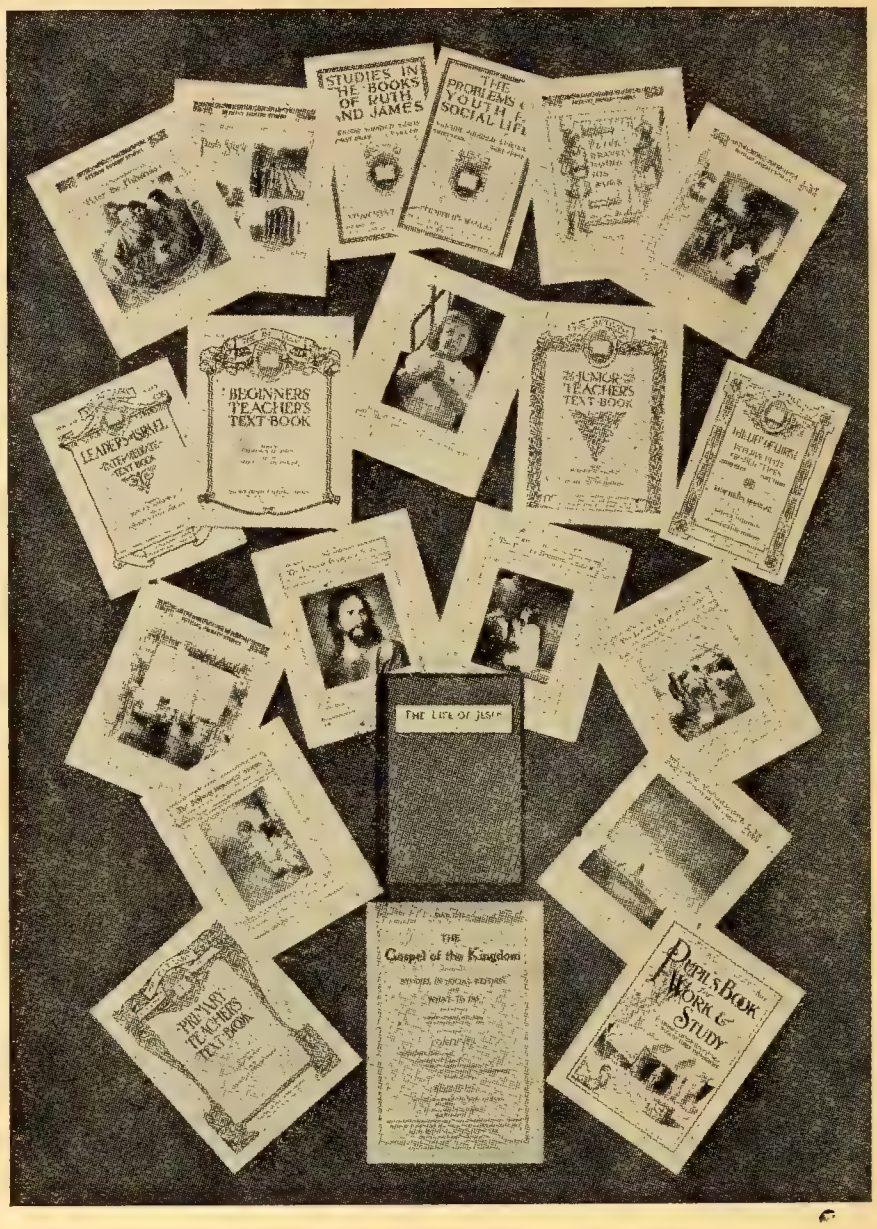
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Don't Block the Way

Burke said:

"Applaud us when we run,
Console us when we fall,
Cheer us when we recover,
But let us pass on—for God's sake—let us pass on!"

One of the most vexatious obstacles in the path of earnest people who are trying to do good work is the blocking of their progress by good little fussy men who are forever in the way. These blunderers do not mean to do any harm; perhaps they approve the enterprise and really came out to applaud. But instead of joining the procession or cheering its advance, they wander into the only clear road right in front of the band-wagon and everything has to be stopped in order to save their precious lives. The driver cannot let go his reins in order to climb down and remove the dreamer who is wondering if the colors on the chariot harmonize, and so he must wait until the way is cleared so that he can pass on.

Don't Block the Way!

Perhaps the movement is not according to your taste. Opinions differ. So do men. You are different. Perhaps that's what is the matter with you. Do you agree in the main issue? You really came out to see the procession because you believed in it; but now you "raise the question" concerning the wisdom of choosing to go through Main street. So you get in the way; you block the whole splendid business. You mean well and you are perfectly honest; but you are in the way. You must get out of the path of progress.

Don't Block the Way!

You disapprove of the man who drives the first carriage and the head marshal is not the one you would have selected. So there you are, under the nose of his horse, and things are stalled. Personal dislikes and selfishness have blocked the progress of the Kingdom of God at critical points time and again. Movements are more important than persons and principles must not be forgotten because of prejudice. When we ought to pass on let every man forget his dislikes and follow where he can count most.

Don't Block the Way!

The details are not what you would have chosen them to be in every respect. One of the floats seems to you inartistic, because—we only suspect this—it was designed by another artist. So you think you must hold up the whole affair right in front of the grand-stand while you read a critical essay on how to stuff a white owl. Don't do it! We cannot have everything perfect, except our own schemes before anyone tries to work them. Details somehow get themselves adjusted and grow to fit the big plan in time. Whatever is not worth while gets itself discredited finally; but your essay will not accomplish the result.

Not Many Block the Way!

That is the joy of the world's workers. There are only a few who stall the procession. Almost everyone cheers. The multitudes are glad when the movement is steady and the chariots pass on. Do they know how their encouragement counted? Not often, we fancy. But it helped wonderfully when the marchers were fagged. There's nothing quite like an eager outburst of good-will to hearten one when the powers of body and soul are flagging. Were you ever thirsty and fatigued with your powers spent and still a weary mile to go? And just then did somebody cheer? How the strength came back! Somebody cared! On you went through the dust, tired heart pumping bravely. Oh, it is great just to cheer and not block the way.

The place where there is real joy to be had at wholesale rates is along the lines where enthusiastic cheering greets the forward movement. It is a big responsibility to represent the Goddess of Liberty on the main float. Crowns have such a wretched habit of getting on at the wrong angle and draperies are forever becoming snarled up. The drum major looks like the Czar but ask him once what degree the thermometer would register under his beaver hat. He will tell you that being drum major is no joke. No, the place of real joy is on the sidewalk with a bag of peanuts and healthy lungs to cheer the marchers and hearten the band. Of course one gets tired among the multitude. The worst of it all is waiting for the sound of the band when the start was put at nine, you found your position at eight-thirty, and now it is nine-thirty with never a sound of the cornet to comfort your eager ears. Feet grow tired and backs ache during the long wait. Finally, however, "the great procession comes up the street" and you have come to the kingdom for such a time as this. Use your lungs now, friend, for the marching host needs the tonic of your cheer!

Then we Work with fresh Courage!

The procession was for us. We were not in the midst of it; but it was meant for our inspiration. So back we go to the old place and thank God and take courage. There are gray days ahead; but the splendor of the great event will flash across them and we shall be glad that we cheered.

Don't block the way!

Changing Values in Religious Art

BY MRS. KATHERINE GIRLING.

"FRITZ von Uhde, a professor of painting in the Academy of Art, at Munich, is unquestionably the greatest, as he is the most modern of our religious painters," the Artist began.

Jesus Preaching from Boat—Fritz von Uhde.

"He is sixty-two years old and, as yet, little known to the public. When he has become an old master, we may at last know him. The German emperor dislikes him, and sometimes editors of religious papers are afraid of him fearing that they scent socialism, but Von Uhde, because he paints peasants, is no more socialist than Millet was revolutionist. Von Uhde is but doing in Germany today, what Giotto did in Italy in his time, painting religion in terms which the common people can understand. It did not occur to Giotto to paint Christ as a first century Hebrew. 'If Christ came to Italy,' Giotto began. 'If Christ were here now, in Germany,' Von Uhde says."

"Do you mean that he puts the Saviour in modern costume?" asked the Lady in Black.

"No," replied the Artist. "The Christ in Von Uhde's pictures is a heavenly guest. He is painted for reverence and recognition in the seamless robe, but his audience is in modern German peasant dress. This painter is possessed of the idea that it is a mistake to impress upon men that Jesus lived long ago and far away, and that now he is dead. Instead, his whole emphasis rests upon the thought that Christ is a Spirit abroad in the world today, and that working men are in great need of this message. These pictures are dialect pictures, folk pictures, if you understand me. The artist cares little for recognition as an artist if only his message reaches and arrests the peasantry of his country."

"Has he technique?" asked the Connoisseur.

"Inded, yes!" He is master of the technique we call 'lighting.' He can make light so play over an object as to glorify it, even though it be but a haymow. And he understands composition, grouping, balance, relativity. He psychologizes his work to the needs of the public he is seeking to win. For example, in his 'Sermon on the Mount,' Christ sits on a rude bench on the slope of a hill in the full glory of the sunset hour. Only then have peasantry time to listen to a wayside Preacher. They cluster about Him, the women and children kneeling near, and the men less likely to be swayed by emotion, grasping their rakes and scythes, in the background. Christ faces His auditors, showing but the side view to the person who looks at the picture. It is the audience that you see. Not that they are of more importance, but that by their illumined enraptured faces you may judge of the effect His words produce. He is an Influence. If you would see His face you must seek its reflection in theirs. One of the most perfect examples of this treatment of a holy theme may be found in Von Uhde's 'Suffer Little Children.' The scene is laid in a Kinderschule—a primary school, the little ones all escaping from their places, and drawing close to the Strange Guest who sits in the visitor's chair. A teacher has quite evidently rebuked them; they are not to trouble the Stranger, but it is of no use, one little hand is already slipping into His. They are very usual little German peasant children, not fancy picture impossibilities. Perhaps He has uttered the word, 'Come!' At any rate their awkward, friendly little souls are responding.

"Can you imagine a church in which such a bit of modern realism could find place?" asked the Connoisseur.

"I can image the Social Settlement it could find ample room in!" ejaculated the Man from the Settlement.

"Perhaps," said the Artist, "the Settlement is to be the Church of the Future."

"I'd like to put it the other way," said the Lady in Black, "and say that the church will be the future settlement. I would keep religion in the lead."

"I suppose Von Uhde feels that refinement, elegance, formality, have made

The Sermon on the Mount—Fritz von Uhde.

The Angel and the Shepherds—Fritz von Uhde.

The Holy Family—Fritz von Uhde.

the church a strange country to the poor. So he tells the story again in terms which anyone can grasp,'' added the Hostess.

''Von Uhde,'' continued the Artist, ''calls his Nativity, 'The Holy Night.' Under that name the German people have sung its praise on Christmas Eve for centuries. The picture is a wonderful study of night effects; of various forms of lighting. The whole atmosphere is tremendously clear in silvery gray harmony. It is a cold, starry night. Crisp, sparkling winter air pervades it, reminding one that the thought is of Germany, not of Palestine. Shepherds have climbed a steep mountain road, and with reverent steps are approaching a barn. A rude, square lantern hanging on a nail on the wall, throws beams of ruddy light down the pathway illumining the faces of the guests. Angels hover among the rafters of the loft singing carols. They are not stereotyped angelic beings, superhuman. They are pictures of departed innocents, visions of children who have died and gone to Heaven. Their little white dresses and wreaths of flowers have a pretty homeliness about them, a sainted familiarity that would comfort any grieving mother who wonders what her little dead child does all day. An august poetry of light plays about the Holy Child who is, the painter assures us, the Baby Jesus. Night winds lift the blonde tresses of the mother and flutter her meager robe. She does not attract you by the usual easy appeal of beauty. Her features are not classic. Her expression lacks the remote refinement of a Madonna of Raphael. She is but a peasant girl whose face if it is lovely, is so only because of the look she gives her Child. All the countenances in the pictures are humble, devout; there glows in them the uplifting of heart, the nameless yearning to understand, which identifies them with true humility. The most cultured of the kings of the Orient can feel no greater promptings of emotion than do these rude folk who herd sheep.

''Von Uhde has made several studies of the Last Supper, or as he calls it, 'The Holy Evening Meal.' In one of them, a group of men, farmers, artisans, fishermen, the very ones He would call as His disciples, if He came to Germany, are seen in twilight dusk in a small, bare chamber. They sit about a table, and are not posed theatrically on one side of it. There is no spectacular grouping, no gesturing hands bid for attention as in Da-Vinci's picture. Possibly Von Uhde has a simpler task than Da Vinci. It may be easier to show diverse individuality among peasant faces than it is after the ground glass of convention has closed over. At any rate Da Vinci's apostles are keen, intellectual aristocrats. They might be a university faculty. Von Uhde's are plain, unlettered working people. Christ sits before the group. The observer does not see His face. The moment chosen is the time of parting, 'And now I go away.' It is the tenderest, most human point of time to choose. His listeners have forgotten everything but Him. St. John leans back of Christ, his head bowed on the chair back, his shoulders are tense, holding back the sob that must not interrupt the Master. The others look at Him with hungry longing in the first unbelieving moment of loss. They accept His final command, 'This do in remembrance of Me!' ''

Come, Lord Jesus, and be Our Guest''—Fritz von Uhde.

''The Man is an evangelist!'' exclaimed the Lady in Black after a pause. ''I hope the common people will 'hear him gladly.' ''

''I think I'll run over to Munich this summer,'' said the Connoisseur.

CARLYLE AND THE BOOK OF JOB.

Carlyle was once asked to take the reading at family prayers during a short visit paid to his friend, the provost of Kirkcaldy. The Bible chanced to open at the first chapter of the book of Job, and Carlyle immediately became absorbed in his subject and read on and on to the end of the last chapter, when, closing the volume, he remarked:

''That is a marvelous life-like drama, only to be appreciated when read right through.''

It is fair to infer that it was appreciated for once. Any one who has taken a long, solitary afternoon and attempted to give the book of Job an opportunity to be appreciated by reading it honestly through at one sitting can realize the consternation of the provost. Such a one will not be likely to wonder with Carlyle why he was not asked again to assist at family prayers in that household.

A Doctrinal Autobiography

Editor's Note: In Mr. Morrison's "Open Letter to a Young Minister" published two weeks ago in The Christian Century it was frankly declared that the Disciples of Christ have undergone a great change in recent years, that they are engaged in a reconstruction of their Biblical views and a readjustment of their relations to the larger Christian world. How great this change is cannot be fully stated in a few propositions, nor in a single article. It is necessary for the atmosphere of the older order of things to be reproduced in order for those of the younger generation to feel the contrast. With the following article we begin a series which will continue several weeks, in which a prominent preacher of middle age tells the story of his upbringing in the Disciples' fellowship and of his growth into a larger freedom and sympathy. The series is entitled "A Doctrinal Autobiography," although it deals with his religious experience as well as with his intellectual beliefs. Happily we have gone so far from the repressive and exclusive type of church life that it is possible for the author to write from a detached point of view, with genial reminiscence rather than in resentful criticism. In addition to the intense human interest of his story, this series should help to break down the habit of going to the "fathers" to find out what the Disciples believe and what kind of people they are. To understand this body of people they must be taken as they are today and not as they were a generation or two generations ago.

I WAS BORN in the faith of the Disciples. I cannot lay claim to the zeal which characterizes those who are won from the errors of one faith to the perfections of another; I cannot say that my conversion was otherwise than commonplace. When I was about seventeen I accepted the gospel invitation at a prayer-meeting service. My life has been such that I could not truthfully say I had been plucked as a brand from the burning. Conversion, to me, was the assuming of new obligations and the entering of a new state. I did the thing that I knew should be done; it ought to have been done sooner. Thus into the faith of the Disciples I was really born as I was born into the world seventeen years before. In that faith I have lived ever since as a preacher of its doctrines. In that faith I expect to die.

My parents were devout believers and ardent Disciples. Had they been interrogated I am sure they would have said that they believed the Bible from Genesis to Revelation. They passed their lives in an atmosphere of prayer. The spiritual ancestry of one was Methodist, of the other Presbyterian. My father had been a life-long Disciple; my mother became a Disciple when in the prime of life. My father's position yielded him a very modest competence, and though we were always in comfortable circumstances, there were no luxuries, and very few extras. At his death the home was broken up, and the inevitable heartbreaks attended that event which can be read any day in that voluminous library of "the short and simple annals of the poor."

PARENTS OF UNFEIGNED FAITH.

One of the tenderest memories I cherish is the unfeigned faith of these parents, my father closing his earthly career a few years before reaching the three-score and ten boundary; while my mother lingered for almost a quarter of a century in that large circle of the solitary the world over to whom the past is always beautiful because seen through the mellow light of memories made sacred by silences that can never be broken, while the present is filled with dreams of the undiscovered country where no ills or woes can ever leave one desolate.

The ostracism to which these saints were subjected because of their peculiar faith, together with their endless discussions of the scheme of redemption, imparted something of austerity to the life of every member of the home. The parents had little in common with the neighbors who belonged to other churches. Their friendships, like those of their children, were to be found within the circle of our struggling congregation. We were surrounded by a Catholic population, mostly Irish immigrants, who were an inferior type of citizens. The Protestant sects, we were taught, were either ignorantly or wilfully disobedient, in the one case deserving our pity, and in the other our scorn. But all Protestants of our town were held together despite the differences among themselves, by the menace of Rome, our common foe. Yet our family seemed persona non grata to the neighborhood, when Catholic and Protestant acrimonies rested on their arms, because of our renewal of the baptismal controversies which had been put to sleep by Baptist and Pedobaptist many years before. I am sure that the neighborhood of my boyhood days was on speaking terms with us but never intimate. The family religion barred us from neighborhood gatherings as a "peculiar people."

CHURCH-GOING HABITS.

My parents never went to any church but their own, and naturally the children were not allowed to go to any other, unless to a neighboring Sunday-school in the mornings which adjourned early enough to permit us to reach our own pew in time for the service. I think the principal motive in the parental minds for allowing us to go there was not for the school's good, but to keep us out of mischief. Had there been any danger of our being won over to a sectarian faith, an end would have been put to our itinerating among the "sects" forever. I am sure that the children had no more desire to be won over than had their parents. Our loyalty to the family faith was as deep as the ostracism to which we were subjected was severe.

The journey to our sanctuary was a long one, but we went three times a day, and father and mother would have gone more often had there been more hours than twenty-four. To the children, however, Sunday was rather a dreary day; its duties were exacting, and any delinquencies were punished. The time between services was spent in Bible reading and singing. Occasionally we took long walks, but were always expected to be in our places for the evening service.

The fact that we, as children, were so closely bound to attend our own church services has been one of the regrets of my life. The popular preachers of our city I never heard, and possibly I would not have cared to hear them, had I been permitted; but the feeling remains that the parental loyalty to our own services shut me out from a great opportunity that would have modified many of my views of life long before they were changed, and saved me from many a mental perplexity. I was almost twenty-five years of age before I heard a preacher of national reputation. I was past twenty before I heard a preacher of any distinction. All through the impressionable years of my life I heard only such men as our limited means as a congregation would enable us to employ.

I knew nothing of the fellowship with other communications until I had been preaching for a year or more. Attendance upon a national Christian Endeavor convention started a series of questionings which began to perplex. I found out then and there that the isolation in which I had been kept by our peculiar views had injured me far more than those communions were penalized by our exclusiveness. For as I grew up I shared the point of view of the family, and was as rigid an observer of the rules of church fidelity as the most rigid. I felt that it would never do for us who had the "truth" to be a partaker of the evil deeds of those who knew they were in error and determined to remain there. And though, as I have already intimated, I might not have mingled with other denominations whom we scornfully denominated the "sects," the teaching that hemmed us in was injurious to young and old alike. We were saturated with one or two groups of ideas, and were blind to all others.

EXTREME CHURCH LOYALTY.

In the college which I attended the same exclusive spirit prevailed and the same loyalty to our church; and the reasons for this exclusiveness in both home and school are not difficult to understand. The college was interested in building up a strong denomination, a "brotherhood," a peculiar people. The family was interested in building up a strong congregation. Both school and home had deep convictions as to the correctness of "our position," both believed that the final word on Christian union had been spoken, both had accepted the dictum: "We are right and can't be wrong," so "what was the use of listening to others?" It was perfectly natural that both these institutions should train those committed to their care as they themselves had been taught, especially when it was a commonplace of faith among the rank and file that our plea would take the world.

As a result of such views my church life was confined to the narrowest limits; our own edifice was a boundary beyond which I could not pass without incurring the displeasure of the faithful, or laying myself open to the charge of "dallying with the sects." The range of my faith was limited by the geography of our people. I knew then the exact number of the elect—that is, they could have been counted had not numbering the people been a deadly experiment to Israel which must not be repeated by those who were attempting to restore the ancient order of things.

In a subsequent paper or two it will appear that I was not nurtured in a cradle of religious liberty. I accepted the dictum that if God chooses to damn the world that mistakes the meaning of a few passages of Scripture, that was no business of mine. "Let God be true and every man a liar," was the final answer to every rebellion against what one instinctively felt was a travesty on justice by the Judge of all the earth.

I was to learn in after years that my early crude views were perversions of reason and Scripture alike, a caricature of the teachings of Thomas Campbell, who being a man of Catholic feeling could never hold such views while he poured into the ear of the Christian world his appeals for the unity of the people of God.

RECOLLECTIONS OF FIRST PASTOR.

The first pastor of whom I have any recollection was a very godly man, but a chronic invalid. His sermons were greatly appreciated by the adult members, while the younger element were supposed to fall into line and like the sermons, too. The era of young people's work at that period had not been ushered in. We remained passive and took counsel from our elders. The wan face and gaunt figure of our preacher I remember well though almost everything about him has escaped me. After preaching twice on Sunday he was in a state of collapse, while the days of the week were occupied with recuperative activities in the hope of postponing his journey to the narrow house of clay as long as possible. The people to this day speak in the warmest terms of his preaching and of his piety. I do not think that he had an obsession for denouncing the sects as did some who came after him.

His successor was a man of devotion, too, who enjoyed the best of health, and possessed a great zeal for the cause. He was a graduate of one of our leading colleges, and for a time broke up the routine of our church services, though not its habits of thinking, by his vigor and that optimism which is the fruit of good health. As I spent some years under his ministry, I learned that no amount of urging could induce him to express more than a pious wish that the unimmersed might be saved. He was not a reader of books, much less a student, and not a touch of the interests of the outside world did he ever impart to his congregation.

STRONG IN "FIRST PRINCIPLES."

Our pastor was strong in the exposition of "First Principles," and often we had an advertised sermon on the plea. We all felt that the enemy had been routed, though the enemy did not share the same feeling, since they were seen in decreasing numbers in our pews, as these sermons grew more frequent. That they did not embrace the pastor's teachings in large numbers was due to their ignorance or perversity, and their allegiance to their idols, so we consoled ourselves. But apart from these doctrinal sermons, the pastor's stock was not extensive, and in the latter days of his ministry he delved again and again as deeply into his barrel as its shallowness would allow. Like many preachers before and since his day he alighted on the device of giving new titles and texts to old sermons, in the hope of deceiving if possible the very elect.

He was preached as dry in a few years as a sun-baked cask.

But his goodness was conspicuous. His ability was above the average. He was genuinely interested in "bringing the young people into the church." He was always busy but in ways that added very little to his mission as a preacher. His days would often be ended in a round of activities with nothing to show for his efforts.

HARD CONDITIONS OF WORK.

When some of the brethren complained that he had accomplished but little for the church, I felt that he had done as much as we had a right to expect, and I am confirmed in that view now with an experience of many years in the ministry. There was a scant prospect for the future of the church. His family was large, his salary small. There could be no inspiration in preaching to the same faithful few week after week. There was no social prestige in the church to attract the influential. The masses could see but few differences between us and the Baptists, and our best efforts to emphasize those differences must have made as many converts for them as for ourselves.

The bonds of union that held pastor and people together were such as are inseparable from a struggling or a dying cause—loyalty and heroism. The emoluments or the joys of the ministry that faithful pastor never knew in that field. The poetry of such ministries may be read in the papers or recited from convention platforms, but they are tragedies in real life.

PRAISE FOR THE TOILING PREACHER.

I am almost moved to tears when I think of the difficulties of that needy congregation. And now when I receive calls to fields just as needy, I move far from the maddening noise of trains lest in an unguarded hour I should board one and be carried whither I would not. Heaven ought to have many crowns for the toiling preacher in the uninviting parish. The chief virtue in our pastor, let me repeat, was his ability to make us stand by our guns when the odds were greatly against us.

It was under the ministry of this good man that I became a Christian. Several others of his converts are also preaching the gospel. I knew only the ministry of one man.

The congregation never enjoyed anything that could be called a modern revival, though several preachers from nearby towns, and occasionally some from a distance, preached for a week or two, at various times. Many passing through the town made my father's house their headquarters, and in this way I came to know quite a number of our ministers by name. They were all self-taught men, thoroughly committed to the plea, and undisturbed, of course, by modern views of the Bible.

We stood in a peculiar relation in regard to our preachers. We had so few in that section that when an itinerant appeared, announcing himself as zealous for the ancient order, he was received with open arms. We never inquired for his credentials, but had abundant reasons more than once for wishing a little later on that we had. We always took our preachers at their word, and not a certificate signed by a heavenly scribe would have added a jot or tittle to their character, if only we could be assured of their fidelity to the truth. A sermon or two soon shattered any fears that might have lingered in our minds, and not infrequently, by the same type of men, our confidence in the dignity of human nature received a stalwart blow. Still, we never learned by experience. The needs of the field were so great and the laborers so few, that we put our heads into the lion's mouth every time we had an opportunity. We never harbored any heretical preachers, but we have taken to our hearts a number of villains, distinguished as preachers.

A PECULIAR CONGREGATION.

There were several peculiarities about our congregation. We never had a church quarrel. The congregation itself was the result of a bitter fight many years before and the evils of factionalism were burned so deeply into the memories of the older members that they were willing to go a long distance in the interest of peace.

We lost a family now and then because of our lack of opportunity for the development of those who were anxious to appear in "society," but comforted ourselves with the text, "They went out from us because they were not of us," and we tried to make ourselves believe that we were better off without them.

We also had a floating membership made up of cranks who had become so objectionable in their own little sects that they were frozen out, or given to understand that their room was better than their company, or who thought that their liberty of speech was being curtailed and came to us for comfort. We had them as birds of passage for a time. Then we had the religious tramp who felt at home with us for a season and then disappeared. Many varieties of creeds tied themselves to our quays for a time but soon cut their cables and were never heard of more. We always lived within sight of the cave of Adullam, and how we kept from breaking into it is more than I can tell. Any man with a theory that explained the mysteries of the Book of Daniel was likely to get a hearing from us. Once in a while these visitors stole a lamb from the fold. The literalistic bent of our theology lent itself readily to any vagary that a religious vagrant had to ventilate.

But these things were incidental to the life of the congregation.

THE "STANDARD'S" INFLUENCE.

The influence of the "Christian Standard," under the strong hand of Isaac Errett was almost supreme in the congregation. I do not understand how we could read it and fail to be impressed with its tolerant teachings as completely as we were. We had no missionary spirit; and I was a student at college before I heard my first missionary sermon. We escaped the organ controversy, largely because my father and his connections were musically inclined. The organ was slipped in without a dissenting voice. Benjamin Franklin was never forgiven for his reference to it as "the calf that we worshiped," when paying the congregation a visit. I have heard it said that its voice was silenced at that time because of the convictions of the visiting speaker. The "anti" brethren found out early that they could gain no footing on our soil, so we were never troubled by their divisive teaching. We had troubles enough of our own without importing any, though at heart we were really in sympathy with the "antis" but fortunately not one of us knew it.

NO UNION MEETINGS.

We never had a union meeting in my time lest we should be accused of compromising with the sects. I was made

familiar with those arguments designed to prove that there is no promise of salvation for the unimmersed, the more radical holding that the sects were wilfully ignorant and deserved the doom of the disobedient. Others less harsh in their judgments were willing to leave the sectarians to the "uncovenanted mercies." The apparent injustice of God, and none of us could escape the feeling that there seemed to be an injustice somewhere in our premises, was explained on the ground that "his ways are not as our ways," and in the end it would be discovered that what we thought was injustice was a phantom of the intellect. We were really trying to make ourselves believe that though two and two in this world make four, in another world they would make five, or a triangle here would be a square hereafter, or that the laws of thinking under which we work in this stage of being would be so transformed that what seemed unreason now would be reason then.

HOW SOULS BECAME GRANITE.

I can readily understand how a person of inquiring mind in our congregation would be browbeaten and silenced by the voice of authority, or forced out of the membership altogether. He would be set down as a holder of skeptical views, or as one who was attempting to be wise above what was written.

In opposition to the anti-ism of the seventies, when Loos, Pendleton, Richardson, and Lamar were doing their best to bring our minds to adopt more catholic views than those which the American Christian Review was propagating, not a beam of their light ever penetrated the darkness of the exclusive policy of our congregation. We seemed to shut our minds to all humane influences in theology, and our souls naturally became granite under this dispensation of doctrinal severity. We condemned the piety of the Christian world with as little unconcern as we condemned its error. It never occurred to us that we should save our fellow religionists because of their virtues, though it always occurred to us to damn them because of their errors. We were as much at liberty to exercise charity as judgment, but we chose the thunderbolt to hurl rather than the mantle to hide.

NARROW SECTARIAN PREJUDICE.

We could believe in our neighbor's honesty. We would lend him our hoe or ax or our money. We saw that he was a faithful husband and a loving father. We would gladly sell him goods and give him his own time to pay. But our attitude toward him changed when we saw him wend his way to a church on a different street from our own. We regarded his creed with aversion, we felt that while he was honest elsewhere he was dishonest in religion. We saw him singled out for destruction because he committed a doctrinal error as all his fathers had done before him. If we ever heaved a sigh of compassion for him we were simply inviting our own brethren to question the sincerity of our profession.

All such sentiments in time became my own.

To show how persistent was the exclusive idea regarding other Christians (pardon that phrase, there were no other Christians then!) a company of us were distributing tracts on the street one Sunday evening, and with very meager success. The tract was always accompanied with the invitation to come to a certain place and "hear the truth." It never occurred to us that there was anything objectionable in that phrase, or the slightest connection between it and the number of tracts left in our hands. A few were moved to profanity by our zeal in their behalf. When we assembled to relate our experiences, the failure was construed as a fulfillment of the Scriptures: "They all should believe a lie and be damned."

I have wished many times that I could enjoy the sense of relief after failure that would come to me in those early days by the misapplication of a text to a disappointing situation. I still have the texts, but I have lost the courage to apply them that I had then. No matter how many we handed over to doom we could always save our own prestige in this world and in the world to come. Even our failures were according to the Scriptures.

In the midst of this legalistic Alaska, a few flowers actually bloomed. We were all taught to pray; we were a consecrated and loyal people. We gave freely of our scanty store to help defray current expenses; but we were rarely, if ever, called upon to give to distant benevolent causes. Our bills were paid promptly, a few men of our number making up the deficits year after year. We glorified in our possession of the truth, and were depressed and almost morbid over the disposition of our neighborhood to allow us to keep it.

FEW, BUT CHOICE!

The visiting preachers praised our fidelity, and exhorted us to remain faithful, and never court ruin by a compromise of any kind. If we were few in number we were pointed to the early church with its membershop of one hundred and twenty, and thereafter our restlessness was turned to contentment for a season. With hope that never failed even in the hour of death, the older members toiled, waiting for the turning of the tide; with joy they proclaimed the fact that they were the chosen vessels of the Lord, whose quiet ministry would one day soon be crowned with an abundant harvest.

(To be continued.)

Two Favorite Christmas Hymns

WITH the approach of the Christmas season the thoughts of many turn to the wealth of beautiful nativity hymns. It is probable that the popular Christmas carol, "O Little Town of Bethlehem," written by Phillips Brooks, is being sung in nearly every church in the land. Bishop Brooks spent the Christmas of 1866 in Bethlehem and in the following hymn, written for his own Sunday-school in 1868, he embodied his meditations during that sacred experience. "Hark, the herald angels sing" is the composition of one of the greatest of our English hymn-writers, Charles Wesley. In its present form it is a curious example of the vicissitudes through which hymns almost invariably pass. Being copied from one book to another by compilers whose theological views are often dissimilar, hymns are more apt to be altered than any other form of literary composition. This famous Christmas hymn has had more than its fair share of such "emendations." As first published it consisted of ten four-line verses. It was then reduced to eight, then to six, and finally to three eight-line stanzas with the well-known refrain of the two opening lines. But it is a curious fact that Wesley was not the author of the famous opening line, "Hark, the herald angels sing!" which originally read, "Hark, how all the welkin rings!" It was Wesley's great contemporary, Whitefield, who altered that line to its present admirable form. There is hardly a hymnal in Britain or America which does not contain this great hymn, and it has been translated into scores of languages and dialects.

Hark! the Herald Angels Sing.

Hark! the herald angels sing,
Glory to the new-born King!
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem.

Christ, by highest Heaven adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of the Virgin's womb.
Veiled in flesh the Godhead see;
Hail the incarnate Deity,
Pleased as man with man to dwell;
Jesus, our Emmanuel!

Mild, He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Risen with healing in His wings,
Light and life to all He brings.
Hail, the Sun of Righteousness!
Hail, the Heaven-born Prince of Peace!

O Little Town of Bethlehem.

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in the dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O morning stars, together
Proclaim the holy birth;
And praises sing to God the King,
And peace to men on earth.

O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O, come to us, abide with us,
Our Lord Emmanuel.

Anti-Saloon Forces Storm Washington

The Committee of One Thousand of the Anti-Saloon League of America Presents its Petition to the National Government at Washington.

BY E. J. DAVIS.

Twice within thirty days the Anti-Saloon hosts of the country have gathered in national conclave. Once in Columbus, Ohio, November 10 to 14, and again in Washington D. C., 10 and 11. The one convention was the complement of the other, neither would have been complete in itself. The Columbus convention was the decision, the Washington convention was the beginning of the putting of that decision into action.

The purpose of the Washington convention was to formally petition congress for the passage of an amendment to the national constitution forbidding the manufacture, sale, transportation, exportation or importation of intoxicating liquor for beverage purposes.

FORMING THE PARADE.

On Wednesday morning at 10 o'clock, December 10th, the committee of one thousand began forming on Pennsylvania Ave., at 12th street. We quote from the Washington Star, of December 10th, as follows:

"Gathered in Washington from every state and territory of the union, representing the leaders in the anti-liquor movement all over the country, more than 2,000 men and women today begged the federal government to prohibit the manufacture and sale of intoxicating liquors in the United tates by amending the constitution. These men and women presented petitions from the Anti-Saloon League and the Women's Christian Temperance Union.

"Without blare of trumpets or other music than the singing of Onward Christian soldiers and America as they descended on the capitol, the men in the demonstration forming what is called the Committee of one thousand, of the Anti-Saloon League, marched through Pennsylvania avenue, from the Raleigh Hotel where they had assembled, and at the Peace Monument, at the edge of the capitol grounds, were joined by a thousand women representing the Women's Christian Temperance Union.

"A four year old girl, Lillian Flower, of Massachusetts, representing the cradle roll of the W. C. T. U., marched in the vanguard of the women, and an eight year old boy, John Good Jr., the son of a business man of that state, marched at the head of the Anti-Saloon League men.

THE TWIN PROCESSIONS.

Almost silently went the twin processions as they grouped themselves around and on the east steps of the capitol where Senator Morris Sheppard, of Texas, and Representative Richmond Pearson Hobson, of Alabama were waiting to receive them. The Anti-Saloon League men were led by Howard H. Russell, D. D., the founder of the League, and Dr. Purley Baker, general superintendent of the national organization. The women were led by Mrs. Lillian M. N. Stevens, of Portland, Maine, national president of the W. C. T. U.

As soon as the audience had assembled, Bishop Earl Cranston, of the Methodist Episcopel Church, pronounced the invocation, after which the audience joined in a mighty chorus, singing America.

Representative Hobson and Senator Sheppard received from Superintendent Baker, of the Anti-Saloon League, the resolution demanding a constitutional amendment for national prohibition which was later and on the same day, simultaneously introduced in both houses of congress. Senator Sheppard replied in behalf of himself and Representative Hobson.

THE MASS MEETING.

"There is no higher duty that we can conceive," said the Senator, "than to introduce in both houses of congress this resolution calling for nation-wide prohibition by constitutional amendment."

Addresses were then delivered by Earnest H. Cherrington, of Westerville, Ohio, the principal orator for the Anti-Saloon League; by former Governor M. R. Patterson, of Tennessee, byMrs. Stevens, national president of the W. C. T. U., by Mrs. Ella A. Boole, of Brooklyn, New York, state president of the W. C. T. U., by Mrs. Mary Harris Armor, of Georgia, and by Representative Richmond P. Hobson.

A mass meeting was held the same evening in the hall of The Daughters of the American Revolution, which was addressed among others by Congressman Kelly, of Pennsylvania, and Senator Borah, of Idaho. Senator Borah said that while the strike was on in Idaho, he made a thorough investigation of the labor situation and it was his deliberate conclusion that the solution of the liquor question was the solution of the labor problem.

DR. RUSSELL PRESIDES AT BREAKFAST.

On Thursday morning, about 500 gathered for breakfast at Rouschers, at which Dr. Howard H. Russell, founder of the League, presided as toast master. This was one of the enthusiastic meetings of the convention. It was addressed, among others, by Senator Ashhurst, Congressman Hobson, Senator Sheppard and Wesley Sprague, of New Zealand. Senator Sheppard said the national government was as much in the liquor business as though the senators and members of the house of representatives wore white aprons and were tending bar.

Dr. Clarence A. Vincent, president of the New England Congregational Club, said among other things, "The intellectual thought of the nation is leading us toward prohibition. Education and science of modern days are on our side and there is above all in our favor, the tendency of modern political life to take steps for the welfare of all people so that before many years, it will certainly be necessary for men in political life, if they wish to stay there, to destroy whatever is injurious to the people."

Judge McWhorter, of W. Virginia, told us the story of the fight in that state which resulted in the overwhelming routing of the liquor traffic by a vote of more than two to one. He said that the same method would bring the same result in every state, that he believed there was not a state in the union that would not destroy the liquor traffic if the same kind of educational and organization campaign was carried on as was carried on in West Virginia. He told of the terror that came over the politicians at the tremendous sweep of temperance sentiment over the state. He illustrated by the story of a politician who had been more or less successful in politics for twenty years. He came to the Judge and said, "Judge, what shall I do about this temperance question?" The Judge looked at him a moment and then said, "Do something you have never done in your life, be a man." The politician thoughtfully studied the situation and then replied, "By heck, I'll just try that."

SAM SMALL'S ADDRESS.

Rev. Sam Small, of Georgia, said that after the war, and while he was still a boy, he became intimately acquainted with Alexander H. Stevens, vice-president of the Southern Confederacy. One evening at a hotel in Washington he asked, "Mr. Stevens, when did the South first realize that they would have to resort to war?" Mr. Stevens reply was, "As long as slavery was simply discussed on the platform in lectures and speeches they felt safe, but when every prayer-meeting became a recruiting ground and every pulpit a parapet from which was hurled the force of religion against slavery, then they knew they must resort to the cannon."

At this breakfast, I think it was Senator Sheppard who said, "The benignant inactivity of the good is just now more detrimental to the cause than the malignant activity of the bad," and there is food for solid reflection in this statement on the part of our good brethren who think politics is so corrupt that they must stay out of it.

In the afternoon of Thursday, Congressman Hobson made a great address before the house of representatives. The galleries were packed with the visiting delegates. Members of the house gave as close attention as any temperance orator ever received, and frequently applauded the telling points in the speech. Among many fine things, Mr. Hobson dwelt upon this question in public life and as it affected public men. When he declared, "man has never begun to live until he stands for something he would be willing to die for," he received a round of applause from both house and galleries. He was also vigorously applauded when he said, "A man ought not to be in public life unless he would rather be defeated than to sacrifice his sense of right. The Democratic party was never founded to join hands with any interest for the debauchery of the people, and yet," he said, "a great Alabamian is reported in the daily press to have said, 'If the prohibition issue continues to be drawn into politics it will either grind the prohibition cause to dust, or it will destroy the Democratic party.' I take no second place in my loyalty and devotion to the Democratic party, but if to live, it must join hands with an institution which debauches and degrades the people, then in God's name, let it die."

It was hard to realize in its full significance after an age long contest, that King Alcohol was at last on trial for its life before the greatest legislative body in the world. That on the floor where so many questions in the past have been fought out, the people have forced the liqour traffic to the place, let us hope, of its last stand.

Office of Chicago District Superintendent of the Anti-Saloon League of Illinois.

THE CHRISTIAN CENTURY

EDITORIAL

THE HEART OF CHRISTMAS.

TO THE QUESTION, "What does Christmas mean to you?" most people would answer, "A little child in a manger-cradle; a fir-tree laden with gifts; the spirit of good will; the gathering of loved ones in a family circle."

All of this is truly appropriate to the season, but it is not the heart of Christmas. It is only the symbolic and superficial side of the festal time.

Christmas is not the story of a babe in a manger. It takes form from that incident, but that is only its first suggestion. To be sure it is a very precious suggestion, for it carries the entire significance of the value of childhood, and the necessity that all the followers of the Christ should become as little children.

But the heart of Christmas is a greater truth than that.

It is the astonishing fact that God once, in time and place, individualized himself in a human life.

It is the solemn and compelling truth that one divine-human life has been lived on this planet of ours.

That the incarnation of God's life in terms of flesh and blood has been achieved.

The significance of that event can never be lost. The world is a different and diviner place since Christ was here.

The fact that God has lived in our human career shows that it is His will thus ever to disclose himself, and that all lives may become manifestations of Him in so far as they will permit.

The Incarnation is no isolated fact of human history. It is an increasing and glorious experience for the race.

The cradle of Jesus is not the shrine of worship, the object of pilgrimage and sacred wonder. It is the center of a new circle of divine forces, the spot from which have radiated the dynamics of a new world-order.

Bethlehem may well be called, "The House of Bread," for from it there went forth One who has become the Feeder of the Nations.

And the inspiriting vision of that Life, as capable of appropriation and achievement by all mankind is the Heart of Christmas.

DENOMINATIONAL PROGRESS.

THERE WAS RECENTLY held in this city a union gathering of several of the Christian bodies. As a part of the program statements were made by some one from each of the seven or eight communions represented. These statements were of exceeding interest. They were not platform utterances, but friendly and semi-confidential announcements of denominational progress. The most prominent note struck during the evening, and repeated constantly in nearly every one of the addresses was that of Christian unity, its desirability, its growing realization, and the signal benefits already realized from its partial attainment. The Methodists reported an increasing emphasis upon the broader phases of church work, and a recognition that too much effort has hitherto been given to the smaller details of church organization. In a precisely opposite form of statement Congregationalism was described as for the first time seeking to co-ordinate its different activities into a working unity by the adoption of a constitution in its recent Council at Kansas City, as the result of the labors of its Commission of Nineteen. Thus from opposite points these two great Christian bodies are approaching each other. The Presbyterians reported a new spirit of activity in such forms of service as the Brotherhood work and the Laymen's Missionary and Evangelistic movements and a distinct tendency toward a more liberal interpretation of credal statements. The representative of the Baptists commented with satisfaction upon the fact that whereas a few years since most Baptist churches in the north practiced close communion, now very few are left of that type and that the same spirit is beginning to manifest itself in reference to baptism. He did not believe that Baptist churches would ever practice infant baptism or affusion, but he was confident that the movement already apparent looking toward the reception of members from other denominations upon the usual credentials of Christian character would increasingly prevail. Further, he emphasized the great advance achieved by the Baptists in the organization of their Convention, by which, without loss of congregational liberty, their co-operative efficiency is greatly increased. Equally interesting statements were made by the representatives of the other Christian bodies present.

IN THE RANKS.

DR. R. W. DALE has a significant paragraph in his great book on the Atonement to the effect that the chief value of the life of Christ grows out of the Master's perception of the fact that he was implicated in the big human struggle for the attainment of life and character. He was in the ranks with his brethren. The great adventure of humanity in its search for a diviner life became his own, because he was made in the likeness of man. He succeeded or failed in his individual purpose as humanity achieved or missed its high calling.

That is a part and a very significant part of the Christmas message. The Son of God is not a solitary and transcendant being above the snow line of human experience and struggle. He is with us in the ranks. He cannot fail us, for that were to lose his own divine objective. To bring humanity up to God by the power of his contagious enthusiasm and spiritual sympathy is the high adventure of the centuries for him. It is the eternal campaign upon which he has started.

THE CHURCHES AND ORGANIZED LABOR.

IT IS ONE of the fortunate facts in connection with the denominational life of several of the great Christian bodies that they possess an interpretative voice and personality in the field of Social Service, and especially in the domain of labor. The Presbyterians have long enjoyed the admirable services of Mr. Charles Stelzle, and have but recently lost the apostle of labor and the organizer of the department of the Church and Labor of his denomination. The same service is being rendered the Methodists by Rev. Harry F. Ward, who has long been an earnest and trusted middleman in the conferences between his church and the laboring people. Prof. Graham Taylor, while not a graduate from the ranks of labor, has manifested so sympathetic a concern for all classes apparently beyond the boundaries of the church that his influence has shaped many of the efforts undertaken by Congregationalism toward a better feeling between the church and the unchurched, whether laborers or unfortunates. The Disciples need a specialist of this class. For a time it seemed probable that Mr. Arthur Holmes of Philadelphia would become our expert in that field. His experience and training seemed to fit him admirably for such an important work. But academic opportunities summoned him to a different vocation. His place has not yet been filled in our ranks. Yet such a place there is, and such a man is one of the needs of the hour.

INSPIRERS OF MEN.

A SIGNIFICANT COMMENT was made the other day upon a minister by a layman of experience and discrimination. He made clear his affection for his pastor and his appreciation alike of his ability as a preacher and as a noble Christian man. At the same time he added: "He does not make it easier for us to pray."

This was both a tribute and a criticism. There are some ministers who so lose themselves in the mechanics of sermon building, of pastoral work and of administration that they cease even to be religious, or to have a religious message. They inspire no one with the reality of God.

Others there are, of nobler kind, who are religious and bear with them the air of the spiritual life, but who fail to

impart to even the most eager of their people the great secret of the Inner Way. They seem to be prayerful, but they do not make it easier for others to pray.

Some there are, a glorious few, who consciously and evidently live the life of the Spirit, and inspire their people such as crave the aid to the attainment of the holy life.

Blessed are they who have seen the vision and can make it known. Blessed are the people who wait upon the ministry, who hunger and thirst after righteousness, for they shall be filled.

THE LUTHER ANNIVERSARY.

THE LUTHERAN CHURCH throughout the world, comprising many branches and a host of members, is preparing to lead in the celebration of the four hundredth anniversary of Martin Luther's life, in 1917. This will be an event of deep interest to all Protestantism. The monk, Martin, who so greatly disturbed the Roman Catholic ecclesiastics in Germany, has become the world's Luther. He was not the first of the reformers. The morning stars of the Reformation shone in the sky before dawn. Wycliffe, Savonarola and Huss anticipated the breaking of the day. But Martin Luther was the one man of his age who had strength of conviction combined with courage and endurance to fight the forces of the Roman hierarchy. His simple German mind was shocked at the levity and looseness of ecclesiastical conduct in Rome. The witty saying of the Pope, "What profit has not this fable of the Christ brought us?" was to him an unthinkable blasphemy. He came back to Germany from his Roman mission prepared to throw himself with unreserved enthusiasm into a campaign for the reform of the church. Four centuries have passed and the entire church, including even the Roman Catholic section, has become the beneficiary of his courageous adventure. The quadrennial will be celebrated throughout the Protestant world.

IMPORTANT MEETING IN NEW YORK.

THE committee on reference and council of the Foreign Missions Conference of the Presbyterian Church, has called for January, 1914, another general conference of missionary leaders like to the conference on China held in January, 1912, and the conference on Latin America which it held in January, 1913. The meetings will be held in the Presbyterian Building, New York City. For 1914 the topic for consideration will be co-operation and promotion of unity in foreign mission work. The first meeting will be held Monday morning, January 12. The sessions will continue until 5 o'clock on Tuesday afternoon. Addresses will cover in succession four divisions of the general topic—survey of present conditions, limitations and difficulties, international aspects and unifying influences. The addresses Monday evening on international aspects will be delivered by Professor Warneck, of Germany, and John R. Mott. Mr. Mott will explain the work of the Continuation Committee.

PLANNING FOR CO-OPERATION.

PLANS for greater co-operation in efforts to secure social service legislation and in carrying on social service work by the Protestant denominations represented in the Federal Council of Churches of Christ in America were discussed by the executive committee of the council, which held a two-days' meeting at Baltimore, Dec. 3. At a mass meeting the principal speakers were Dean Shailer Mathews of Chicago University, president of the Federal Council, and Bishop W. F. McDowell, of Evanston, Ill.

WANTED—ORATORY!

INTRODUCING an article on John Bright, English statesman, "The Continent" makes an appeal for a return of the oratory of the old days in preaching.

There is a widespread feeling, says this paper, that the power of the modern pulpit is being endangered by the pressure on our ministers to become administrators and factors in all sorts of reform movements. When a minister was installed in a new church and announced that he was not a "reformer" but simply a preacher of the gospel, he was quite taken to task in public and private as being untrue to his great commission from Christ. But most of us will be sympathetic with his obvious meaning. It is a good time to lay renewed stress on the value of great preaching—something that shall correspond in our day to the great oratory of an earlier day.

DEMOCRATIC CONVENTIONS.

CONTINUED CONFUSION.

ITS EARNEST DESIRE to conciliate opposition betrayed the General Convention held in Toronto last October into passing a resolution which puts the Convention in an ambiguous position in the eyes of the brotherhood. A form of organization based upon representation of the churches as churches was adopted with practical unanimity. The explicit intention and only conceivable purpose of such an organization was to bring our general missionary, benevolent and other inter-congregational activities into the direct control of the churches.

But the Convention, prompted by an opponent of the new order, allowed itself to declare that it intended to exercise only "advisory authority" over the missionary and benevolent societies of the brotherhood.

This declaration was not debated save by two or three elderly men whose gray hairs and the fact that they represented the opposing minority won them the indulgence of the chairman. The Convention was in a mood to pass anything, without careful examination, provided it looked in the direction of peace. But this is always a costly mood for a deliberative assembly to fall into. The best way to peace is to talk things out, frankly, in open meeting.

No provision was made at Toronto for a full and adequate debate.

As a consequence of this soft acquiescence in an unconsidered declaration the status of the new Convention is thrown into confusion, and the wretched discussion of the past several years still continues, and promises to continue until the Atlanta Convention makes a clear-cut pronouncement of its function and status.

It is reported that Doctor Garrison who, on behalf of the committee, read the revised resolution (the original draft of which had been offered by Rev. Chalmers McPherson), withstood the other five members of the committee for two long sittings in an endeavor to delete or to revise the words limiting the authority of the Convention over the societies. In the interest of harmony Doctor Garrison is said to have refused to submit a minority report embodying his own views.

Perhaps this course was the best under the circumstances. There would have been no time to debate the matter on its merits. The august body representing the churches of Christ was made ridiculous by having to scurry around to find an odd hour between the sessions of the societies at which it could hold a session of its own to hear this committee's report. The session was held under high pressure for lack of time. It was inevitable that even had Doctor Garrison brought in a minority report the majority report would have been carried by the sheer weight of the five to one vote with which it came recommended from the committee, quite irrespective of the merits of the case.

But there is not the slightest doubt in the minds of those who have followed the development of events that with a fair debate the Convention would have gone five to one for Doctor Garrison's minority resolution.

The reason is this:

The General Convention idea is, and has all along been, the expression of the widespread feeling that our missionary societies ought to be co-ordinated and unified under the control of the churches as churches.

And the only plan by which the churches can control their societies is through a representative Convention.

It is an affront to the churches for their Convention to be put in a position where there is any question as to the unqualified subordination of the societies to it.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

HOW GLAD the world is these Christmas days! There is on all hands such an evident increase of good cheer, of kindness, of common courtesy. One notes it on the streets of the city, in the cars, as well as in the home and the church. People seem less engrossed in their selfishness. Men accustomed the rest of the year to keep their seats while women stand in the street car seem to take a new point of view of the matter at this season and exhibit a little old-fashioned chivalry. As I was getting off the car this morning a poorly-clad woman with a big bundle was frantically hurrying to catch that particular car. The conductor left the door open and stepped half-way across the street to help her and her bundle on board. I never saw a conductor do that before.

Kindliness is in the air. There is a revival of courtesy and graciousness. The tones of our voices are softer. Our tempers are not so easily aroused. Love is abounding everywhere. How happy would this world be if the love-spirit of Christmas could be sustained throughout the year! Problems would be solved. Burdens would be lifted. Inequalities and injustices would be relieved. The Kingdom which the Christ-child was to bear upon his shoulders would be already fully come.

His Kingdom is coming, more rapidly coming than some of us doubters realize. Many of the economic dogmas on which selfishness has so long rested are being broken down. Business men are recognizing their stewardship. The nations are taking more seriously than ever the ideals of peace. Lawmakers are turning their attention to childhood and womanhood and the great problems of human life instead of regarding in the abstract the problems of industry and social economy as they used to do. Christ is answering the call of this world's need. He is building for us a new world.

MY reflections, however, take me in a different direction. I find myself dwelling upon the fact that Jesus is not alone THE Christ, the answer to all the social longings of Israel and the world, but MY Christ, the answer to all the longings and hopes of my individual soul. He is the great fulfiller of prophecy. He fulfills the prophecies of the Old Testament, but he also fulfills the prophecies of my moral nature. Is there not a prophet in each one of us? Who is there of us but hears idealistic voices in his own soul, stirring through his inner experience, and urging upon him, ever so vaguely perhaps, the suggestion of a spiritual life to which he has not yet attained. It is these inner suggestions which bear witness for God even among the heathen where Christ is not known.

These prophetic voices in us prepare the way for Christ's coming. He could not enter our lives had we not been prepared by these intuitions, these vision glimpses, these vague, uncertain hopes, any more than he could have come to Israel without the heart of the nation having been first prepared by Jeremiah and Micah and Ezekiel and Isaiah.

HERE, first of all, is our longing for a spiritual God. Our hearts are not wholly ignorant of Christ's revelation even before he comes to us. There is in the human soul a thirst for God like that which drives the hart to the water brooks. Blurred images of him flit through our minds. We cannot pass through the searching, turbulent experiences of life without at least the wish for God finding a voice within us. Job knew that his Vindicator lived, though he could not find Him.

Even our reason, that stiff crutch by which lame faith is sometimes helped and sometimes hindered—even reason makes out a certain kind of case for God without the help of a Saviour.

But when Jesus is born in our experience, all these outreachings of our hearts for God are satisfied. The questions of our hearts are answered in him. He is reason's Reason. The uncertain outline of God's being takes on definiteness in his presence. God must be like Jesus, our hearts declare. To see Him is to see the Father.

Thus Jesus becomes the Christ to me—he comes MY Christ when he passes out of a past history into the actual meanings of my life and stands to me for God.

OR, here is this quest of our hearts for happiness. Instinctively we feel that we were made for joy. When the voice of pessimism whispers to us saying that all is vanity, there surges up a prophet's voice within us declaring that the world must be good, that there must be satisfaction, that life is worth while, that the untoward is not basic nor final, but that goodness and justice are basic and final.

Man is incurably hopeful. The disillusionized are the rare exceptions. Human nature is thus prophetic; it faces the future; it expects the better day; it looks for the coming of the Lord. And when he comes, this human nature recognizes him as the answer to its craving for happiness. Every soul to whom he has truly come has found joy in him and his way of living.

He makes us see that our real happiness lies not in our circumstances or our possessions or our star, but in ourselves. He shows us the joy of losing our lives in the loving service of others and finding it again in companionship with God. And as Jesus gave Israel so much more than their vague prophesies called for so he more than fills the prophesies of our inner nature. We call for happiness; and he gives us blessedness—a peace that passeth understanding.

SO also these prophets of the soul speak of immortality.

The hope of immortality is irrepressible. No tenable proof of another world has ever been devised. A "scientific demonstration" is as remote as ever. Yet we hope with quenchless expectation. These foregleams of the life to come find fulfillment and reassurance in Jesus. He is the best answer to our questioning hearts. As he comes, all these prophetic yearnings run out to meet him. He matches them with his own faith, the faith by which he lived the eternal life in our world of time.

And not by his own faith alone, but by his own character also, he completes and fulfills our hopes of the immortal life. Can it be, our souls ask, that we live in a universe which produces such a soul as Jesus, and straightway, in three and thirty years, destroys it? Our inescapable answer is that he still lives. And if he, then also others whom he takes to be with him and to behold his glory.

At this birth-time of our lord may our hearts—humble and poor as Bethlehem's inn though they be—may our hearts be open to receive him, the Christ of Israel. So may he be your Christ and my Christ, too.

HUGH MACDONALD.

TREASURES OF THE CHRISTMAS TIME By Herbert L. Willett

Tradition affirms that the ancient Egyptians were wont to garland their homes with palm branches at the winter solstice, as a token of joy and hope. Christianity has transferred the custom from lands of palm to those of pines and makes it a part of the Christmas celebration. The Jews held the Feast of Lights in the winter, and set candles burning in the Temple and in all their houses as the little Light-Bearers of good will. And Christianity has taken over the glad form and symbolism of the time, and added them to its Christmas festivities. The Scandinavians burned the Yule Log at the December feast of the Triumphant Sun, and Christianity has made Yuletide its own in its observance of Christmas. And thus on every side our Holy Faith has accepted the best customs and hopes of all the nations. But it has reserved the right to lift them to higher levels, and restore them to their first possessors inspired with a new and loftier meaning. The Christian time is more than a home festival, or a feast of lights or a blazing hearth. It is the symbol of discovered and enriched Childhood, of a wider and deeper spirit of Neighborliness and Good Will, of Peace among all the nations of the earth, and of a Divine Life, once lived among men, and now to be lived afresh by all.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Chicago Preachers Compare Notes.

At a recent meeting of the Chicago Church Federation Council, some of the leading preachers of Chicago were asked to discuss, "The Dominant Note in My Preaching." Among those taking part in the discussion were: Dr. H. L. Willett, Disciple; Dr. W. T. McElveen, Congregationalist; Dr. M. P. Boynton, Baptist; Dr. C. B. Mitchell, Methodist. The Congregationalist sums up the point of view of each of these leaders, as follows:

Doctor Willett held that no preacher really has more than one great thing to say throughout all his preaching, believing that his own first duty was to interpret the character of God. In contrast with the unified and concentrated viewpoint of the Disciple leader was that of our own representative. Doctor McElveen is impressed with the many-sided gospel, a ministry to body, mind and soul, an objective expressed in Paul's favorite word, "riches." He therefore confessed his own dominant note to be reconciliation. As Doctor Boynton proceeded for the Baptists the listener passed to another contrast, from the decidedly Pauline Christianity of the suburban pastor to the advanced Christian Christianity of the down-town preacher. The Baptist minister saw his duty to teach Christ as the normal man, the type best fitted to face the conditions of life. And then we swung back with the pendulum again as Doctor Mitchell, the Methodist spokesman and scion of a family whose fathers and grandfathers and uncles and brothers were all Methodist preachers, came out fervently for the good, old-fashioned doctrines of individual redemption. To him the church is the greatest thing in the world, and he is pained to see ministers "getting to be better qualified to be managers of department stores than to be ministers of Christ." He divided the preachers of today into the sheep and the goats, the ones with an office and the ones with a study.

The Congregationalist concludes that while these points of view appear quite different, probably they should all enter into the preaching of today.

Presbyterian Churches Planning Unity.

The Presbyterian church in the United States and the Reformed church in the United States, known as the German Reformed church, are talking plans for unification. The question of union will be brought before the presbyteries this year for an expression of opinion. A Presbyterian journal thus discusses the prospects for unity:

"It must be frankly acknowledged that this union suggestion has not as yet awakened more than a passing ripple of discussion among Presbyterians. There can't, indeed, be much discussion aroused where the proposition in hand is so self-evidently excellent that not even a man of straw can be constructed on the opposite side for advocates of the idea to demolish. There is not even a dreamable reason why Presbyterians should not want to enter into fellowship with 300,000 of the finest people in the country—nearly all of German extraction, but now as thoroughly American as any scion of Jamestown or Plymouth dares be. These Reformed brothers and sisters are all so orthodox that not the most rigid conservatives can fear them, and all so genial that not the most touchy liberal can doubt getting on amiably with them. Moreover, the plan of union as drawn provides for such gradual amalgamation that everybody will have time to get used to new relations before they are compacted into rigid organizational bonds. It is a very wise union scheme in this regard which the committees of conferences have submitted—worthy of all the heartier endorsement because it is stamped in so many places with the wisdom of making haste slowly.

"Besides acquiring so many new comrades in church life, Presbyterians will profit from the union by getting a new coordinate standard for prospective ministers to subscribe to when they join presbytery. It is provided that the conjoined church may use the Reformed creed, expressed in the Heidelberg Catechism, as equivalent in value to the Westminster Confession. In practice it will doubtless prove the more acceptable. * * * So the Reformed friends will be extra welcome because they bring with them that catechism of theirs."

Great Man Makes Great Statement.

Dr. Wilfred T. Grenfell, who is now in this country and who has won the admiration of the world by his self-sacrificing labors as a missionary in bleak Labrador, is being exploited by The Congregationalist. Beginning a series of human interest papers in this weekly, Doctor Grenfell makes the following simple and commonsense statement of the faith within him:

That all human life, and mine in particular, can have a high purpose and a glorious future is with me an axiom. I have no message for any man who insists that life is purposeless and fruitless, though I would certainly agree that it is fruitless if purposeless and purposeless if fruitless. That we want to win whatever prize our life makes possible is a corollary; and that there is a way to win it is another. I look upon myself simply as a wayfarer quite capable of losing the way, as I have often done in our arctic snowfields and among these impenetrable fogs. I am absolutely convinced that to follow Christ is the best way, and that if that way does not attract every one to it the fault is ours, who claim to be trying to walk it. In other words, to follow Christ is the most profitable and commonsense thing for us to try to do. I am certain that if it were rightly represented, his work and way have met with such success already, and mankind has been so altered by his influence that his way would make an attractive, natural and effective appeal, whereas now many men are indifferent or averse to it.

Dix Memorial Chapel Consecrated.

The chapel of All Saints, erected by the New York Episcopalians as a memorial to Dr. Morgan Dix, late rector of Trinity parish, was consecrated on November 30, by Bishop Greer, assisted by Doctor Manning, the rector, and many of the clergy and lay officers of the parish. The new chapel seats but ninety-four persons, and the congregation was necessarily limited to those who have been long associated with the parish and who were intimate acquaintances of Doctor Dix.

Is the Church Losing Ground?

Assistant Superintendent Philip Yarrow, of the Chicago City Missionary Society, says it is, according to the report of a speech recently made by him in an Evanston church. One of our most substantial exchanges believes that, considering Mr. Yarrow's experience, his opinion should be given weight. This publication holds that the religious reform that will most effectively check this decline of the church's influence, is the reform of actual church federation and unity. This will bring economy, and economy will bring greater prosperity.

What Prevents Christian Unity?

This is the question asked by the United Presbyterian of a recent issue. The question, moreover, is answered. We quote:

Everybody believes in Christian unity, at least until the question comes too close and becomes too personal. No one doubts, as an abstract statement at least, that believers in God and in Jesus Christ His Son, and in the Holy Spirit and the Holy Book and the Holy life, and in the New Commandment which is the Law of Love, ought to form one body in Christ Jesus. No one doubts that this was the unity for which Jesus prayer, or that this manifest Christian unity is the desire of His heart today. Every one admits that it would be desirable and beautiful, and that in the sight of the world it would serve the purpose that Jesus intended and desired that it should serve: "I in them, and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me and lovedest them, even as Thou lovedest Me." Every Christian realizes that he ought to pray for Christian union, although there are many who do not pray for it, at least with any real burning desire in their hearts.

The editorial concludes with the following paragraph:

We are persuaded that two of the greatest hindrances to church unity are indifference and suspicion. These ought to be overcome by prayer and by keeping our faces steadfastly turned in the direction of that for which Jesus longs and waits. The plea is often made that ample time should be taken for careful consideration. Well and good—if the time be so spent. But unless we are honestly trying to arrive at Christian unity, are we not really wasting time.

Methodists Mourn Prominent Benefactor.

"A simple-hearted Christian, worshiping God without hypocrisy, and serving his fellows without arrogance." Thus is described by one of the Methodist weeklies, William Deering, known especially for his inventions in reaping machinery. Mr. Deering's gifts to Northwestern University, to general evangelistic work, to the Chicago City Missionary Society, and to the Lake Bluff Orphanage, are all remembered with appreciation by Christians in all brotherhoods.

It may be added as a footnote that it is a regrettable fact that Mr. Deering's will of several millions left nothing to charity.

Of Human Interest

Mark Twain and King Edward, Cronies.

Rev. Joseph Twichell, Congregational pastor at Hartford, Conn., sometimes called "The grand old man of the Congregational Church," was a bosom friend of Mark Twain to the day of his death. He has recently told, for The Continent, some stories of "Mark." Here is one:

"It was at Baden Baden. I forget how long ago. But we were young men in those days. We were taking a walk through the crowded streets, Clemens edging his way along and I following him.

"As we made our way across a small square we were confronted by a soldierly-looking person, erect and dignified, uniformed and gold-braided.

"'Am I addressing Mr. Samuel Clemens, the American author?'

"I replied that my companion was Mr. Clemens, somewhat surprised that anyone so far from home should know my friend as 'Clemens,' rather than as 'Mark Twain.' The officer gave a military salute and said, 'His royal highness the prince of Wales, who is visiting Baden Baden, has seen and recognized Mr. Clemens. He presents his compliments and asks that you do him the favor of speaking with him.'

"Clemens signified his willingness to go at once, and the officer led the way. We were presented, with due regard to ceremony, even there in the street, to the future Edward VII, king of Great Britain.

"The prince was a handsome, courteous man with a most cultured voice. He was most dignified and soldierly in his bearing. He and Clemens were soon conversing freely, walking side by side, while the attendants of the prince and Sam's friend followed. I should judge the prince was a man who never permitted any kind of familiarity; he was born to the purple and he knew how to wear it; he was a princely prince, but more than once his royal highness shook with dignified laughter.

"It was a sight," continued Mr. Twichell, laughing reminiscently, "to see those two men walking together."

Here "Sam's friend" got up to show his callers how the two men walked.

"The prince of Wales," he said, "was dignity personified. He walked as though he owned the earth and didn't care who knew it."

President Cleveland's "Strange Wish."

The first time I was ever in the White House," said the Hon. Franklin Roosevelt, assistant secretary of the navy, "was when I was a small chap of five, and my father took me to call upon President Cleveland during his first administration. Of course, the visit was most informal; my father and the President were old, familiar friends, and I was not duly impressed with the significance of the call until the President put his hand upon my head and said something I have never forgotten:

"'I am making a strange wish for you, little man,' he said—' a wish I suppose that no one else would make—but I wish for you that you may never be the President of the United States!'"

It was a strange wish, yet characteristic of the man, apparently without enthusiasm, the man who never followed an impulse, but studied even his sports of hunting and fishing with scientific accuracy and as seriously as he studied finance and law and the government for the people.

"He was such a hard worker," Mr. Roosevelt continued; "he did everything in longhand and delegated to no one any important part of the labor simply to divide the burden. He worked early and far into the night, and I suppose his idea was to wish for me something easier."

"As, for instance, the assistant secretaryship of the navy?"

Mr. Roosevelt threw back his head and laughed.

"Well, it's tremendously interesting," he said, "and there is much to do, but it's great fun."

And the enthusiastic manner and quick, short way in which he said, "it's gr-eat fun" suggested unmistakably a certain historical character of the same name.

How Doctor Abbott Keeps Young.

Dr. Lyman J. Abbott, editor of the Outlook, is going to write his reminiscences. In a letter to his colleagues concerning this project he discloses what may be, in part, the secret of the youthful spirit which marks this fine old veteran in the campaign for human freedom and human welfare.

"I have never kept a journal or even a diary," he writes, "nor have I kept copies of my letters, nor systematically and regularly the letters written to me. I have always been more interested in what I hoped to do or say tomorrow than in what I did or said yesterday.

It is this detachment from the past, declares a Chicago paper, this living in the moment, with eyes toward the future, that has made Doctor Abbott, through his many years of life, always the vigorous, fresh-thinking contemporary of events and movements. There is magic to avert the paralysis of intellectual and spiritual old age in this attitude; not that the value of the past is to be under-estimated, but that rightly appreciating its enrichment we should carry forward the treasure it has bestowed rather than rest in its contemplation.

John P. Mitchel, Mayor at Thirty-three.

John Purroy Mitchel, a young man and an earnest; a demon for detail, obsessed of figures, saturated of statistics; cold, they say, and suspicious—as he has a right to be, and so has any potential mayor of New York, or mayor either; fired with zeal and patriotism, as pronounced by his friends. This is the Saturday Evening Post's description of New York's new mayor. "Behind a winning smile," says one of his protagonists, "he is the possessor of an unusually analytic mind"—which is an odd place for an analytical mind to lurk, but probably it is all right in his case; and also, we are informed, "he hides the iron hand in the velvet glove," which gives us comfort—for so many New York officials hide the iron head in the velours hat.

His father, John Mitchel, was a fire commissioner in New York; and his uncle, Henry D. Purroy, was a county clerk and a fire commissioner also, and a sturdy citizen. Thus John Purroy Mitchel was raised in a municipal atmosphere, tinctured by politics; and after leaving school he was made special assistant corporation counsel, to conduct an investigation into the office of a borough president when McClellan was mayor.

Presently he was shifted to be commissioner of accounts and from that vantage-point went at his investigations, and pursued them so zealously and so skilfully and so unswervingly that three borough presidents were removed and many changes made in system and procedure. In 1909 he was elected, on a fusion ticket, president of the Board of Aldermen, where he remained until President Wilson made him collector of the port of New York. Then came his fusion nomination for mayor and his election, which, as has been shown, was simultaneous with his discovery of his star of destiny; for if he had been defeated it is unlikely there would have been this addition to the political heavens.

Marshall on "Automatic Citizens."

There are those who obey the law through fear of its penalties—men who deal squarely because their lawyers tell them that they will lose money, and perhaps their liberty, if they do not. These constitute the lowest grade of citizenship. There are those who obey the law because it is the law; they have no respect for it; they regard it as crude, foolish, immaterial legislation, but their respect for constituted authority induces them to keep the letter of the law regardless of their opinion of the spirit of it. These constitute an improved class of citizens. But the citizens of the third and highest grade are the men who make for righteousness. They are the salt of the Republic. These, I am pleased to call automatic citizens. They are men who realize that with the right of individual success in America has come the duty of individual responsibility; that they may 'go the limit' in the way of success, but that they must not injure their fellowmen.

From Near and Far

A "father and son" movement is to be inaugurated in Cleveland. The object is to promote a closer understanding and a spirit of comradeship between fathers and their sons. Robert E. Lewis, secretary of the Cleveland Young Men's Christian Association, has issued a call for a meeting at which plans for the movement will be arranged. He will have the assistance of Mayor Newton D. Baker and other leading citizens. The various aims of the movements are: To help fathers and sons to understand each other; to interest fathers in the outside influences their sons meet so that they can help them to avoid evils; to break down the barriers that often exist between fathers and sons; to make fathers understand that they must go outside the home to best bring their ideas to bear upon their boys' minds.

Winston Churchill's next novel will be a novel of life in Chicago's streets. He hopes that it will be a truly great novel, perhaps the great American novel so long expected. At any rate, he is coming soon to gather the materials and try what he can do with them. Mr. Churchill spent a day in Chicago last week.

Dr. Maria Montessori, Italian educator, whose method of instructing very young children has attracted world-wide attention, has been in Chicago for a week. She is on her tour for study of American public school methods.

Governor Ferris, of Michigan, declares himself for prohibition, but against the state-wide plan.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

ECHOES FROM THE NATIONAL SUFFRAGE CONVENTION.

One of the most stirring hours at the recent suffrage convention at Washington, was when the great audience listened to the words of three working women—Mary Anderson, of the National Woman's Trade Union, Margaret Hinchey, laundry worker, and Rose Winslow, weaver. They were introduced by the president, Dr. Anna Howard Shaw, and sat on the platform with Jane Addams, the members of the Official Board, and many leading suffragists.

The introduction of these working women as speakers at a National Convention, emphasized the new note that is being struck today for the enfranchisement of woman—and that is, the persuasive plea to right the wrongs of women and children who are suffering from the changes that this period of adjustment to new conditions has brought about.

Now, for the first time in these great annual gatherings, the working women have come forward to speak for themselves. They gave personal testimony of wrongs and hardships from which they have suffered. Here is part of the address of Margaret Hinchey, laundry woman of New York:

"When we went to Albany to ask for votes, one member of the Legislature told us that a woman's place was at home. Another said he had too much respect and admiration for women to see them at the polls. Another went back to ancient Rome and told a story about Cornelia and her jewels—her children. Yet in the laundries women were working seventeen and eighteen hours a day, standing over heavy machines, for $3 and $3.50 a week. When you get home at night you are too worn out to do anything but drop down and sleep, like an animal. This was 'the home' that the laundry women had to enjoy, until we went on a strike and got the State Board of Arbitration to come in there.

"Six dollars a week is the average wage of working women in the United States. How can a woman live an honorable life on such a sum? Is it any wonder that so many of our little sisters are in the gutter? And when we strike for more pay, we are clubbed by the police, and by thugs hired by our employers, and in court our word is not taken, and we are sent to prison. That is the respect and admiration shown to working girls in practice.

"Now I want to give you an explanation of Cornelia, as we find her case today. The agent of the Child Labor Society made an investigation in the tenements, and he found a mother with her small children sitting and standing around her—standing when they were too small to see the top of the table otherwise. They were working by a kerosene lamp, and breathing its odor; and they were all making artificial forget-me-nots; It takes 1,620 pieces of material to make a gross of forget-me-nots; and the profit is only a few cents. When we see such things, we ask, 'Did all the manhood of America die with Abraham Lincoln?' He did not think only about himself, but about the whole people.

"Four years ago we had thirty thousand shirt waist girls who went on strike; and went we went to the mayor to ask permission for them to have a parade, Mayor McClellan said, 'Thirty thousand women are of no account to me.' If they had been thirty thousand men with votes, would he have said that? We have fourteen thousand women over sixty-five years old who must work or starve. What do you do with them when their bones give out and they cannot work any more? The police gather them up, and you may see those women in jail, scrubbing hard, rough concreted floors that make their knees bleed—women who have committed no crime, but being old and poor. Don't take my word for it, but send a committee to Blackwell's Island or the Tombs, and see for yourselves. We have a few Old Ladies' Homes, but with most of them it would take a piece of red tape as long as from here to New York to get in. Give us a square deal, so that we may take care of ourselves—and also help take care of you!"

THE SOUTHERN WOMAN SPEAKS.

A bright feature in the Convention was the large number of young southern women who were present. No speech was more applauded than that of Mrs. Patty Ruffner Jacobs, president of Alabama, who made the response to the addresses of welcome to the Convention. She said in part:

"It is a special pleasure to me to respond, being a southern suffragist, and so a living refutation of the charge that has been made in no less a place than the halls of Congress that 'the womanhood of the South does not want suffrage.' It is an indictment of the Southern woman's intelligence, which I resent. Nor is my position unique, original or lonely—there are thousands of us.

"The women of Virginia, Louisiana, Tennessee, Kentucky, Florida, North Carolina, Alabama—in fact, in all the southern states—are stirring, are realizing that the vote is the only honorable, dignified and sure means of securing recognition of their aspirations and of their needs. They are not bound together by social tie, economic interest, political affiliation or creed, yet they understand that coherence and oneness in nature and relations which makes life sweet and sane.

"It is a wonderful thing to have convictions so strong that you must stand up and be counted; you must go out and do battle for them. It is a privilege to be born, to live in such soul-stirring times; to understand that communion of interests, that mutual responsibility which the solidarity of the woman suffrage movement indicates. I recall hearing Miss Mary Johnston speak of the significance of the fact that no word in the English language has exactly the same meaning and use for women as the word 'fraternal' has for men, the inference being there has never been occasion to use it, or it would have been supplied.

"Today we need that word, and here in Washington, where they coin so many useful and necessary things—money, laws and excuses (sometimes)—may we not coin it in fact, as we have in spirit?

"For forty-five years advocates of woman suffrage have been coming to this, the capital city; nine National Suffrage Conventions have been held here, this being the tenth. Each time we have met with a warmer welcome—for so runs the history of the suffrage movement. We have come in ever-increasing numbers, from the small handful of courageous pioneers, until now this great throng is hospitably received. And while we are grateful for the spirit in which Washington entertains us, we know it will not be necessary for us to come back to you another forty-five years, though we are ready and willing to do it if need be."

Young women from other southern states pervaded the Convention, with bright faces and bright minds. People must soon give up calling the South the stronghold of conservatism on the woman question.

DR. MARIA MONTISSORI.

This distinguished educator was in Washington while the Convention was in session, and was the center of much attention. She announced that she was a suffragist almost as soon as she landed in the city and said, "Until women have the ballot, they are practically outlaws."

Three years ago, no one in our land knew of this remarkable woman's existence; and now, we hardly know of her except as the exponent of her new system of training for little children; translations of her books, "The Montissori Method," and "Pedagogical Anthropology," are now being studied by educators everywhere. She aims to develop the activities of the child through the training of the senses—not as an end in itself, but as the foundation of future knowledge. One of her dominant notes is freedom of choice and action so as to develop the personality of the little one.

But Doctor Montissori is not only the friend and educator of little children, she has been a pioneer and champion of women in Italy. More than twenty years ago she paved the way for women doctors in her land, and was the first woman to receive a doctor's degree there. She has played a great part in the foremost movement in Europe, and has always been a defender of the rights of working women. She announced herself at a Woman's Congress in Germany several years ago, "As a representative of all Italian women—above all, of the working women."

The program of her courageous and useful life so far has been:

"First, fair play for women; then fair play for the worker; and, finally, fair play for the child."

For her work now has entered and crystallized on the child, because she has grown into the belief, that in childhood we have the unpolluted source from which the democracy of the future must rise, and the perennial opportunity for the uplift of the race.

I. W. H.

MATERNITY.

Within the crib that stands beside my bed
A little form in sweet abandon lies,
And as I bend above, with misty eyes,
I know how Mary's heart was comforted.

O World of Mothers! Blest are we who know
The ecstasy—the deep, God-given thrill—
That Mary felt, when all the earth was still,
In the Judean starlight, long ago.

—Anne P. L. Field, in Putnam's.

Disciples Table Talk

Sunday-school Revival Brings Results.

George Darsie, pastor at Central, Terre Haute, believes in growing the church from the Sunday-school. The good results in the recent meeting held in his church—sixty by confession of faith and twenty-three by letter and statement, Mr. Darsie attributes to the revival the Sunday-school has been enjoying since last January. Hundreds of new members have been enrolled in the school. Decision services have been held, with the result that many of these have been won for Christ. Prof. F. B. Hagaman, with a class of twenty-eight Intermediate boys, saw ten of them accept Christ. The invitation was extended in the Men's class at the Orpheum Theater, which is taught by the pastor, and a number of the men responded. A great audience was present on the last night of the meeting, when six young men and women made the good confession and one came into the church from the Baptist Fellowship. There were thirty added at the closing day's services. Two such services as this will be held each year. The next one will be during the week preceding Easter. Mr. Darsie preached during the recent series and was assisted by Jack Lewis, leader of song.

Waverly, Ill., Churches Practice Unity.

E. C. Lucas, minister at Waverly, Ill., reports that during the past two weeks his congregation has dismissed the evening services in order that his people might assist in a special effort being made by the Baptist fellowship at Waverly. In February this compliment will be returned. December 14 was a record breaker for the Waverly Sunday-school. The largest attendance in five years is reported. At a crowded morning preaching service four came forward to unite with the church. This is the result of no special effort, the pastor reports.

Carnegie Gives Church Pipe Organ.

E. N. Duty, pastor at Charleroi, Pa., enthusiastically announces that Andrew Carnegie has made an offer to present the Charleroi congregation with $1,000 as half-purchase price on a new organ if the church will raise another thousand to complete the $2,000. The Charleroi people have already raised half of this required thousand. A series of sane evangelistic services have just been closed in Charleroi with C. M. Smail of the Beaver Falls, Pa. church, preaching. But six nights of good weather were granted, but twenty-three are reported added to the membership. Mr. Duty will hold an exchange meeting for Mr. Smail the first week of February.

Joplin, Mo., Pastor Discusses Resignation.

G. J. Chapman, recently resigned at Joplin, Mo., writes, touching his resignation:

"After more than three years of hard and successful labor, I have resigned the pastorate of First Church, Joplin, said resignation to take effect the second Sunday in January, 1914. The co-operation has been most unanimous and the Christian fellowship most pleasant and delightful. The Lord has not failed in adding His blessing in many ways. The members here say we have accomplished many wonderful things in this difficult field of peculiar needs. All are happy and hopeful of great things. The pastor resigned a short time since, but the officiary of the church unanimously refused to accept his resignation. My future is not determined.

A Unique Work for Children.

Mrs. Maude McClave Brown, wife of Earl B. Brown, pastor of the church at Beaver, Pa., is performing a disinterested service for the children of the community. She invites all children of the town regardless of church connection to a story hour once a week. The best classic stories of literature are told to them with the hope of stimulating their interest in good literature and the habit of using the small public library. The children respond surprisingly well, about sixty coming for the story hour. The council has offered the use of a room in the Municipal Hall for this work.

W. C. Hull at Memorial Church, Chicago.

Rev. William C. Hull, recently of Pasadena, Cal., last week delivered a lecture at the Memorial Church of Christ in this city on "Browning, the Poet of the Soul." It was an intellectual and religious inspiration to those who heard it. Incisive in its analysis of Browning's character and purpose, classic in its literary form, and so laden with the actual words of the poet as both to present and interpret his message, it was such an address as stimulated to the study of the best literature and affords helpful hints regarding a method. But most of all it was the source of unusual pleasure to all who listened. Any church or society that can secure Mr. Hull to give this or others of his lectures may count upon the complete satisfaction of their audience.

Frank W. Allen, Preacher and Writer.

Unique Offer to Montana Church.

One thousand dollars in cash is to be the reward of First Church, Billings, Mont., which is planning to build a new home, for six months' active endeavor in church work. Friends of the church, it is announced, have offered to bestow that amount upon the organization, not for raising a like amount, but for doing real development work, along lines the friends believe all churches should engage in. The names of the friends are being kept secret by D. S. Robinson, pastor of the church, but it is believed they are business men of Billings. To earn the $1,000 the different departments of the church will cease giving bazars, concerts, food sales, etc., for the purpose of raising money, and instead devote themselves to building up the membership, enlarging the Sunday-school and interesting themselves actively in any other line of church work that needs building. Under the provisions of the offer the membership must be doubled in the six months—counting only the members who now reside in Billings—the average attendance of the Sunday-school must have reached 200, and the average attendance at church service must have reached the same number.

Regarding Toronto Attendance.

Advice received from the Railway Lines gives the attendance by rail at the Toronto convention at 3,200, including those using the boat from Lewiston via Niagara Falls. Of this number, 1,268 persons joined special parties moving via Detroit and the Boat Line to Buffalo, arranged by E. E. Elliott, National Secretary of the Brotherhood Movement at Kansas City. The railway people say ours was the largest movement recorded to a religious national gathering during 1913.

A new "Covenant for Christian Men" by Reuben Butchart of Toronto, is being circulated by the National Brotherhood office. It is most timely, and to the point. We should have thousands of laymen in our churches who will subscribe to such a covenant, and set to work to make the local church actually what it now is only in theory. Copies of the covenant may be secured from the Brotherhood office, R. A. Long Building, Kansas City, Mo.

For the past two months a church school has been held in the First church of Norfolk, Va. The classes have been held with an educational-social program to test out the possibilities of such work being carried on permanently in the church lecture room. The test proved the large possibilities of such a program and it is possible that this congregation upon its removal from its down-town site, will make provision for the continuing of the work.

This seems to be the day of the pastor-evangelist C. M. Chilton is loaned by the church at St. Joseph, Mo., for an occasional meeting, Graham Frank and Charles S. Medbury advise they are compelled to refuse several meetings each month, and we anticipate this is true of many of our preachers. George H. Combs has recently been "farmed out" to the Union Avenue Church in St. Louis for a meeting.

Christian Century stock is going up! A request for a copy of the Christian Century, issue of Dec 21, 1911, with an offer of $1 for the one paper, has come to the office. If some good friend will send in the Century of this date, we shall be glad to send him the dollar—unless he would rather donate it to the Thirtieth Anniversary Subscription Campaign Fund!

During the next National Convention in Atlanta, there will be a daily paper published in the interest of the Convention, carrying all the announcements of the day. No announcements are to be made from the platform. The Atlanta Publicity Committee have asked LeRoy M. Anderson, pastor at Macon, Georgia, to take entire charge of the daily paper.

The Convention hall, seating fifteen thousand persons has been engaged for the meetings of the Student Volunteer meeting at Kansas City, December 31 to Jan. 5. John R. Mott, the President, cables from China that he will return to America and will preside at the meeting. Fifteen thousand persons are expected to be in attendance.

Kansas City has an undenominational training school for Sunday-school workers, which meets each Monday night. The enrollment is one of the largest for such schools in the country. Dan. P. Gribben, one of our own laymen, is President of the Kansas City Sunday-school Association and chairman of the training school.

A hint to the Disciples. In the Methodist Episcopal Church (North) the official boards of churches are grouped according to whether or not every member of the board of officers is a subscriber to a church paper. All churches having a church paper in the home of every officer in the church is a "Class A" church.

The West Fourth Avenue Church of Columbus, Ohio, reports 492 additions to the church during the past year, $70.73 raised for all causes, the Sunday-school increased to an average attendance of 506, and the church made a living link, supporting L. F. Jaggard in Africa. T. L. Lowe will remain as its pastor.

The Joint Magazine committee of the National Secretaries' Association is preparing a questionaire to go out to our preachers, business men and women covering the salient points of the proposed magazine, and it is hoped thus to obtain the views of the Disciples regarding this new enterprise.

All our colleges are bearing down hard upon our churches to observe Education Day in January. It is hoped that every preacher

among us will preach on Education that day, and that a host of young people may have their feet directed toward one of our own schools as a result.

The United Missionary Campaign is on in full blast in Ohio and Illinois. Stephen J. Corey is leading a team in Ohio, while John H. Booth, of the Board of Church Extension is master of a team in Illinois. They report good attendance of our own men everywhere.

Dean W. J. Lhamon, of the Bible department of Drury College has given ten lectures before the school of the Federation of churches of Springfield, Mo. Together with this work, he has accepted the call to the Lebanon, Mo., church for the coming year.

A farewell reception was tendered S. M. Perkins and family by the Jackson Avenue church, Kansas City, Mo., on December 10, following the prayer meeting service, upon the occasion of the severance of relations as pastor and people of this great church.

A meeting of the Men and Millions committee and the National State Secretaries' Association will be held in St. Louis during the last week in February for the purpose of engaging in prayer and conference regarding this gigantic movement.

Bert Wilson says regarding E. E. Elliott's book, "Making Good in the Local Church," "I have not only read it myself but have loaned it to Dr. Dye, and Mr. Cunningham, and they think it is great. May it go everywhere."

The wife of J. N. Crutcher, pastor at Neosho, Mo., has been ill for a number of weeks. The Neosho church will begin a meeting January 4, with J. J. Taylor, late Secretary of Arkansas State work doing the preaching.

Melvin Putnam has closed a meeting at Medford, Oregon, and started into an evangelistic campaign at Grant's Pass. The Medford Sun speaks highly of the work of the evangelist in the Medford meeting.

As a recognition of 25 years service in the ministry, seven of which have been spent in Toledo, O., the members of Central church have given him a several months vacation and a trip to the Holy Land.

Edward S. Ames, pastor Hyde Park church, Chicago, spoke recently on the "Scientific Selection of Men for Business Positions," before the Executives' club of that city.

Frank Waller Allen, of Paris, Mo., is a Disciple who is coming to the front as a writer. Bobbs-Merrill Company, Indianapolis, is putting out his late books.

Dr. H. J. Hall, Secretary of the Disciples' Temperance Board, says the temperance forces are predicting absolute prohibition in this country in fifteen years.

December 7 was City Mission Day in the Greater Kansas City Sunday-schools. F. L. Bowen has been City Evangelist for 16 years and 6 months.

W. A. Gardner, former pastor at Olathe, Kansas, has become Field Secretary of the Indoor Game Association with headquarters in Chicago.

During the two years pastorate of Russell F. Thrapp, Los Angeles, Calif., 422 members have been added to the church.

Mrs. Lura V. T. Porter, Illinois president of Christian Woman's Board of Missions spoke at Peoria, Ill., Dec. 14.

Prof. H. C. Hurd of College of Missions, Indianapolis, Ind., spoke at the First church, Springfield, Ill., recently.

David Teachout speaks at Warren, O., Dec. 19 in the interest of the Christian Woman's Board of Missions.

The congregation of First church, Wichita Falls, Tex., is holding its first services in its new $40,000 edifice.

The Ladies' Aid Society of the church at Shirley, Ill., recently cleared $285.00 on their annual bazaar.

A Bible school institute was held at the First Church, Vincennes, Ind., Dec. 16, 17.

Charles Clayton Morrison filled the pulpit at Richmond, Ky., Dec. 14.

EVANGELISTIC MEETINGS.

East Liverpool, O., P. E. Britton reports 61 additions in three weeks.

La Plata, Mo., H. A. Browning reports 20 accessions.

Clinton, Ia., Frank De Val will assist pastor in meeting.

Anderson, Ind., H. E. Wilhite closed with 75 additions.

Barry, Ill., H. L. Maltman, pastor, J. Fred Jones, preaching.

Hopkinsville, Ky., W. H. Sheffer reports 80 accessions.

Washington, Ind., J. W. Darby, pastor, closes with 91 additions.

Flint, Mich., M. H. Garrard conducting services.

Lathrop, Mo., Baxter Waters closed with 45 additions.

Springfield, Ill., C. R. Piety, continuing.

Cedar Rapids, Ia., F. M. Warren, pastor, Rev. Mr. Monser, preaching. Closed with 45 accessions.

Maysville, Mo., W. A. Morrison, evangelist; Joseph Daniels, singer

Tulsa, Okla., George L. Taubman reports 72 additions.

Iola, Kans. Meeting closed, W. F. Luith and Charles S. Early conducting, 84 added beginning with last week of services.

Emporia, Kans. C. R. L. Vawter closing with 491 accessions. Sunday-school increased to 650.

CALLS.

H. E. Van Horn, Des Moines, Ia., to Oklahoma City, Okla.

Frank M. McDonald, Holton, Kans., to Smith Center, Kans.

E. B. Chancellor, Browns, Ill., to Pittsfield, Ill.

RESIGNATIONS.

H. F. Phillippi, Delphi, Ind.

A. I. Zeller, Petersburg, Ill.

B. H. Lingenfelter, Toppenish, Wash. Recalls it.

S. W. Fraum, Richmond, Ind.

L. M. Starr, Cedar Rapids, Ia.

DEDICATION, REPAIRS, ETC.

Anderson, Ind., H. E. Wilhite dedicated new edifice out of debt.

Wichita Falls, Tex., $40,000 church dedicated out of debt.

Crawfordsville, Ind., dedicated by H. H. Anderson, Bloomington, Ind.

Paragon, Ill., church rededicated by C. W. Cauble.

Somerset, Ky., $22,000 church dedicated out of debt.

HOW THE GENERAL CONVENTION CAME.

In order that all may have a clear knowledge of the steps by which the General Convention of Churches of Christ came to be organized, and its first session to be held in Toronto, Sept. 30th to October 16th, last, I have written the following brief statement of the procedure followed by the brethren during these few years since the Centennial Convention at Pittsburgh.

1. At that Convention, in October, 1909, a Committee of seven was ordered, to be selected by the various missionary boards and the State Secretaries' Association, to consider the questions of the "Reconstruction and Unification of our Missionary and Philanthropic Interests." These Boards selected the following as their representatives on that committee: A. B. Philputt, Mrs. Anna R. Atwater, I. J. Spencer, C. J. Tanner, J. H. Mohorter, W. A. Baldwin and W. F. Richardson. At the Topeka Convention, the following year, three members were added to the committee; namely Judge F. A. Henry, B. A. Abbott and Finis Idleman.

2. During the succeeding two years, that committee carefully and prayerfully worked at the task assigned to it, and at the Louisville Convention, in 1912, presented its Report, together with a Constitution for the proposed General Convention. This Report was adopted by the great mass meeting before which it was laid, and the Constitution likewise, with the exception of one section only, which had been stricken out in advance by the Committee.

3. This mass meeting ordered the appointment of a Committee of Fifteen, whose duty it should be to constitute and appoint holding of the first General Convention at the officers and committees necessary to the Toronto. Of this committee of fifteen, one member was to be selected by each of the participating missionary boards, and the State Secretaries Association, and the eight others by a special committee named by the chairman of the mass meeting, Pres. F. D. Kerschner.

4. Pres. Kerschner named as this committee of five the following brethren: Peter Ainslie, J. B. Briney, Carey E. Morgan, Miner Lee Bates and Chas S. Medbury; and these, in turn, selected as the eight additional members of the Committee of Fifteen the following: W. N. Briney, J. H. MacNeill, E. B. Bagby, W. H. Book, W. C. Morro, P. H. Welsheimer, R. A. Doan and E. A. Gongwer. The representatives of the boards on this committee were as follows: I. N. McCash, S. J. Corey, Mrs Ida W. Harrison, J. H. Mohorter, A. B. Philputt, W. A. Baldwin and W. F. Richardson.

5. This committee followed the instructions of the brethren given them at Louisville, and the convention at Toronto was the result. The Report of the Committee of Fifteen was adopted by that convention without a dissenting vote, and the Constitution adopted at Louisville the year before was ratified by a large majority.

Such is the record, very briefly given, of the process by which the Disciples of Christ in their Centennial Convention at Pittsburg in 1909, brought about the organization of the General Convention of Churches of Christ. Lest anyone might imagine that this new method of organization might mean a change in the spirit of our co-operative work, a resolution was presented by a committee of six brethren, at Toronto, declaring the simple and unauthoritative meaning of the said convention. This committee was made up of the following brethren: J. H. Garrison, A. McLean, F. D. Kershner, Z. T. Sweeney, Peter Ainslie and Chalmers McPherson. Their resolution was adopted.

It remains only that our churches go on

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their way in freedom and love, such as desire to co-operate having that privilege, and those which see fit to stand aloof being still loved and esteemed as sister churches of our Lord Jesus Christ. We shall never, please God, divide over questions of plans or methods. In brotherly love we can differ and still work, each in his own way.

Kansas City, Mo. By W. F. Richardson.

TO INDIANA MINISTERS AND CHURCHES.

You no doubt have heard of our new opportunity. If you have not read this.

Marshall T. Reeves of Columbus has offered to give the state another $5,000 in the year 1914, if the individual members of the state will give a like amount or he will give a dollar for every dollar given up to and including $5,000.

Acting upon the faith and believing that the great Brotherhood of Indiana will respond nobly to this generous offer, the state has been divided into five districts; namely, the Northern, the Western, the Eastern, the Southeastern and the southwestern. Five good men have been called to take up the work of state evangelists, giving all of their time to their onw districts. A. L. Martin of La Fontaine has been called to the work of the Northern District, T. J. Legg will confine his labors to the Western District. Mr. Legg's home will be, as it has been for many years, in the city of Indianapolis, 1402 Pleasant St. G. I. Hoover resigns the pastorate of the great Tipton church to do the work of an evangelist in the Eastern District. Melnotte Miller has been working since October and is in the Southwestern District. For the present his address is Linton, but he will probably make Terre Haute his home, and Fred R. Davies, who lives at Charlestown, has been faithfully at work for the last two months for the Southeastern District. On the first day of January Mr. Hoover and Mr. Martin will join the three already at work and these five men will be working for the Master, we hope, for many months to come.

M. T. Reeves has purchased an auto for each of these five district evangelists. It is his desire to supply all necessary expenses, including tires, gasoline and oil.

May I ask the ministers of the churches to co-operate with these good men to the fullest extent possible? These men, brethren, are worthy of our entire confidence and trust. Let us all work together that Indiana may occupy the place that rightly belongs to her, and be at the very top of the states in good work done in this restoration movement.

The state board has instructed that a state paper, published once per month, be issued from this office. We shall be glad to have your co-operation in this good work also. The future looks bright. Let us work that our expectations may be realized.

C. W. Cauble,
Corresponding Secretary of Indiana.

RESOLUTIONS.

Relative to the Resignation of J .Fred Jones, State Field Secretary.

Whereas: Bro. J. Fred Jones has declined to accept the office of Field Secretary of the Illinois Christian Missionary society, unanimously tendered him for another year, and has accepted a similar position with the State Missionary Society of North Carolina, and,

Whereas: The committee appointed by the state board of the I. C. M. S. has urged that he be released from his engagement with the North Carolina State Missionary Society, and this request has been courteously but firmly declined, and,

Whereas: Brother Jones has served as state evangelist and field secretary of Illinois for eighteen years, which term makes him at this time the dean of all the state secretaries, and,

Whereas: He has at all times proven himself to be a Christian gentleman, faithful and true to the gospel, energetic and efficient in all his work, zealous for the Church, and a friend of the preacher, with a vital knowledge of the field and men. Scores of churches have been planted and rendered self-sustaining the Permanent Fund of the society has been built up, the missionary spirit has been developed and the churches quickened in many lines of Christian service. He has kept pace with the growing demands of the age and has ever held before the churches their enlarging opportunities in the changing order of society. In a word, the present prosperity of our churches and the missionary outlook have been largely made posible through the tireless energy and consecration of our beloved secretary.

His relation with the board have been most cordial throughout. He has enjoyed our love and confidence, and has ever been helpful with his wise counsel and timely advice. He has co-operated fully with the board in the plans of work and has extended this spirit throughout the state so that the agencies of our society have been bound together in the closest ties of the fellowship of service. He retires with the love and best wishes of all. Therefore, be it

Resolved, First: That we prayerfully commend Brother Jones to the Brethren of the Southland, and especially to the state board of North Carolina.

Resolved, Second: That we heartily congratulate the North Carolina brethren upon securing such a competent man for their work.

Resolved, Third: That we shall follow with brotherly interest his labors with the brethren of North Carolina and shall earnestly pray that God may richly bless their mutual service in Christ.

Resolved, Fourth: That copies of these resolutions be sent to Brother Jones, to the missionary board of North Carolina, to our religious papers and that they be spread upon the minutes of our own society.

W. H. Cannon, Chairman.
S. H. Zendt, Secy.

HAMILTON COLLEGE NOTES.

On Thanksgiving Day the college dining-hall presented a truly festal picture. Under the direction of Miss Connelly and Mrs. Parrish, the tables were arranged so as to form a gigantic H, the initial of 'Hamilton," decorated in the college colors. A pretty set piece about two feet square, symbolic of the day, graced the central cross-section. Though many of the students living in Central Kentucky were in their homes for the day, and many others had accepted the hospitality of friends, yet over one hundred sat together for a season of good-fellowship and thanksgiving in the college home.

Dr. Lillian South, State Bacteriologist, and president of the Southern Women's Medical Association, delivered, on Wednesday evening before the students and faculty, an illustrated stereopticon lecture upon Public Sanitation. Other speakers at the chapel service during the past few days have been Mr. S. M. Bedford upon the subject "Bob Taylor" and Judge W. T. Lafferty upon "The Value of Parliamentary Drill." Practical work in this subject is being given each week to the young women of Hamilton College, who show themselves both keenly interested and efficient in the subject.

The board of examiners of Mount Holyoke College for Women, in Massachusetts, have recently advised President Shearin of Hamilton College that henceforth full credit would be given at the eastern institution for all students entering there from Hamilton. During the past few years the local school has had graduates to enter without examination Vassar, Barnard and Wellesley Colleges and the following leading state universities, viz.: those of Indiana, Illinois, Ohio, Missouri and Michigan. Mount Holyoke is one of the three largest New England colleges for women, and is the third to definitely extend to Hamilton from this section the rights of entrance without examination.

At the request of the Secretary of the National Conservation Congress of Washington, D. C., Dr. Shearin has appointed the following delegates to the fifth annual convention of this body in the above-named city on November 17, 18, and 19: Mesdames Claude E. Garth, Cecil Cantrill, and J. W. Porter, all of Lexington, and Mrs. H. L. Ragland, of Washington. This organization is probably the foremost of its kind in the country, since it enlists the activity and suport of leading men and women both among the officers of the national goverment, as well as in less public walks of life, and since it has under its supervision the great national problems of conservation of forests, mines, oil-wells, the public health, and related subjects.

OHIO SECRETARY'S LETTER.

Again this year results in our mission churches are developing in a remarkable way. Very recent mail has brought reports of meetings of marked success in a number of the fields. At Marion a two weeks' meeting resulted in 31 additions. Chas. A. Pearce was assisted by J. E. Sturgis as leader of the music. W. G. Oram at West Dayton had the help of Roger H. Fife. There were 37 additions. At Greenfield, S. B. Norviel called Miss Elizabeth Bailey of Dayton to assist him as leader of song and personal worker. There were over fifty additions. Charles H. Bloom of Cadiz was with J. F. Baxter at Cambridge thirteen days. There were 32 additions. L. N D. Wells' "Volunteer" meeting was with the mission church at Barberton, assisting A. M. Bird. Twenty-nine were added to the membership. L. I. Mercer had the assistance of Brethren Boden, Tisdall, Low, Rutledge and Boblitt in a short rally, resulting in 13 additions to the membership of the church at Lancaster. Others have achieved splendid results. Some of them show a large number of additions at regular services.

The state secretary has recently been in the field in three of the missions, Tiffin, Cadiz and Cambridge. At Tiffin he spent a number of days in a general congregational rally with G. Webster Moore. In twenty-one months under the leadership of Mr. Moore the Sunday-school has been trebled and the active membership of the church greatly enlarged. The men's class has come to have an attendance of nearly fifty and the Sunday-school often passes the 200 mark.

Cadiz has recently dedicated its new auditorium, report of which has been made in these columns. The average attendance at the Sunday-school for the past three months has been larger than that of any other school in the county.

ROYAL
BAKING POWDER
Adds Healthful Qualities to the Food

J. F. Baxter began his labors in Cambridge and Byesville last March. At Byesville a new tabernacle has been erected and the work has been successfully carried on. The church had ceased to meet for a number of years. At Cambridge Mr. Baxter found 58 members enrolled. The Sunday-school attendance was about 50. Last Sunday the Sunday-school numbered 181 and to the original 58 members 59 have been added. The work in this field is supported from contributions of the Ladies' Aid Societies.

Our evangelists, C. N. Williams and Traverce Harrison are diligent in their ministry. C. N. Williams is holding his second meeting with the church at Ripley. At last report there were 58 additions and the meeting had another week to run. Traverce Harrison is the McDonald Fund evangelist. A cancellation of a date in his field of labor came just at the same time that an urgent appeal came for a meeting at New Straitsville. He was sent to that place under the auspices of the Lathrop Cooley Evangelistic Fund. There were fifteen additions to the membership of the church.

Our Volunteer evangelists have been reaping a good harvest. The little church at Coke Otto, Hamilton, was organized at the close of a Volunteer meeting by W. H. Boden four days before the disastrous flood of last March. The village was terribly devastated but the church rallied and continued its work. E. S. DeMiller of Wilmington has just closed a meeting there which strengthened them greatly There were eighteen additions.

I. J. Cahill, Cor. Sec'y,
2047 E. 9th St., Cleveland, O.

JOINT MISSIONARY APPORTIONMENT POSTONED.

In the report of the executive committee which was adopted at Toronto, there is this recommendation among others, "that after the General Missionary Budget has been adopted by the convention, the executive committee, in conference with the Advisory committee, shall, immediately after the adjournment of the general convention, make a suggestive apportionment of this budget to the various states and shall send these apportionments to the various state boards and ask them to estimate and report back to the executive committee the amount to be raised by each church in their respective states for each of the above mentioned interests." At the meeting of the executive and Advisory committees which was held in St. Louis December 3, the following action was taken concerning this joint missionary apportionment:

ABSTRACT FROM THE MINUTES OF THE MEETING OF THE EXECUTIVE AND ADVISORY COMMITTEE.

"President Hill M. Bell, presiding, stated that the National Secretaries Association had a communication to present and called upon W. R. Warren, President of the association, to state it. President Warren called upon Stephen J. Corey who had been appointed to make the statement. Mr. Corey presented the suggestion that inasmuch as the task of making out the apportionments scientifically for all the churches is too large to be accomplished in less than several months, and inasmuch as this would be too late for use in the current year, and inasmuch as an incompletely prepared apportionment would result in much harm, therefore the societies should send out their apportionments as usual for the current year and that the executive committee be given the rest of the year for the task of completing scientifically the entire apportionment for use in the next year."

"At a meeting a few hours later President Bell announced that the executive committee, after consultation, had agreed to accept the suggestion of the Secretaries Association."

The missionary societies are co-operating in getting this joint apportionment in the best possible condition and it is hoped that it will be ready to be sent to the churches immediately before the Atlanta Convention.

Graham Frank, Corresponding Secretary.

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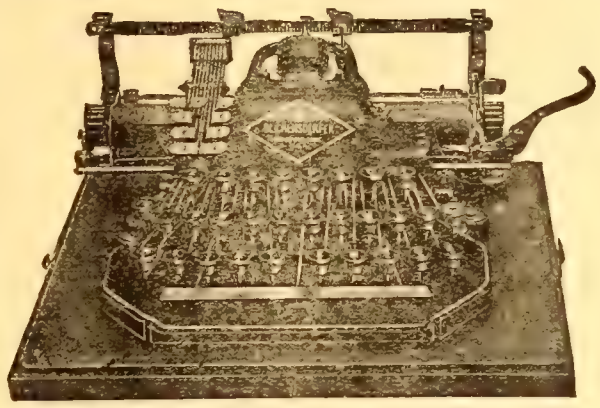

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The Sunday School

THE MISSION OF THE SEVENTY.

International Sunday-school lesson for Jan. 11, 1913.

Luke 10:1-24. Memory Verses, 1, 2.

Golden Text.—It is not ye that speak, but the Spirit of your Father that speaketh in you. Matt. 10:20.

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() Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. (2) And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (3) Go your ways: behold, I send you forth as lambs in the midst of wolves. (4) Carry no purse, no wallet, no shoes: and salute no man on the way. (5) And into whatsoever house ye shall enter, first say, Peace be to this house. (6) And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. (7) And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. (8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you: (9) and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, (11) Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. (12) I say unto you, It shall be more tolerable in that day for Sodom, than for that city. (13) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. (14) Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you. (15) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. (16) He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

(17) And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. (18) And he said unto them, I beheld Satan fallen as lightning from heaven. (19) Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. (20) Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

(21) In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father; for so it was well-pleasing in thy sight. (22) All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. (23) And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: (24) for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Verse by Verse.

v. 1. *Seventy others*: That is, besides the Twelve. He was about to come: To continue the work they were to open up.

v. 2. *He said unto them*: Compare this with the charge given to the Twelve, in Mt. 9:5-15. *Pray ye*: Notice how Jesus emphasized the importance of prayer as a way to results in soul-winning.

v. 3. *As lambs among wolves*: Did the fate of the early Christian leaders justify this prophecy of Jesus?

v. 4. *Salute no man*: Why? Because the Oriental salutation took much time.

v. 5. *Peace be to this house*: This was an ordinary greeting, and was meaningful.

v. 6. *It shall turn to you again*: The blessing was to be withdrawn.

v. 7, 8. Here is described a peaceful, simple way of living that would not injure the work being done by the seventy.

v. 10, 11. *Even the dust from your city, etc.*: It was not, and is not, the way of Christians to force themselves upon men. Tact is always to be observed.

v. 12. *Even Sodom*: Which was so wicked that not even ten righteous persons could be found there.

v. 13, 14. *Tyre and Sidon*: Cities in the valley of the Dead Sea, and noted for their wickedness.

v. 15. *Thou, Capernaum, shalt be brought down*: Why? Because much light was given her, in the presence and work of Jesus, and she did not appreciate that great light. As is one's light, so is one's responsibility.

v. 16. *He that heareth you, heareth me*: Great is the responsibility, but great also is the honor of the heralds of Jesus.

At the Heart of the Lesson.

The picture is startling. The portrayal is graphic. The world Jesus found is sketched in bold outline in a single sentence. "I send you forth as lambs in the midst of wolves." What an arraignment of social and political conditions of his day. It is a condensed, yet comprehensive commentary upon the utter selfishness of humanity, the godless greed, the untempered ambition, the bitter quarrels and contentions which were abounding on every hand. Looking backward Jesus discovered the wrecks along the shores of time. From the ancient splendors of Babylon to the glory of the Rome of his day there was a continuous succession of national catastrophies. Kingdoms were established only to be overturned, within a few years. Wars of conquest had been almost unremitting. The dripping sword had rarely been sheathed. Untold thousands had fallen upon fields of battle. The collapse of kingdoms had been followed by various political experiments. At every period some leader or teacher had appealed, expostulated, and propounded but with trifling results. The aestheticism of Greece in her period of greatness had failed to develop character strong enough to meet the seductions of luxury and the star that shone over the acropolis was in eclipse. The screaming eagles of Rome had drowned out the music of the world. The tramp of marching armies had terrified until no nation dared decline assent to the mandate from the imperial throne on the Tiber. Virtue had vanished. It was difficult to secure vestal virgins to keep the lamp burning in the Temple of Vesta. The one place of all, where Jesus might have expected exalted ideals, spiritual aspiration and purity of worship was upon Mount Moriah. But while the religion of the Hebrews was immeasurably better than that of their heathen neighbors, even here, temporal and material interests had triumphed and the Phariseeism and the Sadduceeism of the day of Christ was marked more by ferocity than faith, and unholy ambition ruled instead of spiritual aspiration. In such a world Jesus proposed to found a kingdom without spear or sword. To this end he engaged in his ministry and went to his cross. So great a task had never been undertaken before, and it is one of the surest marks of the divinity of Christ, that undaunted, unafraid, unhesitating, he calmly laid the foundation, furnished the plan for the superstructure and prophesied its ultimate completion.

DISCIPLESHIP AMONG DEGENERATES.

"After these things"—that is, the revelations and instructions and prophesies which he had just declared to his disciples—"the Lord appointed seventy others." He had already appointed the twelve and had sent them forth on their commission, giving them power to heal the sick and to work various miracles. He is about to go to Jerusalem for the last time. Every minute is precious. No time must be lost. The towns and villages into which he shall enter must be prepared to receive him, or if their attitude is antagonistic he can waste no time with them. Therefore, he appointed the seventy. "He sent them two and two into every city before his face, whither he himself was about to come." The scope of activity is widening. Disciples are multiplying. Doors of opportunity are opening. By this act of commission he lays the responsibility of kingdom building upon his followers. His commission is a declaration of his confidence in regenerate humanity to win the world. He had met with violent opposition but also with encouraging response. He believed in the savableness of mankind and even now saw the fields white with the harvests and urged his followers to join with him in thrusting in the sickle, which simply meant bringing to decision and commitment many who were waiting for light and who were ready to respond to truth when they really comprehended it. With encouraging assurances he prepared the seventy for their task. He doubtless emphasized the urgency of service, and warned them of the dangers which they would inevitably meet. "Go your way. Behold I send you forth as lambs in the midst of wolves."

ADJUSTMENT AND ADAPTATION.

"Into whatsoever house ye shall enter first say, 'Peace be to this house.'" Here he rerevealed the true attitude of the disciple of Jesus toward humanity everywhere. The coming of Jesus was proclaimed with, "Peace on earth, goodwill to men." The mission of Christianity is to "overcome evil with good." To change anarchy and chaos to orderliness and the spirit of obedience and the higher laws of life. The attitude of the church toward the unattached multitude must be one of sympathetic interest and the desire to bestow peace in the nature of a permanent beatitude must possess the children of God. Rich, beautiful and blessed as are the gifts of God their acceptance is never compelled. "Behold I stand at the door and knock." Jesus waits with willingness to bless, and to contribute his own peace, but it is the gentle knock asking for admission, and not the thunder of the mighty battering ram that would break down the gates of brass and bars of iron. We cannot free an entrance, even for the message of the kingdom. We can approach in kindliness and make our appeal in love but we can go no farther. The seventy were entreated to adapt themselves to circumstances, to avoid fault-finding, to accept hospitality where it was offered without considering too much their own preferences and prejudices, in other words, to make the best of the situation.

THE LIMITS OF RESPONSIBILITY.

Vs. 11 & 12. The city that did not receive them Jesus declared would receive punishment proportionate to the light which was offered. The seventy were to shake the dust off their feet in testimony against that city. Here then we have the limit of Christian responsibility. It is to lovingly, patiently persistently proclaim the Gospel of Christ. The church is *not* responsible for the *conversion* of the world. It *is* responsible for *gospelizing* the world. "Go ye into all the world and preach the gospel." We are not to be overwhelmed or over-burdened except on account of failure to discharge our duty. When this has been done our responsibility ceases and we must leave the rest with God. We are not asked to carry the burden of the world's unbelief. In the degree in which the church may have neglected her duty to proclaim Christ to the unchurched masses she may well repent and in humility plead for pardon, but to make the church accountable for the unbelief of the world is unChristian and absurd. Even the appointed seventy found doors closed against them and met with determined opposition.

FATALITY OF REJECTING THE GOSPEL.

Nothing could be more definitely declared than the inevitableness of judgment resulting from deliberate rejection of the gospel of grace. Here is a truth all too much neglected in our time. With soft words and honeyed phrases we gloss over the consequences of the rejection of Jesus Christ. We need to hark back to the scriptures which declare, that if the watchman failed to give the signal, if the trumpet gave an uncertain sound, the lives destroyed will be required at the watchman's hands. Chorazin and Bethsaida represent both communities and individuals favored with the gospel message but indifferently pursuing the ways of unbelief and given to sinful self-indulgence. The woes pronounced upon Capernaum were marvelously and wonderfully fulfilled and stand as a warning against "sinning against the light." Jesus Christ identifies the gospel with himself. Indeed the gospel is nothing other than the good news of salvation through Jesus Christ the Lord. Acceptance means life, rejection means death and no evasion can change the significance of these terms. The final commission of Jesus Christ included every believing disciple, not the ordained ministry alone, but every believer in Jesus is commissioned to proclaim salvation to a lost world.

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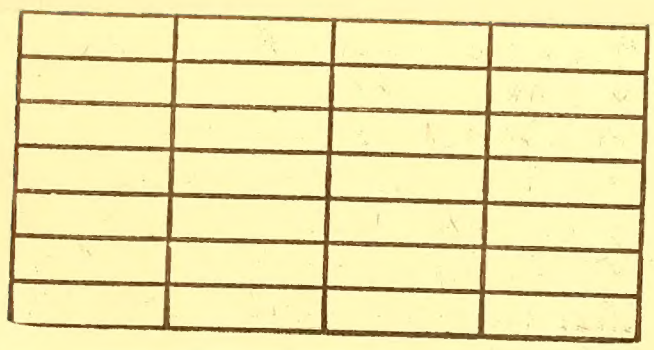

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